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THE BLESSED ONES OF GOD

A Study in the Beatitudes of Matthew Five

His disciples came to the Lord Jesus, and lo, He fills their hands and hearts with the wealth of heaven. He calls them blessed, and blessed indeed they are. He gives them that nama, ye blessed, that they might recognize it when He shall call on the last day: Come, ye blessed of my Father, inherit the kingdom. Thank God, He does not demand anything, lest He give it first in fullest measure. He does not make their blessedness dependent on anything they can do or accomplish, but rather He, He Himself, pours out over them the abundant, life-giving blessing. These words are not spoken to the unbelieving world, but spoken to all who have received in empty hearts the fullest riches of the King of kings.

Blessed are the poor in spirit

Blessed are the poor in spirit, for theirs is the kingdom of heaven. May the Lord help us not to insert any word into this blessed promise. For most unhappy are we if we insert the words: blessed are they who make themselves poor in spirit, who accomplish a poorness of spirit. How miserable we would be, for no man can accomplish this. It is the gift of God, a gift of grace and mercy of which He speaks. He, He alone, can give it to a human heart, that it be poor in spirit.

So would He bless us, that through His Spirit, He makes us poor in spirit. That is indeed a magnificent miracle of God, to accomplish that in proud

and sinful hearts. For evil and proud is our flesh. We like to think about ourselves as good, as having many gifts of the spirit, of being able to do good. How our hearts hate to hear: they all have sinned and come short of the glory of God. But that, just that, is the gift the Lord would give us first of all, that we might say in our innermost heart: nothing in my hands I bring. I have nothing to offer God except a miserable, sinful, and corrupt heart, which cannot please Him or delight Him. We are immeasurably poor before His Holiness: we simply have nothing at all.

That sounds like great unhappiness, for it makes us so extremely inferior and down-trodden. But see, this Lord who has redeemed us thinks not so. With rejoicing His angels look when they see that some sinful men are poor in spirit and know how wretchedly poverty-stricken they are. For the Lord adds: to such hearts He gives the kingdom of heaven. For from such hearts He has purged out that pride, that lying vain-glory which fills it, so that nothing else can get in, and has given in its place the kingdom of heaven. Now, now He has made room for the blessings of His redemption. The poor in spirit are made to know with rejoicing: Though I have nothing, He has given all to me: He has blessed me with forgiveness, with trust and hope in Him.

W.S.

THE DEATH OF HERESY

We shouldn't be shocked. We shouldn't even be surprised. It had to come in this age of doctrinal indifference. Yet it is hard to believe when one first sees it in print. But the Episcopalians have said it and this month the Episcopal General Convention will be asked to pass on it. A special committee of theologians reached the conclusion that heresy is out of date and that "the word 'heresy' should be abandoned."

The committee was formed because of the troubles brought on by the incessant mouthings and writings of the famous Bishop James Pike of California. As you know by now he didn't fool around with little stuff. He wanted to junk the doctrine of the Holy Trinity among others. He called the doctrine of the Trinity "a heavy piece of luggage" which the church should no longer try to carry.

Heresy is false doctrine. But now there is no longer false doctrine. Why not? Because there is no longer true doctrine. This is the ugly and destructive attitude of the ecumenical age: there is no absolute truth. You cannot label anything false doctrine or heresy because there is no standard

of true doctrine by which to measure. As Eve once changed the "surely die" to "lest ye die" so all of modern theology has become a *maybe* theology. There is no sure truth left. In the first garden Satan successfully removed the absolute authority of God and this has been repeated in the various gardens of the churches today. Poor Adam didn't have a committee to tell God there was no such thing as heresy.

The tantalizing vision that Satan painted has now come fully true: ye shall be as gods. Every preacher, teacher, professor, and bishop in the church is a god answerable to no one but himself. No longer must man listen to God, but each man can proclaim his own doctrines. James Pike is like a god with authority to manufacture truth and dispense it to the public.

