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*J. J.
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S. D. G.*

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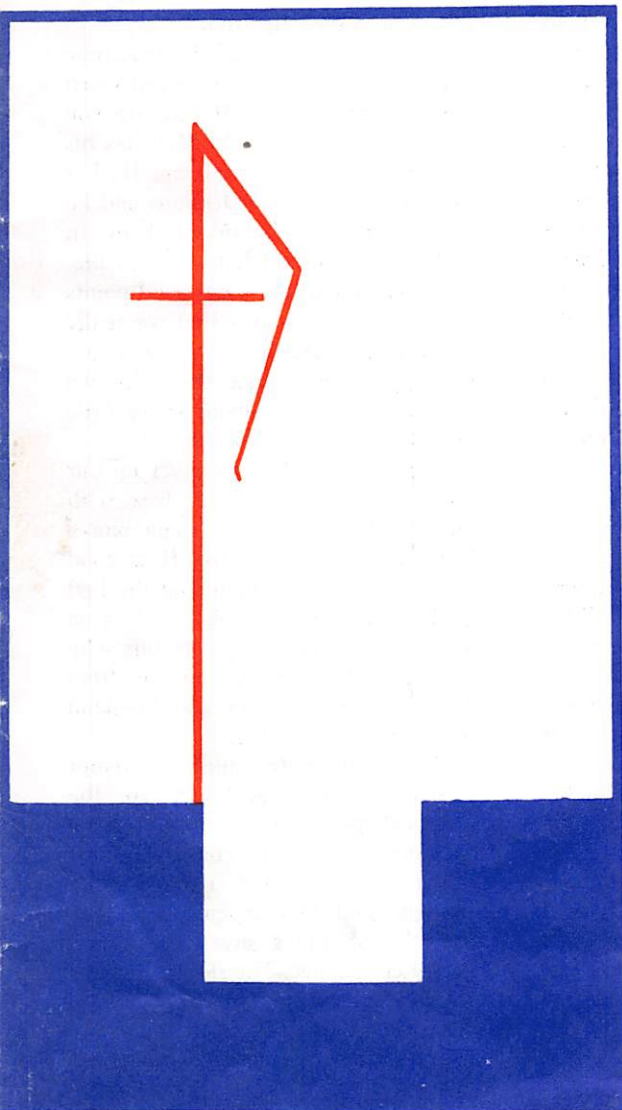
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BLESSED ARE THE GUILTY

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matthew 5:6)

I

Misery is being hungry. The baby knows this misery and will not stop crying until it is fed. There is no more gnawing pain than hunger pangs. Remember trying to get sleep at night when you were starved; but the doctor insisted you be on a diet? What misery hunger must bring to the really hungry ones in India and Brazil?

Misery is being thirsty. It's worse than hunger, for it never lets up. Remember your last operation? You tasted ether and were parched, but they wouldn't let you have a drink? You had visions of water pails, faucets, fountains, a glass of ice water, a mountain stream, gallons and gallons of water in any and every form. We have all had enough thirst to appreciate the man dying on the desert.

Jesus describes just that condition in this beatitude. It is man's perverse seeking for praise that changes the meaning to a beautiful spiritual yearning for good. No, in the first four beatitudes Jesus speaks to the miserable conditions in which His followers will find themselves. They will be poor, sad, downtrodden, and hungry. There is no virtue in being hungry and thirsty, there is only misery — a craving, a desperate need — a need that runs through the whole body and mind, a need that crowds out every other thought and feeling. It is the craving to be a good person. Ever

since man came under the power of Satan he detests it and wants to be good again, wants to be accepted — accepted by himself, accepted by others, accepted by God.

The shocking part of the beatitude is that Jesus says we are blessed when we have this misery. Happy are you when you are miserable! Man has his own answers to this problem. He has discovered these guilt feelings and he is determined to be rid of them. In fact, it is a constant battle all his life.

We can try to stress our good points and convince ourselves that we really are not bad. After all I do have many good qualities. Is not this why we brag so atrociously about every little act of kindness we have done?

A favorite method to cover up our guilt is to compare ourselves with others. There is always some one a little lower, a little worse. How good it makes me feel to point out the bad qualities in other people. It does so much for my guilty ego. Is this why the do-gooder derives such joy from cleaning out the slum and breaking the bottles in the bar?

Then there is the endless attempt to balance up the scales. Maybe the "damned spot" will leave if I do some outstanding works of charity. I must convince myself that I have done enough good to compensate for the bad that burdens my hungry and thirsty conscience. The florist depends on guilty husbands to keep him in business.

The sacrifice method has been

tried by countless millions. The Roman Catholic system of satisfaction is based on this. Some self-denial, something that really hurts should compensate. Sincere sufferers deny themselves every luxury to compensate for their guilt. Martin Luther all but kills himself in the monastery cell.

