

# LUTHERAN SPOKESMAN

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S. D. G.*



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## REVISING THE "I AM"?

It has become the fashion lately to take a new, hard look at almost everything that has previously been accepted as an established fact (TIME Magazine, May 23, 1969). It is not surprising, therefore, that even so simple and harmless a word as "I am" and its related forms ("is," "are," etc.) should become a target for this modern technique. Nor is this wrong in itself. There is some reason for such a challenge. When men introduce their argument by saying, "It is certain that . . ." they are often simply covering up the fact that there is something in their position about which they are themselves not quite sure. To deflate such inflated claims is surely all to the good.

The matter becomes more complicated, however, when the discussion turns to the question of absolutes. May one make a straight-forward statement like, "This is right, and that is wrong," or should one hedge a bit by saying, "I consider this right;" or "I count that wrong?" If the speaker is not sure of his ground, the latter would surely be the honest form. But

if one *is* sure, why *invite* doubt, particularly at this time when the world is so full of it? Why let the trumpet give an *uncertain* sound?

For there are things about which we can be certain. There *are* absolutes, even in civil life. When our government assures all its citizens of the civil liberties listed in the Constitution of the United States, such individuals or minority groups as are contending for these privileges are within their rights, even though an intense struggle may be involved. But they are wrong when they resort to violence to reach their goal. For it is simply wrong to rob, wreck, maim and murder — even as adultery, fornication, sexual perversion and homosexuality are wrong, to mention just a few more. For all these are *absolutes*.

This will, of course, provoke an argument. For has modern society not revised its standards on some of these things? — It has indeed, sometimes up to the point of rejecting them in their entirety. But they stand nevertheless, these absolutes. They

stand, because it is not the authority of men which has made them what they are, but God himself. Where He speaks, there we have the true absolutes, let men deny it as much as they will!

So far this is, of course, pure law, and as Christians we recognize it as an expression of the holy and perfect will of God. But we have an even higher reason for rejecting this arbitrary tampering with those "traditional" expressions of certainty: "is" and "are" — and "AM." For here the very name of God is involved, the one He gave Himself when He said, "I AM THAT I AM," the one which Jesus invoked when He said, "Before Abraham was, I AM." There we have that name of God which identifies His as the One who Changes Not, the One whose every Word stands for all time, the One whose faithfulness stands as the solemn guarantee of the certain fulfillment of all that He has ever promised. There is the True Absolute!

And consider what it means when He speaks in the Person of that Son:

"I AM the Good Shepherd;" "I AM the Door (of entry into His Kingdom);" "I AM the Way, the Truth, the Life;" yes, "I AM the Resurrection and the Life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." And when He asks, "Believest thou this?" let our answer be like Martha's: "Yea, Lord, I believe."

There will indeed be for us no revising of the "I AM." Rather, we shall have every right to apply to ourselves the wonderful assurance given by our Lord at the conclusion of His Sermon on the Mount: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." And in the face of all the tempests of our day we have this comforting sequel that when "the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a ROCK."

E. Reim

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## WHY DID DAVID CURSE?

Is it right for a believer to curse? Is it right for a Christian to wish evil upon anyone, to ask God to harm anyone?

In his Small Catechism Martin Luther explains the Second Commandment in this way: "We should fear and love God, that we do not curse . . ."

Surely Luther drew his teaching from the Bible, the Old Testament as well as the New. Moses in his Law told the Jews: "If thou meet thine enemy's ox going astray, thou shalt surely bring it back to him again." God does not want us to do evil to our enemies, but rather to do good to them. He doesn't want us to curse them, but to bless them and to be a blessing to them.

One of the Proverbs says: "Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth." We shouldn't even let ourselves be happy when our enemy falters and fails. How much less should we actually wish evil upon him!

Another Proverb says: "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink."

Jesus' New Testament teaching was the same. Jesus, our Teacher sent from heaven, said: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which persecute you."

Jesus practiced what He preached,

for on the cross He prayed: "Father, forgive them; for they know not what they do."

So Luther's teaching must stand. "We should fear and love God, that we do not curse." We are to do good to our enemies, we are to pray for them and wish them nothing but good.

But now a problem arises. What about King David's words in the 70th Psalm and other such psalms? Didn't he curse his enemies, and aren't his words part of our Old Testament?

