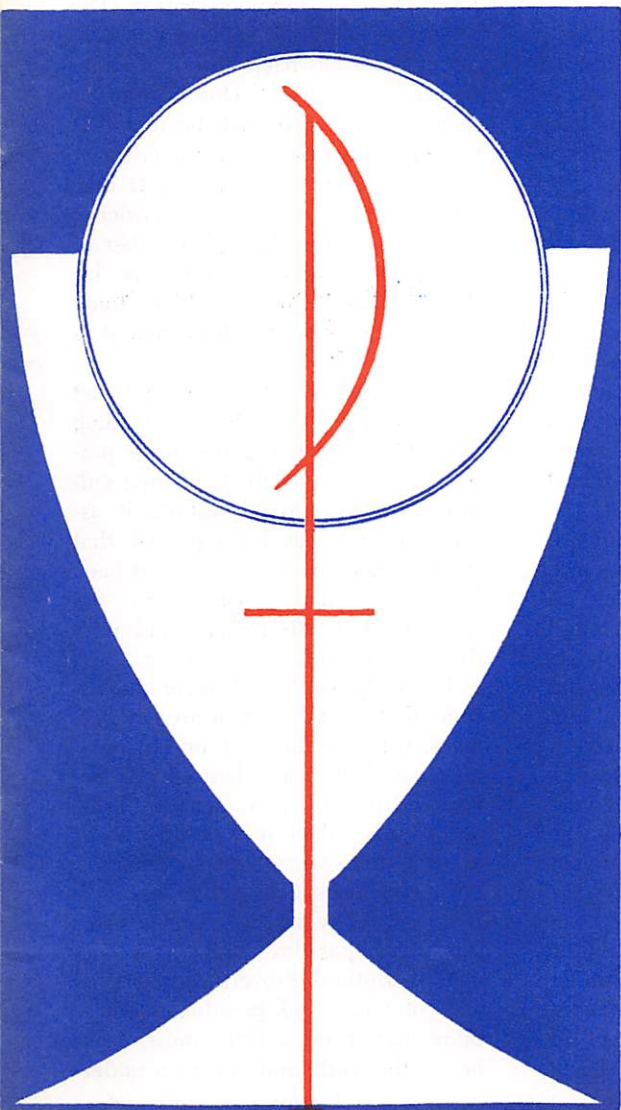


LUTHERAN SPOKESMAN

JULY 1968

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PROVERB is PARADOX

"Wisdom" is getting exceedingly "square." Partly because the young generation sees so little of it in those who claim to be brought up on it — or so they say. Such rebellion is normal for youth, but to raise protest to a way of life is something else again. What man, our father used to ask, did not at one time thing his parents were old fogies; but after he got around a bit for himself, our father always added, the youth found out that his father knew a few things after all. As the blasphemous but brilliant Mark Twain once said: when I got to be twenty-one I was amazed that my old man had learned so much.

Few cry so much for help today as parents. The above-mentioned idea has filtered down to grade-school children so that they act on it, the idea that parents are, by definition, out of date with their old notions. This makes parents very nervous, insecure, unsure of themselves, and therefore incompetent. One wonders to what extent this is the whirlwind harvest of a windy seeding of doubt and uncertainty in the typical American school community for decades. Secretly the American parent has a hunch that the youngsters may be right. It suggests the whole matter of standards and values again.

When a few generations have been taught that they must perpetually keep an open mind, is it any wonder that finally their brains roll out? We have no quarrel with the idea of an open mind; we have tried to teach

that posture for years. But we hold those teachers guilty who have shunned the responsibility of giving their pupils something certain. The shameless pretense: calling it teaching, when it has been little more than an exercise in doubt! One wonders if soon the little ones will be told that two plus one amounts to three, but it is something to worry about. It may seem a little severe, but the criticism was made of the chief philosopher of education in recent decades that his theory amounts to this: "If anything is anything it is something that it is not yet."

