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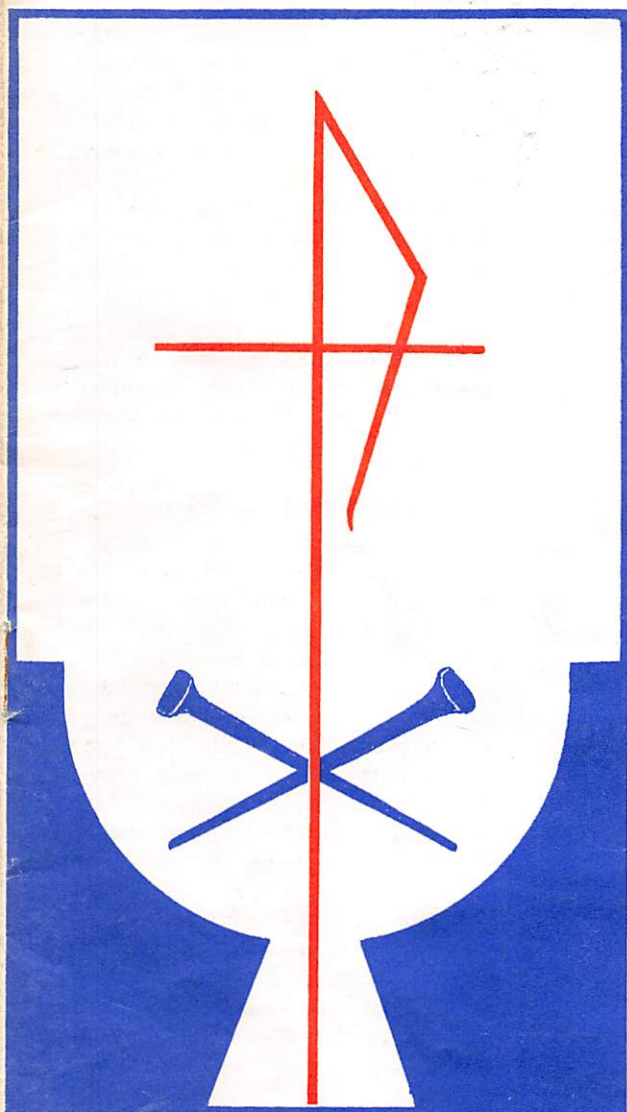
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CROSS AND CROWN

On Maundy Thursday evening after Judas Iscariot left the room to carry out His damnable plot, Jesus spoke the strange words: "Now is the Son of Man glorified, and God is glorified in Him." How can a man who is about to be betrayed by a close follower talk about being glorified? How can a man who knows he is going to be mocked and whipped and condemned and crucified on the next day talk about His glory? We would expect Jesus to say: "Now is the Son of Man betrayed, now He is delivered into the hands of men, now He is publicly disgraced and ruined."

But this is what He said: "Now is the Son of Man glorified, and God is glorified in Him." And He went on: "If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him." This is as much as to say: "Now glory is coming to Me through My being betrayed and put to death. Glory will also come to God because of Me. Yes, glory will be coming to Me from God Himself, and it will come very soon."

Later on that same night Jesus prayed to His Father: "Father, the hour is come, glorify Thy Son." Again He prayed: "O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." Thoughts of glory were definitely on Jesus' mind the night of His betrayal. He was thinking of the glory of His task and the glory that God was going to give Him.

What is the meaning and signific-

ance of Jesus' talk about glory? For God's own explanation of this glory we consult the letter to the Hebrews. There we read in the second chapter, ninth verse: "We see Jesus, who for a little while was made lower than the angels, crowned with glory and honor because of the suffering of death. For His purpose by the grace of God was that He should taste death for every man."

Indeed Christ's suffering did not look glorious. The apostle admits that Jesus was made lower than the angels. Jesus said in His Maundy Thursday prayer that He had glory with the Father before the world was. He was the Creator of all things, including men and angels. He is as far above the angels as the Creator is above His creation.