Here are David's words: "*Make haste, O God, to deliver me; make haste to help me, O Lord. Let them be ashamed and confounded that seek after my soul; let them be turned backward and put to confusion, that desire my hurt. Let them be turned back for a reward of their shame that say, Aha, Aha.*"

We can understand these words of David best if we think of his life. There were two times in David's life when he was particularly beset by enemies. In his early life King Saul in jealousy hunted him as a criminal, although David had done nothing wrong. Later on in his life David's own son Absalom gathered an army and rebelled against him and drove him out of Jerusalem. On either of these two occasions David could very well have prayed this 70th Psalm and wished for evil to come to his enemies.

David could pray this prayer because he knew he was God's chosen king. God had promised the kingdom to him and to no one else. Also David knew that God was going to give him and his children an everlasting kingdom. He had God's Word for it, and this promise was fulfilled a thousand years later when Jesus, the Son of David, came to this earth and established God's eternal kingdom.

In view of these promises of God to David we can see that when David prayed to be delivered from his enemies and when he prayed for harm to come to his enemies, he was really praying that God's promises to him be fulfilled.

If David truly believed God's promises to him and to his family after him, he had to pray against his enemies. Can we imagine David praying like this: "Dear God, you've promised me the kingdom but I pray for Saul's victory rather than mine"? Or like this: "Dear God, you've promised me an everlasting kingdom, but I pray for Absalom's success because I am not worthy of victory"?

Such prayers would have been wicked prayers of unbelief. Because of his faith in God's promises to him, David had to pray as he did: "Lord, help me. Make my enemies fall. Let their wicked intentions come to nothing. May their shameful designs be rewarded with evil. Lord, keep your Word to me by giving me success and my enemies failure."

This kind of cursing is Christian. We are not so much cursing the person of the enemy but rather his cause. We want his cause, his ideas,

his strategy, to fail because his cause is wrong and is opposed to God's cause. In our love for our enemies we would rather see them converted to God's cause than anything else. But if that does not happen, we would rather see God's enemies ruined than God's cause fail.

When we pray the Lord's Prayer: "Hallowed be Thy name, Thy kingdom come, Thy will be done," we are cursing. We are cursing every kind of false teaching, false belief, false ideas that turn men away from God. When we pray for God's Word to prevail and succeed, we are praying against every human word and wishing its failure. We are cursing the devil and those who make themselves the tools of the devil.

This Christian cursing is not restricted to Old Testament times. The apostle Paul, whose heart's desire and prayer to God for Israel was that they might be saved, gave evidence throughout his career that he loved his enemies. He prayed fervently for those that persecuted him. Yet this same Paul in his zeal for God's cause was the greatest of all curses.

To Timothy he wrote: "Alexander the coppersmith did me much evil: the Lord reward him according to his works: he hath greatly withstood our words."

When the high priest Ananias struck him illegally, Paul replied: "God shall smite thee, thou whited wall."

To the Galatians Paul wrote: "Though we, or an angel from heaven, preach any other Gospel than you, let him be accursed."

To the Corinthians Paul wrote: "If any man love not the Lord Jesus Christ, let him be anathema (accursed)."

Have we not then observed a pattern for our own behavior and attitude towards our enemies and the Lord's enemies? We must be blessers and we must be cursers.

We bless God's enemies and our enemies in the sense that we desire their conversion and their eternal salvation. We are willing to forgive as we have been forgiven. We are willing to embrace them as brothers at the least sign of their repentance.

But at the same time we curse them in the sense that we hope their false teaching fails. We desire their plans and ideas in opposition to God to be ruined. And if they are not converted and if they continue in their hostility to God, we also agree with the judgment of our Lord: "He that believeth not shall be dammed." "If any man love not the Lord Jesus Christ, let him be anathema."

In reality these curses of God's Word, these curses of David and Paul, these curses of ours that we utter in zeal for God's cause, are not evidence of lovelessness towards God's enemies as is so often supposed. These curses stand as constant earnest warnings to the wicked. The gracious God of love is not to be mocked. The God of love will not reward with good those who fight against His Word and persecute His loyal Christians. No, He will not. If they persist in their opposition to the God who is Love, He will destroy them in His anger and the curses of God's Word will come

true. Isn't it more loving to warn the wicked of the danger he is in than to give him false hope that a God of love will reward his evil with good?