It has come to this: anything that you believe has no better standing than its opposite because both proponents are but products of their culture. This begs the question; it assumes that it has been proved that there is no truth. So we are sent back helpless to daily living with our children, with our society, and with the human condition we are in.

The Christian's God never did assume that we fallen men are competent to discover the truth on our own; he created us below himself. He revealed truth to man created in his image. Also then it was take it or leave it. Man left it, need we add.

So how does God get to us now? By proverb, which is paradox. Yes, proverb is paradox. Proverb is wisdom. Scriptural Proverb is the Wisdom of God. And paradox is something that seems a little amiss, a bit beside the truth, and yet, with under-

standing, it is seen to be the very truth.

Here is cheer! *Grant* that what you hold true and teach and insist on may seem to be a bit far out. Don't feel personally put upon when children think you a bit off for insisting on the holy Ten. Satan made it look a little odd that God required a certain tree be let alone. Why did Eve honor his suggestion? Why did she not see both the subtlety of truth *and* the subtlety of errors? A nobler soul than she said, "Though he slay me, yet will I trust in him." (Job 13) One borne again is equal in his faith-life to one born sinless at the first; and often better, for he knows his values from experi-

ence; and now he has a motivation greater than did the one who had not yet known evil. Think on this, and join the group.

And join it with conviction, with a certainty that you are not responsible for how things *appear*, but you know how they *are*. Do not feel defensive, as though you need apologize for God in his demands that seem a little much. If God could veil the truth of things to bring about the higher good of man's active choice of himself as supreme — why must we suggest that we wish it were clearer when we describe the way of God for us today?

Admit it! Proverb *is* paradox. "This

EIGHTH CONVENTION

Church of the Lutheran Confession

at

Immanuel Lutheran College, Eau Claire, Wisconsin

AUGUST 8-13, BEGINNING AT 10:00 A.M.

Convention Speaker: W. Schaller

Essayists: Professor E. Schaller — Mr. Frank Paul

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is the way; walk ye in it," though it be a voice behind thee (Isaiah 30). Why trim, "God is our refuge and our strength, in a sense," just because someone says "Show me"? How silly: "Honor thy father and thy mother, if they are real nice to you and let you do what you want!" "God scourgeth every son whom he receiveth, if he does some great sin and needs a reining in." To justify the ways of God with man may do some good for him who does the justifying; but we know of none who ever found the way to truth by "process of right reason."

If someone learned, as if by fall-out from the written Word, that it is wise to "tell all the truth, but tell it slant; success in circuit lies," then why apologize for God using thier, for example, to test his people as to whether they really wanted transport to the Promised Land? Why exhaust yourself to explain that a certain young man was offered discipleship on condition that he first go sell his goods and give the proceeds to the poor? (Matthew 19) Some things regarding some people ought to be obvious. If such proposals were a bit of a curve, remember that in those instances, including that in Eden, God himself did the pitching.

You do not forever have to explain and justify yourself or your truth. You do not have to labor to "tell it straight" except to do it as God himself considers it *straight* — and that involves something that God and all Scripture calls *obedience*, yes, "the obedience of faith." And that forever mystifies the reasoning mind till it gets itself eyes supplied by God the Holy Ghost. And this principle, too,

is operating on two levels, with respect to things below and things above. There is an analogy of religion to the constitution and course of nature; Jesus played his chords on both manuals much of the time. What we mean is: a given thing may mean different things to different minds, and God is always reaching out to minds. "Tree" may mean lumber to one, paper to another, and landscape beauty to a third. "Faith" may mean courage to one, trust to another, and salvation to a third. Remember what "tree" meant in Eden, two levels at once! A bit of a curve in it, but somehow necessary. Oblique, but attainable. Veiled, but seriously so only to him who will not seek the meaning.

