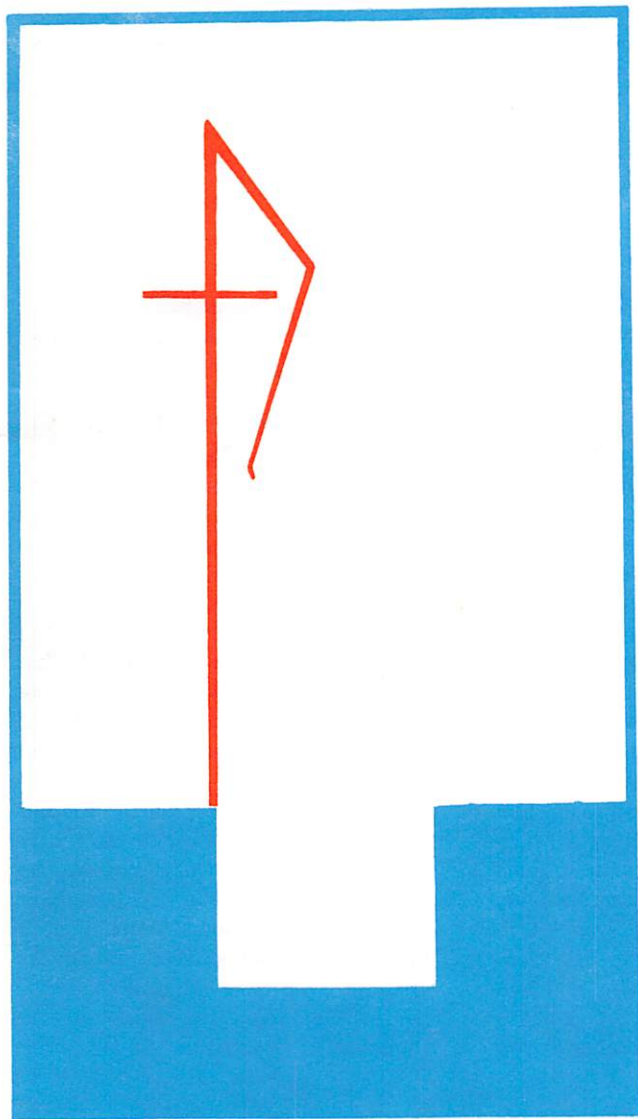


LUTHERAN SPOKESMAN

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

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JESUS CHRIST - THE CHURCH - AND YOU

III

As the church becomes larger in our eyes, Jesus diminishes. Read the third and fourth chapters of Acts and be thrilled by Peter and John and their "friends." They are not conscious of themselves as a church with peculiar powers entrusted to them, but they are very conscious of the nearness of Jesus, and of the activity of Jesus.

The theme of these two chapters is the "name of Jesus." Peter sees himself as a tool, a scalpel, in the hand of the Healer. "In the name of Jesus Christ of Nazareth, walk." When the people stood in awe of Peter he is quick to disclaim any power of his own: "Why do you stare at us, as though by our own power or piety we had made him walk? . . . And *his* name, by faith in his name, has made this man strong."

One of the most striking insights into Peter's thinking is given us in the last verse of chapter 3: "God, having raised up his servant, sent him to you first, to bless you . . ." Analyze that a moment. Jesus is coming to you

this very moment to bless you; Jesus is here; Jesus is reaching out to you. Peter couldn't have made it clearer that he thinks of himself only as an instrument, a voice, but Jesus is working. Haven't we lost much of this? Don't we often think of ourselves as the church which leads and brings people to Jesus? Haven't we lost the awareness that Jesus is preaching, Jesus is confronting the individual, Jesus is working, Jesus is present. I fear that if we had walked into the temple that day we would have told the lame man: "I, as a called and *ordained* servant of the Word, empower you to walk."

As we enter the fourth chapter (which really belongs with the third) we are struck at once in 4:4 by the statistical report. Luke, writing about 65-69 A.D. does not say that church membership reached 5000, but speaks of those "who believed; and the number of the men came to about five thousand." The truth is that the

apostolic age did not think about people belonging to the church, they thought of them as believers in Jesus of Nazareth.

