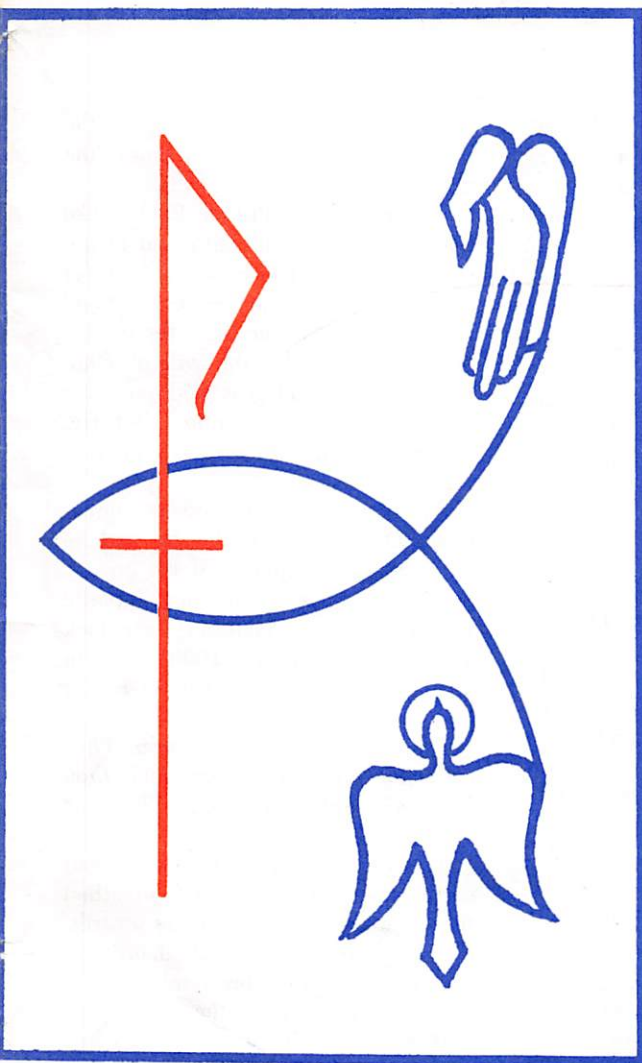


LUTHERAN SPOKESMAN

APRIL 1969

Vol. 11, No. 10



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

IN THIS ISSUE —

EASTER DEVOTION
p. 2

WILL CHRISTIANITY SURVIVE?
Part IV. p. 8

EASTER DEVOTION

A Study of Psalm 16

On pages 164-166 of the Lutheran Hymnal there is a list of psalms for all the Sundays, Feasts, and Festivals of the church year. One of the psalms appointed for Easter Sunday is Psalm 16.

This is certainly an appropriate choice, for it was Psalm 16 that Peter quoted on Pentecost when he spoke about the resurrection of our Lord Jesus Christ. Also the apostle Paul referred to Psalm 16 in his address in the synagogue of Antioch in Pisidia when he spoke about the resurrection of Christ.

Both Peter and Paul declared this psalm to be the work of King David, the famous ancestor of our Lord. Peter put it this way to the crowd gathered on Pentecost: "Let me freely speak unto your of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet . . . he spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption."

(The word translated "hell" is literally "Hades" in the Greek language. This corresponds to the Hebrew word "Sheol" used in Psalm 16. These words do not necessarily always mean "hell"

as we think of it, but simply "the realm of the dead" or sometimes "the grave."

In Antioch of Pisidia Paul spoke these words: "David saith also in another psalm, 'Thou shalt not suffer Thine Holy One to see corruption.' For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but He, whom God raised again, saw no corruption."

So Peter and Paul are in agreement. David wrote Psalm 16, and he wrote it as a prophecy of his greater Son's resurrection. Isn't our appetite whetted now to take a closer look at this psalm, which 1000 years in advance spoke of the events of Easter Sunday?

"Preserve me, O God: for in Thee do I put my trust. O my soul, thou hast said unto the Lord, Thou art my Lord."