Of course we have to be careful with our cursing lest we discover to our surprise that we ourselves are God's enemies and we are cursing His friends. The Council of Trent was zealous in cursing, but whom and what did they curse? They cursed Luther for teaching that we are justified alone by faith in Jesus Christ. They wanted to imitate Paul's anathema, but it turned out that they anathematized and cursed Paul himself and his teaching that we are justified by faith.

So let us be sure it is God's cause we are zealous for and not our own person. As Martin Luther has explained: "It is wrong to curse on your own account for personal vengeance or some other personal end. But it is permissible to curse on account of the Word of God. When the wicked persecute the Gospel, this strikes at God and at His cause. We are not to bless them or wish them luck when they do this. It is necessary to curse, to wish evil, and to pray for vengeance against the persecution and perversion of the Gospel and against those who are guilty of it."

As Christians we can pray with David: "*Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, they desire my hurt. Let them be turned back for a reward of their shame that say, Aha, aha.*"

J. Lau



## from the EDITOR

### SUMMER MADNESS

#### MOON MADNESS

July 1969 will go down as a miracle month. We will not soon forget the incomprehensible events of July 20 as we watched Armstrong and Aldrin walk on the moon. What changes will be wrought for all of us in the next 25 years by the advanced technology of this era? What new comforts and improvements will it bring? What new problems will it create?

All of us experienced deep sensations of fear and apprehension at key moments in the flight. Perhaps the most critical moment for viewers was the moment of liftoff from the moon. The engine worked right or it didn't. There was no alternative.

There were other moments that caused even greater apprehension. These came during some of the commentary and interviewing provided by the networks to fill in the time when nothing was happening. One remark, which occurred several times in different forms, filled me with real terror for our country and world. I'm sure you heard it. Several expressed the thought that now nothing was impossible for man to accomplish. It sounded much too close to Genesis 11:6 at the tower of Babel.

There's the rub to man's dreams. God gives him to dream and to reach out in dominion over the creation. Each new look into God's wonder-filled creation reveals to man the eternal power of a gracious God. Each step should lead man to greater and greater dependence on that God. But at that point brilliant man becomes foolish and his mind is darkened. He becomes a fool. He declares himself more and more independent of God. He worships the creature instead of the Creator.

Again and again reporters and famous people deplored that man has not solved the basic problems of hatred, violence, crime, and war. Yet he does not see that with all the advances in technology man has not advanced one step in solving spiritual problems. He is more sure than ever that it lies within his powers to create a world of peace and harmony.

One great "thinker" went so far as to declare that now man had reached immortality at last. Though this earth would be destroyed, yet now man would reach other stars and other earths and there plant the seed of a new mankind.

The path of glory leads not only to the grave but to the sure intervention of God, who can destroy civilizations and technologies. May the goodness of God lead us to penitential thankfulness! That would be a giant step forward for mankind.

### MADNESS AT DENVER

The Lutheran Church-Missouri Synod was only a mile high, but the phenomena at their convention were as incomprehensible as the moon walk. For the first time in its 120 year history they unseated an incumbent president who was seeking re-election. A long, intense, and sometimes vicious campaign by the conservative party in Missouri succeeded in electing Dr. Jacob Preus of Concordia Seminary in Springfield as president, replacing Dr. Oliver Harms. The main issue of the campaign was Dr. Harms' promotion of fellowship with the ALC. Dr. Preus strongly opposed fellowship with the ALC.

Madness was a daily affliction. There was the madness of cummuning Episcopal minister Malcolm Boyd when he challenged the close communion of a *once* confessional church body. There was the emotional madness of following black pastors out of the convention hall into the sunshine to sing, "We Shall Overcome."

Then, by a majority vote of 522 to 438, the delegates approved a recommendation which resolved that "with joy and praise the synod herewith formally declare itself to be in altar and pulpit fellowship with the

American Lutheran Church." Since Dr. Preus had been elected on an anti-ALC platform it was quite surprising to many that fellowship with ALC was adopted.

Conservative opposition to fellowship centered on charges that the ALC no longer insists on the doctrine of the inerrancy on the Bible, allows its theologians to deny basic doctrines of the Christian faith, permits laymen to belong to anti-Christian lodges, and supports the ecumenical movement. The concern increased when last year the ALC declared fellowship with the Lutheran Church in America, which is even more lax in doctrine and practice.

The closer one studies the reports from Denver the easier it is to understand the apparent contradiction in electing Preus and then voting fellowship with ALC.