What the new morality did for human behavior has now been achieved for doctrine. The new morality abandoned worn out words like adultery and the new theology abandoned the word heresy. Only the latter is worse. It would be less harmful for mankind to approve of murder than it is to approve of heresy. For false teachings

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destroy man completely, separating man from that gracious God who came to the garden and gave man Paradise again in His Truth, in His Gospel, in His authoritative and inerrant Word.

This tragedy is not restricted to the Episcopal Church. The major denominations are all in the same situation even if they haven't taken the word heresy out of the vocabulary of the church. Where the inerrant Word has been discarded or mutilated, wherever there is toleration of teachings that contradict Scripture, God has been effectively removed as the author and only source of truth.

Thus it is not surprising that Elson Ruff, editor of the LCA *The Lutheran* discusses this very subject and does not disapprove of the committee recommendation. He considers "Jim Pike . . . a man of keen intelligence and alert and vigorous in his search for truth." Ruff includes his church body as "a part of the great company of believers of all the Christian sentries, who have been through many and difficult adjustments of their thought to the world changing around them."

Even the Missouri Synod has taken the same route. In accepting the report that agreement has been reached with the ALC they accepted an agreement that does not condemn the errors which in the past divided these two church bodies. This was already true of the Common Confession adopted in 1950. From Paul to Luther and to the Augsburg Confession and the Formula of Concord every proclamation of the Gospel has included the condemnation of the false doctrine.

The "we condemn" sets forth the heresies which have arisen in connection with the doctrines, labels them as such, and makes clear that they will not be tolerated. When the "we condemn" is removed, then again the word heresy has been abandoned. There no longer will be nor can there be suspending of pastors and professors who teach contrary to the true Gospel of our Lord.

When will sinful man learn the horrible lesson? Again and again he rebels against God's authority and fails to realize only in God's Garden where only God may speak Truth to man, only there is freedom for the children of God. When will he learn that each time he seeks to be like God he becomes the most miserable slave, a slave to the teachings of Satan, of man-made religions, of man-made salvations?

Christianity in America has become a farce. Having cast out the Son it no longer can claim to be the only way of salvation. It has become another moral force alongside of Judaism and all other religions. And how we each must tremble and shake. In this universal attitude of rebellion against God's authority how can we escape the spirit of the age? How can we remain submissive to the will and word of our Master? We realize that our sinful hearts are also filled with Satanic rebellion against the Word.

With Luther we must despair of our strength, our loyalty, our purity, our faithfulness and cast ourselves upon God's mercy and strength. This is the way Luther teaches us to pray the 12th Psalm:

O Lord, look down from heaven, behold
 And let thy pity awaken;
 How few are we within Thy fold,
 Thy saints by men forsaken!
 True faith seems quenched on every hand,
 Men suffer not Thy Word to stand;
 Dark times have us o'ertaken.

With fraud which they themselves invent
 Thy truth they have confounded;
 Their hearts are not with one consent
 On Thy pure doctrine grounded.
 While they parade with outward show,
 They lead the people to and fro,
 In error's maze astounded.

May God root out all heresy
 And of false teachers rid us
 Who proudly say: "Now, where is he
 That shall our speech forbid us?
 By right or might we shall prevail;
 What we determine cannot fail;
 We own no lord and master."

Therefore saith God, "I must arise,
 The poor My help are needing;
 To Me ascend My people's cries,
 And I have heard their pleading.
 For them my saving Word shall fight
 And fearlessly and sharply smite,
 The poor with might defending."

As silver tried by fire is pure
 From all adulteration,
 So through God's Word shall men endure
 Each trial and temptation.
 Its light beams brighter through the cross,
 And, purified from human dross,
 It shines through every nation.

Thy truth defend, O God, and stay
 This evil generation;
 And from the error of their way
 Keep thine own congregation.
 The wicked everywhere abound
 And would Thy little flock confound;
 But Thou art our Salvation.

PRAISE OF FOLLY

Good people do not enjoy the constant display of what is bad. Whole-some folks had rather not hear evil reports, even as one woman found great joy in her church because no one gossiped there. Some things ought not be once named among us, as becometh saints.