The Lord that created heaven and earth, the Lord that first breathed the breath of life into Adam's nostrils, the Lord that called Abraham and promised him that his family would be a blessing to all nations, the Lord that redeemed His people Israel when they were slaves in Egypt and led

them out with a mighty hand and conquered their enemies and gave them the Promised Land — this Lord is my God, says David.

With such a God as our God, why should we be afraid? Surely if the Lord is our God, we can trust in Him to preserve us and protect us in all the storms of life.

We New Testament Christians know this Lord even more fully than David did. We have seen this Lord come down to earth and defeat Satan by hanging on the cross. We have seen Him rise from the dead in holy victory. We have heard Him send out His apostles with the Good News of forgiveness and salvation and the Promise that He would be with them forever. We have seen this Lord in action in our day, protecting His Church, preserving His Gospel, blessing His people.

We New Testament Christians know this Lord even more fully than David did. We have seen this Lord come down to earth and defeat Satan by hanging on the cross. We have seen Him rise from the dead in holy victory. We have heard Him send out His apostles with the Good News of forgiveness and salvation and the

promise that He would be with them forever. We have seen this Lord in action in our own day, protecting His Church, preserving His Gospel, blessing His people.

Let us say it with David then: "Preserve me, O God; for in Thee do I put my trust." I put no trust in myself, in my family, in my pastor, in my church organization. These all can fail and fall. In Thee, O God, do I put my trust. "Thou art my Lord."

Surely this great God wants to be our Lord. He deserves to be our Lord. He has purchased us with a price, the price of His blood, so that we are not our own. We are His. So "we should not henceforth live unto ourselves, but unto Him which died for us, and rose again." He is our Lord. Let Him be the Lord of our hearts and lives.

Not only should He be the Lord of our lives, but the love of our lives: "*I have no good besides Thee.*" Here is the true love of the Christian for his God. Indeed we all ought to love the Lord with all our heart, with all our soul, with all our mind.

O Lord, I have no good besides Thee. I love God above all things. I love God more than myself, my spouse, my family, my friends, my

Second Class Postage paid at Sepulveda, Calif. 91343 and at additional mailing offices. Published monthly at 17046 Parthenia St., Northridge, Calif., as an official organ of the Church of the Lutheran Confession. The issues appear about the 25th of each month.

Editor W. Schaller, Jr.
17046 Parthenia St., Northridge, Calif. 91324

Church News Editor Rollin Reim

994 Emerald Hill Rd., Redwood City, Calif. 94061

Associate Editor N. Reim

20120 24th Ave. W. Lynnwood, Wash. 98036

Contributors: O. J. Eckert, M. Galstad, C. Kuehne,
D. Lau, J. Lau, B. Naumann, P. Nolting, E. Reim,
C. Thurow.

POSTMASTER: Send notice on Form 3579 to the Lutheran Spokseman, 17046 Parthenia Street, Northridge, California 91324.

Material submitted for publication should be sent to the editor one month before date of publication. Church and school news items and all announcements should be sent to Pastor Rollin Reim. Subscriptions and address changes and requests for sample copies must be sent to the Business Office, 17046 Parthenia St., Northridge, California 91324. Subscriptions are \$2.25 per year paid in advance. Blanket subscriptions are \$2.00 to congregations.

country, my church, my job, my home, my recreation and all the things that give me joy in this world. My God comes first. He is my true Love forevermore. For He loved me with an infinite love. He loved me so that He rescued me from the slime and stench of my own nature and made me one of His saints. Oh, how He loved me, and loves me. I love Him too.

But our love for God is so imperfect. Think of the author who wrote this psalm, King David. He said he loved God, and he meant it. Yet his flesh won a terrible victory one day, when he loved Bathsheba more than God. Yes, he loved another man's wife more than God, and he deserted God for her.

It was precisely in that hour of David's transgression that God's love for David reached its highest level. For God did not desert David. Through His prophet Nathan, God went after that lost man David and recovered him once more as His lover.

I ask you: Has not God done the same for us time and time again? Should we not then say with David: "I have no good besides Thee."

But as to the saints that are in the earth, and to the excellent, in them is all my delight."

