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SODOM or ZOAR?

One would hardly call TIME Magazine straightlaced or puritanical. In its free and easy way it often comes dangerously close to overstepping the bounds of good taste. Yet there are some things which seem to have been becoming too strong even for TIME's rather insensitive nostrils. The issue of February 9 devotes more than a page to a description of the fruits of what it calls "TV's new permissiveness," particularly in its late "talk shows."

The article quotes specific incidents some of which constitute a raw and tactless handling of the race problem. Others are blasphemously coarse and irreverent on matters of religion, and some just plain dirty, filthy beyond anything previously offered for public consumption via this almost universal medium of mass communication. While most of the articles simply reports the facts of the matter, the writer of the TIME article goes unusually far in expressing what seems to be a feeling of utter disgust.

What must particularly concern us as Christians, however, is that this is the kind of stuff that is being *laughed* at. This is "entertainment!" This is what invades our homes, day after day! This is what people call "funny!" And what about us? Do we as Christians recall what Scripture

says about the cities of Sodom and Gomorrah, "condemned to extinction and made an example?" (II Peter 2:6) Are we then, like "righteous Lot, greatly incensed by the licentiousness of the wicked (for by what that righteous man saw and heard as he lived among them, he was vexed in his righteous soul day after day with their lawless deeds)" — are we? Or are we losing our capacity for righteous indignation? The questions are important, for the text goes on: "The Lord knows how to rescue the godly from trial." Yes, the Lord knows. Genesis tells how He did it, leading Lot and his family away from the doomed cities, granting him a place of refuge and safety in Zoar, "the Little."

Yes, the Lord knows how to rescue! But let us ask ourselves just where we stand. Are we still capable of being "vexed" at what we see and hear, day after day? Do we welcome the guiding hand that would lead us to safety? Do we seek our comfort and find *our* joy in His Word, our place of refuge, our Zoar? — or do we stand transfixed, like Lot's wife, spellbound in hypnotic fascination by what the modern Sodom has to offer?

SODOM — or ZOAR . . . which shall it be?

E. REIM

REJOICE ALWAYS!

"And the disciples were filled with joy, and with the Holy Ghost." (13:52)

There are books on the joys of music, the joy of children, the joy of cooking, the joy of flower arranging, and countless other joys, even the joy of living. No one can deny that some persons can find some joy in all these various hobbies or activities.

But when the Bible speaks of joy and rejoicing, the basis for this joy in most cases is not what we enjoy doing in our lives, but what God in His love has done for us. When a person knows and appreciates what God has done for him, he experiences a new kind of joy, a deep inner spiritual joy that is not dependent on outward circumstances, or pleasurable activities. There is a special kind of joy in being a Christian that far surpasses all other joys in depth and duration.

Christianity is not a religion of

gloom and despondency. It is not a burden or hardship to be a Christian. It is a joy to be a Christian. It is a delightful experience. In fact the best advertisement for Christianity is the inner joy and calm cheerfulness of real Christian people. The evangelist Billy Sunday was right when he said: "If you have no joy in your religion, there's a leak in your Christianity somewhere."

Let us go back to the first century after Christ and try to experience with some of the non-Jews of Antioch in Pisidia their joy in becoming Christians. The story is told in the thirteenth chapter of the book of Acts.

Before the arrival of Paul and Barnabas we can imagine that these people were peaceful residents of the town. They were average people work-

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ing for their living. They were no doubt just as moral as most of their neighbors, just as joyful as most of their friends. They had good days and bad days, happy times and sad times.

Then Paul and Barnabas came to town and spoke at the Jewish synagogue or meeting place on a Saturday morning. Of course these people didn't attend the service. That was for the Jews and a few non-Jewish hangers-on. But these hangers-on, or God-fearers as they were called, spread the word around. After they heard Paul's message about Jesus and His death and resurrection and His offer of the forgiveness of sins, they did such a good job of advertising that "the next sabbath day almost the whole city came together to hear the Word of God."

So our non-Jewish or Gentile friends were also in attendance that day. Oh, this was a big day in their lives. Their slumbering consciences were aroused as Paul and Barnabas spoke to them. Their almost unconscious gnawing doubts about the future and their inward fear of the holy God were stirred up.