But the guilt remains. We go to others for help. Maybe the psychiatrist has the answer. The fault is not our own. Others are to blame for the way you are. It was your mother's fault; your father's. It is because you are the middle child, and did not get the love you needed. The 6th grade teacher was grossly unfair and warped your attitudes. It was the ghetto; it was white racism. It was society.

That's not it at all. The moral code has been wrong and that is why you feel so guilty. Your parents and teachers and ministers frightened you with a holy God who punishes sinners. They force you to go to church. They made you think adultery was sin. They made you feel guilty about perfectly normal things like hating your sister or your brother. It is not you that needs changing, it is the moral code that needs adjustment. Live it up a little bit and get rid of all your inhibitions.

What! that does not help either? Try being a theologian and rework the whole thing. Are you sure there is a God? If there is a God do you really think He will punish people? Send them to hell? Do you really believe that nonsense that He destroyed the world in a flood? Do you accept fairy tales about Sodom and Gomorrah? The solution to your guilt lies not only in analyzing yourself, but you have to analyze God. And if necessary, get rid of Him. He is probably dead anyway.

II

Now shut up for a minute. Stop arguing. Stop analyzing. Stop listening to men, to neighbors, to the psychiatrist. Your Savior, Jesus of Nazareth, is speaking. He knows about the guilt, the misery, the hunger, the thirst, the craving for goodness. "Blessed are they which do hunger and thirst after righteousness." Do you see the beautiful honesty which finally shines into our misery? The Savior recognizes the emotion and He knows it is real, very real. He knows it as the most basic need and craving of man.

Don't fight it, He is saying. Be glad you are hungry and do not try to cover it up with a piece of candy before dinner. Look at the hunger and

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thirst honestly and face the obvious fact that you are starved for holiness, for goodness, for acceptance. And look at me.

You are My followers and so you can face it. Be like normal children. They do not deny their hunger and thirst, nor do they cover it up. They expect mother to give them something to eat, something to drink. Have the simple honesty of the child who says, "Mom, I'm starving." She will either direct you to a snack or assure you that the swiss steak is simmering, the baked potatoes and scalloped corn are in the oven, and she is fixing the salad. Your hunger will change from misery to joy in anticipation of the meal which is waiting.

"For, they shall be filled." That is the word of the Master to which you must cling, oh miserable sinner. The Lord Himself will fill you. Are you starved? The Lord promises steak, lobster, chicken, soup, salad, and desert. Are you dying of thirst? Here is water, wine, not to mention coffee and brandy.

Because the Lord is your righteousness. My followers will never hunger and thirst. Are you hungry three times a day? Always I am with you and say to you in eternal words: My son, my daughter, be of good cheer; thy sins be forgiven thee. You have no sins; they are gone. I came to remove them. I paid for them. I died for them. Ten times a day you are thirsty? Ten times a day He comes to you with drink of life: your guilt is gone, your name is written in heaven. You are clean for I have washed you and cleansed you.

Do you yearn and crave yet to be holy in your actions? I will give you that also. I will give you power to beat down Satan and sin and sensuality. I will make you righteous. In the knowledge of your forgiveness you will find new power, new life, new strength. When you eat my food and drink my water you will have new desires, new attitudes, new love. You will be filled.

Are you guilt-ridden? Look to Jesus. Then look to God. Then look to yourself. Then look to your neighbor.

W. S.

DIRECTORY CHANGES

The following corrections should be made in the 1968 CLC Directory:

On p. 4, the name of Mr. Don Engel was mistakenly listed on the Board of Missions.

On p. 4, the address for the Spokesman editor should read: 17046 Parthenia St., Northridge, California 91324.

On p. 8, the name of Mr. Benno Sydow should appear on the staff of ILHS.

On p. 9, under Colorado, the following was mistakenly omitted: LAMAR: 6th and Parmenter: J. Johannes, 10:00.

On p. 13, the code designation TM, RC should appear following the name of Miss Lois Gurgel.

On p. 15, the address for Winfred Schaller should read: 17046 Parthenia St., Northridge, California 91324-213-349-1695.

COMMENCEMENT AT IMMANUEL LUTHERAN COLLEGE

Commencement Services will be held on the Immanuel Lutheran College Campus June 7, 1968, at 10:00 a.m. (Central Daylight Saving Time). Pastor Keith Olmanson will be the speaker. In case of inclement weather, the service will be at Messiah Lutheran Church. Class Day exercises will be held on the preceding afternoon and the Commencement Concert will be given the preceding evening.

C. M. Gullerud, *President*

HELP IN WEAKNESS!