One of the chief joys of the Christian is his fellowship with other Christians. He delights in the bond between himself and these others. He rejoices that God has put him into a family of Christians, so that he is not altogether alone. God has assembled congregations here and there through His Word, and in these congregations His people are held to-

gether by a bond of mutual love for their Lord.

"Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer up, nor take up their names into my lips."

As strong as is our love for God, so strong is our aversion to idolatry and false worship. Must we not turn away from all idols out of love for our Lord? Must we not turn away from those who soil the holy name of our God by false teaching? If the Lord is the love of our lives, we love good and we delight in true Christian fellowship and we hate that which is evil.

"The Lord is the portion of mine inheritance and of my cup; Thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. I will bless the Lord, who hath given me counsel: my reins (heart) also instruct me in the night seasons. I have set the Lord always before me: because He is at my right hand, I shall not be moved."

Do you see how God blesses us? He gives us a goodly heritage. Does this mean wealth, health, pleasure, an absence of problems? At some times to some Christians perhaps, but not usually. God gives to each his own particular heritage as far as earthly goods are concerned.

But to all of us He gives the heritage of His Word, in which He gives us His counsel. "God's Word is our great heritage, And shall be ours forever."

He sometimes puts us through trials to exercise our faith and deepen our love. He purges us in the fire of

tribulation, so that our trust in Him will be made more pure. But wherever God takes us in this life, we can say with David: "The Lord is at my right hand. I shall not be moved." He who once loved us in Christ to take away our sins will love us now to protect and preserve us all the way to the end.

And now we reach the climax of our psalm where David's faith looks even beyond death and the grave. *"Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For Thou wilt not leave my soul in Sheol; neither wilt Thou suffer Thine Holy One to see corruption. Thou wilt show me the path of life: in Thy presence is fullness of joy; at Thy right hand there are pleasures forevermore."*

David is secure in his God. He is a happy man, because he knows that since the Lord is his God, God will never desert him in life or in death. He has a sure hope. He looks forward to life, fulness of joy, pleasures forevermore with his God.

Did David's exuberant faith go too far here? Didn't God permit him to see corruption? Wasn't his soul left in Sheol, that is, in the grave or among the dead?

We can go back to what Peter and Paul said about this. David's words here do not apply directly to himself. As Peter pointed out to the Jews on Pentecost, David did die and was buried and his body saw corruption.

David was speaking here as a prophet concerning his Son and promised to him by God. This Son of David according to the flesh was already in David, so to speak. Of this Son

David was speaking in prophecy when he said: "Thou wilt not leave my soul in Sheol; neither wilt Thou suffer Thine Holy One to see corruption."

Paul also in his address in Antioch of Pisidia pointed out that David himself died and was buried, and his body saw corruption. The Holy One David was referring to was not himself primarily, but His great Descendant "Jesus Christ our Lord, which was made of the seed of David according to the flesh." Jesus was the One whose body saw no corruption, whom God raised from the dead on the third day.

But let us not think David's faith in the Lord was vain, even though he himself died and was buried and his body saw corruption. For what David here said in prophecy concerning his Son's resurrection is also true of himself and will prove to be true of himself on the Last Day.

Even though David's body decayed and saw corruption, yet he really was alive with God all the time. For God is not a God of the dead, but a God of the living, as Jesus pointed out to the unbelieving Sadducees. "Whosoever believeth in Me shall never die," said the Lord to Martha mourning the loss of her brother Lazarus. Although David died and was buried, he was still living with God in a hidden life. For Jesus' sheep do not perish, and no one can pluck them out of their Lord's hands.

David also shall rise incorrupt on the Last Day. Jesus is the firstfruits of the resurrection. Afterward they that are Christ's shall rise at His coming. If David's Son rose from the

dead, then David shall rise from the dead also.

So what David says here in this Psalm 16 is true also of himself. God will not leave him among the dead. God will not leave him in his grave. God will not permit him to see corruption, at least not forever. God will show him the path of life, fulness of joy in His presence, and pleasures at His right hand forevermore. God will be his God both in life and in death.