First, Missouri was committed to such fellowship in many ways. She has been practicing fellowship in many ways since 1940, first under the guise of "cooperation in externals," and in recent years quite openly in LCUSA (Lutheran Council in the U.S.A.). In its previous convention Missouri resolved that there was agreement with ALC in the doctrine of the Gospel. It would have been quite monstrous not to take step Z after taking steps A through Y. Rejection of fellowship at this point would have made Missouri appear ridiculous to all. They would have alienated their new bed-fellows in LCUSA after having divorced all their former friends in the Synodical Conference.

Second, Dr. Preus was very careful



not to bring the issue to the point of division. In the statement of concern presented to the convention and signed by about 1000 pastors and congregations, the dissenters (including Dr. Preus) made it clear that this was a matter of conscience since there was no agreement with ALC in the doctrine of the Gospel. But after Dr. Preus became president-elect he spoke very cautiously. Although he said he favored "a delay in declaring fellowship at this time, he urged each delegate to vote his conscience" and then added: "As your president, I will abide by the decision of the convention and will endeavor to procure consensus and fellowship with all Lutherans in America with all vigor and sincerity."

Thus Dr. Preus, who had until now found it unscriptural to have fellowship with ALC, now promised to extend the hand of fellowship to Dr. Schietz and lead his synod in a sinful alliance. Thus the showdown was avoided and the "unity" of Missouri could be saved. The rupture of the conservatives was avoided by the election of Dr. Preus. The rupture on the other side, the danger of losing the liberals, was avoided by voting fellowship with ALC. Missouri has been saved, the union is preserved, and it was all accomplished with losing only truthfulness, honesty, and integrity.

Many expected a showdown at Denver. We had pointed out that Missouri had passed the crossroads 30 years ago. They demonstrated at Denver that whatever crossroads it

reaches, they have the agility to take both roads at once. As such they have become a political organization with two political parties, the one in power, and her majesty's loyal opposition. The groundwork for this sorry state was laid in the forties. When error was first espoused and publicly supported by such as the "44" in the forties, Dr. Behnken refused to bring matters to a showdown. He stated publicly that he conceived his task to be to hold both extremes of the synod together. Documents were withdrawn but not retracted. When God told them to drive the error out, they refused. Now God will not drive the error out. And it will be a very rare exception when anyone finds it within himself to leave.

## SUMMER IN EAU CLAIRE

There is a happy madness at the Immanuel Lutheran Campus in Eau Claire, Wisconsin. Work is proceeding rapidly on the classroom building and President Gullerud is optimistic that it will be ready for use when school opens in September. The gymnasium will not be ready for opening but could possibly be finished sometime in October. We had previously reported that because of cost the gym would have a tile floor. We are happy to change that. Walter Abendroth, head of Robbins Flooring Company, has graciously donated a birch floor for the gymnasium, a gift worth in excess of \$5000.

President Gullerud reports that enrollments for the next term are high and a full house is expected.

## HELP FOR PASTORS

The Reverend Win Mott, writing in *Lutheran Forum* (March, 1969) has proposed the formation of a professional association of Lutheran clergymen. Mr. Mott indicates a number of concerns which, for him, at least, indicate the necessity of such an organization. More and more pastors are leaving the public ministry, and fewer and fewer graduates of seminaries and divinity schools desire the parish ministry. (It is somewhat akin of the problem the medical profession faces in providing general practitioners.) The point is made that "It is not just failures who are disgruntled. Often, men who are very competent pastors are the ones who leave." Pastors who leave the ministry are usually simply discouraged and disheartened, Mott states.

The effects of forming a mutual-encouragement association may be quite practical, the article in *Lutheran Forum* continues. The author charges that clergy, in his experience, are unethical. Without offering proof of his contention he maintains that "in the communities where I have lived, the clergy were without question the most unethical profession in town." For this reason "one of the first goals of a pastors' association would be to encourage better pastoral ethics."