When Daniel was tossed into the lions' den, God sent His angel to shut the lions' mouths. He was not hurt. When Peter's mother-in-law lay sick with a fever, Jesus took care of it. The woman was instantly cured and began to serve the group of friends in her home.

Many people crave this same kind of spectacular divine assistance today. Many so-called faith healers and miracle workers have become famous because they claim God's power works through them in such spectacular ways.

Surely our God still can work miracles, and He does when He wants to. Yet we should never think of miracles or instant cures as the best form of help God gives.

In the eighth chapter of Paul's letter to the Romans we read: "The *Spirit* helpeth our infirmities." We have God's help within ourselves in the presence of God's Holy Spirit. What better help can there be than this?

In the familiar story of the two sisters from Bethany remember how Martha wanted Mary to give her a helping hand in serving Jesus. She did not want to do all the work alone. The same Greek word used in that story is used in the eighth chapter of Romans. The Spirit *gives us a helping hand* in our infirmities and weaknesses so that we do not have to face our troubles alone. "The Spirit also helpeth our infirmities."

As long as we live on this earth we and our friends will get sick like

Peter's mother-in-law. As long as we breathe we and our fellow-Christians will be thrown into lions' dens and similar tribulation chambers for Christ's sake. We will have other difficulties as well: wondering about God's ways, worrying about our fleshly imperfections, longing for giant steps of spiritual progress and relief from innumerable small irritations.

What is God's answer to these difficulties? Not a visible angel of God to rescue us. Not the touch of a visible Jesus laying His hand on our sore spots. Not a chariot of fire to take us out of this world. No instant cure at all. "The *Spirit* helpeth our infirmities." The Spirit lends us a helping hand so that we do not have to face our problems alone. He doesn't promise to take all troubles away from us, but He does offer us help in bearing them.

How does the Spirit help us? Paul explains: "We know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." The Spirit helps us by presenting our case to God when we don't even know what to pray for.

The Christian who has experienced these things in his own life knows what Paul means. There comes a time when we seem to have reached the end of the road. The problem stares us in the face and we see no solution. The thing gets to be so involved, so complicated, so confused, that we don't know what to pray for. We can always pray the Lord's Prayer.

We surely want God's name to be hallowed, His kingdom to come, and His will to be done throughout this crisis. But we do not know what specific thing to pray for in our present circumstances.

Pastors and other church members don't always know what their congregations need, nor do they always know what steps should be taken to reach their goal. Officials of church bodies can't always determine exactly what direction God wants them to go. In our church life, political life, business life, family life, in our personal lives, we are confronted time and again with stone walls. We don't know where to turn.

Sometimes, it is true, we are clear in our minds as to what is best. Then we can pour out our hearts to our God in words asking for specific blessings, as when Martin Luther prayed for the life of his co-worker Philip Melancthon, whom he felt he needed to help him in his church work. Sometimes we are sure we know precisely what our congregations need, and we can address our prayers to God in words asking specifically for these blessings.

But other times the matter is too complex for us to grasp. Should we pray for the renewal of old church bodies, or should we pray that out of the decay of the old something new and better might develop? Should we pray for peace in southeast Asia, or is it possible that a worse evil is being prevented by our fighting there? Should we pray that the status quo be preserved in the business world, should we pray for stability and calm in our cities, or should we recognize that God is sending His judgment on

our nation and that it will be good for us to be shaken up a bit? Ask the questions yourselves, especially with respect to your own personal problems. Should we pray for this, or should we pray for that? "We know note what we should pray for as we ought." The best solutions are not always so clearcut.

Moses found himself traveling on a dead end road right after he led his people out of Egypt. In front of him was the sea. Behind him was the army of Pharaoh. Surrounding him were the children of Israel, who blamed him for their present plight. "And they said unto Moses, because there were no graves in Egypt, hast thou taken us away to die in the wilderness? It had been better for us to serve the Egyptians, than that we should die in the wilderness."

Moses didn't know what specific thing to pray for. He surely wouldn't have thought of asking God to part the waters of the sea so that the people could cross on dry land. Such a solution to his problem would not have occurred to him. He simply told the people to wait for the salvation of the Lord.

It is just at times like this when "the Spirit itself maketh intercession for us with groanings which cannot be uttered." Exodus does not report any *spoken* prayer of Moses to God. Yet we are told: "The Lord said unto Moses, Wherefore criest thou unto Me? Stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea."

Could not this crying of Moses very well be the inward groaning of the Holy Spirit within Moses, interceding

for Moses and Israel with sighs too deep for words? God heard this crying and He did "exceeding abundantly above all" that Moses asked or thought. God did divide the sea, the children of Israel did walk over the sea on dry land, and the pursuing forces of Pharaoh were drowned in the sea.