Before the council Peter is at great pains to make it clear that there is no earthly movement or organization involved here. "By the name of Jesus Christ of Nazareth, whom you crucified . . . by him this man is standing before you well." He closes with our classic passage on the name of Jesus, besides which name there is no salvation. The name of Jesus is the only powerful force in this miserable world. Human beings cannot contribute anything to His kingdom, they can only hinder it by their efforts. The best we can do is cut down the hindrance, that He may increase and that we may decrease. Peter understood that well.

"When they were released they went to their *friends* and reported." How would we have worded that statement had we been the historians? And then my favorite parts of this twin chapter, the prayer of the friends. They ask for

no protection for the church — just, look upon their threats — but they do have one urgent prayer to make: give your *servants* boldness. Their one concern was that one or the other of them might be found to be unworthy servants of the King. His name is important, and their only value in life is speaking His name.

Oh that we might recapture that self-image: we are slaves of Jesus Christ of Nazareth; our only goal is to make His name known in all the world; our hope is only that people believe in His name; our prayer is that we speak the word of God with boldness.

There is a long and fatal step between two famous lines. Peter said: "There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved." Two hundred years later a leading theologian of the church expresses it somewhat differently: "Outside of the church there is no salvation." W.S.

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PLAY THE MAN

We speak to graduates, of which there were so many recently.

You have been fooled long enough. The world is not what you have been led to believe, detoured from daily life as you have been for many years, at least some twelve, if you of late have finished common school. You have been kept from life as it is lived by those who do its work, fabricate its many goods, and service the machines by which we live and move.

You may feel just a little hurt, as if kept in the dark about things on which you would rather have got your hands, but that is the way school so often is, not that it *need* deprive you of learning what it is to really live. Yet we know you have been itching to get out where things are going on. Forgive us for trying to teach you to swim without letting you get near the water.

Suddenly we ask you to be a man, but we have kept you from playing at it. We didn't even let you go where Daddy worked, nor even with big Brother. And Mother, too, went out from where you "lived" and did things in some office, store, or factory-place, while you too often had to languish with "What can there be to do?"

It wasn't always that way in this world, but nowadays it is, or so it is for most of you. We know that idle hands, strong and eager like yours, must do something, and if that something isn't good, it will be bad. We could at least have let you live a little

bit like we do, but we sent you to school and told you to get ready to live —and you wanted to "live" all that while, but we said no.

This has happened because you don't understand what we do. Most of us do not understand it ourselves. We stand or sit at some machine; we are like slaves to it, and we are bored, it isn't fun at all. Perhaps that is why we think you are better off in your kind of prison, sitting in your many little boxes inside big boxes, which we call grade-school, junior-high, or senior-high, from which you now, as graduates, are free.

Still we ask you to *play the man*. We ask you also because God asks you. Even if you don't understand this world and all its troubles and conflicts and seeming senseless doings, you must still be an adult and act like God's man. We have told you what is wrong and right, at least in Christian homes we have.

The Bible has a certain chapter in which King David asked his soldiers to act like men even if the situation made no sense at all, or so it seems at our distance. It is in 2 Samuel 10. The setting was in today's city of Amman, capital of Jordan, where King Hussein now has his hands full trying to make sense of the way things are between him and Israel.

In those days David sent a committee to bring his condolences to King Hanun on the death of his father,

King Nahash. When David's messengers came, Hanun's cabinet members interpreted their coming as being the work of spies. So the Ammonites insulted David's men by cutting off half their beards and the lower half of their garments, with the result that the offending Ammonites decided they had better mobilize to defend themselves against David, who they knew would be mightily angry at the insult. They were right! David activated his armies, calling on his top general, Joab, to make ready for war. All for reasons that look to us like utter nonsense.

Yet David gave his soldiers the advice, "Be of good courage, and let us play the men for our people, and for the cities of our God; and the Lord do that which seemeth him good."