The veiling separates the seekers from the satisfied — and what can show the lack of life so much as satisfaction? "I follow after, if that I may apprehend . . . forgetting those things which are behind . . . reaching forth unto those things which are before." (Philippians 3)

Obedience changes parable and paradox into plainness, not in the sense of removing mystery, but in the sense of giving understanding. The disciples were thrilled to tell Jesus that they got the point, that now he was no longer in the area of proverb (John 16), a technique for confounding fools who will not see, but for enlightening those with eyes. (Luke 8)

The parent or teacher who thinks he must *now* be plainly understood, may as well quit. "The truth must dazzle gradually or every man be blind." Much must be filtered through, not flooded forth. Have courage, it isn't simple.

MARTIN GALSTAD

CIVIL DISOBEDIENCE

What effect is the Good News of Jesus Christ having on us? Is it lulling us to sleep? Are we tired of hearing it? Are we hardening ourselves against it?

Or is it changing our lives? Is it leading us to say with the hymnwriter: "Oh, let me loathe all sin forever As death and poison to my soul That I through willful sinning never May see Thy Judgment take its toll." (LH 315:4)

We dare not present over and over again what we believe without also encouraging one another to produce *the fruits of faith*. We must be warned that an intellectual grasping of the Gospel contents without a corresponding change in our will and emotions is not Christian faith. Paul's word is God's Word: "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify (kill) the deeds of the body, ye shall live."

All of the New Testament letters stress the sanctifying power of God's grace: that is, the power of the Good News of Jesus Christ to make us into holier people.

A good example is Paul's little letter to his helper Titus, whom he had left in charge of the churches on the Island of Crete. This letter certainly proclaims the Good News of Jesus Christ. In this letter we read such statements as this: "The grace of God that bringeth salvation hath appeared to all men."

Again: "Our Savior Jesus Christ gave Himself for us, that He might redeem us from all iniquity."

Here too we read that beautiful passage included in Luther's Small Catechism: "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Savior; That, being justified by His grace, we should be made heirs according to the hope of eternal life."

Here is pure Gospel, the good news of God's abundant grace in Christ Jesus, the message of total forgiveness: *teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.*" Do you see that the Gospel is to be our teacher and instructor in a new and holier Christian life?

"The grace of God that bringeth salvation hath appeared to all men, *teach us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.*" Do you see that the Gospel is to be our teacher and instructor in a new and holier Christian life?

"Our Savior Jesus Christ gave Himself for us, that he might redeem us from all iniquity, *and purify unto Himself a peculiar people* (a people of His very own), *zealous of good works.*" Martin Luther understood Paul. Therefore his Small Catechism includes the purpose of Christ's redemption in these words: He "has redeemed me . . . That I should be His own, and live under Him in His

kingdom, and serve Him in everlasting righteousness, innocence, and blessedness."

The third passage continues this way: "That being justified by His grace, we should be made heirs according to the hope of eternal life. *This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.*" By God's grace we are forgiven. By God's grace we are also led into a life of good works.

But what is a life of good works? What kind of holy deeds are we redeemed Christians to perform? Paul wrote quite a few words to Titus on this subject, and it is our intention to discuss these matters in future issues of the *Spokesman*.

For the present we look at Paul's words to Titus, chapter three, verse one: "Put them in mind to be subject to principalities and powers, to obey magistrates." Here is a good work for us Christians to do out of love for our Lord. We can be good citizens.

This doesn't mean we must exalt our nation as the greatest nation on earth. It doesn't mean being proud of our wealth or our wisdom or our form of government. Many sincere Christians are convinced that God's judgment is about to strike this nation because of its misuse of God's blessings. In some ways God's judgment has already struck. The proof is all around us if we have eyes to see it.

As Christians we aren't required to be proud of our state or nation. We are required to be *obedient*. We are required to submit to every governmental authority. We are required to obey every law of the land.

It is frightening what many church leaders and church conventions have said and done in opposition to this Word of God. The worst thing is not that they have disobeyed the laws of the land. That is bad enough, and perhaps every one of us is guilty of that. But it is worse to defend such disobedience and even to call such disobedience Christian.

Of course we cannot obey the government when it command us to do something that is sinful in itself. We cannot obey the government when it forbids us to do what God commands us to do. It is true: "We ought to obey God rather than men."