Yet look what happened to Him: He was made lower than the angels. He took part of flesh and blood. He became man. It would seem that He had lost His glory. Especially on Thursday evening as He looked forward to His betrayal and shameful crucifixion it would seem that glory was forever a thing of the past.

Not only was Jesus made lower than the angels. He actually suffered death. This was something that angels do not have to endure. Yet here was the Creator of angels, the very Son of God, He who is Himself eternal God, suffering and dying! Where is the glory in this cruel torture, in the spectacle of a beaten man hanging on a cross, in this shameful end of a human life?

Jesus' enemies saw no rays of glory streaming from the cross as they laughed at Him hanging there. Perhaps they would have thought it glorious if He had come down from the cross and revealed His divine power as the Son of God. But they considered Him powerless and defenseless on the cross. Who would look for the world's Creator and Preserver on a criminal's cross?

Jesus' friends saw no glory in His suffering either. They forsook Him and fled. Love battled with doubt in their hearts. They still loved Him, but could they believe in Him now? The glory had departed. His inglorious death shattered their last hopes. Cleopas and his friend voiced in pathetic tones the despair of all the disciples as they walked to Emmaus on Easter Sunday afternoon. They said: "We trusted that it had been he which should have redeemed Israel." Notice the past tense. They trusted Him, but not now! Now we don't know what has become of Him. Where is the glory?

Only Jesus saw the glory of it. With hindsight we can see the glory now too when we look with the eyes of Jesus, with the eyes of God. "We see

Jesus crowned with glory and honor because of the suffering of death." Jesus looked beyond His crown of thorns to this crown of glory and honor. Notice: this crown of glory and honor is *the direct result* of His suffering of death. He was crowned with glory and honor *because* of the suffering of death. If He had not suffered and died, there could be no crowning.

In the same spirit Paul wrote to the Philippians: "He became obedient unto death, even the death of the cross. *Wherefore* God also hath highly exalted Him." Because Jesus died on the cross, God exalted Him. Because Jesus died on the cross, God crowned Him with glory and honor. Because Jesus died on the cross, God glorified Him with the glory He had before the world was.

So we can understand why Jesus spoke as He did on that dark Thursday night when Judas left the room to betray Him. We can grasp why He said: "Now is the Son of Man glorified." His thoughts must have been something like this: Finally the time has come for Me to carry out My work. The hour has arrived for Me to suffer and die and as a result be crowned with glory.

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In one sense Jesus was almost eager to go ahead with this project, for God would soon be glorifying Him and God Himself would be glorified because of Him. "For the joy that was set before Him Jesus endured the cross, despising the shame, and is set down at the right hand of the throne of God." It was the knowledge that He would be crowned with glory at the end of His work that gave Him the strength to do what He did without faltering.

For because of His human frailty Jesus was also in a sense not eager to do this work. He prayed in Gethsemane later that same Thursday night: "Father, if Thou be willing, remove this cup from Me." But He was willing to do God's will nevertheless, in spite of the horror that filled His heart. Surely the crown of glory that awaited Him at the conclusion of His suffering helped Him through those terrible hours.

Do you ask why God rewarded Jesus with glory because of His suffering of death? It is true that God does not crown with glory everyone who suffers and dies. Human suffering and death in time of war, for example, is not an automatic transport to eternal glory. No ordinary man attains any glory from God by his suffering or by his death.

Jesus' suffering of death was unique. "For His purpose by the grace of God was that He should taste death for every man." Jesus' suffering and death was a *substitutionary* suffering and death. He took our place. That is why God crowned Jesus with glory. That is why He raised Him from the

dead and set Him in honor at His right hand.

Jesus suffered and died as an innocent man for the guilty. He tasted death for every sinful man, and that means all of us. This was not a quick taste but a draining of the cup of suffering. His taste of death included an eternal spiritual death, that death of being separated from God, that death which is a curse of man's sin.

This was God's purpose in making Jesus lower than the angels. He became man in order to die. So when Jesus succeeded in His appointed task of dying man's death on the cross, naturally God rewarded Him. God crowned Him. God glorified Him. For through the work of Jesus God would again have a family of sons and daughters who would trust in Him and love Him.