Most important, they heard about Jesus. The forgiveness of sins was announced to them. They were especially happy to hear that this forgiveness was not based on any moral, social, or racial qualifications but that it was there for everyone, including them. Paul even quoted the Old Testament Scriptures of the Jews: "I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth."

The Holy Spirit worked through

Paul and Barnabas and their Gospel-preaching, so that these "average" and "normal" residents of Antioch became Christians. "They were glad, and glorified the Word of the Lord." Why were they glad? Because their relationship to God had been cleared up. Now they knew the almighty God loved them and had sent His Son to die for them and win for them the forgiveness of their sins. They had scarcely been conscious of their sins before. Their thoughts about God had always been tinged with a feeling of uneasiness. Now they knew the truth: God had forgiven them through Christ Jesus. He was their Friend and Savior.

This is the real Christian joy. It is based on the assurance that our sins are forgiven. As Peter wrote in his first letter: "Believing in Jesus Christ, though now ye see Him not, ye rejoice with joy unspeakable and full of glory." Or as Paul wrote to the Romans: "We joy in God through our Lord Jesus Christ, by whom we have now received the atonement."

Why shouldn't we be joyful? We are saved from God's wrath. We are reconciled to God by the death of His Son. Our sins are forgiven, and we can even look forward to eternal life. It is no wonder then that the book of Acts describes the reaction of the new Christians in Antioch in this way: "And the disciples were filled with joy, and with the Holy Ghost."

We might say that the joy of being a Christian is like an underground river that is continually flowing on the inside. On the outside there are mountains of pleasure and valleys of depression, but in the inner man there

remains joy, joy, joy in the forgiveness of sins as long as there is faith in the Gospel of Jesus Christ. For joy is one of the fruits of the Spirit, who dwells in our hearts when we believe in Christ.

The apostles *rejoiced* after they were sure that Jesus rose from the dead. After Pentecost they even *rejoiced* that they were counted worthy to suffer shame for His name. The people of Samaria had "*great joy*" in their hearts after Philip preached Christ to them. After his instruction and baptism by Philip the eunuch of Ethiopia "*went on his way rejoicing.*" In that night after he almost committed suicide the jailor of Phillippi heard the Gospel from Paul and Silas, was baptized, "*and rejoiced, believing in God with all his house.*" All of these people experienced the joy of being Christians. They experienced the truth of Paul's words: "The kingdom of God is not meat and drink, but righteousness, and peace, and *joy* in the Holy Ghost."

This inner Christian joy is not dependent on outward circumstances. The new non-Jewish Christians in Antioch of Pisidia were involved in terrible turmoil immediately upon their becoming Christians. The majority of the Jews rejected Paul's Gospel and stirred up the chief men and women of the city against Paul and Barnabas. As a result these apostles of Christ were chased out of the city.

Was it easy for the new Christians that they left behind? They had been normal citizens before. Now they found themselves hated by the Jews and other citizens. They became a persecuted minority. Surely their be-

coming Christians brought about a loss of business, false accusations, family quarrels, bitter feelings. But the book of Acts doesn't mention any discouragement. It simply says: "And the disciples were filled with joy, and with the Holy Ghost."

Since God's love is steadfast and His forgiveness is a certain thing, the joy of being a Christian is not taken away from us by events in our lives. No matter what happens, nothing "shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Yes, there are periods of grief and near-despair for the Christian, there are crosses and persecutions, there are troubles and struggles in great plenty. But Peter wrote in his first letter that we can rejoice in the hope of salvation even though we are in "heaviness through manifold temptations." He told us: "Rejoice, inasmuch as ye are partakers of Christ's sufferings." James said: "Count it all joy when ye fall into divers temptations."

Paul wrote to the Corinthians: "I am exceeding joyful in all our tribulations." And listen to this from the prophet Habakkuk: "Although the fig tree shall not blossom, neither shall fruit be in the vines, the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."

The basis for Christian joy is constant and certain. God's love for us in Christ Jesus is a solid fact, unchangeable, impregnable. We know

that not even death can separate us from God's love.

