



"Meditate
upon these things;
give thyself
wholly to them;
that thy profiting
may appear unto all"

I Timothy 4:15

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FROM CALVARY TO OLIVET —
AND TO THE FATHER'S THRONE

Our last issue contained a metrical version of Psalm II. This is not only one of the great Messianic Psalms, but one that in its short span reveals not only the entire scope of the Savior's work, but even the mystery of His Person. We herewith present three further Psalms, each dealing with its own particular phase of the redemptive work, and each a Messianic prophecy in its own right and in the fullest sense of the word. (Metrical versions by ER)

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PSALM TWENTY-TWO

A P S A L M O F D E A T H A N D V I C T O R Y

Behold the Lamb of God! — John 1:29; Isaiah 5:3
Behold the Man! — John 19:5

THE AGONY WITHIN

A Psalm of David: The Hind at Dawn.

- ¹*My God, My God — Oh why hast Thou forsaken me?
Why are the words I cry so far from helping me?*
- ²*My God, by day I cry — Thou answer'st not,
And in the night, and still I find no rest!*
- ³*And yet — Thou art the Holy One,
The One who dwells upon Thy People's praise.*
- ⁴*Our fathers — unto Thee they cried;
They trusted Thee, and Thou didst make them free.*

- ⁵*They cried to Thee, and so they did escape,
In Thee they trusted, and were never put to
shame.*
- ⁶*But as for me, a worm am I, and not a man,
One whom men scorn as something they despise.*
- ⁷*All they that see me, laugh at me in scorn,
Their lips a-grinning, so they nod their heads;*
- ⁸*Now let him turn to God, let Him deliver him,
Let Him who's pleased with him come to his aid!*
- ⁹*Yet Thou art He who took me from the womb,
Who on my mother's breast didst teach me to
believe.*
- ¹⁰*On Thee it was that I was cast when born.
From that day forth, 'tis Thou who art my God!*
- ¹¹*So be not far from me, the agony is near —
There is none else to help!*

THE ENEMIES WITHOUT

[Condemned to the Cross]

- ¹²*A herd of bulls, they have surrounded me;
The mighty ones of Bashan, closing in on me.*
- ¹³*Their maws they open wide, just as
The lion, roaring while he rends his prey.*

[Bearing the Cross]

- ¹⁴*Like water have I been poured out;
My bones, they are all out of joint;
My heart, it has become like wax,
Has melted in my inward parts.*

[Crushed by the Cross]

- ¹⁵*My strength, it is dried up — a potter's shard.
As for my tongue — it's glued fast to my jaws.
Into the dust of death Thou layest me!*

[Nailed to the Cross]

¹⁶A pack of dogs — they have encircled me;
A mob of evildoers, they have closed me in,
Piercing my hands and feet!

[Raised on the Cross]

¹⁷Now I count all my bones. But they,
They gloat as they do stare at me.

¹⁸My garments do they part among themselves
And for my robe they gamble — roll their dice!

¹⁹But Thou, JEHOVAH, be not Thou far off!
O Thou, my Strength, do hasten to my help!

²⁰Do Thou deliver from the sword my soul,
And from the power of the dog mine Only One!

²¹Oh save me from the Lion's maw, and from
The horns of savage oxen . . . Thou hast heard
me!

THE VICTORY WON

[The Victor's Vow]

²²Thy Name unto My brethren I'll declare,
To all the congregation sing Thy praise.

[The Congregation's Song]

²³O ye that fear the Lord, let Him be praised.
Do Thou, the seed of Jacob, give Him glory;
Yet tremble at His presence, all ye Seed of
Israel.

²⁴For He hath not despised, nor hath abhorred
The misery of that One who's poor,
Nor did He hide His countenance from Him.
But when He cried to Him . . . HE heard!

[The Victor's Thanks]

- ²⁵*This Great Assembly's praise of Me,
This comes from Thee alone.
My vows before all them that fear Him I will pay!*

[The Congregation Called . . .]

- ²⁶*Now let the humble eat — let them be satisfied,
And they that seek the Lord, they shall His
praises sing!*

[. . . Is Greeted by Its Lord.]

Your hearts . . . May they forever live!

[The Hymn of Victory]

- ²⁷*So shall there come, e'en to the ends of earth,
Remembrance of the Lord, a turning unto Him;
And Gentiles, all their tribes, before Thee will
they bow.*

- ²⁸*For to the Lord belongs the Rule.
O'er all the nations shall His Kingdom be!*

- ²⁹*The Great Ones of the earth, they shall both eat
and bow
As men who turn to dust. Before Him shall they
kneel:
None more than he who cannot keep himself alive.*

- ³⁰*There shall be seed to serve Him,
That children's children may be told about the
Lord.*

- ³¹*So shall they come, His righteousness declare
To people yet unborn: This is What HE Hath Done!*

PSALM SIXTEEN

A P S A L M O F R E S U R R E C T I O N

David . . . spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. — Acts 2:31-32.

A song of David.

¹Keep me, O God. My refuge is in Thee.

²Unto Jehovah have I said: My Lord art Thou!
In none but Thee do I find all my good.

³As for the holy ones, the ones who are on earth —
They are the excellent, in them is all my joy.

⁴For those who seek another god,
Their sorrows shall be multiplied.
I will not offer them their sacrifice of blood,
Nor will I take their names upon my lips.

⁵O Lord, Thou art my portion and my cup,
Thou art the One who doth uphold my lot.

⁶As for the lines, they brought me pleasant places.
My heritage — it is a goodly one indeed.

⁷Jehovah will I bless, the One who counsels me
As in the hours of night
My inward thoughts do me instruct.

⁸Always I set the Lord before My face.
Indeed, with Him at My right hand, I shall not
fail.

⁹Therefore My heart is light, My soul doth now
rejoice;
And e'en My flesh, in safety shall it dwell.

¹⁰For Thou wilt not forsake My soul,
 To leave it in the grave;
 Thine Holy One — Thou wilt not let Him see
 corruption.

¹¹The way of life wilt Thou make known to Me;
 Fulness of joy, as I behold Thy face,
 And blessedness that never ends
 At Thy right hand is giv'n.

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PSALM ONE HUNDRED TEN

A P S A L M O F C O R O N A T I O N

The Royal Priest — The Priestly King

A psalm of David.