Yet some things must be said, if we are to be of any help in telling people what their troubles are — for troubles there are, and some are saying that our time is sick, sick, sick. Thoughtful people are most pessimistic. It has always struck us as a bit of irony that we who bear the Christian name are among the cheerful. It may also be that we are cheerful because we refuse to praise folly. That is, in our better moments we choose not to cheer folly. We are foolish enough at times. We adopt the nonsense of our neighbors all too often. But we do have a way of sensing the baited hook, and calling it what it is.

We sense it when someone glories in his shame, as in the book ads that promise everything degraded in human beings. The foreign films stop short of nothing, we are told, the domestic promise to do no less, and we sense that value does not lie in that direction. We know that what the commercials tell us can't be true: there simply are not two dozen best

deodorants, beside which single one there are twenty-three inferiors. It just doesn't add. Someplace there is a lie. We may not even know how to put our fingers on it, so when we try to warn our youth we lack for words and wisdom how to say it. We cry for help.

The one-time beats, the former angry young men, the mod generation, and now the New Left — all of whom assume that they are somehow "on the road" — are sure of only one thing: their fathers are a fake, their feet made of clay; the goals of competence and character are vain, for good guys finish last; sacrifice is sham, you had better get all you can. We *have* the American dream, they say, and with it a sad nausea. In their own words: "We come from homes with all the status tickets. We were born into comfort and security. Our disaffection comes from having all that society has to offer — and feeling shallow. Other kids have the American dream before them. We were born into the American dream." Again: "I was not born to this," said a father to his son as he showed him his new affluent home. "I was," answered the son. Among such comes the praise of folly.

As Christians in a world like this we ought at least to think. In a recent writing on society before us, J. Edgar Hoover asks with Isaiah in

verse four of chapter five: "What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" The whole chapter is one we should read and absorb for its message to an age that praises folly. It is God's dialog with men, with people that he chose to be his very own.

The praise of evil is not mere folly, it is with deliberate intent. Men have begun to mock the quest for certainty, they are mocking it today. They would make the Rock of Ages a dune of shifting sand. This morning's paper may be telling more of truth than meets the eye when the general secretary of the World Council of Churches says that "God is strictly nonsense in the popular mind today." That may be as true as the Beatle boast that they were more popular than Jesus Christ. This is by choice, on purpose praising folly.

In a sense it is of necessity. "A man's life consisteth not in the abundance of the things which he possesseth." By bread alone? Never! Man was made to *live*. But, "from Lyndon Baines Johnson to Paul Goodman, the main thread of 'progressive' thinking about American society assumes that our task is to complete our unfinished technological business," wrote Keniston in *The Uncommitted*. When man compromises his ideals and trades them off for stuff and things, the road to things and stuff itself is closed, and nothing else can issue forth except "the American tragedy" — by sheer necessity.

What else is there to live for then

but sentience (the feeding of the senses), and this descends to senselessness at last — the search for kicks, for happenings, for restless running to and fro upon the road; for liquor, no, that's far too tame; for pot and LSD. And then the fruit of indulgence: "The tragedy of life is what dies inside a man while he lives."

The inner need cries out and gets a certain sympathy: those who seek for something not at large in times and States of wealth and countless things to ride and drive and eat and drink, are none the less in search of something. Their seeking, misguided as it is, proclaims aloud so all should hear, that their souls are hungry for something that they are not getting. That what they need is God is true, but is not all the truth. The Christian child of faith needs goals and deeds that flow from faith to fill his needs for complete living. Let none misunderstand. The secular city does not supply the need, as some are beginning to see. Do we see this? The answer does not lie in going native, in turning back the clock, or in the primitivism of the New-Left grime and song in cells of such associations. We must look deeper still, and closer home. We will have to "recognize the fact that we have reached the bearable bounds of what, until yesterday, we regarded as progress."