The world does not make sense, estranged as it is from God and going its own perverted ways of sin. But Christian-in-the-world must play the man and be of good courage as a man of God, "and the Lord do that which seemeth him good." It is as when a man laughs unkindly at his wife's new hat, an argument follows, tempers flare, threats open old sores, and riot rises to the point that neighbors call the officers. A kind and Christian cop comes in, and either the man or the woman shoots him dead. Or a man is doing his duty for home and children, church and state, and dies in accident at work or on the road, by sheer mischance or by such calculated iniquity as that which slaughtered David's men by hundreds and Syrians of Ammon by the thousands.

Of course, the conduct of the world makes no sense, but we should have the Christian sense to know that the

wicked world is not expected to make sense. We ask that each of you, who now steps out of school into the adult world, only *play the man* for our people and the cities of our God, his Church. Just you alone, exactly that! For God once challenged Israel, "Run ye to and fro through the streets of Jerusalem, and seek now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it." Jeremiah 5:1.

In Ezekiel 22:23ff you read what is like an account of America today: conspiracy, ravening the prey, violation of the law, profanation of holy things, unclean and clean confused, blood shed, souls destroyed, and the getting of dishonest gain; whitewash instead of plaster used by prophets for repair of moral cracks — and having the nerve to call it the will of God! Meanwhile, God was looking for *one to play the man!* "I sought for a man among them, that should make up the hedge, and stand in the gap before me fore the land, that I should not destroy it; but I found none."

So do not whimper, as you graduate, that school has not made you ready for the world; we know it hasn't, and we are sorry. And do not grumble that the world is not pleasant and easy for you. But "watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity." 1 Cor. 16:13-14. That is your responsibility, by the grace and power of God, who worketh mightily in you to make you Christian men.

MARTIN GALSTAD

SABBATH—VI

SHILOH — THE SABBATH GIVER

The Sabbath pointed to Christ and the rest that He would bring from sin and all its consequences. This glorious truth filled the hearts of the Old Testament believers with hope. On his death bed the patriarch Jacob blessed his son prophetically. Judah was especially singled out because it was from the tribe of Judah that the Messiah, the Christ, should come. Here are, in part, the words of that prophetic blessing:

The sceptre shall not depart from Judah, nor a lawgiver (ruler's staff) from between his feet, until Shiloh (the Restgiver) come; and unto him shall the gathering of the people be. Genesis 49:10.

Jacob referred to the coming Savior as "Shiloh," the "Restgiver," or the "Giver of the true Sabbath." Jesus identified Himself as that "Shiloh," that "Restgiver," the "true Sabbath" when He extended that warm and faith-inspiring invitation:

Come unto me, all ye that labour (under the burden of your sin and guilt) and are heavy laden (by your spiritual leaders who instruct you to work out your own salvation), and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find *rest* unto your souls. For my yoke is easy, and my burden is light. Matthew 11:28-30.

P. NOLTING

CHURCH DISCIPLINE

When the subject of church discipline is discussed it quite often is misunderstood. It could be explained in one word, *love*. As soon as one has through faith in Christ, his Savior, come to a realization of this unspeakable love of God, he will love Him who loved us first (I John 4:19), and will demonstrate his love to God by loving his neighbor, particularly those who are his brethren in faith. (I John 4:11,20,21)

Church discipline is but one phase of the love which Christians practice at all times. As earnestly as God requires of us to love our brother, so earnestly does He charge us with a deep concern for the brother's faith.

Our Savior's own words recorded in Matthew 18 present a clear and sure guide to our practice of mutual admonition. In the Old Testament, in the book of Leviticus (19:17), the obligation is placed upon everyone to manifest a proper love toward his brother by admonishing him. We must not become personally guilty of the brother's offenses by failing to reprimand him. A parallel is found in the Savior's word, "If thy brother trespass against thee, rebuke him; and if he repent, forgive him." (Luke 17:3)

In St. Paul's first epistle to the Corinthians he reprimanded the congregation for neglecting church discipline; he charged the members with the glaring sin of pride and haughtiness for having set themselves above the commandments of the holy Word

of God.

Quite often the matter of church discipline is looked upon as being of minor or secondary importance. God considers it important: "When I say unto the wicked, thou shalt surely die: and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." (Ezekiel 3:18)

Luther says, "This command to admonish the brother is just as necessary as "thou shalt not kill;" "thou shalt not steal," for if out of fear or for any other reason you neglect the duty to admonish, then not his body, not his property, but the salvation of his soul is endangered."