Other purposes of such an association would be "to support men doing a difficult job, to encourage some progressive steps in the ministry, such as team ministries, more secretarial

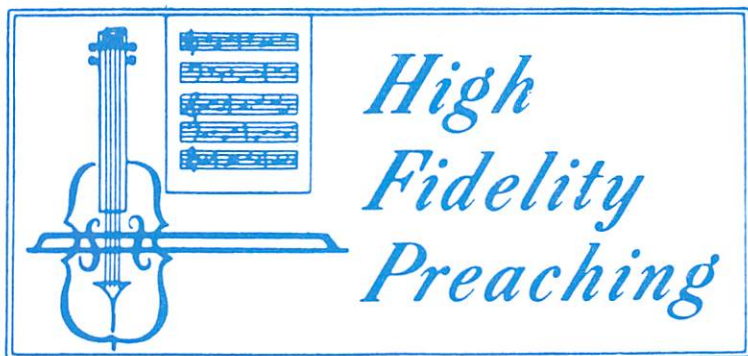
help, sabbaticals, and the like." It would also help in providing psychiatric help to pastors and members of their families who need it. Also, the proposed association would not, according to its proponent, necessarily be anti-establishment. On the contrary, since it would hope to have church officials among its membership, it would provide support to church leadership!

Mr. Mott has attempted to make it difficult for one to criticize his proposal. "Those who prefer to stand still will naturally be as offended by an association as they are by every other step forward in the Church." And he rightly suggests that many questions about his proposal are irrelevant. He does insist that "it (the association) should be intersynodical, and open without restriction to all who are on the clergy roster of any Lutheran group." But the major issue, he asserts, is that an association of this type is desperately needed to strengthen the ministry, and "to support each of us in our ministry."

We would suggest to Mr. Mott and others who feel as he does, that Scripture brings to our attention earlier preachers who have felt discouraged and disheartened about their calling. We think, for instance, of Elijah and of Jonah. They, too, wished to "leave the ministry." When it was time for the Lord to re-awake them to their ministry, it was not by urging them to form associations for mutual encouragement or for estab-

lishing better professional ethics. On the contrary, God pointed them to the divine call they had received, to proclaim His Word. Jonah was set

back on the road to Nineveh when he was restored to faith in the belly of the great fish, and then God said,  
J. Lau



C. THUROW

Johannes Brahms (1833-1897) lived during what is known as the Romantic era. However, he was one of the few great composers of his time to revive motets and chorale preludes somewhat in the style of Heinrich Schuetz and Johann Sebastian Bach of the baroque era.

Briefly put, baroque music is orderly and precise, therefore very well suited to convey the clear message of God's Word that man is condemned in his sin but redeemed from all iniquity in Christ Jesus. On the other hand, romantic music is just that, namely, more romantic and sentimental, sometimes to the point of being sickly sweet. Much romantic music is very beautiful, but it is also less orderly, less certain where it is going and how it is going to get there. To that extent it is also less suited to the saving truths of God's Word in all their clarity and grandeur.

Somewhat the same difference is found between our Lutheran chorale and the simple Gospel tunes so popular in protestant churches. The chorale tune fits its words well, helps to preach the Word clear and true. In the Gospel hymn neither the tune nor the words speak clearly about our salvation. While it may sound pretty and even spirited it is generally vague and mushy, just like religion when people allow their emotions to take over and smear up the clear picture of Jesus as the gracious Savior from sin. The early Luthern composers described in music the wonderful works of God which they beheld; romantic music is introspective and describes the soul of man and man's feelings about God.

That is why most of our pastors do not often use the Gospel songs in our hymnal; they don't have enough meat. That is also why our organists will shun the emotionally lush and romantic music generally used by

protestant church organists; it just does not fit the grandeur of God's Word. Pretty, yes; but it tends to make the hearer feel sentimental or sad instead of helping him to put him in a receptive frame of mind for hearing his God speak to him about sin and salvation.

It is because Brahms did revive the baroque style in much of his sacred music that we find ourselves enjoying and using some of it. Excellent selections are found on a new British album newly released in this country: BRAHMS MOTETS AND CHORALE PRELUDES, with the New English Singers and the accomplished Simon Preston as director and organist. ARGO ZRG-571, stereo, \$5.95. It has six of Brahms' short motets and four of his famous "Eleven Chorale Preludes for Organ." SCHWANN CATALOG lists nothing else like it. The performance and sound are good.

For the increasing number of those who are wanting more good organ albums, we should mention a series on the great historic organs of Europe that TELEFUNKEN has been issuing for the past two years under its DAS ALTE WERKE label. The entire series is expertly done, organs being selected on the basis of their outstanding qualities of voicing and tone coloration. There is even one grand instrument dating from 1390, the oldest organ in any church that is still in playing condition.