We have "the need to diminish rather than increase needs" (needs defined as those illustrated in any large merchandisers catalog), and we must come to understand that our technological inventions have had chiefly the effect of increasing our necessities. We suspect that the no-

tion that we *need* all the things that are now available is part of the river of lies that the great dragon is spewing after dwellers on the earth, especially the believers, as Revelation makes so clear. "All *these things* will I give thee, if thou wilt fall down and worship me" was the final and greatest temptation that Satan laid before the Lord. "Get thee hence, Satan" is the only answer that will avail to give us victory over all this nonsense. Exciting senses five is not to live.

The answer, "God," is not enough, though well-explained it is. We make it all too simple when we say that if one is a Christian, problems go away. It were nearer to the truth to say that then our puzzlements begin in earnest. The Christian must set himself, and *see* himself, as set against the drift and trend about him that praises folly. He must make large the line between the things he really needs and those that neighbors make the very goal of life. He must be wise enough to see and *say* that wrong is wrong. He must stand and say that children do not know what is best for them. He must be strong enough to say one thing is true and one is not. His little ones in school are not allowed to vote on what is the sum of one and two. Apply the same to dress and food and books and shows and all the rest. What "dwellers on the earth" around us want, we may want too, as Israel to its sorrow learned regarding kings to go before in might and splendor.

The Christian in society must follow through with wisdom that can be his from the written Word and the

power of its enlightening Spirit. As we write this there comes to our attention a commentary on our times by Barbara Tuchman, author of *The Guns of August*, in the June *McCalls*: "When it comes to leaders we have, if anything, a superabundance — hundreds of Pied Pipers or would-be Pied Pipers — ready and anxious to lead the population. They are scurrying around, collecting consensus, gathering as wide an acceptance as possible. But what they are *not* doing, very notably, is standing still and saying, 'This is what I believe. This I will do and that I will not do. This is my code of behavior and that is outside it. This is excellent and that is trash.' There is an abdication of moral leadership in the sense of a general unwillingness to state standards." The rest is rich in much that one wants said. Speaking of those who do not yet follow the tune of the piper, she asks, "How does it happen that they know the difference between right and wrong, and how long will they abide by the difference if the leaders and opinion makers and pacesetters continue to shy away from bringing home responsibility to the delinquent?"

Sometimes they are called tastemakers, these leaders about us in the world, and it takes sharpness on our part to know when we and our children are being led by them to praise the very things that we should know are folly. We are often yielding when we think we are resisting. Harmless as doves, we must have the wisdom of a serpent if we are not to approve the very thing we know is foolish.

MARTIN GALSTAD

TOO MANY COOKS

We all like a good cafeteria. When you order from a menu there is always the nagging worry that you might have enjoyed something else more than that which you ordered. You would like at least a taste from the other plates at your table. But smorgasbord allows you a little bit of everything you like. That's what's so nice about a Missouri Synod Convention, such as New York — 1967.

DOCTRINE

If your tastes are conservative you can delight in the resolutions that reaffirmed Missouri's position on certain doctrines. "Whereas, Synod has been asked to clarify its stand on several doctrinal issues; therefore be it Resolved, That we reaffirm our position on the following matters of doctrine: 1) That the Holy Scripture is the inerrant Word of God. 2) That Christ has made atonement for the sins of the whole world and thus propitiated God's wrath against sin. 3) That Christ rose from the dead glorified in His flesh (sarx). 4) That the soul of man does not cease to exist after death and that only those who believe in Christ receive eternal life; and be it further Resolved, That we affirm our position that those who teach otherwise are in error."

The liberals who do not wish to partake of this dish can also find their own resolutions to feast on in the

from the EDITOR

coming two years. The synod resolved that the document "A Lutheran Stance Toward Contemporary Biblical Studies," be commended to the synod's membership for study and discussion. This document makes room for the destructive modern methods of Bible interpretation. If theologians can employ the historical-critical method in interpretation, it is meaningless to speak of the Bible as inerrant. The liberals also would enjoy that the synod refused to reject the document, "The Witness of Jesus and Old Testament Authorship." This gives elbow room to question whether Moses actually wrote the first five books of the Bible, as well as the authorship of some other books of the Old Testament. But if you want some conservative seasoning you can take comfort that this document was not approved but is to be "studied and discussed in pastoral conferences with a view to testing its fidelity to the Scriptures and the Lutheran Confessions."