¹The Lord hath said unto My Lord:
 At My right hand do Thou now take Thy place
 Until I make a footstool of Thine enemies.

²The sceptre of Thy might the Lord from Zion sends:
 Do Thou now rule, e'en in the midst of all Thy
 foes.

³But these, Thy willing People, do serve Thee in Thy
 War.

Marked, as it were, by robes that Thou hast
 given them,

They come to Thee, fresh in their youthful
 strength,

Like dew that's born at dawn!

⁴The Lord has sworn, nor ever will He change:
Aye, Thou shalt be for Me a Priest eternally,
According to the Order of Melchizedek,
My righteous King.

⁵So shall it be: That He, the Lord at Thy right
hand,
Shall overthrow their kings in His great Day of
Wrath.

⁶Among the nations He will then in judgment sit,
Filling the land with corpses of the slain,
As He doth shatter e'en the Great Ones of the
earth.

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⁷Then will He drink, as from a brook along the way,
And so, refreshed, will lift His head on high.

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== P A I D E I A ==

(Two things should be said about the makeup of this department, at least for this current issue of our Journal. — Copy for an article on a new subject had already been received when our contributing editor, Pastor Galstad, sent the following material under the heading of "Footnote to Creativity." Rather than break the continuity, we decided to bring the Footnote now and reserve the new article for our next issue. — Then there is the expansion of this issue, where we are including some of our ILC Chapel addresses. We could bring them under our usual heading for things homiletical, "PREACHING THE WORD." For that is what these chapel talks actually do. But they are also a part, a very important part, of the educational process to which our school is dedicated. Hence their inclusion under the PAIDEIA heading. — They are introduced by one of the weekly devotions given by the President of our school. Beyond that the speakers will not be identified. They will be members of the faculty, possibly even some of our Seminary students, for whom this is an important part of their training. Our purpose will be simply to offer representative selections. — Ed.)

FOOTNOTE TO CREATIVITY . . .

The teacher, as teacher, can hardly have any greater reward and satisfaction than seeing the radiance of a child's face in whom the light of comprehension has come on. The teacher has not made that child another person; he has brought him into a new condition.

A lecturer once presented the teacher as a life-inspiring and light-giving person. Then a question came from the audience asking what one could do to become that kind of teacher. Presumably, the answer should have been: Nothing.

Light-giving has no tricks. Its art is to be itself. The teacher has no responsibility to change men. He has the responsibility so to teach that men should be changed, even as no speaker is responsible for giving a successful speech — only the responsibility of making a speech that should succeed. No preacher is responsible for the fruit of the Word, but he is responsible for so letting the light of the Word shine that sinners should be converted to God.

The yearning for success may make one do unauthorized things to force the success that is so devoutly wished. The teacher must resist that temptation. Those unwarranted things are not in the area of materials and general environment, but in the teacher's subjective impatience to make over the one he is teaching. God could not make over the world of sinners; He could only send His Son to die for them to redeem them — the ultimate sacrifice. There is no way to make over a man, save so to let the light shine that the man himself may come to see. The analogy of sinners and their salvation is almost perfect: those who are caught by God's Spirit to be reborn and renewed in their life and ways, they are the ones to whom the light of God's redeeming light shone effectively. For the others there is nothing to do.

The methodology of God gives us our cue. The Light of the World is there, and it would lighten the whole world unto eternal life, yet one can reject it and remain in darkness. All the while, the light remains helpless except to shine.

Yet, that helplessness is a mighty power. Someone has reported an inscription found on an old tombstone in Scotland: "There is not enough darkness in the whole world to put out the light of one wee candle." The darkness cannot be pushed or beaten back, but it recedes naturally as the volume of light increases. Nor can light be pounded in or in any way be forced upon someone who will not have it, or who is not led to want it. Such an one needs but close his eyes or hold some shield of interference in the way, and darkness will remain.

No teacher can afford to let himself become anything other than a shedder-forth of light. Another way to say this is that he must have patience, endlessly. He must forever be attentive to his methods and his techniques, for he himself may be the one who shields the light from shining through. His manner may repel, for somehow he may himself have failed to be what he should be, a man of light. Anxiety itself may be his fault: he has begun to count on consequences, the fatal fault of looking for results — oh, mortal fault! The brighter shines the light, the less one cares to test. The teacher's calling is to point. The measuring of results, the pressing for them, can but disorganize.

This can be the worst of heresy among educators. Yet heresy in things of earth has often been the faint beginning of a "lighter" day. We felt for years the burden of the cross of measurement, and with the tensest trepidation did we lay on the meter stick of quiz and examination. We felt uneasily apologetic, and could rarely bring a better defense than the requirements of the System. The anguish of the students was genuine then, yet they enjoyed the learning and the enlightening that was always going on. We knew before the yardstick was laid to, as much as afterwards, how much the light had dawned, and where. Yes, we know the need of some objective defense of marks, and we know the assumptions on which the arguments are

based. We only wish right now to suggest that there is a behavior of the learner which we have been much remiss in recognizing.

It is the principle of enlightenment. Children love to learn, at least until we somehow take the desire out of them with the assumption that we must bring them to some conformity. As soon as we make it known that we must hammer them into some sort of shape (often terrible shape!), the behavior of light and its effects is jeopardized. To be sure there are principles that can be taught; there are common learnings to be shared to obviate the need of learning them from experience. But they can come as news, as free inheritances, as light from the past or wherever. The Light of the World wanted life to flower among His people, that each should grow in candlepower and be "the light of the world," so shining among men that they might see and glorify the Father which is in heaven. But we have yet to discover His first intellectual test, His first demand for conformity, His demand that anybody be anything but that which would "show forth the praises of Him who hath called you out of darkness into his marvelous light." (I Peter 2:9). This is creativity par excellence. There are many gifts, but the same Spirit. There are many consequences, but the same light.

Just as "the path of the just is as the shining light that shineth more and more unto the perfect day" (Prov. 4:18), so one lamp lights another, nor grows less. The principles of creativity go to work, and not just in imitation and repetition. Each individual is unique, and none is repeated. "It is a well known fact that the more one shares his ideas with others (as distinguished from shoving his ideas on others) the more and better are his own ideas, that is, the greater becomes his own candle power. Using your light to help those attracted by it to find and light their own candles is the effective way to advance freedom and, thus, to serve the interests of others as well as self." (Leonard Read in "Notes from FEE," March 1966).