Of the above series, anyone who cares for organ should especially hear: THE HISTORIC ORGAN, SWITZERLAND, SAWT-9526-B-Ex, \$5.95 stereo. You will hear three chorale

preludes (From heaven above, All glory be to God on high, and What God ordains) and some fugues and toccatas by names familiar to our organists — Froberger, Pachelbel, Kerll, Kolb, Muffat, Bach. On one side we hear the Epistle organ and also the Gospel organ from the church at Muri. (The main organ, which was in the center, no longer works.) Overside is the organ in a church at Rheinau. These are not the overly harsh, super-baroque organs that are tiresome for prolonged listening; they are by master builders, bright and colorful. The complete stop list for each organ is printed on the jacket, likewise the registration for each selection played. This record will be played often. Order from *Musical Heritage So., Inc.; 1919 Broadway, New York 10023.*

"Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." And to Elijah, groveling in fear and anguish and wanting to die, God gave instructions to go to Mount Horeb, and there the voice told him to "Go, return on thy way to the wilderness of Damascus," and anoint Hazael as king over Syria, Jehu as king over Israel, and Elisha as prophet.

The only strength that counts in this work is that which God gives in His Word. When He calls congregations and pastors to preach that Word, He promises that He will give whatever success it will have in the locality where it is preached. Trust in that promise of God will give a pastor all the joy, confidence, and ethics that he needs. With that "association," he will need no other.

## BREAD OF LIFE

### TWO Part Gospel of Luke: Luke and Acts

Luke promises Theophilus a full and orderly account of the things of the Gospel which he already knew to some extent (Luke 1:1-4, Acts 1:1). Luke teaches us, by the Holy Spirit which also taught him, to see that it is the same Jesus who was at work in His three year ministry and who is still working in the world through His apostles and ministers and servants.

Both the Gospel of Luke and The Acts are teaching for Gentiles, as both the name Theophilus and the style and content indicate. The adjective "most excellent" (1:3) marks Theophilus as a man of high standing (Ac. 24:2 and 26:25), the man who most likely footed the bill for the publication and the distribution of the book.

Luke emphasizes the fulness of Jesus' forgiving grace; His words are "gracious words"; He is the compassionate Servant of the Lord who brings good news to the poor and sight to the blind and freedom to the slave; His coming is the beginning of the great Year of Jubilee for all mankind (Luke 4:16-21). The many parables which only Luke includes picture and emphasize what could stand as a theme over the whole Gospel: "The Son of Man came to seek and to save the lost."

He is the Savior of the Lost, the lowly and despised, like the lowly shepherds to whom His birth was announced, like the "publicans and sinners" with whom he associated,

like the women whom Luke's Gospel alone includes.

The Savior of the third Gospel is also one whose grace and mercy are universal. The Gospel is as missionary in outlook as was the Savior whom it pictures to Theophilus and other Gentiles. Luke starts with Adam, the father of all mankind, and often rejoices when Gentiles, like the Roman soldiers and the Samaritans hear of God's great grace for them also.

Because God has set us free from this world and its prince to serve Him only, Luke also emphasizes the big and constant warfare between the kingdom of this world and Mammon and the Kingdom of God. Luke pictures this Savior as the Savior of the lowly who also warns how hard it is for the rich and powerful of this world to enter into the Kingdom of God.

The work of the Holy Spirit, and the music which He inspires in the hearts of those who fall under His influence, are two more singularly beautiful features of this third Gospel. The Holy Spirit plays a much more prominent part in this Gospel than in the first two. And what Christian needs to be reminded of the beautiful music which moved the hearts of all who were connected with and touched by the First Christmas of Luke 1 and 2. Luke's Gospel is as warm and touching as Matthew's is austere and Mark's is vivid and dramatic.