We can practice church discipline only with those who are fellow believers in Christ. Jesus specifically states, "If thy *brother* shall trespass against thee . . ." As Christians we are concerned about the welfare of souls of everyone, but until they have accepted Christ and His word, there is no basis upon which we can appeal to them.

A good example of brotherly admonition is recorded in the New Testament when Peter erred in his conduct toward the Gentile Christians at Antioch, Paul admonished him. It was with a becoming Christian humility and a spirit of true repentance that Peter accepted the admonition of his fellow apostle and made amends. This brotherly procedure serves as an example for a pastor and a teacher to counsel with one another if there be a fault or a tres-

pass on the part of the one or the other. This same procedure holds true for the children of our parish schools, the youth at our college, and the students at our seminary. They should be filled with a loving concern to help their brothers and sisters according to loving and helpful instructions. Matthew 18 is a very beautiful chapter and should be studied as a unit. Jesus here describes us all as "his little ones" who have been forgiven much. Our concern is that no little one ever lose forgiveness.

Since Christ Himself has urged such church discipline and has defined its purpose as being one of helpfulness and service toward the brother, we are assured that its practice even to the point of excluding the impenitent will be a source of blessings to us and often to the erring brother. Says Luther: "The congregation should exclude the persistently impenitent as heathen, so that they may come to a realization of their sins and repent and that others may take warning from such example and guard against sin." (St. Louis III: 190)

If a fellow member of our congregation does not attend services and partake of the Sacrament regularly, one of Jesus' little ones is in danger. The brothers and sisters should help, should strengthen him. If there be those who are weak in contributions to their God, they too should be our concern. They are losing out on one of God's graces. The right spirit is all important when we admonish. It is always one sinner to another sinner, all equal in sin and all living under God's forgiveness. Mutual ad-

monition and discipline is destructive when not carried on in the spirit of meekness. It builds up when we as comrades in Jesus' army are genuinely concerned that no fellow soldier is lost in battle. The object is not to fill the church, not to increase con-

tributions, but simply — to win the brother.

Church discipline involves many difficult tasks, but we dare not shrink from carrying out the concern of our Lord Jesus for each of His little ones.

NORMAN A. GURATH

THE LOVE STORY

The pages of Scripture illustrate many different kinds of love.

There was the love of Jacob for beautiful Rachel. When Rachel's father offered her to him in return for seven years of hard labor, "they seemed unto him but a few days, for the love he had to her."

Two women came before King Solomon for a settlement of their case. Each woman claimed she was the mother of a certain baby. When Solomon proposed cutting the baby in half, the love of the true mother showed itself. She immediately cried out: "O my lord, give her the living child, and in no wise slay it."

In the friendship of David and Jonathan we have an example of deep love and devotion between two spiritually minded soldiers. In the words of Scripture, "the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." When Jonathan died, David sang: "I am distressed for thee, my brother Jonathan: thy love to me was wonderful, passing the love of women."

There is nothing wrong in itself with any of these kinds of love. They are dangerous only when they come

between man and his God. Jesus said: "He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me." It would certainly be no mistake to add: He that loveth husband or wife more than Jesus is not worthy of Him; and he that loveth friend or neighbor more than Jesus is not worthy of Him.

Love for the Lord is a higher kind of love than any human love. In fact love for the Lord is essential before any other kind of love can be God-pleasing. God was well-pleased with Abraham, because he was willing to sacrifice his only son Isaac at God's command. Abraham loved the Lord more than his own dear son.

Jesus praised the woman of bad reputation who washed His feet with her tears and wiped them with the hairs of her head. "She loved much," said Jesus to Simon the Pharisee at whose house He was dining. Her actions in behalf of Jesus indicated her deep love for Him, which was sadly lacking in Simon.

After their breakfast together on the Sea of Galilee Peter said to his risen Lord: "Lord, Thou knowest all

things; Thou knowest that I love Thee." He was sincere in his profession of love, and his subsequent career proved it.

When we consider such examples of love as these, we might think to ourselves: What greater and nobler love can there be than such selfless love of men and women for their Lord?