Yet we must admit with Martin Luther: "In faith we have only a drop-let of this joy . . . Again and again we fall into the mire and are weighed down with sadness and a heavy conscience, which prevent our joy from being perfect or make it so slight that we can hardly feel this incipient joy." "Christians must also feel among themselves that the devil fights in their hearts against God's name, His kingdom, and His will with his hellish thoughts of unbelief, blasphemy, despair, etc. Furthermore, they must feel that their own flesh rebels against the spirit of this joy. Otherwise they could easily bear and overcome all persecution."^{*}

Our Christian joy is far from being pure or perfect. Otherwise the apostles would not have to keep reminding

^{*}Luther's Works, Amer. Ed. Volume 24, p. 400

us to rejoice. "No chastening for the present seemeth to be joyous, but grievous." Therefore the word of encouragement is spoken to us: "Rejoice evermore." "Rejoice in the Lord alway: and again I say, Rejoice." We must encourage one another to rest our faith in Christ and His forgiveness and God's unchanging love. We must encourage one another to rejoice with the true Christian joy that knows no end.

After all, we can look forward to entering into the joy of our Lord. We can rejoice in hope of the glory of God. Because of Christ we know we shall be presented as faultless before the presence of His glory with exceeding joy.

"Now the God of hope fill us with all joy and peace in believing, that we may abound in hope, through the power of the Holy Ghost."

D. LAU

*Now let the heav'ns be joyful,
Let earth her song begin,
Let all the world keep triumph
And all that is therein.
Let all things, seen and unseen,
Their notes of gladness blend;
For Christ the Lord hath risen,—
Our joy that hath no end.*

SIGN of the TIMES

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous. (2 Timothy 3:2)

"If ever there was a people who wanted more than abundance, it is the American people." How true — how sadly true.

Who was it, who appeared on our television screens on the night of Jan. 17, 1968, speaking these words? Was it a modern day Elijah or John the Baptist admonishing the American people for their greed and covetousness? Far from it. The words were spoken by the President of the United States in his state of the Union message, and they were not meant as an admonition. They were meant — alas — as a commendation and as an encouragement toward yet greater excesses in avarice. Did those who were present where the speech was delivered sit in stunned silence and speechlessness upon hearing these words? On the contrary, they applauded enthusiastically. How sad — how unspeakably sad.

Let us consider for a moment what the Lord has to say on this matter: Let your conversation be without covetousness; and be content with such things as ye have. (Heb. 13:5.) But godliness with contentment is great

gain. (1 Tim. 6:6.) Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. (Luke 12:15.) And having food and raiment let us be therewith content. (1 Tim. 6:8.)

The Lord has given the American people not only food and raiment. He has given us a greater abundance of material possessions than He has ever given any other people. And still we are not satisfied. We want yet more. Mere abundance isn't enough. What unheard of covetousness! What insufferable greed! And to be praised and flattered for it by the man who holds the highest office in the land!

How long can the Almighty withhold His anger? How long ere He will utterly destroy the ungrateful United States of America in His fierce wrath? Surely there is a terrible judgment in store for our country.

Let us take heed that any greed, covetousness, or desire to get something for nothing that may be harbored in our hearts is repented of and thrown out, for the Word of God states pretty emphatically that a covetous person will not get to Heaven. Read 1 Cor. 6:9-10 and Eph. 5:3-5.

L. WEHRWEIN



from the EDITOR

BEHIND THE FACADE OF "WISDOM"

Can thousands of brilliant college professors, eminent scientists, educated high-school teachers, not to mention learned theologians all be fools? Can the theory of evolution be false when practically all educated people throughout the world accept it as true? How can so many have so much knowledge and be completely and universally wrong? Is it not the height of arrogance even to imply the possibility that the scientific community of today which is able to produce nuclear energy and send men to the moon could at the same time be so foolish as to accept a theory which is contrary to the facts?

The reason many Christians are tempted to give up their belief in creation by an almighty God is that it seems too preposterous to think or say that brilliant men are fools. It is even harder to say on an individual basis when you sit at the feet of a Ph.D. at the university whom you cannot but respect for his vast knowledge and learning.

Not only high school and college students but also many theologians have been overwhelmed by this "preposterous complex." Today Sunday school and Bible class materials from

many churches either teach some form of evolution or allow it to be taught. The ever-shrinking minority which adheres to creation is treated with ridicule and scorn. The only argument offered is this: "Anyone who does not accept evolution is too stupid to argue with."