## THE GOSPEL ACCORDING TO LUKE

- Aug. 10—1:1-23 God writes His own script; we stand and marvel 644  
 Aug. 11—1:24-28 Highly favored all sons of men in the Son of Mary 15,1-2  
 Aug. 12—1:39-56 O magnify the Lord with me! 14,1-3  
 Aug. 13—1:67-80 Sing, ye righteous, unto the Lord 14,4-5  
 Aug. 14—2:1-20 The heavens rang with an anthem most grand 19,1  
 Aug. 15—2:21-38 THE YOUTH who served the aged and taught them  
     to sing 19,2  
 Aug. 16—3:1-22 The voice that cries is also beautiful 19,3
- Aug. 17—4:1-13 Only the alluring song of Satan must be shunned 19,4  
 Aug. 18—4:14-30 The year of Jubilee ushered in by the Spirit 19,5-6  
 Aug. 19—4:31-44 I must preach the good news to other cities also 485,1-2  
 Aug. 20—5:1-11 Fishermen become fishers of men 485,3-4  
 Aug. 21—5:27-39 The friend of tax collectors and sinners 485,5-6  
 Aug. 22—6:12-36 Disciples prepared for apostleship 485,7  
 Aug. 23—7:1-10 Help also for the Gentiles 324,1  
 Aug. 24—7:11-17 And for the widows and orphans 324,2
- Aug. 25—7:3....-50 What sort of sinners He came to save! 324,3  
 Aug. 26—8:1-18 The women and the world hear the Word 324,4  
 Aug. 27—8:26-39 "On earth is not his equal" 324,5  
 Aug. 28—8:40-56 Women and girls receive His attention too 324,6  
 Aug. 29—9:10-27 Compassion on the crowds who suffer as He did 324,7  
 Aug. 30—10:1-20 The harvest is great but the laborers few 324,8
- Aug. 31—10:21-37 Hidden from the great ones, revealed to babies 417,1-2  
 Sept. 1—11:29-54 Blessed if you hear, woe if you don't 417,3-4  
 Sept. 2—12:1-21 Use, not misuse, God's blessings 417,5-6  
 Sept. 3—12:32-48 To whom much is given must be expected 417,7  
 Sept. 4—13:18-30 Not when you come, but how 415,1  
 Sept. 5—14:1-14 Invite those who cannot repay you 415,2  
 Sept. 6—15:11-32 "Although we oft have wandered" 415,3
- Sept. 7—16:19-31 A "manifesto" from the poor, neither black nor white 415,4  
 Sept. 8—18:9-14 A temptation of the righteous, the "orthodox" 415,5  
 Sept. 9—19:1-10 "THE SON OF MAN CAME TO SEEK AND SAVE  
     THE LOST" 415,6-7

## CHURCH OF THE LUTHERAN CONFESSION

### TREASURER'S REPORT

July 1, 1968 to July 1, 1969

RECEIPTS:	<i>June</i>	<i>To Date</i>
Offerings .....	\$ 9,127.83	\$114,378.08
Memorials .....	15.00	190.00
Interest Earned, 1967-1968 .....	268.60	268.60
Revenues, Tuition .....	2,561.00	22,892.00
Revenues, Board & Room .....	4,563.00	45,457.00
Revenues, Other College .....	15.00	670.00
Total Receipts .....	\$16,550.43	\$183,855.68
 DISBURSEMENTS:		
General Administration .....	\$ 231.25	\$ 3,083.43
Insurance .....		1,557.17
Emergency Support .....	200.00	400.00
Capital Investments .....	870.00	11,502.96
Home Missions & Administration .....	7,621.04	66,285.88
Japan Mission .....	625.00	6,950.00
ILC Educational Budget .....	4,197.45	54,958.45
ILC Auxiliary Services Budget .....	4,447.06	41,737.91
Total Disbursements .....	\$18,191.80	\$186,475.80
Cash Deficit .....	-\$1,641.37	-\$2,620.12
Cash Deficit July 1, 1968 .....		-\$1,387.03
Cash Deficit July 1, 1969 .....		-\$4,007.15

Respectfully submitted,

LOELL R. MOEN, *Treasurer*

1309 7th Avenue N.W.

Austin, Minnesota 55912

### 10th ANNIVERSARY THANKOFFERING

<i>June</i>	<i>To Date</i>
\$8,223.18	\$70,671.69

### COMPARATIVE FIGURES

	<i>June</i>	<i>12 Months</i>
Budgetary Offerings Needed .....	\$11,141.66	\$133,700.00
Budgetary Offerings Received .....	\$ 9,127.83	\$114,378.08
Deficit .....	\$ 2,013.83	\$ 19,321.92
. . . . .		
Budgetary Offerings '67-'68 .....	\$ 9,494.18	\$106,796.04
Decrease '68-'69 .....	\$ 366.35	
Increase '68-'69 .....		\$ 7,582.04

L. W. Schierenbeck, Chairman  
Board of Trustees

### **ANNOUNCEMENT**

There is a possibility of beginning worship services in Madison, Wisconsin. All names of prospects and CLC members in the area should be sent to Pastor Adalbert F. W. Geiger, P.O. Box 275, Cambridge, Wisconsin 53523.

Ruben Ude, Chairman  
CLC Mission Board