But the circumstances in which so-called civil disobedience is defended and advocated in our day are not to my knowledge circumstances where there is this conflict between obeying God and obeying man. Rather, Christians are told they should disobey laws that they themselves consider unfair or unjust.

Does a child have the privilege of disobeying his parents when they tell him to do something he considers silly? Does he dare to set his own ideas of good judgment and fair play above the rules his parents have laid down for him? No, to a child his parents' rules are God's rules. So also to a Christian citizen government laws and regulations are God's laws and regulations.

This is the teaching of Jesus' apostles throughout the New Testament. There is Romans, chapter 13: "The powers that be are ordained of God . . . Ye must needs be subject . . . for conscience' sake . . . Whosoever therefore resisteth the power, resisteth the ordinance of God."

There is First Peter, chapter two: "Submit yourselves to every ordinance of man for the Lord's sake."

When Paul and Peter wrote these words, the supreme authority was Emperor Nero, one of the worst rulers any nation ever had. Most government officials were corrupt men. The government was far from being a democracy or a republic. The government had even begun to persecute and murder Christians on trumped-up charges. If in such times Christians were required to obey every government regulation, why should any Christian think that he is permitted to disobey our government today?

The early Christians made quite an impression on the wicked world around them when they conscientiously obeyed all the laws of the land even when the government was guilty of killing innocent members of their own group. Let us follow their example and the apostolic instruction, not the church leaders of our own time who advocate civil disobedience.

Our Lord Jesus gave Himself for us so that we might be His people and serve Him by obeying the speed lim-

its, the fishing and hunting regulations, the tax laws, and every other kind of human law or ordinance. We are to obey for the Lord's sake, not because a patrol officer is nearby or a policeman is watching us. We were redeemed for such obedience. *Civil obedience* is one of the good works Jesus had in mind for us when He died on the cross.

Do we take this seriously? Or do we regard disobedience to the laws of the land as an offense to tiny as to be scarcely mentionable? While we criticize others for *teaching* civil disobedience, we must at the same time criticize ourselves for *practicing* it in various ways in our own lives. Judge for yourselves whether these words are true in your case. I know they are true in mine.

For Christ's sake let us loathe the teaching and the practicing of civil disobedience as *sin*, as death and poison to our souls. Our Savior has redeemed us from all that. We are His people, living soberly, righteously, and godly in this present world. We are His people, zealous of good works.

D. LAU

NOMINATIONS

The following have been nominated for the office of president of Immanuel Lutheran College for the period July 1, 1968 to June 30, 1970.

Professor C. M. Gullerud
 Professor Roland Gurgel
 Professor Gordon Radtke
 Professor Egbert Schaller

Any correspondence concerning these candidates should be addressed at once to the undersigned.

G. Sydow, *Secretary*
 1106 S. Broadway
 New Ulm, Minnesota 56073

ROME AND ECUMENISM

Rome Goes Along

In the ecumenical movement Rome is involving itself with churches of all faiths in community and civic endeavors. Here it considers it important "to recognize that it is particularly in social action that Catholic, Protestant, and Jew can unite in their common religious values." So Rome joins the great majority in Protestantism in promoting the so-called social gospel.

True, Christians should use their influence in community affairs individually as part of the community. They should use their vote as individual citizens in the interest of wise laws and good government. They should pray for the success of government individually and in their churches (I Timothy 2:1-2). But they should not join the heterodox in unionistic services nor bring their churches into the affairs of worldly rule. The church is not the forum for political, social, national, and international statesmanship. Here according to God's order the principles of justice, reason, law, and executive power in the hands of the state should rule (Romans 13:1ff. Matthew 22:21). The message of the gospel is not one of salvation for the social structure of this world but of salvation for the soul and of eternal life through faith in Christ. His kingdom is not of this world. (John 19:36)

In going along with the erroneous conception of the majority in Protestantism concerning the nature of Christ's kingdom, Rome is following its own traditional position of seeking

secular power and influence. But in it Rome is also "seeking to join with Christian churches in the movement toward unity so that all Christians will enjoy the full power that Christ has bestowed on His Church." This means nothing less than "to bring others to the full communion of the Catholic Church." It expresses the hope and the aim of bringing all Christian churches back into the fold of Rome. With the return of the dissidents and rebels, who for some time now have been politely called separated brethren, Rome would be the one-world church exercising supreme spiritual power in Christendom and directing its worldwide activities in social, political, national, and international affairs.