How strong is the case for evolution? Really, the only thing going for it is its universal acceptance. Whenever you look closely at the impressive evidence for evolution you will discover that is not wisdom. It is a facade of wisdom. The front of the building is very impressive, but if you go behind the impressive front you will discover that you have been looking at a Hollywood movie set. There are only fronts to the buildings. The evolution fronts are easily constructed. There are many things in nature that can be tied together by an evolutionary theory. The evolutionists take all the similarities and relationships between plants and animals and tie them together. The evolutionary theory fits some of the facts.

But how do you get behind the facade? If you study the writers on evolution closely you will soon discover that most of them borrow heav-

ily from scientific fields other than their own specialty. The geologist states many "facts" provided for him by the biologist. And vice versa. These presentations can be ignored. Many educators are simply quoting the experts and have not proven anything to their own satisfaction. They simply put their faith in men, in the experts. But some writers are serious and sincerely try to prove the theory by a careful examination of the facts. They are honest enough to face up to their problems. They will take you behind the facade and show you the missing links. Go to this kind of scientist and while you read be asking him to explain evolution step by step. This serious scientist wants everything covered. He doesn't like to evade, because it goes against his training. But what happens?

In *Life* (February 16, 1968) we have a good example. It contains a review of a new book by an anthropologist. He seeks to demonstrate man's emergence during the ice age. In the midst of his smooth presentation there was a paragraph of great significance. I hope every reader of *Life* stopped to re-read it as I did. It was a confession (not so intended) by the author that evolution is impossible. Please read the quotation carefully and imprint it on your memory, even though the author uses some big words. It is found on page 86.

"I do not include language . . . because the potentiality of language is dependent upon the germ plasm. Its nature, not its cultural expression, is written into the motor centers of the brain, into high auditory discrimination and equally rapid neuro-mus-

cular response in tongue, lips and palate. We are biologically adapted for the symbols of speech. We have determined its forms, but its *potential* (emphasis, mine, Ed.) is not of our conscious creation. Its mechanisms are written in our brain, a simple gift from the dark powers behind nature. Speech has made us, but it is a human endowment not entirely of our conscious devising."

The key word is *potential*. You can't make a monkey talk. He doesn't have the potential. The evolutionist has a problem. When did apes start to talk? At some point they had to be given a different brain which had the potential of speech. Where did this new brain come from? "A simple gift from the dark powers behind nature." This confession cries out that there is a God who has given me "eyes, ears, and all my members, my reason and all my faculties."

This is not a confession to one problem that remains to be explained. This is a basic problem that the evolutionist runs into at every turn. How can there be a cell, the first cell, when you need the potential for a cell, the RNA and the DNA? Where did they come from? How can you change from laying eggs to live birth without the potential of the complicated uterus? What behooved this egg-laying animal to develop a uterus equipped to provide for a live birth?

Yes, they are fools. Fools, not because they will not listen to us, but because they go against their own reason. When the evidence demands that they admit there is a God, they call Him the "dark powers behind nature."

W.S.

DRIFT OR DRIVE

One often wonders whether people are doing as they choose; are they pushing or are they pushed. Is the man walking his dog very much in charge just because he is holding the chain? Or is the situation such that the man is being taken for a walk, although he might much prefer doing something else at the time?

It gets to be a matter of motivation; and motives may be hidden,



Pastor Martin Galstad

often the opposite of what one would consciously will. Besides, we do not talk much about *will* any more, for willing is a function of the person. We speak much more about goals, and goals are outside us. Take it either way: we generally get what we want; that is why it is so important to be careful what we want.

We get where we are looking, either by drifting or by driving. In driver-education we are warned that our car will tend toward that at which we look; it is equally true that we arrive at the destination which we choose, whether it be Canada or Mexico — with a little bit of luck.

It was custom once to actively choose a goal and make for it; we trust that it is still being done. But not so much any more, say the students of society, for now we are more concerned about comfort along the way, especially that the way be *easy*. We do not like to believe this, but the evidence piles high. And while we heed that evidence, let us not lose sight of the many who also have drive to move whither they would.