We enjoy the rubbing of minds with fellow Christians, for that should not only enlighten them, but it throws many of our own thoughts into new focus, and there is new light on old subjects. If education is anything, it must be creative of light in the inquiring mind. Why can we not settle for that activity in school, as school, and let the goings on be such as though we mean it and know what we are doing? We would see our schools emerge into a new day. We can rightly feel that we are always just beginning, for the shining of new light is always just beginning. This would be creativity at its best.

Martin Galstad

CHAPEL ADDRESS I — Genesis 22

Genesis 22:7-8. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

The question for today's consideration is from the well-known story of the trial of Abraham's faith. Abraham had been asked to prove his love of God by offering up his son who in the epistle to the Hebrews is called "his only begotten." This was the son through whom the promise of many nations should be fulfilled. This was the son through whom the promise of the Blessed Seed should be accomplished.

Abraham knew full well that the salvation of the world depended upon a special descendant of this very son Isaac. In this son was wrapped up all the promises of the Messiah which had been repeated for the comfort of many people since it was first given in the garden of Eden. This was the son that Abraham was asked to sacrifice.

How indeed could Abraham think of sacrificing this son without at least raising some questions? But he was a man of faith. He set out upon the sad journey from Beersheba to Moriah in willing obedience. Every step of that fifty-mile trip must have been taken with sorrow; for Abraham loved his son most dearly and his heart was torn by the thought that he must soon raise the knife for the sacrifice and slay his son. Our attention in today's text is especially centered upon the son who had come this long way with his father without question and without complaint. But now that the servants had been left behind and the boy and his father were about to climb the mount, there was a question which the son felt he could no longer postpone. He could not think of climbing the mount without reminding the father that the most important item for the sacrifice was missing. It would have been cruel to go all the way and then bring up the matter. "Where is the lamb for the sacrifice?" Everything was ready. The son was carrying the wood for the sacrifice but there was no lamb. Was the father getting forgetful in his old age? Out of respect for the father he had not raised the question during the many miles of travel from Beersheba. But now out of consideration for the father he could no longer postpone the question: "Where is the lamb for the sacrifice?"

Isaac could not know how this question cut into the very heart of his father. He could not know that he was the lamb appointed. Abraham with careful thought answered the question: "My son, God will provide a lamb for a burnt offering." And then we read: "So they went both of them together." Of course we know that the Lord did provide a sub-

stitute for Isaac and that the sacrifice of the ram was made as though Abraham had indeed offered up his son as Hebrews says "and he that received the promise offered up his only begotten son." How this whole story reminds us of the lamb of God, Jesus who was slain for the sins of the whole world, is obvious. In remembrance of what had taken place Abraham gave the place a name: "Jehovah-jireh" which means "the Lord will see" or "provide."

But the thing we wish to call to mind here is that blessed fellowship and mutual understanding and trust which existed between Abraham and Isaac, father and son. The question of Isaac was a carefully phrased and carefully timed question and the answer of Abraham was an equally thoughtful answer. On both sides there was kindness and consideration. There was respect and obedience on the part of the son and there was tender concern on the part of the father. Under no circumstances would either do anything that would bring sorrow to the other. Under the strain it could have been so easy for them to snap at one another. It could have been so easy to find fault and raise objections. But there is no trace of this on either side. "So went they both of them together." Is not this an ideal picture of a father-son relationship? And we could go on to say: is not this an ideal picture of a teacher-student relationship? Who but a believing father and a believing son could walk together in such harmony under such trying circumstances? Surely this must be a fruit of faith. As we examine ourselves to see how well our own behavior has measured up to this example, I wonder what the answer will be? It is a searching question and we shall leave it without comment. But I am sure that as Christian sons and daughters and as Christian fathers and mothers we will desire and pray God that we too may walk together and face every crisis with a common faith that binds together with a bond that Christ the lamb of God alone can provide.

O Thou Whose feet have climbed life's hill
And trod the path of youth,
Our Savior and our Brother still,
Now lead us into truth.

Awake the purpose high which strives
And falling, stands again;
Conform the will of eager lives
To quit themselves like men.

Thy life the bond of fellowship,
Thy love the law that rules,
Thy name, proclaimed by every lip
The Master of our schools. Amen.

CHAPEL ADDRESS II — Laetare Epistle

Galatians 4:28-30. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

On the day before yesterday, Rome time, the archbishop of Canterbury, representative of the Anglican church, met with the Pope. They gave each other compliments and the kiss of peace. The archbishop did take time to say that there were serious and perhaps insurmountable differences in doctrine remaining between their respective churches; yet he praised the Pope as one praises a prince among Christians.

This is an example of the "new look" in modern church circles. In the face of great and unresolved confessional differences theologians exchange vows of mutual charity and fraternal recognition. Perhaps the differences between Canterbury and Rome are, after all, not as great as the archbishop suggested. For it is clear that neither the archbishop nor the Pope understands the spirit of the Apostle Paul and the Gospel.

Last Sunday's Epistle lection contained that remarkable allegory concerning Isaac and Ishmael. The words I have read to you this morning are built upon that allegory. Gospel believers are, as Isaac was, children of a wondrous birth. They have been born of God according to and by the promise of the Gospel. Not only does their unique birth put them into a class by themselves since they, and they only, are heirs of the promise; it must also be understood that they cannot live in the same house in peace and on equal terms with that which is born of the flesh. When the two meet, there is conflict because of the hostility and destructiveness of that which is born of the flesh.

Whosoever is born of God is free: free from the curse of the Law and from the bondage of sin. The Son has made them free, and they are free indeed, completely and without question. All others are under the thundering darkness of Sinai, whether they be as the Jews who devoted themselves to self-salvation, or pagans who are devoted to nothing but themselves, or the Pope who denies the Atonement of the Cross with his workrighteousness.

"What saith the Scripture? Cast out the bondwoman and her son!" The original command was given to Abraham. We are told that Abraham considered it, at first, a grievous command. It seemed harsh and brutal to send Hagar

and her son Ishmael away and banish them from what had, after all, been their earthly home also. But it was a necessity, both for Isaac and for the significance that this action would have for all of God's children.