This is where we come in. Jesus tasted death for us. He endured the suffering of death for us. By trusting in Christ we become sharers in His suffering and in His glory.

We too are made lower than the angels now. We too must suffer and die in this world. But because of Christ's suffering and death in our place, there is glory in all of this for us. As we approach our death or as we experience suffering for Christ's sake, we can say with our Master: "Now am I glorified, and God is glorified in me. Yes, God shall glorify me, and that very soon." For because of Christ we know that we too shall be crowned with glory and honor at the last day. We too shall rise from the dead, ascend into heaven, and sit at God's right hand forevermore.

We who trust in Christ are most

assuredly included in Christ's glory. For Jesus prayed for us also on that Thursday evening: "I pray for them also which shall believe on Me through the Word of the apostles. And the glory which Thou gavest Me I have given them. Father, I will that they also, whom Thou hast given Me, be with Me where I am, that they

may behold My glory, which Thou hast given Me."

With Jesus we look beyond the troubles of this present life to the glory won for Himself and for us by His suffering of death. Our Lord's promise is there to give us the strength to remain steadfast: "Be thou faithful unto death, and I will give thee a crown of life."

D. LAU

ROME AND ECUMENISM

A NEW STANCE

The ecumenical movement is an endeavor to bring all Christian Church bodies together in one body. The old stance for the Roman Catholic Church in this movement was one of restraint and aloofness. We quote from one of their writings: "Ecumenism — the search for unity among many Christian Churches — was for most Catholics before Vatican Council II a suspect activity in which they could participate on few occasions and then only on very definite — and very limited — terms. These terms were by their nature sufficient to alienate the other participants, based as they were on the premise that the Roman Catholic Church was the only, true Church and unity would be achieved by a return to union with Rome. — Non-

Catholics were called heretics, schismatics and various other loaded names. The idea of praying with non-Catholics was forbidden, and one didn't discuss religion with them unless one were looking for a convert or an argument." Vatican II established a new stance.

The publication goes on to describe the new stance citing various examples. Among them are Richard Cardinal Cushing's imprimatur on a Protestant version of the Bible and his preaching in Protestant churches and Jewish synagogues. Mention is made of Bishop Flanagan of Worcester delivering a homily at a service in Trinity Lutheran Church in that city and of Protestant and Catholic seminaries on the West Coast sharing personnel and libraries in some courses. The publica-

tion notes that there are many other more significant and in some respects more startling ecumenical "firsts" that have been reported. We ourselves see them all around us.

On the surface this gives the appearance that Rome is surrendering at least some of its distinctive doctrines and its identity in them. Also the premise "that the Roman Catholic Church is the only true church and that unity would be achieved only by a return to union with Rome" appears to have been dropped. But is this new stance a departure from Rome's old position that *true* unity is found only in a return to Rome? The answer lies in the use of the word unity.

WHAT IS MEANT BY UNITY?

That becomes clear from the qualified use of the word "unity" gleaned from the publication. Three meanings of this word are indicated: 1) A unity in action especially in the social sphere motivated by what various religious bodies agree on. Here it is said: "There is much more about God and man that we agree on than disagree." This unity goes beyond the pale of Christendom. We read: "The Jew has many contributions to make for the theological discussion. He helps us to grasp insights into the fatherhood of God which we might, in our emphasis on Christ, overlook or neglect." 2) There is the so-called imperfect unity of all Christian bodies with the Roman Catholic Church. Regarding this we read: "There is the recognition that in the disagreements and subsequent divisions that Christendom suffered — particularly after Martin Luther — both sides were really to blame. An-

other admission is found in the Church's conciliar statement that those who are at present born in these separated communities cannot have the sin of separation imputed to them; they do have Christ's faith in them. The Council said something like this: The church accepts these people with respect and affection as brothers. For men who believe in Christ and have been properly baptized are brought into a certain though imperfect communion with the Catholic Church. — Now the Pope is saying and the Council is saying that these separated brethren are in the one true Church but their membership is incomplete. They do not enjoy the full resources of Catholic communion with Christ, but the important fact is that they are not separated entirely from that community". 3) Last of all there is the true unity of faith in a perfect and complete communion with the Roman Catholic Church. This is the only unity called the true unity. It follows that the Roman Catholic Church still considers itself the only true church and that *true* unity requires return to its fold.