It was easy for Eve to drift into sin because the forbidden tree was pleasant to the eyes and seemed to be good for food. To have said no would have required a drive toward a higher goal, an exertion, a bit of self-denial. Adam should have assert-

ed himself, too, for he was the responsible head of the household, the gardenhome. Have you noticed that this was the moment that our race became minimen? Doubly sad, the act was a choice, sick already with the germ of lassitude, the malaise of relaxation, the idenial of what it means to live. It isn't even *natural*. Even the sparrow urged Peter Rabbit to exert himself to escape his enemy's blow.

The whole creation is waiting for relief from this policy chosen by its once-appointed master, man. Creation is awaiting *liberty*. Romans 8. And liberty is a tight thing, controlled, "free indeed," as the Restorer, Redeemer, Renovator said.

No child is free who is free to do as he pleases. No child is happy whose parent is not in charge. No schoolroom is a happy place where all is permissiveness unseasoned. The children of London were doing as they pleased on Sundays, the only days off from the factories and labor; to save them from themselves, and to save the city, Robert Raikes started the Sunday school (not for religious teaching, remember; the churches objected to that as being work on Sunday).

No great man in history was a drifter, but a driver, not always of others but mainly of himself. Anyone with sense can see this. Life tells him so, as something told that scientist studying the heavens with his 200-inch telescope, that it was going to rain. How did he know? His corns hurt! So why should we have to *prove* to people today that if you don't want to fall apart, you must take hold of

yourself and drive, not drift. "You know it in your bones."

You drift when you leave things to others. Shoo the children out of the house, and you will see what they get into at the neighbors or down the street. Soon you will see that "everything nailed down is coming loose." You *thought* things were nailed down. Why, you had taught them the Fourth Commandment, and the Second, and the Seventh and all the rest. Did you ever see a man move a heavy object by taking *one* good hold? it is a process. Good things must be done again, again, and again. Beware of the carpenter who thinks that one solid blow will place the nail. A quitter never wins — you know the rest.

Moses could have relaxed amid the pleasures of Egypt; he had it made. But he knew the drift of indifference, so he chose affliction with the people of God, for he knew how one can drift, and shift. What one has that is good will not stay so unless he pays close attention. No house looks very new very long that does not receive attention.

We joined a good church, and we vowed that we would not change; but we may have done the very thing that we would not do. It continued to speak of the Trinity, but long ago gave up the doctrine. It spoke of Jesus Christ, but no longer told of him as savior. Unbelieving leaders of the church are on record as saying that they must continue to use the old language or they will not get the people to stay. And young pastors have been told to go slow on *stating* their heresy in public, because there are too many older Chris-

tians still to make it safe to do that — yet. There was the fish in the pan of water who *thought* he could stand the change in the temperature because it was so gradual — you guessed it, he boiled to death because he thought he could “go along” with the situation.

Just do nothing, and evil will triumph. Take things for granted, and they will soon not be what they were. St. Paul marveled that his Galatians were so soon turned away from what they had learned as truth. The drift to evil begins by walking past it, next stopping, then sitting down to take part in it. Just don't know where your children are, and you have begun to make them something other than what they have been. Christian lands fast became Mohammedan. Even a child with a bauble precious to him knows enough to hold on so well that his palm perspires.

Try driving your car without constant correction between the ditch on the right or on the left. You are not fit to have the highway if you do not *drive* but blunder along. Your own life is at stake.

It is vain to set a net in the *sight* of any bird, says the sacred Proverb. A hunter does not notify the game that he is about to kill it. Heretics do not label their denials poison — they call it progress in religion, they even call it theology. *Of course*, the buyer must beware!

How shameful, then, to drift in the matter of Truth, to take everything as good because it sounds so sacred. It was plausible that the forbidden tree was good for food. The crucifiers of Christ said that they were children of Abraham.

Only one kind of behavior is safe: to know what is true and stick to it, and not be fooled by substitutes. What God has said must stand. If what men say is not according to that, it is because there is no truth in them. Who was ever more friendly than the Tempter in the Garden? His approach tests us still: will we drift or drive?

Nor will his claw and horn make all men shun his evil. Alexander Pope wrote:

Vice is a monster of so frightful mien,

As to be hated needs but to be seen;

Yet seen too oft, familiar with her face,

We first endure, then pity, then embrace.