FELLOWSHIP

The fellowship counter offered varied items. A Missouri pastor can assure his people that a resolution to declare fellowship with the ALC was rejected. But if your people are anxious for fellowship with the ALC you can point out that the convention acknowledged that doctrinal unity had been reached with the ALC and that

definite steps were taken toward declaring fellowship at the next convention in Denver (1969). The actual resolutions demonstrate how complete the change in Missouri is in matters of fellowship.

A critical paragraph removes agreement in practice as a necessary condition for fellowship. "Whereas, diversities of practice which do not constitute a denial or contradiction of the Gospel can be understood better, and agreement can be developed more easily toward a consistent evangelical practice for mutual edification when Christians are united in the work of the Lord under the Word and sacraments . . ." This is a vital step. The lodge practice of the ALC no longer stands as a barrier to fellowship. The principle is established for Missouri: Union first, unity later.

The convention adopted a "*Theology of Fellowship* as a synodical document for reference and guidance." This document sets forth an unscriptural position on fellowship and makes Missouri's false doctrine in this area official. Since 1938 Missouri has been operating with these false principles. Now its doctrinal position has caught up with its practice.

The convention postponed action on membership in the Lutheran World Federation until 1969. Significantly for the future it also voted to make a study of the World Council of Churches. In postponing fellowship with the ALC until 1969 the synod did not say that more time was needed to reach agreement. Agreement has been reached, they said, but time was needed to "promote the widest possible mutual recognition of the doc-

trinal consensus and its implications for church fellowship among the entire membership of the Synod."

SOCIAL ACTION

The Missouri Synod moved deeper into the arena of social action in a series of resolutions that set forth its convictions on specific public issues. In addition, delegates created the office of full-time executive secretary for the Synod's Commission on Social Action. The synod was the last major denomination to authorize such a commission and the last to add a full-time officer, whose task will be to "sharpen the church's social insight and assist the church in effecting its contribution to the social order."

Delegates gave overwhelming approval to a program of "education and action" in support of open housing. Directed to the membership of every congregation, it would "emphasize every Christian's ministry to the whole man and urge individuals to support and to participate in housing programs that seek to achieve equality of opportunity for every human being."

In another resolution, the convention scored prejudicial attitudes and practices toward persons of other religions, races, and ethnic groups. Boards and committees of the synod were instructed to study their published materials and eliminate any statements that might contribute to prejudice.

The Synod's Board of Social Welfare and its district boards were directed to evaluate existing fair employment programs and offer recommendations to the Synod's boards, institu-

tions, agencies, and congregations for their involvement.

All congregations were encouraged to support poverty programs which are "consistent with our faith" and to initiate programs of their own.

The synod rejected a plea to request President Johnson to stop the bombing in Vietnam. It made a rather neutral statement. "As a church body we are not a political influence group, identified with a particular program for waging war and conducting war. However, we believe in its desire for peace, justice, and freedom, the church should speak in the areas of its competence, according to the measure of its knowledge." Whatever that means, I am not sure.

In another resolution, the Synod condemned selective conscientious objection to particular wars on the grounds that it "tends to promote chaos and anarchy in time of national emergency." Conscientious objection of any kind was approved only in "exceptional cases in our communion in which a Christian's conscience might lead him to refuse to bear arms." Take your pick.

The convention also adopted a declaration that capital punishment is "in accord with the Holy Scriptures and the Lutheran Confessions." The resolution, it was said, "did not necessarily approve capital punishment as a public policy."

It is hard to believe, but a study document on "Civil Obedience and Disobedience," prepared by the Commission on Theology and Church Relations, was received as "furnishing instruction and counsel that is Scripturally and confessionally sound" on

ethical problems arising out of current social problems. This document approves civil disobedience under certain circumstances. Even the columnist Russel Kirk felt compelled to admonish Missouri for encouraging breaking of laws, and in a later column reminded them that Jesus declined the kingdoms of the earth and came to save sinners. He concludes:

"A church totally immersed in the affairs of this world is decadent: for decadence is the loss of an object, and the object for which the church was founded was not political power, but the redemption of individual souls."