The kissing at Rome would be unthinkable for anyone imbued with the message of the Gospel. The church of the Antichrist, though there are without doubt true Christians trapped behind its walls, is not of Christ. It is manifest, moreover, that the modern ecumenical movement ignores the basic message of this Epistle lection, and therefore must be shunned by us.

But let us see to it that we do not ignore the command of God in another way. We tend to do some kissing, too, and may have a little ecumenical movement going on within our own hearts. As you know, there is also an Ishmael in us, someone born after the flesh, who shall never inherit the promise. This is our Old Adam with his sins and evil lusts. Do we say to him, on occasion: I know that there are serious differences remaining between us; but let us have peace with and charity toward one another? The Old Adam loves that line, of course. When he hears it, he preens himself and pretends to be a gentleman. Live and let live, he says; that is my motto. I promise not to act quite as evil as I am, and you agree not to be quite as good as you really are.

Shall the Christian respond: Ah, that is good; and let us meet often and have amicable discussions about our differences? Does he find it hard and harsh to order his flesh to leave the house, this earthly tabernacle and life in which the Old Adam has had a stake from his mother's womb? Yet the necessity of it is overwhelming; and if we think it seems cruel to speak of sending our Old Adam into

exile with a handful of bread and a canteen of water for the journey, we do well to remind ourselves that we have been asked to do even worse: we are to crucify him or drown him!

Let us not indulge in the kissing game with our flesh! Whenever we get to feeling that our human nature is, after all, not so bad and could well share the rule with us in our spiritual household, let us remember what the Spirit who gave us a new birth says through the Apostle Paul: "He that is after the flesh persecuted him that was born after the Spirit. SO IT IS NOW." "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other . . ." (Gal. 5:17).

The works of the flesh are death to us. We know very well what these works are, having been instructed in the Scriptures. With such there can be neither peaceful co-existence nor dialogue in our habitation of faith.



== PREACHING THE WORD ==

FROM ICHABOD TO EBENEZER

(A Series of Sermon Studies in the First Book of Samuel)

(Concluded)

V.

THE TEXT: I Samuel 4:2-11.

When a church body has lost its glory, this may become conspicuously noticeable with great suddenness. A huge tree whose mighty trunk is hollow and rotted may give every appearance of health and strength, except perhaps to skilled tree surgeons. It stands like a giant in the forest, proudly raising its crown to the skies. But then one day a great storm sweeps down and batters at the tree until it snaps and crashes to earth. Then one sees the spongy, worm-eaten heart. The decay did not develop in a week or in a month; it was going on over a period of years.

So it was with Israel in the days of Samuel's youth. Here was the true church of the Old Testament, the visible orthodox congregation of the Lord. But by the light of God's Word we have watched it rot away from the inside. We have observed the break-down of God-fearing homes and the corruption of the priesthood itself. Still Israel stood, and her enemies feared this people.

But then came the storm. It was not a big storm; Israel had come through many that were far worse. Yet suddenly everything snapped. And after it was over, the wife

of the priest Phineas spoke the last words she uttered in this life: "Ichabod: the glory is departed from Israel." To her dying eyes this had become plain; and we see it too, even more plainly than she. How does a church look when its glory has departed? The present text brings us to the climax of this sad history.

HOW THE DEPARTURE OF THE GLORY FROM ISRAEL FINALLY REVEALED ITSELF.

I.

It seems a pity when a stately tree loses a large limb in a violent wind. But that can happen. It can happen to a healthy tree. It can happen to a healthy church also that through the attack of the Evil One members are lost. In every Christian congregation or synod Satan has planted his own friends who are not of Christ, but of the world; and in times of stress they are revealed.

When the old enemies of Israel, the heathen Philistines, came once again to fight against God's people, the army of Israel lost four thousand men in battle. It was neither the first nor the last time that Abraham's descendants, as a nation, suffered such losses. But in this instance the defeat revealed a far more terrible disaster. It brought to light the fact that a church of God was no longer sturdy and strong, but ready to fall apart. Nothing was left but the shell. Our text shines like a searchlight upon the wounded Israel after that battle with the Philistines and reveals its pitiful condition. "And when the people were come into the camp, the elders of Israel said, Wherefore hath the Lord smitten us today before the Philistines?" (3a).

It is to be noted that we shall judge this church by what its leaders and the majority of the people said and did. This is the only scriptural way in which a church body can

ever be judged. What every man in his own heart believes we do not and cannot know. We are certain, and assured by God's Word, that there were still true believers left in Israel even now. But as a church body and as a nation spiritual life had gone out of Israel. Behold their spiritual blindness. They know — and it was unmistakable — that the Lord has not been with them as He was wont, that He is not fighting for them; and they admit it, confessing that their defeat came from the hands of the Lord and not from the Philistines. But do they understand WHY God gave them defeat? Do they uncover the evil that rules in their midst? Not at all. The elders proceed from the assumption, which the people share, that Israel is all right, and imply that there is no good and obvious reason for this visitation. Thus they solemnly pretend while thousands of homes had forsaken the Lord's Word and Temple and everybody knew that the priests were corrupt.

So nobody says: Let us turn again unto the Lord. What is the decision? "Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that when it cometh among us, it may save us out of the hand of our enemies." (3b). Now we see how faith has departed with its glory; for Israel is dominated by heathen superstition. Where faith is, there is repentance. There sins are recognized and confessed, and put away. But Israel sees no road to repentance. It thinks: How can this great people possibly be wrong? We have always been God's people and always will be.

And so happens what always happens when faith dies in a church. The people rest their confidence in the fact that they still have the ark of the covenant available in their temple. The ark was to Israel what the Bible and the Sacraments and, in a secondary place, the Lutheran confessions are to us. The ark was the symbol of God's Law and Gospel. Israel, though the hearts were no longer with the ark and its message, planned to use it as a magic charm of

sorts. They would carry it into battle with them the next time; then God would have to be with them and they would be victorious.