WHAT IS ROME'S AIM?

Rome's aim in the ecumenical movement is to enter more fully on community and civic endeavors on a broad basis of religious agreement with Christian and even non-Christian bodies. We quote: "It's important to recognize that it is particularly in social action that the Catholic, Protestant, and Jew can unite in their common religious values". In doing this Rome would carefully guard and preserve its identity. We quote: "At the table of community work we can

accentuate our agreements without harming our religious identity."

Accentuating agreements and working together with others cannot but enhance the prestige and increase the influence of Rome. At the same time Rome is carefully guarding its religious identity with the hope of bringing all Christian bodies into full communion with it by its prestige and influence. That this is an ulterior aim in the back of the mind of Rome is clear from the following quotes: "The purpose of ecumenism is not just co-existence; its purpose is to unleash a common witness to the love of Christ. We are also seeking through ecumenism a true unity of faith at the eucharistic altar. — The Catholic Church still seeks to join with the Christian churches in the movement toward unity so that all Christians will enjoy the full power that Christ has bestowed on His Church. We should still rejoice and seek to bring others to the full communion of the Catholic Church".

WHAT SHALL WE SAY?

There is much to be said on this. In the first place uniting with those in doctrinal disagreement with us on the basis of common religious values is contrary to God's word which says: "Mark them which cause divisions and offences contrary to the doctrine which ye have learned and avoid them." Rom. 16:17. To do so for purpose of social, civic or political action is doubly wrong. Such action is up to the state and not the business of church. Let us also say that any hope that Rome will basically change in its ecumenical endeavors is wishful thinking. A change of stance is

never a change of position. The Roman Catholic Bishop of Cork as reported in the Belfast Telegraph of November 7, 1966 well states the case when he says: "We have well to remember that the renewal called for by the Council does not involve the discarding, watering down, or explaining away of any defined Catholic teaching whatsoever. — In a word, after the Council just as before it, there was only one true church. That church was the Catholic Church and no one could be saved who through his own fault was outside it". How untrue. The only one true Church is not an outward body but the invisible body of Christ consisting of all true believers. Such believers may unwittingly be found in erring church bodies, even in Rome. But we cannot extend the hand of confessional fellowship to erring bodies and establish a church union and fellowship with them on that basis. The only true basis is agreement in doctrine based on God's Word. A humble recognition of this fact will never be found in Rome, since it does not base its doctrines on Scripture alone. It is sadly lacking also in the vast and extensive ecumenical efforts of Protestantism including Lutheran bodies. True ecumenism will neither seek to establish nor maintain a confessional fellowship of any kind where there are doctrinal differences or practices that violate Scriptural teachings. It will rather strive to remove them first. To do so wherever possible should be our aim in a world in which indifference to sound teaching based on God's infallible Word surrounds us on every hand.

OTTO J. ECKERT

FACES LIKE FLINT

It's simply sad to see the manner many are bewildered at their lack of power to shape the doings of their sons and daughters, but heartening above all joys to see the success of some in getting good response from youngsters who are somehow different.

There must be an explanation of the difference. Culture explains some of it: people learn in the school they attend, school here defined as all and everything that brings them up to what they come to be, their home and formal school and church and all the rest.

The atmosphere they live in shapes their lives and thoughts, as surely as the foods they take become the very substance of their bodies. And this result is very good, or very bad, it all depends. Families tend to reproduce themselves, and herein lies the key the Lord of all has used: keep the pattern when it's good, but the cycle must be broken if it's bad. The good of it is told in Psalm 78, and also the bad which must be changed, as climaxed in verse 8.

As is said of the Messiah prefigured in Isaiah, so we must set our faces like flint. We must know the truth and follow after it, counting everything else but loss in comparison with its excellency.

It does not mean to "preach," but to have something about us that is set.