EVERYBODY IS HAPPY

That is the most striking thing about present Missouri. Missouri has become like one of our large political parties, with room for widely divergent principles and beliefs. There is room for extreme liberals, liberal-conservatives, conservative-liberals, and extreme conservatives. At each convention they all go into the kitchen and add their contributions to the dishes to be served. Each faction gains a few victories, makes a few compromises, and swallows a few defeats.

From 1938 to 1967, for thirty years, the Missouri Synod has moved steadily and surely from its firm scriptural position to a modern, unscriptural, liberal position. The real shift took place in the 1938, 1941, and 1944 conventions. What has followed has been inevitable since the principle of toleration of error entered. The struggles and battles between conservatives and liberals only affect the rate of change, and not too much either. The conservatives only win false victories. They

get some re-affirmation-of-doctrine statements passed, but they stand meaningless alongside of the unscriptural resolutions.

It is amazing that the *Lutheran News* which constantly attacks every and any change in Missouri could rejoice in the New York convention and see in it a victory for the conservatives. The editor urges all to stay with Missouri and plan for the next battles at Denver in 1969. Nothing

could be clearer than that Missouri is a heterodox body. The Lord says we are to avoid false teachers and separate from them. Every lamb exposed to false teaching is in grave danger.

So great is the faith in the Missouri Synod that liberals and conservatives alike are sure of one thing: it will be reformed. May we all learn the lessons well: faith in an organization is blindness.

CHURCH NEWS



† Frieda Schaller †

EAU CLAIRE, WISCONSIN — Just before the opening of the fall term, the faculty of Immanuel College found it necessary to adjust to the sudden loss of a member of the intimate college family when the Lord summoned Mrs. Frieda Schaller to her rest. She had been well known to students of the college as an able teacher of piano at the school.

On Tuesday, August 29, Mrs. Schaller was hospitalized with a severe headache. Death came on Thursday. Services were held at Messiah Church of Eau Claire on Sunday noon. The burial was at Pilgrim Rest Cemetery

in Mankato, Minnesota, later that same afternoon.

Surviving in the immediate family are her husband, Professor Egbert Schaller; a daughter, Mrs. Paul Koch of Eau Claire; and two sons, Allison of Mankato, Minnesota, and Jonathan, a pastor at Stoddard, Wisconsin.

“Blessed are the dead which die in the Lord from henceforth.”

R.A.R.

MANKATO, MINNESOTA — The morning of July 8th, 1967, was a very special morning for the pastor and members of Immanuel Lutheran Church. It was equally special for a certain young man who had just completed

seminary and was about to be installed into the full time ministry of the Word as one of the pastors of this congregation. The man: Mr. John Pfeiffer, formerly resident of Boston, Massachusetts. He is a 1967 graduate of the theological seminary at Immanuel Lutheran College in Eau Claire, Wis.

Pastor Robert Reim of Immanuel Church preached the installation sermon on the basis of Mark 4:26-29. Developing the theme, "We Welcome You to Full Time Kingdom Work in Our Midst," he advised the candidate, "We require that you use the means our Lord provided — His Word, and that you do so with confidence." Professor C. Kuehne of Immanuel Lutheran High School assisted in the rite of installation.

A fellowship dinner following the service gave the congregation opportunity to welcome Pastor Pfeiffer. The mood was one of joy in receiving another shepherd and of gratitude to the Lord for sending him.

—STAN COOPER



Pastor John Pfeiffer

THE CHICAGO STORY An Apology

In the July issue of the *Lutheran Spokesman*, pages 9-10, under the heading, "The Chicago Story," the following paragraph appeared: "Before the CLC, or its predecessor, The Interim Conference, was ever formed, Mr. Ruch had followed his Missouri Synod Pastor out of that church body and into the Orthodox Lutheran Conference. A few years later he found himself excommunicated from his congregation without scriptural cause, alone among the metropolitan millions with only his Bible. Undoubtedly he came to know, in spirit if not by letter, the truth of Luther's statement that "One man and the Bible are a majority'."