This false confidence is one of the stark symbols of Ichabod in our day. We are living in a nation which uses its signs of religion as a crutch on which it expects to stagger through all opposition to ultimate victory. You see and hear this superstition on every side. Men count the large number of people going to church in this country and say: See, we are a religious nation; therefore God is with us. But they refuse to recognize that this nation tramples on the only message and the only truth that generates life. The Lord Jesus Christ is not acknowledged as the atoning Savior from sin. The motto on our coins reads: In God we trust; but who believes God's Word? Who believes that there is no other God but One? The country over it is the fashion to begin assemblies and joint projects with prayer. When a President opens his cabinet meetings with prayer, unctious praise flows from the presses. We read that such practice assures us of victory against communism. How many citizens bother to ask whether such praying is truly done in the name of the Lord Jesus? Men are using the shell, the outward trappings of religion as charms. They say, Lord, Lord; but their hearts are far from Him, as their confession and their lives show.

This condition appears also within the churches, even those which bear the Lutheran name. Individual members comfort themselves with the knowledge that they have a baptismal certificate filed away in a drawer. Yet they have forsaken their baptismal and confirmation vows. They do not know what their church teaches and they care even less. They may sense that there is something seriously out of kilter in their church today, but they do not believe that it has anything to do with them. They do not probe their hearts, nor do they resolve to mend their way of in-

difference. But they are glad that their church building still stands, and in it an altar and a pulpit. They are glad that they have a Bible in the house. They hardly ever read it, but it gives them a sense of security.

Entire churches are seen moving in the same pattern. Where the crassest errors in doctrine and in practice have intruded and are raging like wild boars in a vineyard, they assemble in convention and solemnly reaffirm loyalty to God's Word, pointing to their possession of the Brief Statement and binding their teachers to its provisions by formal resolution. Meanwhile corruption continues unacknowledged and orthodoxy becomes a meaningless word.

When the storm strikes, when Satan assails the churches as he is doing today in the flood of existential theology and the hurricane of ecumenicity, one sees how much of their glory is departed.

2.

In the end, the departure of the glory will be revealed, as it was in Israel, by the victory of a beaten foe.

The Philistines won the war with Israel, and the people lay helpless at the feet of their enemy, in abject slavery. Even the ark of the covenant was lost to them. And who can fail to see the cause of the defeat?

Look at the Philistines. Did they overcome Israel because they were so strong? The fact is that the Philistines were weak, not merely in man-power and in fire power, but because they had no support. There was nothing behind them save their evil purpose and their false god. They had no winning cause, while Israel had been spoken for by the Almighty, the Lord of eternal life, the Creator and the Savior from sin.

The Philistines won, and yet they had been very much afraid. We can hear them discussing with worried hearts the dangers of that ark which was coming out to meet them. We hear them giving each other pep talks before the battle, seeking courage in mutual assurances. They did not expect to win.

Nothing reveals more plainly than this that the glory of Israel was departed. To lose their ark to an enemy who was beaten before the fight began — that could not have happened to a church secure in genuine confidence and at peace with the Lord.

May we remember and understand this: When steeples fall, when the true visible church in any place is taken into the control of Satan, it loses its soul to a beaten enemy. If a church which has the Gospel in purity and knows the glory of a true faith is overwhelmed by error and penetrated by worldliness, it loses to a foe already defeated. God has placed Satan under the feet of the triumphant Christ and His Church. If synods and churches fail, it is of their inner corruption.

Therefore our hope lies in a sound and living faith. We need not take space here to dwell upon the proper means to that end and upon their use. Each pastor in his own parish will find his heart full of things to say to his flock on this subject, according to the particular weaknesses, needs and opportunities of the congregation.

VI.

THE TEXT: I Samuel 5:1-8.

And so the glory of the Lord went visiting, looking for a new home. That was when the people of Israel did not truly care for it any more, when they kept the ark of the covenant around only to adorn and sanctify their apostasy,

when the glory of Spirit-wrought faith and love was gone from their hearts.

The glory of God lives among men in His mighty Word, in His Laws and, above all, in His Gospel promises. By His Law God reveals His holiness and condemns the sins of men; but in His Gospel He reveals His love for sinners and offers them His open heart of forgiveness and peace in His Son, who died for sinners and for their sin. All this glory was Israel's possession and lived in their midst in the visible form of the ark of the covenant which held in it the Tables of the Law and on it the mercy seat between the outstretched wings of angels.

When Israel had blotted its message from their hearts, the ark of the covenant left also. God permitted the Philistines to capture it in war so that all the world might know and see that the glory was departed from Israel.

But now we observe a strange circumstance. The ark seems to find no place where it can be at rest. Wherever it goes it causes only disturbance. Those who have taken it find no peace. Is the glory of God, then, for one people, one nation alone? This is a significant question for us in a day when teeming multitudes everywhere are blindly reaching out with their hands and hearts for hope and peace which can be found only in the Word of Life. Are we to think that it belongs, somehow, only to us, or that it cannot shine and bless without us? Above all, do we entertain the illusion that it is glad to stay here in our midst no matter how we handle it? Answers are offered as

THE ARK OF THE LORD GOES VISITING.

1.

There is not a place upon earth where the Lord would

not willingly allow His glory to settle and abide. Certainly our text makes this evident. The Philistines captured the ark in battle and carried it in triumph to their capital city of Ashdod. Among Israel it was a terrible thing for any hand to touch the ark excepting only the hands of the priests, and they only by means of the carrying handles (Num. 4:15; I Chron. 13:9). But when the heathen Philistines laid unbelieving hands upon the ark, no bolt of lightning reached out to destroy them. The ark went along without resistance. And when the Philistines brought it into the temple of their idol to set it before the statue of Dagon, whom they worshipped, the ark accepted this place in silence. God's divine Presence in the form of His oracles had been placed into a house of heathen superstition, ignorance and shame. Yet even here His glory was ready to be given a home. After all, was it a worse place than the one it had left, in the midst of a people that had surrounded it with evil priests and ungodly living?

In Dagon's house the ark was willing to remain because it was needed there. The Lord himself made this as evident as possible to the Philistines. He did not speak to them, for they would not have understood the words of His love. But He showed them. The ark had spent one night in the idol temple. On the next morning the priests of Dagon found their god lying flat on his face before the ark. The priests were horrified; but they did not read the lesson. They did not see the folly of their religion, their hope in a god who fell and could not raise himself again. They carefully placed him back on his pedestal and no doubt asked him for forgiveness. But God had entered a place where men had never enjoyed the peace and love of the living Redeemer. So He remained, and made the matter a bit plainer still. On the next morning Dagon was not merely prostrate on the ground, but had lost both his head and his hands. Did this signify nothing to the Philistines? A god without a head — could he know them or have them in mind? Without hands — might he help them? How

loudly God was saying: O let Me abide among you, to be your God. Here in this ark is your help and salvation.