If this Lord is our God, the same will be true of us. He will also raise

us up from our graves if that's where we are at His coming. If we are alive on that day He will change us from corruptible to incorruptible, from mortal to immortal. Yes, on that day we shall be not in corruption, not in dishonor, not in weakness, but in incorruption, in glory, and in power. We too shall enjoy in the presence of God fulness of joy, and at His right hand pleasures forevermore.

Isn't it wonderful to be a Christian?

D. LAU



Messiah Worship Center

in Milwaukee, Wisconsin





Messiah Parsonage Dedication

On Sunday, March 16th, Messiah Lutheran Church of Milwaukee dedicated its new parsonage to the glory of God. Pastor Bertram Naumann and family actually moved in just before Christmas, but the final touches had to be completed before the day of dedication and "open house."

The new parsonage, built under the direction of General Contractor Richard Neubauer, features bi-level living areas a total of 2100 square feet, not including the two-car, attached garage. The "turn-key" cost to the congregation, including a well and septic system, is \$22,000. The many hours of labor donated by Messiah members are reflected by the bank's appraisal of the home's market value, \$36,580.

The new home stands on a three-acre lot in the suburb of Hales Corners, just a mile outside of the metropolitan freeway system, on 121st and Edgerton Avenue. Thus, although the congregation's members are widely scattered throughout the Milwaukee area, no member is more than 25 min-

utes away from the future church.

The new church building, now under construction for several months, is to be completed in early Summer. Plans call for frame and masonry construction, seating for 180, plus a two-classroom wing for the future school, all above ground, at a cost of \$50,000. As of this writing, members, together with the General Contractor, Jack Wynn of Big Bend, Wisconsin, will "raise the roof" this weekend.

In a very real and tangible way, C.L.C. members have a share in our joy, especially during this year of construction. That is because the final \$6000 needed to complete our total building program was borrowed from the Church Extension Fund before the 10th Anniversary Thankoffering started to come in. The resources of the C.E.F., you see, are crucial. Members of Messiah thank you, and now join with you in bringing the Thankoffering to a successful conclusion. For we, also, will be celebrating our 10th Anniversary in 1970.

B. J. NAUMANN

WILL CHRISTIANITY SURVIVE THE SIXTIES

IV.

1. An Explanation

Since it is apparent that some of our readers misunderstood some of my brief remarks in the February, 1969, instalment of this series, we hasten to allay any fears that we are drifting in the direction of the modern, liberal theologians. Concern was voiced over the following statement on page 8, column 2: "The expression 'immortality of the soul' may really not be worth defending, as long as no scriptural truth is violated."

We urge the reader to note that we are not questioning the substance of any doctrine, nor do we go into the substance of the teachings. We are only demonstrating that a particular *expression* may not be the best vehicle to convey the doctrines involved. Indeed, the soul continues to exist after death. On Judgment Day the soul will be reunited with the body in the glorious resurrection. And all believers shall live in heavenly bliss eternally. Our comfort lies in the sure resurrection as Paul says in 1 Thessalonians 4:14: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

Of these precious truths there is no question. Whether Plato's term, im-

mortality of the soul, does justice to them, is a question.

2. Social Consciousness

We must return now to the pressing subject of our first instalment in the January issue, the matter of social involvement. There we described the attitude of the "new" people over against the "old" Christianity in these words: "You turn your back on society and its ills, and that is not the spirit of Jesus. He was concerned and compassionate."

In the same article we rebuked the "new" people for using the pulpit to make pronouncements on social and political injustices, since the Lord of the pulpit has not given us a word to speak on these matters. That rebuke does not of course answer the charge that the "old" Christianity people are lacking in concern and compassion. Unfortunately, there is all too much truth to the charge. Once again, the Christian may be faced with the dubious choice between a church making pronouncements on Vietnam and open housing laws and a church wrapped in smug self-satisfaction, oblivious to the needs of the less fortunate.

The "old" Christianity is over-reacting when it withdraws from society; when its members ignore the social

ills and injustices around them; when the passage "the poor you always have with you" is used as an excuse for not helping the poor (was this not rather a bequest from our merciful Lord?). Old Christianity is very remiss in showing love toward all men, in helping and befriending every one in bodily need, in helping every neighbor to improve and protect his property and business.