But let us hear the testimony of John, that disciple of Jesus who usually describes himself in his Gospel as "the disciple whom Jesus loved." According to John this love of men for their Lord and God is hardly even worthy to be compared with the amazing love of God for man. *"Herein is love, not that we loved God, but that He loved us."*

What makes divine love so much more amazing and wonderful than human love? Why did Jacob love Rachel? Because she was beautiful. Why did Jonathan and David love each other? Because they recognized certain noble and generous characteristics in one another. Why did Abraham and the sinful woman and Peter love God? Because of what God had done for them. And even though the love of a mother for her baby comes the closest to being a good picture of God's love for man, yet who would dare to say that a baby is unlovable or unworthy of being loved?

It is just this unlovableness of man, this total ugliness of man without any redeeming features, that makes God's love for us so amazing, so much higher and deeper and nobler than any other kind of love. *"Herein is love, not that we loved God, but that He loved us."*

We are not going beyond Scripture when we speak of man as being totally unworthy of God's love. Paul writes: "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." "When we were enemies, we were reconciled to God by the death of His Son." "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ — by grace ye are saved."

This is what we were when God first loved us: sinners, enemies, dead in sins. And without God's love that's what we would have remained forever.

But God loved us anyway. *"In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him."* Without His love we were dead in sins and doomed to eternal death. But because of His love His Son came into the world to bring us life.

"God sent His Son to be the propitiation for our sins." This was God's method for bringing us life. Our sins had to be punished. Propitiation means the removal of our guilt through Jesus' suffering of our punishment. Thus God's love is no mere pious phrase, but a word of action. God's love means Jesus' sacrifice. Only through that sacrifice could God's love bring about that which He wanted to bring about: life and salvation for the entire ugly world.

It's an amazing story. It's the most wonderful love story there is inside the Bible or outside of it. *"The Father sent the Son to be the Savior of the*

world." God so loved this loveless world that He sent a Savior who "is the propitiation for our sins: and not ours only, but also for the sins of the whole world."

This amazing love of God for sinful man is proclaimed to the world in the Gospel that we all might believe in Him and live through Him. It is offered to us in Baptism and again in the Lord's Supper. And most amazingly of all this message of God's love can change us from typical ugly loveless worldlings into beautiful spiritual men and women of God. In fact it is the only thing that can change us. "Love to the loveless shown, that they might lovely be."

Without Christ there is no real brotherly love in the world. At its root all worldly love is selfish, egotistical, proud. All its gestures of love toward God and man are not truly love until God's love in Christ Jesus warms the heart. "We love Him" and we love each other, "because He first loved us." There simply is no other way for true love to be born and develop in us sinful creatures apart from the revelation of God's love in Christ Jesus.

"Beloved, if God so loved us, we ought also to love one another." As God showed His love for us by forgiving us for Christ's sake, so we show our love for one another by forgiving one another. The King in Jesus' parable asks: "Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?" If God has forgiven us our debt of 10000 talents, can we refuse to forgive our neighbor's debt of 100 pence?

We can refuse, but by that very

refusal we are rejecting the love of our Lord. We can't appreciate God's love for us and love Him in return without at the same time loving our brother. "If a man say, I love God, and hateth his brother, he is a liar."

But on the other hand, "If we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit." The Holy Spirit has brought God's love in Christ to us through His Gospel. When He succeeds in warming our hearts by His Gospel, He comes to stay with us and dwell in us. When we show love to one another, we give evidence of the Holy Spirit dwelling in our hearts. When we refuse love to one another, we give evidence that our sinful flesh has crowded out the Holy Spirit and made the room in our hearts too narrow for Him.

If we continue to persist in lovelessness after God's love has been shown to us, finally God Himself can do nothing more to change us. The message of God's love for us in Christ Jesus is His most powerful means to draw men to Himself. If this can't change us, nothing will.

But that would be a tragic conclusion to this amazing love story. How much better to be able to say with John: "We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment." That's the way God wants this love story to end.