If we ask whether the Lord's glory is prepared to seek a home in such a place today or occupied Dagon's temple only because there was at the time no other place for the ark to go, the most meaningful answer would be that there is, after all, no other kind of place for it to seek as a home among men. All the world is a great idol-temple. The gods of self — of money, of lust, of pride are everywhere we look. (It would be well for pastors to go to some pains in demonstrating this in some detail for their hearers. The general statement is easily made, but is also trite and ineffective.)

The judgment includes our own hearts. If the Lord wanted to avoid wicked and ugly places, He certainly would never have approached the task of making a home for His love and power in our hearts. Does He not find idols there, too? Does He not find there things that we love inordinately well but which can never truly serve us in our quest for immortality? Despite that, He has allowed His glory to enter tangibly (I John 1:1-2) into our hearts (Is. 60:1-2). He has come thus, not sensitive to being handled by alien fingers or lips. He came, not as a passing stranger, not as a fugitive seeking sanctuary, but to abide in mercy; not as wanted or sought, but in seeking and with power to make Himself wanted by a display of the riches of His Grace.

2.

One would think it an easy thing for the glory of the Lord to find lodging in the hearts of men and, above all, to find an enduring welcome. So infinitely better it is than all the idolatrous fancies and figments of human reason and pompous unbelief. But alas, experience consistently

shows that wherever the Lord enters, men want Him to live in competition with their idols. And He has said: "I am the Lord; that is my Name: and my glory will I not give to another, neither my praise to graven images." Where the ark enters, all else must leave that would vie with it for supremacy.

So it was made known in Ashdod. Dagon could not last through one night in the same temple with the ark. On the second night, to make the message unmistakable, he was decapitated and mutilated so that he became a ludicrous object. When the Philistines missed the point and insisted upon the arrangement they had made, believing that they could derive some national benefits from the possession of the ark while retaining their idol, the destructive nature of their effort became painfully evident through the grotesque and painful plague visited upon them. That they then intensified their anguish by retaining the stump of Dagon and escorting the ark out of town is representative of the recurring tragedy which attends the coming and going of God's saving Grace in the hearts and lives of the people on earth.

We are troubled in our minds by experiments in divided loyalty chiefly as they are manifested in the ambiguous attitudes sometimes evident in Christian lives. Dethroning Dagon in our hearts is not only a difficult, but oftentimes a painful process. For sometimes our hearts, and those of our brethren, cling tenaciously to the service of commitments incompatible with the living, ruling presence of the God of Grace in our lives. Thus parents, in a compulsive devotion to the social and scientific deities of our day, not only permit but encourage their children to participate in the doubtful, more often sinful pleasures of this world while still keeping one hand possessively laid upon the Lord Jesus. To be considered duly "modern" and "liberal" in adjusting to present-day standards is an ambition which almost constantly moves people on a col-

lision course with the contents of the ark, with the provisions of God's moral law and with the imperatives of the Gospel of salvation and sanctification. Churches, too, frequently profess that they want the Gospel, but are constantly seeking to achieve compromises between that Gospel and the heathen philosophies that rule in lodgery and in Scouting — and indeed in what has assumed the force and prestige of a national American religion.

Where such spiritual ambivalence persistently asserts itself, the ark of God and His glory cannot abide. That is due, not to any categorical unwillingness in God to bear with human weakness, but to the consequence of incompatibility between divine truth and diabolical lie. It must and will bring about conflicts so great that the heart is unable to tolerate them. When men wilfully perpetuate them, they will in the end escort the ark of God out of town, that is, out of their hearts, and out of their churches, and out of their lives.

Such instances are manifold. Faithful pastors are often heavily oppressed by them. They joyfully gather a group of adults for instruction and energetically devote themselves to this task. But after a time they find themselves standing by helplessly while individuals of the class, torn by the conflict between their Dagon and the God of Grace, declare the offense of the Cross of Christ too great for them and reject the divine mercy which has found lodging within them. The godly quiet and peace of established congregations may be disrupted by the same conflict.

"Ye cannot serve God and Mammon." The word "cannot" is more than a prohibition; it projects an impossible situation. To forestall or mitigate its tragedies, pastors will devote their most dedicated efforts to preaching and teaching that eloquently depicts the glory of the gracious God and the blessedness of those who enjoy His

Presence in their midst.

VII.

THE TEXT: I Samuel 7:1-6. 9-12.

Ebenezer is as beautiful a word to the Christian heart as Ichabod is ugly. To go from Ichabod to Ebenezer is like going from outer darkness to heavenly light. It is a wonderful experience. The people of Israel traveled that road; and the story of this journey provides a very pleasant conclusion to our present series of studies in the First Book of Samuel.

The glory of the Lord and His ark of the covenant returned to the church that had cast it away. We have observed that the Philistines would not keep the ark and its God among them. Someone told them that they ought to bring offerings to the God of the ark so that He would not plague them anymore; and they did bring offerings of gold. But they did it as heathen do — to buy God off. At the same time, they sent the ark out of their country. They just wanted to be rid of it and go back to honoring their god Dagon in peace. So they set it on a wagon and rolled it back across the border into the land of Israel.

Now the Lord's glory was back whence it had come; and yet it was not back, because Israel had no use for it. With them it was still Ichabod, and it took twenty years before the word Ebenezer could be spoken with joy and gratitude, that is, before it was truly said: The Lord hath helped us! Yet we see that it can happen — that those who have lost the glory can regain it. Great is this comfort; and vital are the lessons to be learned as we examine

THE GLORIOUS ROAD FROM ICHABOD TO EBENEZER.

1.

It isn't far from Ichabod to Ebenezer. One can look clearly from the one to the other, and blessed, fortunate people are traveling the path every day, many of them. We remember that the Prodigal Son once came along it from the swine-troughs to his Father's house. When he at long last saw that road before his mind's eye, it was plain enough. And it always is, when one considers the facts. Let us again state what the facts were in Israel's case.