It may lead to Jerusalems and crosses, but it will know who are the "Satans" along the way that would deter us from the goals for which we strive. The reference is of course to Peter, who sought an easy way for the Lord he loved so dearly.

not really hard

It is easier than we think. A worried one strives mightily to work out his own righteousness and that of his house and home. He may wrestle to bring Christ down from above, or delve to bring him up from below; and the concern with which we see some struggling can leave us breathless just to watch. There are times people try too hard. They don't know how much they can relax if first they only take the *set* that counts, as hinted in the phrase, a face like flint.

It means that you have a "no fooling" attitude, you let it be known that your convictions are not for sale — no use proposing a compromise in matters that pertain to principles. Connivers know whom to let alone. It is amazing that not one is reported as trying to "work something out" between Jesus and those who crucified him. Even Satan gave up and departed that time in the wilderness.

Sometimes it means to "hang in there tough," because to do otherwise would be unthinkable — and that makes it relatively easy. "How then

can I do this great wickedness and sin against God?" The face of flint. "I am set for the defense." Youth may not be very big before what is unthinkable is impossible to them. Tough-minded goes with being tender. A bit of paradox but very true.

You witness it. Remember the times your child said something that made you choke with pride and thankfulness? When a truth from "our most holy faith" came out in a clutch? Unchurched parents of Christian kindergarten can tell you, if this seems strange to your experience. "Jesus didn't spit back," said one of our little ones from a Christian home when a parent wondered why he took the abuse. The flint of strong character has a way of taking form.

word therapy

You ask for tools and means. They are in your mouth, so hard to see. So simple it surprises. And in your heart — we speak of Christians; others would hardly understand.

Yet it works in a world that surprisingly at times is aware of its needs, that can diagnose its ill but not its cure. A doctor in the behavioral sciences (in Vienna again) spoke recently about what he believes has taken all the "starch" out of man. Whereas animals do not know what it means to be "unhappy," being well-equipped with instincts for living each their assigned lives, men are different. People must learn everything for living and survival. They are designed to be filled from without, from their culture and their kind.

The human being must be *informed*, he implied, and this in the sense

that something external must give character *to* him. Teach a dog as much as you wish, he will remain a dog; and a cat you can never make into a rat, not even a rat of a cat. But man — we need not prove that he can become beast or saint, and *that* as if his very "nature" becomes the one or the other.

Our professor from Vienna has observed that man is becoming progressively less *informed* by the culture of people around him, a conclusion many are driven to because we are living in an age of progressive denial, of repudiation of nearly everything from the past, and full of the notion that all that our forebears asserted was absurd. Educators know that even the humanities are faring badly, though some would say that our shaggy generation seems to be calling for something they call humanism or humanity.

But if the next generation's heads are being emptied of value judgments and certainties, as it seems, then wherewith shall those heads be filled? We are not sure that we can follow our Viennese professor, but his label for their need is one that suggests much to us: logotherapy, that is, healing through words, still better, the Word.

This is nothing new. We knew it all the time, perhaps not so consciously as we should; we thank a worldling for reminding us. How simple! With what is any mind shaped and filled and *informed* if it is not by words? Object with "experience" if you wish; but take all words away from that and what do you have? If words are empty, they are empty only to empty heads; and heads can be filled only with words that have substance. What a world of thought

and action does not that suggest!

It brings us back to our bewildered parents, who are anxious (anxious is the word) to shape their children so that they can make their way through the society in which they must live.

the Word is nigh

You can reduce the capital there to lower case and still retain the sense, but raise it to capitals and you have just that — a capital case. Thy word have I hid in mine heart that I might not sin against thee. A young man shall cleanse his way by taking heed thereto according to the Word — lower case or upper, both deal with power. They are a lamp to the feet close by, and a light to the distant path. The same word is truth, and it sanctifies.

The logos spake in the beginning, was with God, was God, expressed him to us, created all things and gave us light, the light of life itself. Read St. John, chapter one. The Greek form of the word at the head of this paragraph has already become an English word, and a precious word it is, more fully filled for Christians than for the philosophers. Logotherapy: healing through the Word (and word), a treasured vocable for our language, even more so for our *information*.