The case is even worse: that which is utter good can sometimes look like the veriest evil: the stern hand of a loving father, the chastisements of our God, “when seeming evil worketh good to me.” “Judge not the Lord by feeble sense, but trust Him for His grace.”

And grace is doctrine, a truth revealed, not something sensed or guessed, or that entered on its own into the mind of man. For shame to ask, and call it a religious discussion, what do you say, and you, and you, and you? That's drift, driven with the wind and tossed. “The word of the Lord is a strong tower; the righteous runneth into it and is safe.” Proverbs 18:10.

It comes to this again, however we may weave for a while.

MARTIN GALSTAD

High Fidelity Preaching

Recent months have brought an exciting number of sacred albums, all of high quality, many at budget price, as the following:

Sacred Music of the Masters offers choice works by Mozart, Handel, Palestrina, Lassus, Lotti, Hassler, Bruckner, Bach, and eight others. They are composed for choirs ranging from four voices all the way up to eight. Very fine. Order *MACE M-9030*, mono only \$2.50.

Another is *Double Chorus Motets of the Old Masters* — Gallus, Dulichius, Schroter, Staden, Hassler, Pachelbel, Bach — sung by the Windsbacher Boys Choir, a closely knit group with both young and mature voices. This is one of the most effective stereo albums I have heard. The opposing choirs stand out with startling realism, just as they must have sounded from their opposite church balconies centuries ago. Order *MACE M-9054* or stereo *MS-9054*, \$2.50

Those waiting for Beethoven's *Missa Solemnis* (Solemn Mass) in a budget album now have one. It is so good that only one of the many expensive albums equal it. Order *NONESUCH HB-3002* or stereo *HB-73002*, \$5 for the two-record album. Mass is the term for our liturgy set to special music. This one includes the Kyrie, Gloria, Creed, Sanctus, Benedictus, and Nunc Dimittis. It is one of Beethoven's masterpieces, and to many it is the favorite of all his works.

One can hardly mention masses without noting the new album of

Bach's *Mass in B Minor*, the greatest of them all. The performance is exceptional: *VANGUARD'S EVERYMAN CLASSICS SRV-216/17* or stereo *SRV-216/17SD*, \$5 for the two-record album. Some may hesitate to buy a work of this type, fearing it will be above their heads. Frankly, it *may* be — for the first hearing. But with each successive playing you will find yourself enjoying it more. I can suggest no better mass for a start than this one.

The last several years have seen a considerable revival of works by our great Lutheran composer, Heinrich Schuetz (1585-1672), who died a decade before Bach was born. The beauty of much of his music lies in its simple, meditative quality. An excellent example is the newly released *Symphoniae Sacrae*, on *NONESUCH H-1160* or stereo *H-71160*, \$2.50. These are nine choral-instrumental works based on selected Scripture passages. In the first one we hear King David weeping over the death of the son who tried to steal his throne. "My son Absalom! Absalom, my son! Would that I had died in your place. Absalom, my son! My son Absalom!" For seven minutes Heinrich Schuetz paints those few words into such a heart rending picture of a father's grief over his son that you will never forget it. You will wish it were twice as long, and you will play it over and over again. That is only one small sample of the master touch of Heinrich Schuetz.

The Bread of Life

The swift, miserable decline and fall of the kingdoms of Israel and Judah, to the fulness of the time for establishing the birth and rise of the Kingdom of God in its New Testament form. Such are the alternate black and golden days of the following period of history.