This is the way it is when we don't know what to pray for. The Spirit does our praying for us. He presents our case to God through the groans and sighs of our own hearts. These inward sighs and longings cannot even be expressed in words.

But God hears these inner groans as if they were loud cries. "He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints (Christians) according to the will of God (that is, in a godly way)." God responds to the groans which He Himself has put into our inmost beings.

Prayers do not have to be phrased in elegant or formal language in order to claim the Father's attention. Even these inward sighs are acceptable prayers in God's sight when they come from a person in whom His Holy Spirit is living.

Here then is help for our infirmities! God is among us in our groaning and in His response to our groaning. The Spirit is groaning within us and help is at hand.

But this isn't all the help we have. In this same eighth chapter Paul tells us that the Son of God, Jesus Christ, "is even at the right hand of God, who also maketh intercession for us." The Spirit interceded for us in our groanings. Christ intercedes for us at God's right hand. What more do we need?

Yet there is more. God the Father "spared not His own Son, but delivered Him up for us all." The Father loves us too. Father, Son, and Spirit are all on our side. "If God be for us, who can be against us?"

Then finally this tremendous statement: "And we know that *all things* work together *for good* to them that love God, to them who are the called according to His purpose."

When we have the Father's love, Christ's intercession, the Spirit's helping hand, and such treasures of Scripture as Romans chapter eight, what need is there for miracles or instant cures?

D. LAU

INSTALLATION

As authorized by President P. Albrecht, I installed the Rev. Paul Fleischer as Pastor of Holy Cross Lutheran Church, Phoenix, Arizona, on March 31, 1968.

Christian Albrecht

CONVENTION DATES

The Eighth General Convention of the Church of the Lutheran Confession will be in session from August 8-13 at Immanuel Lutheran College, Eau Claire, Wisconsin.

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 June 15, 1968.

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

CHURCH NEWS



Thirty-two Immanuel Lutheran College students and Professor Robert Dommer spent a week of their Easter vacation traveling to share a Gospel of song. In a winding itinerary through six states they sang eight concerts of "Sing unto God." For some the highlight was J. S. Bach's *Sheep May Safely Graze*, sung with two flutes and organ, or Bach's *Jesu, Joy of Man's Desiring* with one flute and organ. For others it was the *Crucifixus* by Antonio Lotti. Some enjoyed especially the adaptations of five familiar songs of the Lutheran Hymnal.

To many, ILC had previously been little more than just a name, a place, a figure on the synodical budget. Now the image is fleshed out for them in the personable personnel of these singers.

The concerts were well attended from the beginning at Grace in Fridley, Minnesota, on Wednesday of Holy Week. Maundy Thursday heard concerts at Grace of Sleepy Eye in the afternoon, and St. John's of Okabeena in the evening. After Good Friday morning services there, they boarded their bus for Winner, South Dakota, and an evening concert at St.

Paul's. After a long Saturday of driving during which some saw the Black Hills and Rocky Mountains for the first time, the choir gave a concert

Front Row, Left to Right:

Robert Wehrwein, Manitowoc, Wisconsin
Dan Duehlmeier, Austin, Minnesota
Stephen Albrecht, Markesan, Wisconsin
Sarah Mackensen, Red Wing Minnesota
Nancy Reim, Seattle, Washington
Nona Messerschmidt, Sleepy Eye, Minn.
Karen Garrett, Dowagiac, Michigan
Professor Robert Dommer

Second Row, Left to Right:

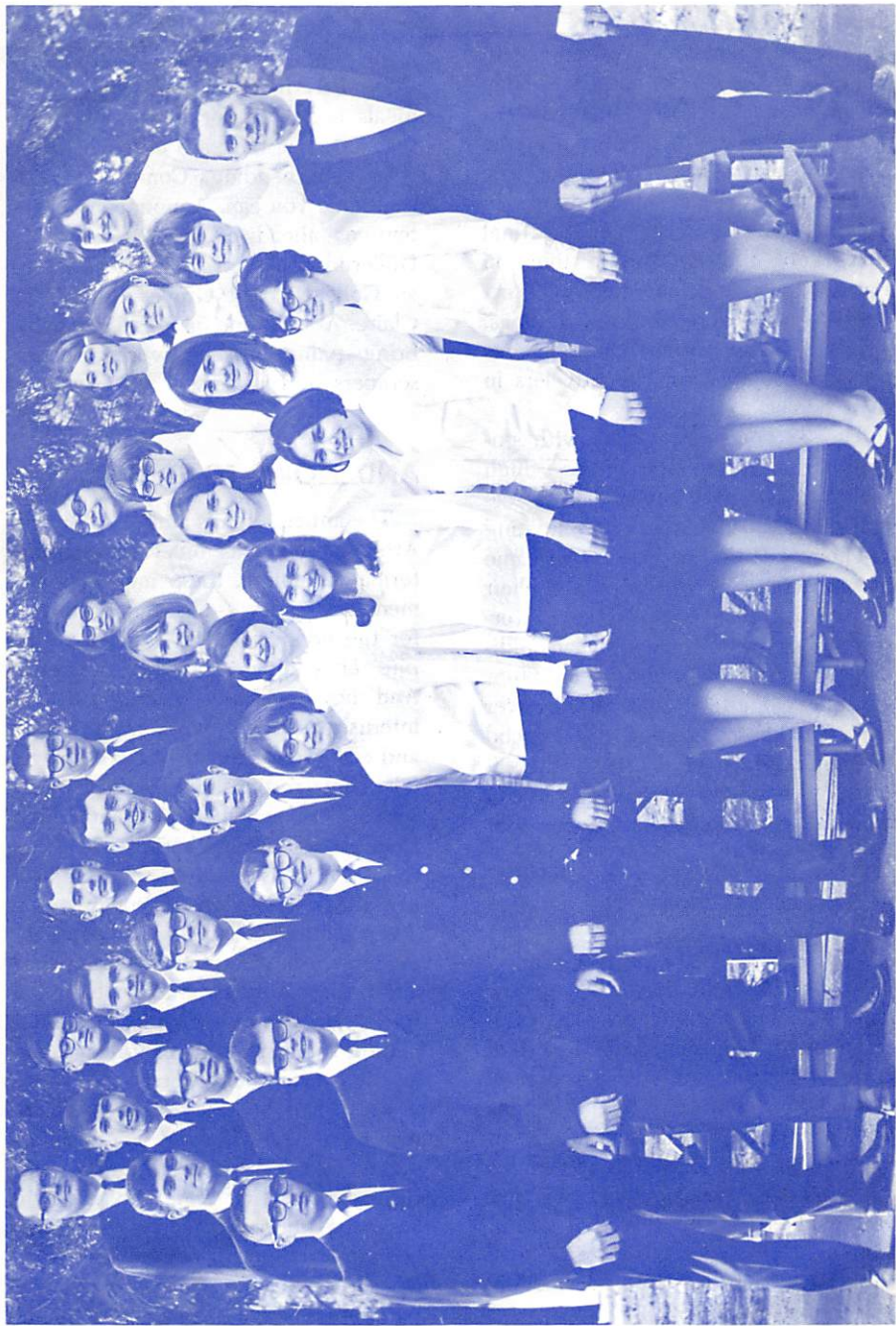
Vance Fossum, Austin, Minnesota
Paul Schaller, Coloma, Michigan
Theodore Thurow, Minneapolis, Minn.
Frank Radichel, Eau Claire, Wisconsin
Ann Kurtz, Milwaukee, Wisconsin
Kristine Contois, Marquette, Michigan
Sue Reim, San Carlos, California
Christine Heisel, Iron River, Michigan

Thrd Row, Left to Right:

Jonathan Bernthal, St. Louis, Missouri
Mark Gullerud, Eau Claire, Wisconsin
David Schierenbeck, Austin, Minnesota
Barbara Bernthal, So. Milwaukee, Wisc.
Lisa Albrecht, Markesan, Wisconsin
Kathryn Engel, New Ulm, Minnesota

Back Row, Left to Right:

Robert Mehltrittter, Cambridge, Wisc.
Daniel Wehrwein, Manitowoc, Wisconsin
John Klatt, Hazel, South Dakota
Edwin Trapp, Dugway, Utah
Naomi Schuetze, Fond du Lac, Wisconsin
Andrea Schaller, Eau Claire, Wisconsin
Barbara Hallauer, Hancock, Minnesota
Karla Kroeger, Eleepy Eye, Minnesota



during the morning services of Redeemer in Cheyenne, Wyoming. St. Luke's of Denver hosted a Sunday evening concert. Easter Monday evening found the group singing at Grace Lutheran in Valentine, Nebraska. The handsome sanctuary of St. Paul's in Austin was the scene of the final concert of the 2300 mile tour on Easter Tuesday evening. Travel expenses were covered by contributions. Families of the various congregations provided housing for the travelers in their homes.

The 32 voice tour choir, with students from all departments — high school to seminary senior — is a section of the 104 students participating in choir at ILC. For many who came it was a rare joy to listen to a choir with which they could actually worship. They were not merely an audience. Among those who traveled 60 or 70 miles to attend was an observer who commented, "They did a good job, ambassador-wise!" If so, then it was a vacation well used. For it is a privilege to serve as an ambassador of God in song.