The very stuff of flint, that finds expression in the face, a face that is set for pilgrimage all the way to Jerusalem above, no less through the

social strife that confronts us here and now. The word (Word) gives shape and character, that is, it *informs*, though we know not always when and how. It may seem to lie still, as an ancient king once said of seed when first it falls into the furrow. The little boy Earnest did not know what the Great Stone Face was saying to him, that it was shaping his future life. Often an oldster will hear that what he once said seriously has helped to make a youngster what he became. "He talked as though he meant it."

But it must not be a flow of talk; we are not heard for our many words. The ring of flint strikes once and there's a spark. We are sure that "Satan" once was enough for Peter. We doubt that Moses often said to Israel, "Hear now, ye rebels." And "Thou art the man" hardly needed repeating to David. It had the ring of truth.

A Yale psychologist says that the students "wish they could find some principled purpose, but accept the fact that, in modern American society, such purposes are hard to come by." An editor comments, "But trends aren't easily reversed. And the present, giddy, giggling gallop down the trail to nihilism won't be halted by today's generation of adults." With a bit of flint in your make-up, yes, in your face, and in the sense of Isaiah, you can plead to that charge a resounding not guilty!

MARTIN GALSTAD

IS THE NEW MATH SUBVERSIVE?

Two and two is four. This is simple enough and easy to remember. Why mess around with our old arithmetic? Why not just allow it to be as I "learned" it? Indeed, why not? Why not walk from Chicago to Los Angeles? Simple, there is a better way to get there. Why not use leeches to cure illness? Easy, there is a better way now that we understand more about illness.

Understanding, that is the key. We hope that the day of the arithmetic robot is gone, at least to a great extent. Isn't much of what we teach centered on getting the learner to understand, to read correctly, to interpret? Why should mathematics be any different?

I think we all want our children to be given the chance to understand numbers. We were probably never given that chance. Understanding may have come to us little by little but no one really taught us. Is it bad to understand these numbers? Is it dangerous to understand these systems which so beautifully conform to the order in creation?

Two and two is still four in any mathematics. No educator would want to confuse you on that point. The basic idea that all of us should know is this. The books and the programs in the schools may be modern and new but the mathematics in them is not new. The newness lies in the ap-

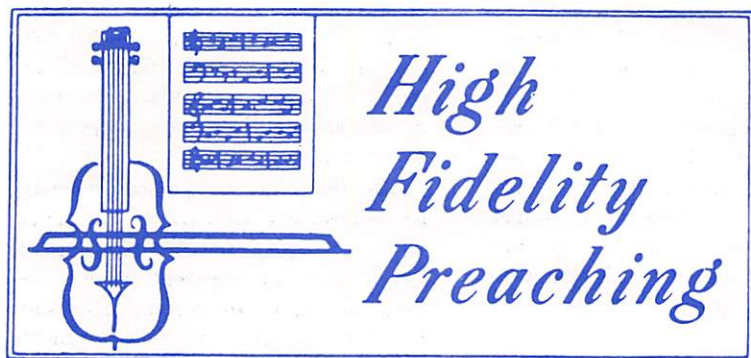
proach to and the style of the old content. The approach is that of understanding the systems, not just memorizing meaningless ways to perform an operation.

Yes, these new programs are a part of progressive education, but since when is progress wrong? True, in the hands of an incompetent teacher the new programs can become confusing to some students. This does not mean that the program was designed to confuse our children's young minds.

Our trust is still in God and His Word, not in man and his methods. Does this rule out trying to understand a man-made system? We cannot believe that the reason and logic of mathematics, when properly taught, will be so ingrained in the minds of our children that they will carry this to their faith life also. This danger can be no greater than the danger that we see no reason or logic in our study of mathematics. Since we have said that it conforms beautifully to the order in creation we do not want to accuse God of disorder.

At ease parents, the "children of the world" are merely trying to help our children understand ideas and concepts which we memorized without meaning. We can use much of their work to our advantage in the field of education.