Three Dividing Points

What would the return to Rome of the separated brethren entail? The Christian Beacon of May 26, 1967 well states it under the heading: POPE TOUCHES THREE UNITY HOT SPOTS. They are: 1) The unity of the church, 2) The Papacy, and 3) Marian piety. The unity of the church means accepting the authority of Rome, of its decrees and councils to determine what is divine revelation in its traditions and in Scriptures. The Papacy implies being joined to the one church in one visible body under one visible head, the Pope. Both of these spots are touched on in a Reuters dispatch from Rome of May 9, 1967 which quotes Pope Paul as saying: "The big question of reuniting all

Christians in the one church wanted by Christ is placed anew before us, so that we may find — God willing — the great desired solution. The necessary thing is charity without pretenses, identity of faith, and submission to the essential order wished by Christ for His church.”

As to the third point, Marian piety, the Pope issued an exhortation, *SIGNUM MAGNUM*, a short time later on May 12, 1967, the eve of his departure for the Shrine of the Virgin Mary at Fatima, Portugal, to celebrate the 50th anniversary of what Catholics believe was the first of a series of visions of the Virgin Mary there. The Pope expressed the hope that his exhortation will be received with generous support also by those who do not enjoy full communion with the Catholic Church. *SIGNUM MAGNUM* defined Mary in her role as advocate, helper, and mediatrix and urged a response “with a generous soul thus demonstrating toward the Virgin Mother of God a more ardent piety and a more steadfast trust.”

Marian Piety

Calling upon Mary and putting trust in her ability to hear and help is part of Rome's system of calling upon departed saints as helpers and intercessors. It reminds one very much of the mythology of the Roman world which had its patron gods and goddesses. So Rome has its patron Saints and Mary is the queen of all of them and also of the angels. A queen reigning in heaven is a pagan thought. In a radio address entitled “The Madonna of the World” delivered by the Rt. Rev. Msgr. Fulton J. Sheen on February 4,

1951, it is said that Hindus, Buddhists, and pagans in general can say “Hail Mary” because they believe in an ideal woman and that “Mary is among them preparing them for grace”; also that in all lands where there is an ideal woman, or where virgins are venerated, or where one lady is set above all ladies, the ground is fertile for accepting the woman as the prelude to embracing Christ. — She is the fertile soil from which in God's appointed time, the faith will bloom and flourish in the East.” This raises many a thought as to how the cult of saints and of Mary got into Rome.

Was it an adaptation and modification of pagan mythology under the guise of Christian names? Luther says: “Under the papacy we too have made gods for ourselves. We have heaped up gross idolatry in connection with departed saints and filled everything up with it. One honors St. Erasmus, so that he may give him money and goods. Another honors St. Margaret, as the helper of women in travail, another St. Christopher as the helper of the dying, and the Virgin Mary is honored by everyone as mediatrix and a helper in every need. So faith, reliance, confidence, and trust is given to another and not to the true God.”

One thing is certain and that is that the cult of patron saints and of Mary did not come from the Word of God. It does not say that the departed can hear us or help us. It nowhere advocates calling on them or even on angels. It teaches that Christ Jesus is the only Mediator and Advocate between God and man (I Timothy 2:5 and John 2:1-2). It does not teach the

Immaculate Conception of Mary, proclaimed by the Pope in 1854. It rather says that she rejoiced in God her Savior, Luke 1:47, and so placed herself among the host of sinners whom the Son of God, conceived in her of the Holy Ghost, had come into the world to save. Nor does it contain the dogma of the Assumption of Mary proclaimed by Pius XII, Nov. 1, 1950, which says: "That she received at last the supreme culmination of her privileges — to be carried aloft body and soul to the exalted glory of heaven, and there as Queen to be resplendent at the right hand of her very own Son, the immortal King of the ages (see I Timothy 1:17)."