THE BRUSH-ON

In its determination to keep the handsome buildings of the ILC campus looking handsome, the Board of Regents last year initiated a volunteer project for painting. The basic idea was to ease the strain on the operating budget, but it turned out to be an affair that was popular, pleasant, and productive. The down-hill side of Ingram Hall sparkles white against the green to prove that the method works well.

The Board has issued the invitation again this year, for the period of July 1 to the 12th. The college will provide meals and beds for those who come to paint, but they are asked to bring their own bedding. Come for whatever time you can. Announce your intentions ahead of time to Prof. C. Gullerud in care of Immanuel Lutheran College, West Grover Road, Eau Claire, Wisconsin, 54701. If possible bring paint brushes, wire brushes, scrapers, and ladders.

AND NOW, TO WORK

The anticipation is almost too much. After as much as nineteen years of formal schooling, these men and women are restless — charged with zeal for the good work to which they aspire. They know their work, of course. And they have already practiced it as interns or supply workers in pulpit and classrooms. But they have not yet felt that responsibility which only comes with a call to a specific field from a definite gathering of Christians. There is nothing on earth just like the relationship of congregation and pastor, class and day school teacher. Jesus used the picture of shepherd and flock to help us on to some feeling for it. But this is only a simile illuminating some sides of a unique thing, and it is often misapplied.

This must be tasted to be known. And soon they will know. These candidates for the Christian ministry will receive their first *call*, and life will never be the same again. Theirs will be the excitement of Paul and his companions at Troy when these people were so urgent about getting un-

der way for Macedonia. They were convinced that God had called them to preach the Gospel to these people in that place.

The call of God will come to our graduating candidates for the holy ministry through the so-called committee on assignments. Our congregations ask this committee to choose for them the man or woman best suited to their needs, giving due regard to the general needs of our fellowship.

Now they are at their immensely important work—this committee—functioning as instruments of God's calling. On Tuesday afternoon, April 23, their task was done. From their meeting place in the faculty lounge at ILC the word came, "Come and help us!"

The reaction of one of the candidates: "I'm glad . . . after times of wondering 'Will there be a call for me?' Thanks be to God!"

The Assignments

To Trinity of Millston, Wisconsin, as pastor — Robert Mehlretter of Cambridge, Wisconsin.

To Immanuel of Chicago, Illinois, as pastor — David Schierenbeck of Austin, Minnesota.

To Luther Memorial of Fond du Lac, Wisconsin, as teacher — Walter Priebe of Marquette, Michigan.

To Our Savior's of Jamestown, North Dakota, as teacher — Leif Olmanson of Redfield, South Dakota.

To Faith of Markesan, Wisconsin, as teacher — Nona Thurow of Minneapolis, Minnesota.

"Make them Thy faithful servants
Thee rightly to adore
And fill them with Thy fulness
Both now and evermore!"

ROLLIN A. REIM

MARTIN LUTHER KING, JR.

The murder of Martin Luther King brought Americans to emotional heights. When emotions run high thinking starts to get fuzzier and fuzzier. Worse, men tend to move in their thinking to extremes at both ends of the questions being raised.

When the middle ground is removed it is difficult to write on the subject without being misunderstood. If you take anything less than an extreme position you will be condemned by both sides. But we must walk this dangerous ground, since extremes are bad and the fuzzy thinking must be

exposed. All the spirits must be tested.

It is even dangerous to give an evaluation of Martin Luther King. Unless we join the crowd and applaud him as a Christian martyr we make ourselves suspect of racism. Yet a defense of the Gospel is called for when so many churchmen have praised King's beliefs and actions as being true Christianity.

Two things must be said. One, he perverted the Gospel of Christ by making Jesus an earthly King, a King who promises to remove social injustices in this evil world. Jesus' king-

ship is not of this world. The good news is that God raised Jesus, the crucified, and made Him Lord and Christ. He opened Paradise and invites all men, Jew and Greek, male and female, slave and free, black and white, wise and foolish, to enter into sonship and daughtership with their heavenly Father.

Jesus knows that this earth is under the Prince of darkness. This is a cursed world. His Gospel does not promise us some air conditioning in the hell of this world, but His Gospel promises us total victory and deliverance from this world, from Satan, from hell, from death. Christ does not offer better housing here; He left this world and showed His disdain for it; He went elsewhere to prepare us mansions. Jesus refused to be a bread King for the hungry that He might be our King who gives us the Bread of Life. He sends forth His messengers into the world not to give groceries to mankind but to feed dying men the body and blood of their Lord that they may never die. Jesus came not to remove the shackles of the Roman slaves but to free all men from the horrible slavery of sin.