R. ROEHL



C. THUROW

At the recent Christmas concert of our Immanuel Lutheran Choir the high point for many was the lovely selection with flute accompaniment, known as *Sheep May Safely Graze*. There have been numerous inquiries as to whether it is available on records. It is. Because the choir will sing this number on its spring tour, some may wish to obtain the recording ahead of time so as to find all the more enjoyment in hearing it sung by the group.

The source is Bach's *Hunting Cantata*, No. 208, a secular work written for the birthday of a certain Duke Christian. However, for 250 years the Church has borrowed this one portion for sacred use because both music and thought fit so well. Each new generation seems to cherish it more.

The SCHWANN CATALOG lists two recordings. Quality is about equal. However, the TELEFUNKEN offers no translation of the German text and notes. The other album is newly released, offers translation and excellent notes, and costs less than half. Order *NONESUCH H-1147* or stereo *H-71147*, \$2.50, often less at discount stores. Though the portion that interests us is worth the price by itself, the entire cantata will please.

Equal interest seems now to be centered on an even better known work of Bach: *Jesu, Joy of Man's Desiring*. It is from Cantata No. 147, *Heart and Tongue and Deed and Life*, a good sacred work, with brilliant instrumentation, soaring trumpet passages. The famous chorale is used twice, and far more effectively

than in the choral or organ arrangements we usually hear. If you have a vague feeling that it is also in our hymnal, you are right. It is the tune *Werde Munter*, best known with the hymn, *Speak, O Lord, thy servant heareth*, No. 296. SCHWANN lists three albums; two are poor. The other is new and excellent throughout: ARCHIVE ARC-73231, stereo only, \$5.79. Cantata No. 60, on the last half of the overside, is also good. However, if cost is a factor, order MHS-547, mono only, \$2.50 plus 35c handling, from *Musical Heritage Society, 1991 Broadway, New York 10023*. A worthy cantata by Telemann fills the last half of the second side.

Frequently we are asked if an album of *The Notebook of Anna Magdalena Bach* is still available. The good recording we mentioned a few years ago has been deleted. But an even better one has been issued by DECCA, DL-9426, or stereo DL-79426, \$5.79. Anna Magdalena was Bach's wife. According to the custom of her day, she kept a notebook in which she copied music that especially appealed to her and that should delight anyone who hears it. The selections are varied — instrumental and vocal, sacred and secular, some by her husband and sons, some by other and even unknown composers. The dark strings of a viola sing most eloquently, *If thou but suffer God to guide thee* (LH:518. A tenor sings, *Jehovah, let me now adore Thee* (LH: 21) and several other songs. Varied groupings of violins, harpsichord, bassoon, oboe, and cello provide a refreshing program — all masterfully

done. This is a sublimely restful record that takes one right back to the Bach fireside for an evening of after dinner music-making by the Bach tribe. Such evenings may be gone forever, but this record is a near approach to them.

Further variety is supplied by an album that arrived last week and has been played several times a day because I find it quite irresistible. It is organ, by CAMBRIDGE, a company whose engineers are seldom equalled in organ recording, never surpassed. The first side is played on a chamber organ, the size of a large dresser, no pedals. It was built by Ibe Peters Iben in Germany, 1783. The pipes have beautiful tone. There are three selections by Frescobaldi, two by Sweelinck, composers well known to most organists. The prize on this side is Sweelinck's set of six variations on a tune first used with a French love song. Later it was borrowed by Germans as the setting for a folk song, *My young life comes to an end*. Finally church musicians recognized its suitable qualities and adopted it as the tune for our hymn, *The Will of God Is Always Best* (LH-517). Bach liked this tune, using it more than any other in his various works.

The other side is played on a 1958 Holtkamp organ, presenting two Bach works. One is the *Prelude and Fugue in A Major*. The other is a gem because it is so rarely recorded: his set of *Five canonic variations on From Heaven Above*. A grand album. Order CAMBRIDGE CRS-2513, stereo only, \$5.79.

The Bread of Life

We celebrate Lent during the 40 weekdays from Ash Wednesday to Holy Saturday (Sundays excluded). The Sundays are actually previews of the Easter Victory. To help you *live* in Easter, feast your hearts on this Resurrection diet.