Luther On Mary

The cult of the saints and of Mary that got into Rome in devious ways was well developed and established at the time of Luther. Luther was steeped in it, especially in his attitude toward Mary, whom he considered his throne of grace while looking upon Christ as an angry judge. But what he says later on this point strikes a different note. He writes: "That is the foremost damage and injury, that with the deep veneration of the Mother of God Christ's honor and our knowledge of His has been weakened; since we are called Christians because of Christ and should cling to Him alone and should be God's children and heirs through Him. That Mary has great grace came not through her merits but through God's mercy. We cannot all be mother of God, but otherwise she is like unto us and was in need of grace through the

blood of Christ no less than we. For the mother is not born to us and does not help us from sin and death. Though she has born this little Child and Savior of the world she herself is not the Child and the Savior. Therefore we must wean ourselves away from the mother and cling fast to the Child alone."

But in the ecumenical movement Rome will cling fast to the mother as well as to its position on the unity of the church in one outward body under one visible head. Concerning Marian piety it seems strange that anyone should speak or even write about "Luther's lifelong devotion to the Virgin Mary." He honored her to the end, as do we, as the handmaiden of God through whom God brought His only-begotten Son into the world for our redemption, but not as an advocate, mediatrix, and helper and as an "associate of the Divine Redeemer."

OTTO J. ECKERT

AN OMISSION

The June issue of the *Spokesman* failed to indicate the author of the fine report on the Immanuel College choir tour. It was sent to us by a 1968 graduate of the seminary department, Mr. Robert Mehlretter, now the pastor of Trinity Lutheran Church of Millston, Wisconsin.

CHURCH NEWS



NEW ULM, MINNESOTA

Faith Lutheran Church has now received word that their bid for the so-called Friedens Church property has been accepted. The CLC affiliate in the heart of the Minnesota River valley will be moving from a perimeter location to the center of the historic city. For the modest investment of \$40,000 the congregation will enjoy the convenience and aesthetic benefits of a well-equipped and well-appointed older church building together with a recently constructed five bedroom brick residence for a parsonage.

The plant was vacated and put on the market when an Evangelical Reformed congregation merged with the local Congregational Church. This is a rather interesting development if you know that Friedens Church came into existence many years ago when St. Paul Lutheran Church of New Ulm took a definite confessional position on the doctrine of the real presence in the Lord's Supper. The people of Reformed persuasion could not agree and withdrew to establish a new parish according to the tenets of Zwingli.

Whether this will be the direction at When doctrine was held to be of pri-

nary importance they didn't blush about "Too many steeples in town."

It won't be easy for Faith congregation to make the move — even though practical considerations favor it, as they obviously do.

Faith congregation — like so many in the CLC — was born of the desire to maintain a confessional integrity in a religious world of doctrinal indifference. It brought nothing into the world of material wealth, but it was a vigorous creature of the Spirit. In the fall of 1960 they proceeded to convert a gravel pit into a choice two-level building site. Two congregation members, Mr. Henry Karsten and Mr. Edwin Engel, acted as building supervisors. Much of the work was done by volunteers on the combination chapel and parsonage, so there was a substantial equity in it from the beginning. You get pretty attached to something acquired with slivers and blisters.

Future needs and present convenience require more building. To build a chapel structure on the space reserved for it would require too great a tie-up of funds and so reduce the capacity for mission support. So the decision was made to market the pres-

ent place, which has become a valuable piece of real estate, and make the move. The agreement gives them a year to complete the deal.