Second, Martin Luther King's non-violence cannot be called the Christian way. Yes, Jesus insisted on non-violence in His followers. Jesus said to turn the other cheek. Jesus said not

to return evil for evil. Jesus said to love our enemies and bless our persecutors. And Jesus was indeed non-violent. But Jesus did not teach non-violence as a method of accomplishing certain goals. Non-violence was not instituted as a means to earthly ends. He did not send forth his messengers to use non-violence as a way of changing the Roman Empire with its brutality and injustice.

For Jesus, non-violence is an end in itself. His followers are to be perfect in love simply because their heavenly Father is perfect in love. It is a terrible perversion of the unselfish love Jesus asks for in us to make love an instrument to gain something for ourselves. If I show love to my wife so that she will be good to me then it is selfishness. We are to show love regardless of the results.

Non-violence may be a good method to gain results. You may have your own opinion on that. But it surely is not the Christian ethic. Likewise everyone can have his own opinion as to whether M. L. King was a good leader in the struggle for civil rights. Those are earthly judgments based on your reason. All we know is that the beliefs he uttered and the policies he advocated dare not be identified with the Gospel of our Lord Jesus Christ.

W. S.

Of the several complete Bach organ series now available, the one by Marie-Claire Alain, often mentioned in this column, is coming to be regarded as exceptional. It is not listed in the SCHWANN CATALOG because it is not sold through record shops, only by mail.

Various European organs are employed. Not only is the list of stops given for each instrument but even the stops used in every selection — a rare feature that makes this set most interesting for all who enjoy organ and practically invaluable for organists who like to know how other artists perform our Lutheran music.

The tocattas and fugues, etc., are all included, but the chorales are always of special interest. Three recent releases of the series are: *Volume X, Clavieruebung — Part III*, which includes "The 21 Catechism Chorales," MHS-723/724, mono or stereo, \$5 for the two records. *Volume XI, Sixteen Chorales*, MHS-739, mono or stereo for \$2.50. These are seldom recorded works, not included in specific collections; beautiful, ranging from easy to difficult. *Volume XIV, Thirty-six Chorale Preludes*, MHS-824/825, mono or stereo, \$5. Precious!

The grand St. Matthew Passion, by Bach, is now offered in a low cost album. VANGUARD has issued its fine recording of several years ago in the EVERYMAN SERIES, SRV-269/72SD, stereo (playable on mono equipment), \$10 for the four records. SCHWANN lists 12 albums; this is one of the three best — all three so equal that first choice depends on personal taste.

Bach's best known Cantata No. 140, *Wake, Awake, for night is flying*, sometimes called "Sleepers, Awake!" has enjoyed renewed interest among our people since the ILC Choir sang a portion of it last year. It is built on Philipp Nicolai's majestic hymn (LH 609), employing all three stanzas. The first hearing will make clear why this is such a beloved work. Of the albums listed in SCHWANN, I prefer VANGUARD-598, \$4.79, or 5026 in stereo for \$5.79. Overside is Cantata No. 4, *Christ Jesus lay in bonds of death*, also well done. But Cantata No. 140 is now available in another good recording, MHS-823, mono or stereo for \$2.50. No. 85, *I am the Good Shepherd*, is on the other side, also very fine.

Order MHS records from *The Musical Heritage Society, 1991 Broadway; New York 10023*. The bill will arrive with the shipment, including 50¢ for packing and mailing.

A recent DECCA record is a joy to all who like the music of Lutheran composers Heinrich Schuetz (1585-1672) and Melchior Franck (1580-1639). *DECCA-DL* or stereo *DL-79412*, \$5.79.

The Schuetz works are mostly from his "Little Spiritual Concerts," Scripture passages set to music (the music is as colorful as my description is dry). At the end we hear four selections from his earlier "Spiritual Choir Music." The Franck works are from the *Song of Solomon*, also expertly set to music. Several instrumental secular numbers are also by him. This performance is scholarly and masterful — and it is also delightful.

THE KINGDOM — WORD OF OUR LORD AND OF HIS CHRIST

The Babylonian Captivity of the children of Israel ended in the first year of the sole reign of Cyrus the Great, King of Persia, which we know from history was 536 B.C. Since we know it lasted 70 years, it had to begin in 606 B.C. or 406 years after the building of Solomon's temple, which in turn was 480 years after the Exodus from Egypt. This makes the year of the Exodus 1492 B.C. (606 & 480 & 406).

If Jacob and Israel were in Egypt about 400 years, as Moses and Paul seem to indicate, this would place the beginning of their stay in Egypt around 1892 B.C. Finally, if there were about 2000 years from creation to the time of Jacob's move to Egypt, this would mean about 4000 years from creation to Christ.