Who and what had failed so that the glory departed from Israel? Certainly God's glory had not flamed out. His love and mercy were more unchangeable than the hills of Canaan; as it is also written: "The mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord thy Redeemer." His promises are always as good as they were in the day they were made. "I am the Lord: I change not." It is a further fact that God's power had not failed. Wherever the ark went it demonstrated its majesty. Men who touched it in unbelief could not live with it, but were visited with destruction.

So then it was Israel which had failed; and that, too, was obvious. We have seen how this people of Abraham had drifted away from their upbringing, forsook the faith of their fathers and despised the glory of the Word of God even while they still clung to the ark and treated it like a lucky charm. On the side they were serving Baal and Ash-taroth, the gods of lust. Who, then, had broken the peace and obliterated the glory that made Israel great? It seems impossible not to have the answer to that; and then, surely, the road from Ichabod to Ebenezer is plain.

Moreover, every sign pointed to it. For twenty years, while the ark stood in the house of Abinadab

waiting, Israel lamented after the Lord. They cried for the good old days when they were not slaves of the Philistines but free, and had God fighting for them. Everybody in Israel, therefore, knew what they lacked. They lacked the enjoyment of God's favor. That too was a fact and people of perception among them knew it. The ordinary needs of life were not failing this nation. Conditions were normal enough economically. Yet nothing seemed to be as it should, nothing seemed to prosper. It is remarkable how unhappy people can be when the face of the Lord is turned from them because they have rejected Him. The directive, then, would have to be: Back to the Lord! What else? That would be the road to take.

And finally, the favor of God was right in their own back yard, so to speak. Was not the ark back in Israel? Was it not in the house of Abinadab, and was this not known? That which they had surrendered to the hands of the enemy years before now rested among them again; that on which their fathers had grown great, with which they had overcome the world, was here. Did Israel need a road map to find it? One may truthfully say: Anyone who actually wanted the Lord's favor, His mercy, His peace and forgiveness, His strength and His promises, needed only to turn around. Ah, yes — that was the road; a short piece of U-turn. As the prophet said: "The Lord is nigh unto all that call upon Him, that call upon Him in truth. He heareth the desire of the humble; He heareth also their cry and will save them."

That is the road from Ichabod to Ebenezer: very plain, clearly marked. We have a name for it. We call it repentance. Israel for a time confused it with another, rather endless road marked contrition. They lamented, but with their hearts turned away from where they needed to go. It was Samuel who pointed out Ebenezer to his people when he said: "If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth

from among you, and prepare your hearts unto the Lord, and serve Him only . . ." That is all the secret there is to the road, a road of godly sorrow which worketh repentance to salvation not to be repented of, as Paul once described it (II Cor. 7:10). The heart must really travel it and not the eyes and mouth alone. The heart must want the only God and none other; His way and no other way; His Word and no other word. The heart must trust His promises and lean upon no creature or thing. No matter how far Israel had wandered from the Father's house, such a turn would bring them immediately back.

That was and is easy to see and to say — but oh, how hard to do. Repentance is a plain road, but a hard one, and all the affliction in the world will of itself not move the human heart to take it. Some people have the idea that when the Lord scares sinners enough they will repent. But a story, once widely circulated and admired, to the effect that when soldiers must cower in foxholes on the battlefield they often find God in their fears and repent of their evil, was in its time neatly quashed by a Jewish chaplain who admitted, in a magazine article, that such was not the case in his experience. The road back, plain as it seems, is taken by few; and they who take it must be led by a higher power than that of fear or self-interest. Repentance is not at the command of the human heart. Look at Israel. Here the ark was within reach, and for twenty years the nation stood still. The people were miserable as only idol-worshippers can be miserable. There is no happiness in the service of false gods, whether it be Dagon or Baal or the god of wealth, of pride or of self. Israel was not making a success of serving Baal and Ashtaroth; they were not serving any god well, really. It was all half-hearted. Religion in any and every form was bankrupt. Yet the simplest act of all — to turn and be what they had been — was not performed.

So does the blindness of Satan make men stupid and inert. Today, though our country groans in the midst of all its wealth and can find neither security nor peace, and the way to Ebenezer is so plain, it is not being taken. The terrible gods are everywhere. Mammon is in his unholy temple; and the only awful silence is in the homage of respect paid by those who bow before him. Meanwhile we are slaves of war, in bondage to the fear of ungodly nations, yes, to the fear of ourselves. Why should we not once and for all return to the God who made us, who redeemed us in His Son from all this sin and its power? Our country could be great and at peace tomorrow, at least with itself and its God, for the simple turning of the hearts to the Heavenly Father and His inviolate Truth. But who can repent? When churches make mistakes and are misled into error, do they turn again from their evil way? How rarely, how hardly! The god of pride stands in the way, the god of greatness and of the prestige of theologians. The power of Satan over his poor victims is monstrous indeed. And yet it is a power that has been broken and discredited. Israel arrives at Ebenezer. For the road there is ever open through God's Grace.

2.

Men may fail utterly; the Grace of God in Christ never fails. It draws poor sinners in a wondrous way out of their troubles and fears. We watch with surprise as the Lord turns Israel back to Himself. What they cannot do of their own reason or strength of will, He does in His own way.

First, God provides a starting-point, a place from which He may work. When Ichabod came upon Israel, there were still some in that Nation who did not lose the glory of being God's children. Even though the ark left

the country, in certain homes and hearts faith continued. It was unseen and unnoticed; but it was there. That was why, when the ark returned into the land, the house of Abinadab was open to it. Here it was received with joy and with understanding. In the town of Kirjathjearim a group of faithful men chose Abinadab's son and anointed him a priest, placing the precious ark in his charge. God's dear Church had lived there through the years while all Israel went awhoring after other gods.

When a church loses the glory of the Lord, not every soul goes along in the way of unbelief. It is not necessary to follow the crowd, and faithful hearts know this. How important such steadfast hearts and loyal homes become when God seeks the lost, when He sets out to call men to repentance. This must be done through the proclamation of His Grace. It pleases God through the foolishness of preaching to save men. It is thus that He opens blind hearts and gives them light.