Pastor H. David Mensing, Pastor of Peace Ev. Lutheran Church, (now, a member of the Concordia Lutheran Conference) informs us that in the first place Mr. Ruch did not follow his pastor out of the Missouri Synod but came from another congregation in Chicago and joined his congregation. Secondly, Pastor Mensing has informed us that the official record of his congregation shows that Peace Ev. Lutheran Church took no disciplinary action at all with Mr. Ruch, but that he resigned his membership with them.

The Lutheran Spokesman retracts the paragraph quoted above and apologizes to Pastor Mensing and Peace Lutheran Church in Tinley Park, Illinois for any harm done to their good name.

THE EDITOR

The Bread of Life

The dwelling of God in His Temple and that of Solomon in His house form the link which gives meaning to the Books of Kings and Chronicles as well as to the chief thought they present: the direct rule by God — *theocracy* — through His Word of promise and prophecy.

I KINGS

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N. HARMS

CHURCH OF THE LUTHERAN CONFESSION
TREASURER'S REPORT
July 1, 1967 to September 1, 1967

	<i>August</i>	<i>To Date</i>
RECEIPTS:		
Offerings	\$ 7,070.58	\$ 9,892.48
Memorials		18.00
Revenues, Tuition	399.00	505.00
Revenues, Board & Room	817.00	1,353.00
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Total Receipts	\$ 8,286.58	\$11,768.48
DISBURSEMENTS:		
General Administration	\$ 106.58	\$ 106.58
Capital Investments	750.00	2,031.48
Home Missions & Administration	4,360.76	9,547.21
Japan Mission	575.00	1,150.00
*ILC-Education Budget	° 1,939.86	5,361.34
*ILC-Auxiliary Services Budget	° 402.67	1,234.79
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Total Disbursements	\$ 8,134.87	\$19,431.40
Cash Balance (+) or Deficit (-)	+ \$ 151.71	- \$ 7,662.92
Cash Deficit July 1, 1967		\$ 1,386.62
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Cash Deficit September 1, 1967		\$ 9,049.54
*College Requisitions unpaid for lack of funds		\$ 2,342.63
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TOTAL DEFICIT		\$11,392.17

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

COMPARATIVE FIGURES

	<i>August</i>	<i>Two Months</i>
Budgetary Offerings Needed	\$ 9,409.16	\$18,818.32
Budgetary Offerings Received	\$ 7,070.58	\$ 9,892.48
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Deficit	\$ 2,338.58	\$ 8,925.84
Budgetary Offerings '66-'67	\$ 7,206.69	\$10,753.26
Decrease '67-'68	\$ 136.11	\$ 860.78

Board of Trustees

L. W. Schierenbeck, Chairman

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

REQUEST FOR COLLOQUY

Pastor C. E. Cone, Sr., of Withrow, Washington, desirous of membership in the Church of the Lutheran Confession, has made formal application for a colloquy.

Paul Albrecht, *President*

COORDINATING COUNCIL

The Coordinating Council will meet at Eau Claire, Wisconsin September 26-27. The first session will begin at 1:30 p.m. This will give the other boards opportunity to meet on Monday and Tuesday forenoon of that week.

Paul Albrecht, *President*

CHANGE OF ADDRESS

Pastor Paul Albrecht
15 Elm Lane, Rt. #1
Middleton, Wisconsin 53562
Telephone: 608 233-8126

MINNESOTA DELEGATE CONFERENCE

Place: St. Paul's of Austin, Minnesota,
L. W. Schierenbeck, pastor.

Date: October 15th, 1967.

Time: 3:00 p.m.

Program: "Our Responsibility to Those Outside Our Fellowship" — H. C. Duehlmeier, Discussion Leader.

"Our Participation in the Present Day Free Conferences" — E. Reim, Discussion Leader.

Alvin Sieg, *Secretary*