THE SAN FRANCISCO PENINSULA, CALIFORNIA

St. Stephen, the young CLC church in this area, did a switch which sounds improbable until you know the nature of this congregation, which has members in 14 Bay Area cities. During the month of May they moved their place of worship to San Carlos and then proceeded to buy a parsonage-church office in Redwood City, where they had previously worshipped.

For more than two years this church has had to compress its Sunday schedule of worship and learning into a tight package of 1½ hours. The meeting rooms were shared with others who began their program at 10:30 a.m.

The "Casa de Flores" (bad Spanish for House of Flowers) building in San Carlos was originally constructed as a Catholic church, is now owned by a Garden Club. The contract allows for installation of an organ console in the balcony. The combination altar-storage unit can be left throughout the week in the chancel area, where it can be easily set up for Sunday use. Those who have used rented quarters for services will appreciate what an advantage this is.

Members of the congregation designed and built an altar for the previous facility which will be well suited

to the Casa de Flores. In fact, it would be well suited to the needs of any young church that uses rented quarters for worship. The back panel (which now has affixed walnut cross and a mezzo-rilievo fish symbol) is hinged to the back edge of the retable. It folds down when not in use to form the protective cover of what becomes a large storage container mounted on hidden casters. The hymnal caddy, also on casters, slides into the back. Other compartments become storage for communion ware and other equipment. (Working drawings may be secured from Prof. O. Erpenstein, 1395 Hillcrest Blvd., Millbrae, California 94030.)

The Parsonage

While freedom from ownership problems is a blessing not to be despised, the point does come where purchase is a must, especially when the church office must be combined with a parsonage. A patient search by St. Stephen's property committee turned up a house almost ideally designed for their special needs: a four bedroom structure with an office just off the entrance foyer that is well buffered against sound interference from the rest of the house. It is in an expanding tract development just a third of a mile from the new peninsula freeway and within walking distance of a new junior college. The move will be made sometime in July.

ROLLIN A. REIM



New church facility of St. Stephen Church in San Carlos



New parsonage of St. Stephen Church in Redwood City

The Bread of Life

**The Kingship and SPIRIT of
our LORD JESUS**

God creates Adam and Eve and they walk with Him and He walks and talks with them. But — sadly — they turn and walk, then run away

and try to hide from Him. He wins them back by love, not threats of woe or punishment, but by the spirit of our Lord Jesus.

In that spirit they name their son Cain, and are sure he comes directly from God in keeping His great promise. Later Enoch walks with God. And God takes Him directly. Elijah walks with God too. And God takes Him. All in the Spirit and Kingship of our Lord Jesus.

Under that same Kingship and Spirit His people are uprooted, desecrated, and shame themselves and disgrace their God. But He wins them back, woos them with His love, and once again they walk with Him in the Spirit of our Lord Jesus.

But only for a little while. Then there is a famine of hearing the words of our King. But the King still reigns. Long live the King. And He does. Great David's Son is born. And He lives forever. And of His Kingship there shall be no end.

And the Spirit — His SPIRIT — is there. And the heart beat starts of a people so different they are called people of "the WAY". CHRISTians. And they devote themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. And fear comes upon every soul; and they do many signs and wonders. And all who believe are together and have all things in common. There is not a needy person among them, they have all things in common, no one says that any of the things he possesses are his own. As many as possess lands or houses sell them and bring the proceeds and lay them at the apostles' feet. And distribution is made to each as any has need. And day by day, at-

tending the temple together and breaking bread in their homes, they partake of food with glad and generous hearts, praising God and having favor among all the people. (Acts 2 & 5.)

And the beat goes on. The SPIRIT of our LORD JESUS. The WORD of our LORD grows. So says Luke. And he sets out to write a history of the kingship and SPIRIT of our LORD JESUS. The theme — naturally — THE WORD OF THE LORD GROWS. See how every major chapter in his work, Acts, closes with the triumphant shout of glory, THE WORD OF THE LORD GROWS.