It was Samuel who opened the road to Ebenezer. We began our series of meditations with a study of his childhood home. There the glory of the Lord dwelt; there Samuel had been brought up never to forget it. And through the bad years of a carnal generation and an apostate priesthood Samuel had treasured the glory in his heart. Thus by the faithfulness of a small community and by the product of a Christian home Israel again found its help where all help seemed far away.

So we end where we began. The true glory of a church or of a nation is found in its God-fearing homes. May our efforts ever be directed to the furtherance of this blessing in our midst.

E. Schaller

== PANORAMA ==

THE THIRD LUTHERAN FREE CONFERENCE

The fact that this meeting, scheduled for July 11-14 at Columbus, Ohio, is the third

of its kind should make it clear that this movement is no flash-in-the-pan but an earnest attempt of serious minded people to do something about what has happened in the broad area of Lutheranism in America. It is a movement about which we of the CLC must make up our minds.

While attendance is always a matter of personal choice, and even Wisconsin, the sponsoring body, sends no official representatives, participation by CLC members has so far been minimal. The reasons will be discussed later.

The question that concerns us now is not whether some new organization may be built up out of the wreckage that has been left after the storms of liberalism have done their worst. We do not even know whether that tempest is really letting up, whether we are safely out of it, or whether there may not be more and even worse to come. It is not pessimism but realism which moves your editor to admit that he holds to the last of these views. The reason for this opinion you will find in the prophecies of Matthew 24, particularly those words that speak of errors so potent and teachers so false that if it were possible they would deceive the very elect.

Yet does this mean that for the sake of safety and security we should now withdraw into our shell, or entrench ourselves behind a wall of separation? There is another book of Scripture written expressly for the guidance of Christians in these perilous times, the Book of Revelation, which in its third chapter gives specific answers to our questions.

Verse eleven might indeed be taken as justifying a purely defensive attitude when it says "Hold that fast which thou hast, that no man take thy crown." But verse eight not only points to work still to be done and the means with which to do it, but assures us that it will not be in vain: "Behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." And finally, since we are speaking of a specific situation which involves a strangely mixed group (when one looks at their synodical antecedents), there is verse two. It is a passage which points to a service that needs to be rendered ("Be watchful, and strengthen the things which remain, that are ready to die . . ."), and yet, lest we think we are the only ones who could render it, adds a word which should keep us truly humble: ". . . for I have not found thy works perfect before God."

Coming now to the "reasons" referred to at the end of our first paragraph, search of our Journal files in pursuit of facts that might have slipped our memory brought to light an article that says everything we might want to say on this subject and says it in greater detail than we could now supply. Read the August 1965 issue, pages 39-42, and you will have everything: our frank misgivings concerning the first Conference; regarding the second, the misgivings of some over the "safe" topic of Justification; then the official summary, prefaced and explained by our report concerning a certain measure of dissent. It is all there. Further information concerning last year's Conference and its work can be found in a recently published pamphlet containing the full text of each of the six essays that were delivered. CLC Book House will order for you.

Something should perhaps be said about this year's program. The general theme is "The Holy Christian

Church and True Ecumenicity." The particular topics and synodical identification of the essayists follow.

- I. The Essence of the Church: Rev. W. Schaller, CLC.
- II. The Creation of the Church: Prof. Milton Otto, ELS.
- III. The Marks of the Church: Rev. Otto Krause, LC-MS.
- IV. The Mission of the Church: Prof. Oscar Siegler, WELS.
- V. The Functioning Forms of the Church: Rev. Th. Aaberg, ELS.
- VI. The Fellowship of the Church: Rev. Harold Romoser, LCR.

It should not take long to see that this program frankly faces up to one of the major issues over which there has been much controversy in the past. The results are unpredictable. The heartening thing is that the issue is being faced. Our comfort is that the final outcome lies in the hands of God. Let His Name be Hallowed!

E. Reim

FOOD FOR THOUGHT From *Meditations*, Northwestern Publishing House, reprinted by permission.

Reading and Text:

And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the

name of the Lord Jesus, giving thanks to God and the Father by him. (Colossians 3:15-17.)

His mother saith unto the servants, 'Whatsoever he saith unto you, do it' (John 2:5).

The downfall of the first human beings on this earth came as the result of disobeying God's Word. This Word was clear and unmistakable: "But of the tree of the knowledge of good and evil, thou shalt not eat of it." Adam and Eve had what they thought was a better idea, suggested by God's arch-enemy: to do the opposite and to "be as gods."

King Saul also thought of disobedience of God's Word as the wiser course. God's Word through Samuel was explicit: "Now go and smite Amalek, and utterly destroy all that they have, and spare them not." Saul excused his failure to obey God's Word by explaining: "The people spared the best of the sheep and of the oxen to sacrifice unto the Lord." Even if Saul had been sincere in his alleged intention of honoring the Lord with sacrifice, the fact is that he deliberately ignored the Word of his God.

The instructions which Mary gave to the servants at the wedding in Cana described the proper course for them and for us: "Whatsoever he saith unto you, do it."

This applies to God's Law as summarized in the Ten Commandments. "Thou shalt" and "Thou shalt not" mean exactly that. When God gave these Commandments, He was aware of the circumstances which would prevail in 1966 A. D. as well as those which prevailed in 1491 B. C.; and when He says, "Thou," He means you as well as the Israelite of old.

"Whatsoever he saith unto you, do it." This applies to the entire Word of God as revealed to us in Holy Scripture. Adam and Eve thought to do better by ignoring it. Saul felt that he could improve upon it. And today we encounter the same temptation which Adam and Eve encountered, and we hear the same kind of reasoning which King Saul set forth.

There is no substitute for God's eternal Word. And there is no way of improving upon His revealed wisdom. It is still true that "to obey is better than sacrifice, and to hearken than the fat of rams."

No better advice was ever given than the advice of Mary, given in sincere faith: "Whatsoever he saith unto you, do it." God's Word sets the right course in everything we think and say and do.

A NOTE OF APPRECIATION . . .

— from our staff — to our readers — for their patience.

There is neither room nor need for listing all the difficulties which caused an issue planned for March (see back cover of the December issue for the new schedule) to appear in May. Let us assure you that they were very real, very complicated and very substantial. Arrangements now made should solve the problems and gradually bring us into line. Perhaps this will lead us to appreciate the value of the printing service previously rendered by our Book House.

C O N T E N T S

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MARCH, 1966

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