2 KINGS

May 1-15:29-31	Murder Incorporated! 460,1-2
May 2-15:32-38	A ray of hope in Judah 460,3-4
May 3-14:1-9	Ungodly alliances in the city of David 461,1-2
May 4-16:10-20	Kingly arrogance and religious apartheid 461,3-5
May 5-17:1-6	The vengeance of human kings 462,1-2
May 6-17:7-18	Works out the judgment and mercy of God 462,3-4
May 7-17:19-23	Removed from the Lord's presence and Word 462,5-7
May 8-17:24-33	The beginnings of the Samaritan religion 463,1-2
May 9-17:34-41	As "modern" as the 20th century 463,3
May 10-18:1-8	Another respite 463,4
May 11-18:9-18	Success spoils the successful 463,5
May 12-18:19-25	Obedience is of faith, not of merit 463,6
May 13-18:26-35	Contempt and pride go before the fall 463,7
May 14-18:36-19:7	Human faces and words have no authority 463,8
May 15-19:8-13	He even bothered to repeat it 465,1
May 16-19:14-19	Spread your troubles before the Lord 465,2
May 17-19:20-28	Free insight into the ways of the Lord 465,3
May 18-19:29-37	The zeal of the Lord of Hosts will perform it 465,4
May 19-20:1-7	Help for internal as well as foreign problems 466,1
May 20-20:8-11	By the conduit of the upper pool (cf. Is. 7:3-14) 466,2
May 21-20:12-21	The price for such a peace is too high 466,3
May 22-21:1-9	Into the pit of abomination 466,4
May 23-21:10-18	Sin and crime, idolatry and murder 467,1
May 24-21:19-26	Shades of Kennedy, Oswald, King, and Evers 467,2
May 25-22:1-7	Another brief respite 467,3
May 26-22:7-23:3	The word of the Lord reappears 467,4
May 27-23:4-14	A national reawakening 467,5
May 28-23:15-27	How fierce the anger of the Lord! 467,6
May 29-24:1-9	The Lord would not pardon 467,7
May 30-24:10-20	Hell on earth: cut off from His presence 469,1
May 31-25:1-12	Utter plunder 469,2
June 1-25:13-21	Even of the house of God 469,3
June 2-25:22-30	The heathen often put Christians to shame 469,4

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

July 1, 1967 to April 1, 1968

BUDGETARY

RECEIPTS:	March	To Date
Offerings	\$ 8,675.81	\$ 76,532.23
Memorials	75.00	133.00
Revenues, Tuition	758.00	16,935.00
Revenues, Board & Room	2,099.00	30,962.00
Revenues, Other College	5.00	415.00
	<hr/>	<hr/>
TOTAL RECEIPTS	\$11,612.81	\$124,977.23
 DISBURSEMENTS:....		
General Administration	\$ 55.11	\$ 1,855.69
Insurance		1,261.00
Capital Investments	870.00	8,652.96
Home Missions & Administration	5,422.38	41,693.86
Japan Mission	575.00	5,175.00
ILC, Educational Budget	4,724.96	36,619.08
ILC, Auxiliary Services Budget	3,509.48	26,843.37
	<hr/>	<hr/>
TOTAL DISBURSEMENTS	\$15,156.93	\$122,100.96
Cash Balance (+) or Deficit (-)	-\$ 3,544.12	+\$ 2,876.27
Cash Deficit July 1, 1967		-\$ 1,386.62
		<hr/>
Cash Balance April 1, 1968		\$ 1,489.65

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

COMPARATIVE FIGURES

	March	5 Months
Budgetary Offerings Needed	\$9,409.16	\$84,682.44
Budgetary Offerings Received	8,675.81	76,532.23
	<hr/>	<hr/>
Deficit	-\$ 733.35	-\$ 8,150.21
. . .		
Budgetary Offerings '66-'67	\$7,812.25	\$64,971.43
Increase '67-'68	\$ 863.56	\$11,560.80

Board of Trustees,
L. W. Schierenbeck

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

YOUTH CAMP

A youth camping program is again being offered at Valentine, Nebraska, July 8th to 13th. For information, write to:

Pastor Herbert Witt
P.O. Box 348
Valentine, Nebraska 69201

EIGHTH CONVENTION

Church of the Lutheran Confession
at

Immanuel Lutheran College
Eau Claire, Wisconsin

August 8-13, beginning at 10:00 a.m.
Convention Speaker: Prof. Clifford
Kuehne.

NOTICE

Pastor Paul Bauer and Zion congregation of North Platte, Nebraska, have declared their withdrawal from our fellowship.

Paul Albrecht, Pres.

CALL FOR NOMINATIONS

The term of office of the president of Immanuel Lutheran College expires on June 30, this year. The Board of Regents are now requesting nominations for this office for the period July 1, 1968, to June 30, 1970. Please send such nominations to the secretary before May 10, 1968.

G. Sydow, *Secretary*
1106 So. Broadway
New Ulm, Minnesota 56073