D. LAU

MAN AND HIS ENVIRONMENT

It is most heartening to note the number of voices that are being raised to express concern over man's rapidly deteriorating environment. Smog used to be a problem you worried about if you happened to live in Los Angeles or New York. Pollution of rivers and lakes used to be an irritation particularly to sportsmen and picnickers in heavily industrialized areas. Now people are dismayed to discover how fast the entire envelope of atmosphere around our globe is becoming saturated with pollutants, how rapidly we in this land are approaching the point of using up the available supply of water.

"The great question of the 70s" our President said in his State of Union message, "is this: Shall we surrender to our surroundings or shall we make peace with nature and being to make reparations for the damage we have done to our air, to our land and to our water?"

Man has indeed been brutal to the beautiful planet earth that God prepared for him. He had it in his power to do great damage even before he developed his mighty machines. Whole forests could be destroyed by hunters using fire to drive game toward their waiting arrows. But now that there has been such a surge of scientific knowledge coming at the very same time that technological breakthroughs multiplied at an incredible rate, now man has it in his power to exploit the natural resources of earth with a speed never

before thought possible.

Poor Earth! What is man doing to you? Some passages in Scripture originally intended primarily as figures of speech seem now to be approaching literal fulfillment. Listen to God mourning His heritage in Jeremiah 12:

"How long will the land mourn, and the grass of every field wither? For the wickedness of those who dwell in it the beasts and the birds are swept away, because men said, 'He will not see our latter end'. . . Many shepherds have destroyed my vineyard, they have trampled down my portion, they have made my pleasant portion a desolate wilderness. They have made it a desolation; desolate, it mourns to me. The whole land is made desolate, but no man lays it to heart."

And who is responsible for mankind's mushrooming ecological problems? We have been accustomed to seeing the finger of blame pointed at the rapidly proliferating automobile with its noxious exhausts, and at the industrialist who sees little sense in spending money to process his waste products when he can dump them without further cost into the air or a river.

But we Christians better brace ourselves. With increasing frequency we will hear the charge being made that our ecological problems are really the result of Christianity's concept of the relationship between man and nature. These problems would never have developed, we are being told, if only man would view himself as a *part* of

nature that must get along with other equal parts, rather than viewing himself as the *master* of nature, who is superior to it and is entitled to use it for his own purposes. Why, Oh, Why, we are asked, did our God have to say to the first humans: "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth," Gen. 1.28.

The Environmental Handbook, published for the Earth Day Teach-In last April, states:

"Our science and technology have grown out of Christian attitudes toward man's relation to nature . . . the Christian dogma of man's transcendence of, and rightful mastery over, nature. But, as we now recognize, somewhat over a century ago science and technology — hitherto quite separate activities — joined to give mankind powers which, to judge by many of the ecologic effects, are out of control. If so, Christianity bears a huge burden of guilt . . . Hence we shall continue to have a worsening ecologic crisis until we reject the Christian axiom that nature has no reason for existence save to serve man," (pages 23 & 25).

We can find little to criticize in the description of Christian teaching regarding "man's transcendence of, and rightful mastery over, nature." This is the picture the Bible gives us. But a few things should be borne in mind before one holds this view of the relationship between man and nature to be responsible for today's ecological problems.

God did indeed make man the master of animal and plant life, as well as the other things created for his benefit here on earth. But we dare not forget that God gave nature a *perfect* caretaker when He empowered man to have dominion over it. This man was no litter-bug. He was created in the image of God. He had a knowledge of himself, of his God, and of the plants and animals in the garden that he was asked to till and keep that was second only to the knowledge of God Himself. This man also had a sinless heart that knew no cruelty, no greed, no selfishness. Nature was fortunate indeed, to have such a master to look after it, who was able to manage it in wisdom, without any abuse whatever.

The whole problem came from this, that the perfect caretaker went bad. Adam and his helper began to take instructions from Satan instead of the Creator-God. They lost the divine image. Gone was the amazing understanding and scientific knowledge of the workings of nature with which man had been created. Now he would have to search long and study hard to ferret out again those secrets which the perfect Adam knew naturally. Not only was that *wisdom* lost which had made perfect management of all other forms of life possible, but the perfect *heart* and *will* which motivated him to such perfect management was also gone. Man became selfish and greedy. Now he could be sadly callous about the cost to nature that would be involved in his plans for personal enrichment. Now his evil heart could even find pleasure in being cruel to his fellow creatures.