And the churches must share the blame. Far too much the measure of a good Christian is determined by 1. faithful attendance at services, 2. regular attendance at Lord's Supper, 3. regular and generous contributions on both sides of the envelope, 4. participation in congregational activities and societies. But how many orphans and widows have they visited? That is still pure religion before God and the Father.

The church cannot bring divine solutions to social ills. That does not stop the men in the congregation from taking an interest in the drop-out next door and tutoring him in algebra. Are the Christian homes noted for their readiness and willingness to welcome the girl who was imprudent with her virtue, give her a home of Christian love and understanding during this anguishing time in her life?

Our Lord sacrificed himself for others, not only in His death, but in His every day living. The answer was always ready: I will come. Even if it was for a Roman. There has been precious little "I will come" in our practice of Christianity. The pastor of each congregation should have a list of items behind each name of each

member giving the mercy acts for which he can call upon them. Mrs. Besucher will be willing to spend two hours every afternoon with that lonesome lady who is all wrapped up in her miseries; Mrs. Gasthaus will respond to a call to provide a home for the young man that just came to town and is without funds; Mr. Seelsorger would be happy to spend all night with this man who may be dying. (Why must the minister drop everything and fly across the country if a member is near death? Can no Christian without ordination sit with another Christian in the hour of death?).

The old churches laugh at the do-gooders who jump on every train to Selma and Washington. The laughter has its place. But it is not funny if the same people are not being do-gooders in the right sense of the word. There are ten good things a day to do for the people in your own block, in your congregation, in your community. Do you remember the words from the order for the installation of a church council: "to assist the pastor in the care of the sick and the needy?" How often is the needy family invited to a fine dinner by one of the elders of the congregation?

An incident from real life will bring this home to us. Recently a group of disgruntled members from another church called on me and hoped I might start a new congregation. I asked them their objections to their present parish. They informed me in great indignation that they were old Lutherans and their pastor seldom called on them, while he spent so much time with new members and even people

who were not members. They failed completely to understand the concept of service to man. The church was their club, the pastor their kept mistress.

The new Christianity is right in saying that Christianity has failed in its mission to the world. The individual Christian has failed to reflect the sacrificing love of its Master to the community. The solution of the new people is wrong. They wish to substitute corporate action for the lack of individual action. Let our reaction be a repentant return to the love and charity of the first century, to an understanding of our purpose in life — to love and to love and to love.

The withdrawal has also affected social and political life. The old churches have failed to inspire to political and social involvement. If there is a real concern for our fellowman there would be much more involvement by the individual from the old churches. The number of Lutheran legislators, judges, etc. is way below the ratio of Lutherans to population. But perhaps the next item is the cause of this.

3. Ecumenism

The ecumenical movement is the big thing of the 20th century. It is a natural development of this socialistic age. Unite and be strong. Remove all barriers and differences. The one great sin is to be different, to take a doctrinal position, to come out and be separate. We know well how it has bred doctrinal indifference and toleration of error.

A few churches have fought the trend and tried to maintain a confessional attitude. But here again there

is grave danger in extremism. The temptation is to be confessional instead of ecumenical. The need is to be confessional and ecumenical. If, in the pursuit of confessionalism, we lose our ecumenical spirit, then we lose the Gospel spirit and the life which flows from the Gospel.

The word ecumenical simply means universal or world-wide. Though we must oppose much that is wrong in the ecumenical movement, we dare not allow the word ecumenical to become a bad word. It is a Gospel word, for the Gospel is ecumenical.

The Gospel is good news which shall be to all people. Jesus died not for our sins only, but for the sins of the whole world. Remember that dramatic moment in the life of the carpenter's son when the Greeks wanted to see Jesus. "Now is the Son of Man glorified." The world is at the door, and the death of the Christ will be a death for all nations, bringing fruit from every part of the world.

The Gospel knows no barriers of nationality, culture, race. From the moment Israel was chosen to bear the promise the word was established: all nations of the earth shall be blessed. The Light will shine upon Israel, but it will be a light to illuminate the entire world. Upon spawning the world-savior, the nation of Israel will die.