Apr. 2—Gen. 5:18-24	Not of this world 207,1
Apr. 3—Heb. 11:5-6	Because it doesn't figure — it just is 207,2
Apr. 4—2 Kg. 2:1-11	A visionary, a daydreamer, or a <i>realist</i> ? 207,3
Apr. 5—Mt. 17:1-8	Let Christ be the Judge of that 207,4
Apr. 6—1 Kg. 17:17-24	Is the life in the warm body? 207,5
Apr. 7—2 Kg. 13.20-21	Or in the dead bones? 207,6
Apr. 8—Jn. 11:14-26	Obviously not! 200,1
Apr. 9—Jn. 11:27-44	Anyone care to challenge (death)? 200,2
Apr. 10—Psalm 16	Jesus not afraid of the grave 200,3
Apr. 11—Psalm 90	Nor Moses 200,4
Apr. 12—Job 19:1-27	Nor Job 200,5-6
Apr. 13—Is. 52:13 - 53:12	Nor Isaiah 200,7-8
Apr. 14—Luke 24:1-8	Now you see why 192,1
Apr. 15—Luke 24:13-24	Because others did not 192,2
Apr. 16—Luke 24:25-32	Hearts aglow with His abiding presence 192,3
Apr. 17—Luke 24:33-49	Wounds and repentance and witnessing 192,4
Apr. 18—John 20:11-18	Resurrection means you have a friend 192,5
Apr. 19—John 20:24-31	Pay attention, you 20th century Thomases! 192,6
Apr. 20—John 21:1-8	Resurrection gives you direction and purpose 192,7
Apr. 21—John 21:9-14	Resurrection provides for you 192,8
Apr. 22—John 21:15-19	Resurrection gives you a job 206,1
Apr. 23—1 Cor. 15:1-6	Resurrection saves you 206,2
Apr. 24—1 Cor. 15:7-10	Resurrection is grace undying 206,3
Apr. 25—1 Cor. 15:11-19	Resurrection is your everything 206,4
Apr. 26—1 Cor. 15:20-29	Resurrection no ifs or maybes 206,5
Apr. 27—1 Cor. 15:30-34	Resurrection demands a change 206,6
Apr. 28—1 Cor. 15:35-50	Resurrection is <i>renewed</i> life 206,7
Apr. 29—1 Cor. 15:51-58	Any questions, anyone? 206,8
Apr. 30—1 Thess. 4:13-18	Comfort people with these things 206,9-10

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

BUDGETARY

RECEIPTS:	February	To Date
Offerings	\$ 5,662.62	\$ 67,856.42
Memorials	4.00	58.00
Revenues, Tuition	3,208.00	16,177.00
Revenues, Board & Room	6,312.00	28,863.00
Revenues, Other College	29.00	410.00
	<hr/>	<hr/>
Total Receipts	\$15,215.62	\$113,364.42
DISBURSEMENTS:		
General Administration	\$ 326.69	\$ 1,800.58
Insurance		1,261.00
Capital Investments	870.00	7,782.96
Home Missions & Administration	4,071.29	36,271.48
Japan Mission	575.00	4,600.00
ILC, Educational Budget	4,131.31	31,894.12
ILC, Auxiliary Services Budget	4,215.61	23,333.89
	<hr/>	<hr/>
Total Disbursements	\$14,189.90	\$106,944.03
Cash Balance	\$ 1,025.72	\$ 6,420.39
Cash Deficit July 1, 1967		- \$ 1,386.62
		<hr/>
Cash Balance, March 1, 1968		\$ 5,033.77

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

COMPARATIVE FIGURES

	February	8 Months
Budgetary Offerings Needed	\$9,409.16	\$75,273.28
Budgetary Offerings Received	5,662.62	67,856.42
	<hr/>	<hr/>
DEFICIT	\$3,746.54	\$ 7,416.86
. . . .		
Budgetary Offerings '66-'67	\$5,982.93	\$57,159.18
Decrease '67-'68	\$ 320.31	
Increase '67-'68		\$10,697.24

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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