N. REIM
(to be concluded)

HI-FIDELITY PREACHING

Once again more is gained by listening a wide choice in preference to discussing several albums in detail.

J. S. BACH is the composer of the following:

Brandenburg Concertos, LONDON CSA-2225, \$11.96: excellent, warm interpretation, by Britten. MHS-DRM 105/106, \$5: with famed trumpeter, Maurice Andre, very good. NONE-SUCH 73006, \$5, conducted by Karl Ristenpart, excellent interpretation. These concertos are secular; we mention them because of their brilliant beauty and because portions of them appear often in Bach's sacred works.

Cantata 106: God's time is the very best time, and *108: King of Heaven, welcome!* (Palm Sunday). DAS ALTE WERK SAWT-9537-A Ex, \$5.98. Majestic works; performances are excellent.

Magnificat in D and Cantata: My soul doth magnify the Lord, LONDON OS-26103, \$5.98. A welcome coupling of these two works, both of which deal with Mary's hymn of praise. Extremely well done. *The Magnificat in D and Short Mass in F*, MHS-699, \$1.90. Good performance of both works, bargain price.

Mass in B Minor, TELEFUNKEN SKH20/1-3, \$17.85; also MHS-DRM 105/106, \$5. The first is a superb performance of this grand work; the MHS is very good, a real bargain at the price.

HEINRICH BIBER, *Requiem*, *Cantata for Epiphany*, and music for 8 trumpets and bass viol. DAS ALTE WERK SAWT-9537-A Ex, \$5.98. Viennese Boys Choir participates.

Worth owning.

GIOVANNI GABRIELI, *Canzoni*, MHS-988, \$2.90. Church music for organ, double orchestra, double brass choir. Splendid music; 400 years old, and just made for stereo.

JOSEPH HAYDEN, *Creation Mass*, ARGO ZRG-598, \$5.98. Easily the best of the three listed in SCHWANN CATALOG. Great beauty in the instrumental as well as vocal sections. Recommended AAA.

JOHN STAINER, *The Crucifixion*, ARGO ZRG-5320, \$5.98. This passion work dates from 1887, SCHWANN lists four; this is much the best. Harmonies are rich and pleasing to the ear, interpretation of the Scripture account is forthright and dramatic, though somewhat romantic.

SCHUETZ, SCHEIN, AND SCH-EIDT, *Voices and Brass*, ARGO ZRG-576, \$5.98. Colorful settings of several Psalms and other texts of Scripture. Sounds better each time. Good artists.

Ascensiontide Service, by the Choir of Kings College, ARGO, ZRG-511, \$5.98. Excellent recording, in the grand acoustics of St. John's College Chapel, Cambridge. Psalms 24, 47, and 108 in lyrical settings. Hymn arrangements by Jeremiah Clarke and Praetorius. The measured, stately singing is truly something to hear. Somewhat in the style of the Kings College Christmas vespers. A joy to hear often, any season.

Order MHS records from *Musical Heritage Society Inc.*; 1991 Broadway; New York 10023. Pay when billed, or return the record.