It is not natural for man to act ecumenical. Man likes his fences. Israel wants to hoard the light. The power of the Savior alone creates an ecumenical people. He was creating this when in Acts 1, in His final words, He discarded the idea of restoring the nation and committed the

disciples to witness to the uttermost parts of the earth. The walls did not come down easily. Think of the efforts to make Peter ecumenical by the visions and by the display of the Spirit in Cornelius' house. And even then Peter was in serious trouble with the Jerusalem congregation. In spite of this Peter lost the ecumenical spirit again at Antioch and Paul was forced to give a public rebuke.

But the Lord was insistent. Make disciples of all nations. Jesus cannot depend upon the Church to do this. He must again step in with power on the road to Damascus, create a universal-minded ministry in the person of Saul of Tarsus.

Paul, almost alone, takes up the cry of neither Jew nor Greek, neither Greek nor barbarian, neither slave nor free, neither male nor female. There are no ethnic, cultural, nationalistic ties that unite the people of God, only the Christ who came from heaven and unites in a heavenly fellowship.

Paul is not satisfied to develop churches in Asia Minor, churches in Macedonia, churches in Greece, churches in Italy. When the Jewish people sought to require the Gentiles to become Jewish Paul risked open warfare rather than concede for the sake of external harmony. The Jerusalem convention made it official policy that Gentile believers have equal standing with Jewish believers. That was the battle for an ecumenical Gospel over against a Gospel with nationalistic overtones.

Nor would Paul permit the Gentile congregations to become provincial. When the Jerusalem Christians were in need Paul was insistent that it was

a part of the Gospel that the far-flung mission fields share with the Jerusalem Christians in their poverty. Nor does he permit a congregation in Corinth to develop its brand of Christianity, but reminds them of how things are done in all the congregations. He fights every perversion of the Gospel so that the Gospel remains one universal Gospel with one Lord, one Baptism, in one family under one Father. And at the end of the first century the Lamb is praised who ransomed men for God and did the impossible: made a kingdom from every tribe and tongue and people and nation. Every hostile wall is broken down.

It is vital that we take that look at the first century church again and again as we try to relate ourselves to the plurality of churches today. It is unnatural to have particular churches, territorial churches. The ecumenical movement recognizes this and attempts to recover the universal. But though it is unnatural, it has become a necessity for the sake of the truth of the Gospel. Luther was anxious to identify with the church through the ages. He was not making a new church. But when Rome at the Council of Trent officially placed itself on a false gospel it made itself a false church. Likewise the various Reformed churches that sprang up.

A denominational name is meaningful in only one way: it designates the Gospel teachings and an administration of the Sacraments of the pulpits and altars of that denomination. When I take the name Lutheran I am confessing that the Book of Concord is a true exposition of Bible teaching. It is too bad that we call this *joining* the

church, or that we speak of ourselves as *belonging* to the Lutheran Church. Worse yet, we identify ourselves and say, I am a Lutheran. At this point confessionalism becomes dangerous and can rob us of being ecumenical.

I *belong* to Jesus and to Jesus' people. My joy should be in being a member of the Father's family together with all His children. As soon as I say I belong to the Missouri Synod or to the Wisconsin Synod or to the CLC I have set up a conflict. If I put any emphasis on that *belonging* I also set up walls and barriers.

This writer speaks from strong personal experience. I grew up a "Synodical Conference Lutheran." I was proud of the fact that three of my great-grandfathers were founders of the Missouri Synod and my grandfather a seminary president in the Wisconsin Synod. My relatives in the Synodical Conference ministry numbered close to a hundred. I was a Hebrew of the Hebrews. My joy of belonging was that I belonged to the "true" church, the Synodical Conference. I prayed for its success and rejoiced in its success. I considered my salvation quite secure since I was a member of the best possible church. Outsiders were gauged accordingly. An ALC man might well be a Christian. It would be harder for a U.L.C. (LCA) man. Quite doubtful in the case of a Methodist. An R.C.? Hardly. By the grace of God Missouri's feet of clay appeared in 1935 and thereafter. Wisconsin's shortcomings became ap-

parent a decade later. Finally, on a cold November day in 1957, one is alone, without a denomination, without a "church."