Revel in Acts 1 - 12 as Luke paints *the life of the first church*. It paints in glowing colors *the new people of God under Jesus, their Lord, the new people under the SPIRIT, the new people in the world*. And the whole New Testament becomes the rich unfolding of this proclamation: The WORD of the Lord grows. The Gospels expand it; the letters restate it, point up, and apply it; Revelation unfolds its reach to the end. The WORD *makes* history as in the power of the SPIRIT it calls upon men to turn, it turns them, and catches men up into God's last great movement in history toward God's last goal.

ACTS 1 - 12; JAMES

(Note: We suggest you read a half chapter a night in Acts July 1-24, and one chapter a day in James, July 25-29. Appropriate Hymns to the SPIRIT may be found in the Pentecost section, 224-236, and Communion of Saints, 460-481.)

NORMAN HARMS

CHURCH OF THE LUTHERAN CONFESSION
TREASURER'S REPORT

July 1, 1967 to June 1, 1968

RECEIPTS:

	May	To Date
Offerings	\$10,387.87	\$ 97,301.86
Memorials	31.00	164.00
Revenues, Tuition	675.00	18,816.00
Revenues, Board & Room	2,380.00	36,514.00
Revenues, Other College		425.00
TOTAL RECEIPTS	\$13,473.87	\$153,220.86

DISBURSEMENTS:

General Administration	\$ 56.10	\$ 2,414.48
Insurance	24.97	1,525.10
Capital Investments	870.00	10,667.96
Home Missions & Administration	4,698.67	52,685.99
Japan Mission	575.00	6,325.00
ILC-Educational Budget	4,346.55	44,945.43
ILC-Auxiliary Services Budget	2,842.22	33,242.95
TOTAL DISBURSEMENTS	\$13,413.51	\$151,806.91
Cash Balance	\$ 60.36	\$ 1,413.95
Cash Deficit July 1, 1967		-\$ 1,386.62
Cash Balance June 1, 1968		\$ 27.33

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

COMPARATIVE FIGURES

	May	11 Months
Budgetary Offerings Needed	\$ 9,409.16	\$103,500.76
Budgetary Receipts	\$10,387.87	\$ 97,301.86
Surplus	\$ 978.71	
Deficit		\$ 6,198.90
Budgetary Offerings, '66-'67	\$ 8,472.50	\$ 82,123.19
Increase, '67-'68	\$ 1,915.27	\$ 15,178.67

L. W. Schierenbeck, Chairman
Board of Trustees

MORTENSON HALLWAY 101 N. WENING
SPOKANE, WYOMING 83402

GETHSEMANE LUTHERAN CHURCH
E. 11315 BROADWAY
SPOKANE, WA. 99206

YOUTH RALLY

A youth rally sponsored by the young people of Luther Memorial Church will be held at Fond du Lac on July 27 and 28. Lodging provided on Friday and Saturday. Send announcements soon to Pastor W. Schuetze
395 E. Division Street
Fond du Lac, Wisconsin 54935

MINNESOTA DELEGATE CONFERENCE

Place: Grace Lutheran Church, Sleepy Eye, Minnesota
Time: June 30, 1968, 3:00 p.m.
Agenda: Discussion of CLC Convention Prospectus. Election of officers.
Please announce to host pastor, Pastor George Barthels.

Alvin Sieg, *Secretary*

WISCONSIN-UPPER MICHIGAN DELEGATE CONFERENCE

Time: 7:00 p.m. Friday, June 28 through
June 29
Host: Faith Lutheran Church, Markesan, Wisconsin
Agenda: 1968 CLC Convention Prospectus; Other business as announced.
Please announce to host pastor E. Albrecht, Markesan, Wisconsin 53946

DIRECTORY CHANGES

Pastor John K. Pfeiffer
210 N. Broad Street
Mankato, Minnesota 56001

Pastor Rollin A. Reim
994 Emerald Hill Road
Redwood City, California 94061

San Francisco Area: St. Stephen: Casa de Flores Bldg., 737 Walnut Street in San Carlos: Rollin A. Reim: 9:00