C. THUROW

THE BREAD OF LIFE

July 6 - Q. 49-50	Exodus 20:8-11	287,4
July 7 - Q. 51-52	Deuteronomy 5:12-15	16,1
July 8 - Q. 53	Exodus 16:9-30	16,2
July 9 - Q. 54	Matthew 11:25-30	16,3
July 10 - Q. 55-56	Luke 10:38-42	16,4
July 11 - Q. 57	1 Samuel 15:10-23	1,1-3
July 12 - Q. 58	Luke 14:16-24	1,4-5
July 13 - Q. 59	Acts 17:10-12	2,1-4
July 14 - Q. 60	Luke 2:41-52	2,5-7
July 15 - Q. 61	Galatians 4:10-20	9,1-3
July 16 - Q. 62-63	Galatians 4:21-51	9,4-5
July 17 - Q. 64-65	1 Samuel 2:12, 2:2-25	287,5
July 18 - Q. 66	Romans 13:1-7	577,1-2
July 19 - Q. 67	2 Samuel 15:1-12; 18:14-17	578,1
July 20 - Q. 68	Genesis 39:1-6	578,2-3
July 21 - Q. 69	Genesis 45:9-11	578,4-5
July 22 - Q. 70	Romans 13:1-7	625,1-3
July 23 - Q. 71	Luke 2:46-52	625,4-5
July 24 - Q. 72-73	Luke 16:19-31	287,6
July 25 - Q. 74	Luke 10:29-37	442,1-2
July 26 - Q. 75	Genesis 50:15-21	442,3
July 27 - Q. 76	1 Samuel 26:1-12	442,4
July 28 - Q. 77	Matthew 15:10-19	442,5
July 29 - Q. 78	Matthew 18:23-35	441,1-6
July 30 - Q. 79	Mark 6:30-44	464,1-6
July 31 - Q. 80-81	Genesis 24:1-14	287,7
Aug. 1 - Q. 82	Genesis 24:52-67	404,1
Aug. 2 - Q. 83	Genesis 2:18-25	404,2
Aug. 3 - Q. 84	Matthew 19:4-9	404,3
Aug. 4 - Q. 85	Psalms 127:1-5	404,4
Aug. 5 - Q. 86	Genesis 39:6-23	408,1
Aug. 6 - Q. 87-88	Psalms 139: 1-18	408,2
Aug. 7 - Q. 89	2 Samuel 11:1-18	408,3
Aug. 8 - Q. 90	Psalms 25:1-10	408,4
Aug. 9 - Q. 91-92	Ephesians 5:21-33	409,1

**(Questions are From Wisconsin Synod Revised Catechism. Hymns are from Synodical Conference Lutheran Hymnal.)*

NORMAN F. HARMS

CHURCH OF THE LUTHERAN CONFESSION

TREASURER'S REPORT

July 1, 1969 to June 1, 1970

RECEIPTS	May	To Date
Offerings	\$ 7,777.75	\$113,408.62
Memorials	4.00	479.25
ILC Revenue, Board & Room	1,336.00	48,613.00
ILC Revenue, Tuition	461.00	21,325.00
ILC Revenue, Other	-----	540.00
Book House Loan Repaid	500.00	500.00
TOTAL RECEIPTS	\$10,078.75	\$184,865.87
DISBURSEMENTS		
General Administration	\$ 357.13	\$ 2,848.34
Insurance	-----	2,546.00
Emergency Support	340.00	2,040.00
Capital Investments	870.00	10,907.96
Home Mission & Administration	5,100.36	57,994.59
Japan Mission	1,875.00	7,625.00
Mission, Extra Budgetary	-----	800.00
ILC, Educational Budget	4,464.02	52,112.64
ILC, Auxiliary Service Budget	3,515.90	36,815.95
ILC, Extra Budgetary	-----	9,330.00
Loan, Book House	-----	500.00
TOTAL DISBURSEMENTS	\$16,522.41	\$183,520.48
CASH DIFFERENCE	(-6,443.66)	\$ 1,345.39
CASH DEFICIT, July 1, 1969		(-4,007.15)
CASH DEFICIT, June 1, 1970		(-2,661.76)
10th ANNIVERSARY THANKOFFERING		
Receipts	\$ 4,234.50	\$158,417.10

Respectfully Submitted,
Lowell R. Moen, *Treasurer*

COMPARATIVE FIGURES

	May	11 Months
Budgetary Offerings Needed	\$11,288.50	\$124,173.50
Budgetary Offerings Received	\$ 7,777.75	\$113,408.62
DEFICIT	\$ 3,510.75	\$ 10,764.88
Budgetary Offerings, '68-'69	\$ 8,765.54	\$105,250.25
Decrease, '69-'70	\$ 987.79	
Increase, '69-'70		\$ 8,158.37

L. W. Schierenbeck, *Chairman*
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Mankato, Minn. 56001

NOTICE

The Mission Society at ILC is no longer able to obtain copies of "Divine Encounters." The society can no longer send these to your servicemen.

VANCE FOSSING

TEACHERS' CONFERENCE

The 1970 CLC Teachers' Conference will meet, D.V. September 30 - October 2 at Redeemer School, Cheyenne, Wyoming. Please announce to Miss Carla Thurow.