Then all you have is Jesus Christ.
And His Kingdom.

At this point one finds joy in belonging — belonging to the Lord and being a child of the gracious Father. Now one can begin to understand that father and mother dare not be a closer relationship than the relationship to Jesus Christ. After this, organizations become instruments or vessels for proclaiming the truth, but they are only scalpels in the hand of the Great Physician. You can't "belong" to a scalpel.

Ask yourself some test questions. Where is your loyalty? To Christ or an organization? For whom do you pray? Your church or the Church? Are you at ease communicating your Gospel to outsiders or do you feel uncomfortable with them? Do you label people as Methodists, Presbyterians, Catholics? Or, do you want to know what they believe?

Recently a family from another Lutheran synod came to our congregation. Did they have doctrinal reasons? No. They thought Synod X had pure doctrine. Then why? Finally the answer came: they were sick and tired of hearing every Sunday how lucky they were to be in Synod X. This ailment is known among doctors as synoditis.

Be confessional! Be ecumenical!

W. S.

The Bread of Life

"They devoted themselves to the apostles' teaching:"

The First Three Gospels

The apostle Paul was basically a *teacher* of the Gentiles. Although this is not essentially different from a *preacher*, it places more emphasis on the molding of the will after one has been called to faith by the preaching of the Gospel. It places more emphasis on the second stage of the rocket than the original blast off.

Although the Gospels too belong under the heading of "teaching," intended for building up the church already called into being by the preaching, they are rightly called Gospels, Good News. For they include all the preaching about the Messiah of God from the Old Testament promises about Him and His preparation by John, His birth, life, teaching, death, resurrection, sending of His Spirit, and promises of His glorious return.

They are neither primarily biography nor history, although they treat both. Their goal is rather that men may in faith call Jesus "Lord" in all the fulness of meaning which that had for the apostles and the apostolic church. They fulfill the need and desire of the believing church to have a full and rounded-out, though not necessarily complete picture of Him

who was and is the object of their faith and hope.

Yet the Gospels are both genuinely biographical and historical. They record facts in the life of Jesus and they follow a certain historical sequence. For the evangelists history and biography are the dress in which the Messiah of God is clothed in order that He may be revealed and may enter men's lives as the present and potent Christ.

THE GOSPEL ACCORDING TO MATTHEW

The religious teaching character of the Gospels is very apparent in the Gospel according to Matthew. The arrangement of the deeds and words of the Christ is topical rather than chronological. The facts are related in units of three, five, and seven.

Further, the Gospel of Matthew, as we would expect, devotes much attention to the deep interest in Jesus of His disciples. In all of the Gospels Jesus' first Messianic act is the calling of the disciples; in all of them the story of Jesus' ministry is a comparison between the rift between Him and Israel on the one hand and the ever deepening devotion of the disciples on the other; in all the ap

ance of the risen Lord is granted to the disciples alone. Matthew perhaps devotes more attention to these than any other of the Gospels since He only of the three was one of the twelve.