We hasten to add that this calculation is not a matter of faith, but the product of the best efforts of Biblical and historical scholars and is subject to doubts, further investigation, and possible revision or even complete change. Nor need we ever know exactly. The Bible was not written to satisfy the intellectual cravings of minds, but to relate *the history of the Kingdom of God*, and to fill the deepest need of man's spirit and soul. This it fills with Christ. For this reason, Luther said that all Scripture concerns itself with Christ, Whom

Paul says God has made our everything (1 Cor. 1:30).

Thus, with the end of 2 Kings and 2 Chronicles, we have followed the Word of our Lord and the Kingdom of His Christ for approximately 3500 years, from the creation to the return of the Babylonian exiles in 536 B.C.

Into the period of the next 130 years (536-400 B.C.) belong the prophets and/or books of Ezra, Nehemiah, Esther, Haggai, Zechariah, and Malachi. And from 400 B.C. until Christ there is a "famine . . . of hearing the words of the Lord", just as Amos had prophesied (8:11). These six books are the last words of the living God to a dying people. Read them as such. Read them in the light of Christ, "in whom all the promises of God are yea and amen", and by whom God has in these last days spoken to us, (Heb. 1:1-2), and who in heaven will speak to us through His eternal presence in the fulness of His glory.

EZRA, NEHEMIAH, ESTHER,
HAGGAI, ZECHARIAH, MALACHI
(Note: The reading schedule we suggest is one chapter June 3, 4, 5 and two chapters every day June 6-30, in the order in which they are listed. Fitting hymns may be found in the section of the Word, 282-297.)

NORMAN HARMS

CHURCH OF THE LUTHERAN CONFESSION
TREASURER'S REPORT

July 1, 1967 to May 1, 1968

RECEIPTS:	April	To Date
Offerings	\$10,381.76	\$ 86,913.99
Memorials		133.00
Revenues, Tuition	1,206.00	18,141.00
Revenues, Board & Room	3,172.00	34,134.00
Revenues, Other College	10.00	425.00
	<hr/>	<hr/>
TOTAL RECEIPTS	\$14,769.76	\$139,746.99
DISBURSEMENTS:		
General Administration	\$ 502.69	\$ 2,358.38
Insurance	239.13	1,500.13
Capital Investments	1,145.00	9,797.96
Home Missions & Administration	6,293.46	47,987.32
Japan Mission	575.00	5,750.00
ILC—Educational Budget	3,979.80	40,598.88
ILC—Auxiliary Services Budget	3,557.36	30,400.73
	<hr/>	<hr/>
TOTAL DISBURSEMENTS	\$16,292.44	\$138,393.40
Cash Balance (+) or Deficit (-)	-\$ 1,522.68	\$ 1,353.59
Cash Deficit July 1, 1967		-\$ 1,386.62
Cash Deficit May 1, 1968		-\$ 33.03

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

COMPARATIVE FIGURES

	April	10 Months
Budgetary Offerings Needed	\$ 9,409.16	\$94,091.60
Budgetary Offerings Received	10,381.76	86,913.99
	<hr/>	<hr/>
Surplus	\$ 972.60	
Deficit		\$ 7,177.61
Budgetary Offerings '66-'67	\$8,679.26	\$73,650.69
Increase '67-'68	\$1,702.50	\$13,263.30

L. W. Schierenbeck, Chairman
Board of Trustees

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

WEST-CENTRAL DELEGATE CONFERENCE

Date: June 18-19, 1968.

Place: First Lutheran Church, Faulkton,
S.D., L. Grams, Pastor.

Opening session at 9:00 a.m. D.S.T.

Chaplain: H. Witt.

Communion service speaker: V. Greve.

Program: 1) The Lutheran Worship

Service — D. Lau.

2) A Popular Study of First
Peter — P. Larson.

3) Historical Survey of the
Early Church leading to
each of the three universal
Creeds — A. Schulz.

4) Review of Convention
Prospectus.

Kindly announce or excuse to the host
pastor in good time before the confer-
ence.

A. Schulz, *Secretary*

MINNESOTA DELEGATE CONFERENCE

Place: Grace Lutheran Church, Sleepy
Eye, Minnesota.

Time: June 30, 1968 at 3:00 p.m.

Agenda: Discussion of CLC Convention
Prospectus. Election of officers.

Please announce to host pastor, Pastor
George Barthels.

Alvin Sieg, *Secretary*

WISCONSIN-UPPER MICHIGAN DELEGATE CONFERENCE

Time: 7:00 p.m. Friday, June 28 through
Saturday, June 29, 1968.

Host: Faith Futheran Church, Markesan,
Wisconsin.

Agenda: 1968 CLC Convention Pros-
pectus; Other business as announced.

Pastors & Delegates: You are reminded to
announce your attendance to the host
pastor, E. Albrecht, Markesan, Wis-
consin 53946.

James E. Sandeen
Acting Secretary

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