MATTHEW

Apr. 3 - 1:1-17	Abraham to David to Babylon to the Christ	99,1
Apr. 4 - 1:18-25	Joseph's Christmas present, "Emmanuel"	99,2
Apr. 5 - 2:1-12	"From you shall come a ruler"	99,3
Apr. 6 - 2:13-15	"Out of Egypt have I called my Son"	104,1-2
Apr. 7 - 2:16-18	"Rachael weeping for her children"	104,3-4
Apr. 8 - 2:19-23	"He shall be called a Nazarene"	104,5
Apr. 9 - 3:1 - 4:11	"The voice of one crying . . ."	104,6
Apr. 10 - 4:12-16	"The people who sat in darkness . . ."	104,7
Apr. 11 - 4:17-25	Annunciation and Call to Repentance	366,1
Apr. 12 - 5:1-12	The words of Jesus and the word "Blessed"	366,2
Apr. 13 - 5:13-20	Salt, light, and fulfillment	366,3
Apr. 14 - 5:21-48	Your righteousness shall exceed . . .	366,4
Apr. 15 - 6:1-21	Don't practice your piety before men	366,5
Apr. 16 - 6:22-34	Don't be anxious about your life	366,6
Apr. 17 - 7:1-12	Forgive, don't judge and "knock"	366,7
Apr. 18 - 7:13-29	Take your religion seriously	355,1-4
Apr. 19 - 8:1-4	Ten deeds of power: A leper cleansed	399,1-2
Apr. 20 - 8:5-13	The centurions servant healed	339,3-4
Apr. 21 - 8:14-15	Peter's mother-in-law healed	339,5-7
Apr. 22 - 8:16-22	The devil(s) driven out	263,1
Apr. 23 - 8:23-27	He stills the winds and elements	263,2
Apr. 24 - 8:28-34	He must give permission to lift a finger	263,3
Apr. 25 - 9:1-8	Both physical and spiritual ailment cured	263,4
Apr. 26 - 9:9-17	The creative miracle of discipleship	262,1
Apr. 27 - 9:18-26	The real "Ruler's" touch	262,2
Apr. 28 - 9:27-34	The dumb speak and the blind see	262,3-4
Apr. 29 - 9:35-38	He preached because the Word was power	292,1-3
Apr. 30 - 10:1-23	Go without concern for your own importance	292,4-6
May 1 - 10:24-42	The privilege of suffering too comes from Him	292,7-9

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

July 1, 1968 to March 1, 1969

RECEIPTS:	<i>February</i>	<i>To Date</i>
Offerings	\$ 5,450.03	\$ 77,147.68
Memorials		133.00
Revenues, Tuition	3,766.00	17,348.00
Revenues, Board & Room	7,467.00	32,635.00
Revenues, Other College	70.00	645.00
	<hr/>	<hr/>
Total Receipts	\$16,753.03	\$127,908.68
DISBURSEMENTS:		
General Administration	\$ 120.40	\$ 1,886.47
Insurance		1,261.00
Capital Investments	870.00	8,022.96
Home Missions - Administration	4,775.37	39,732.01
Japan Mission	625.00	4,450.00
ILC - Educational Budget	4,672.02	36,362.19
ILC - Auxiliary Services Budget	3,700.10	26,992.30
	<hr/>	<hr/>
Total Disbursements	\$14,762.89	\$118,706.93
	<hr/>	<hr/>
Cash Balance	\$ 1,990.14	\$ 9,201.75
Cash Deficit July 1, 1968		(-1,387.03)
		<hr/>
Cash Balance, March 1, 1969		\$ 7,814.72
10th Anniversary Thankoffering	\$ 6,364.70	\$ 31,896.54

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

COMPARATIVE FIGURES

	February	8 Months
Budgetary Offerings Needed	\$11,141.66	\$89,133.28
Budgetary Offerings Received	5,450.03	77,147.68
	<hr/>	<hr/>
Deficit	\$ 5,691.63	11,985.60
.		
Budgetary Offerings '67-'68	\$ 5,662.62	\$67,856.42
Decrease '68-'69	212.59	
Increase '68-'69		\$ 9,291.26

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

REQUEST FOR COLLOQUY

Paster Luther Anderson, Riceville, Iowa, desiring to enter the preaching ministry in the CLC has made request for colloquy.

Paul G. Albrecht, *President*

NOTICE

The Coordinating Council will meet at Immanuel Lutheran College on April 15-16. The Committee on Graduates will meet April 16.

Paul G. Albrecht, *President*

NOTICE

The new business manager of the SPOKESMAN is Mr. Gary Archer. Address all subscription mail to 17046 Parthenia Street, Northridge, California 91324.

DIRECTORY CHANGES

Page 5: The address of the Editor of the *Journal of Theology* should read:

E. Schaller
513 W. Grover Road
Eau Claire, Wisconsin
54701

The address of the Editor of the *Lutheran Spokesman* should read:

W. Schaller
17046 Parthenia Street
Northridge, California 91324

Page 11: The listing of *Berea* under *Minnesota* should read:
ST. PAUL: Berea