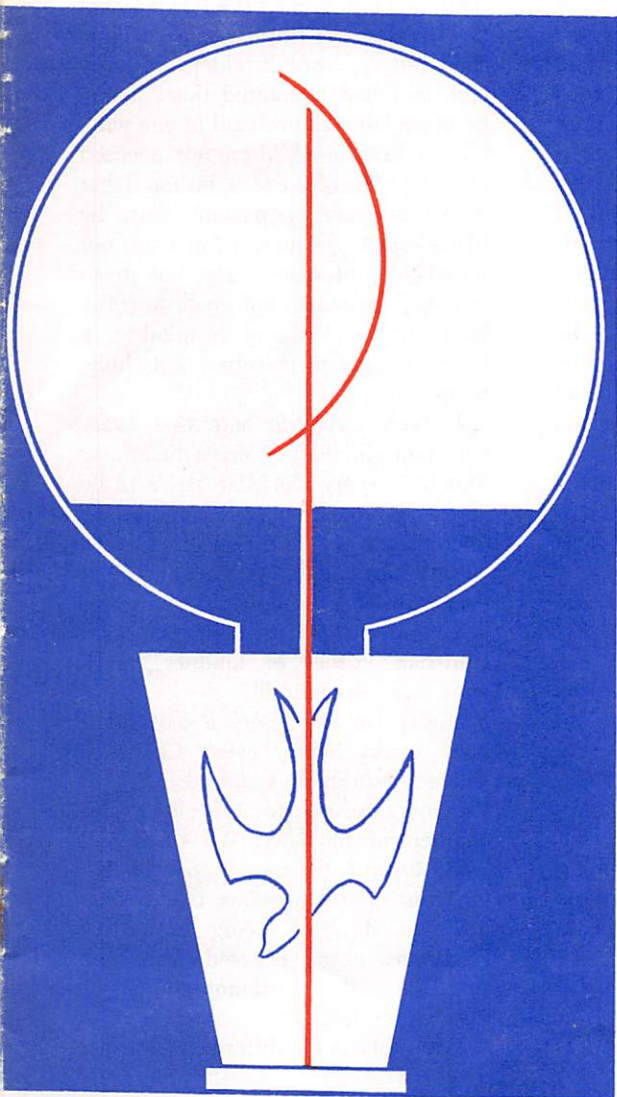


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*J. J.
Paul W. Schaller
S. D. G.*

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PASTORS SET THE PATTERN

When a Christian pastor teaches his congregation the necessity and importance of good works, what he does is as important as what he says. Perhaps this is a hard saying for many pastors. Yet it is inescapably true.

When the Apostle Paul left Pastor Titus in Crete as the overseer of the Christian congregations on that island, he told him to be an example of good deeds. He told him to be "a pattern of good works."

It is not hard to repeat Christ's words on morality from the pulpit. It is not hard to speak impressive words on the fine points of Christian ethics. It is not hard to preach a doctrinally sound sermon on good works. The hard part is living the Christian life, practicing the fine preaching, being an example to the congregation in every aspect of Christian living.

How richly blessed our congregations would be if every Christian pastor could say with the Apostle Paul: "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe."

We are not talking about a cloak of piety a pastor might wear to impress others with his godliness. We are not speaking of a critical, condescending, holier-than-thou clergy attitude toward the members of the congregation. We do not have in mind any touch-not, taste-not, handle-not kind of saintliness that stinks in its Pharisaism.

We are referring to real Christian living, in which a Christian pastor together with his congregation repents

of his sins, trusts in Christ's forgiveness, and earnestly struggles with the help of God henceforth to amend his sinful life.

When Paul discusses with Titus the qualifications of church leaders, it is their example of Christian living that he stresses so emphatically. "Thou shouldest . . . ordain elders in every city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop (that is, an overseer or pastor) must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate."

Is there anything here that every Christian should not strive to attain? Shouldn't every Christian strive to be above reproach in his reputation? Shouldn't every Christian try to be a faithful husband and parent? Shouldn't every Christian earnestly desire to be a genuine Christian with the solid Christian virtues of kindness, patience, and self-control?

Surely we have here a pattern of good works fit for every Christian. There is no double standard of Christian morality, one for the clergy and another for the laity. We should all work toward the same goal of being consistent Christians twenty-four hours a day, of being exemplary Christians never excused from the privilege of proclaiming Christ through our lives.

What then is the difference between

the ordinary Christian and the Christian qualified to be a church leader? As far as Christian living is concerned, there is only this one difference: church leaders should be appointed or elected only after they have given evidence of substantial progress in their Christian lives.

Now let us look at the detailed list of qualifications. Let us listen carefully, those of us who are pastors, teachers, council members, or church leaders of any kind. Let us listen carefully, those of us who cast our ballots for the election of leaders in our congregations.

"A bishop must be blameless, as the steward of God." The overseer must be above reproach. Since our pastors, our teachers, and our council members are actually called by the Holy Spirit through the congregation, they are God's stewards. They are God's trustees or managers or caretakers, taking care of the flock of God that our Lord Jesus purchased with His own blood.

Since they are stewards of God, they must have good public reputations. They must not be known in the community as drunkards or thieves or loudmouths. If persons with bad

reputations are chosen as church leaders, the work of the Lord will be hindered. And those chosen as church leaders must be very careful to give no one the opportunity of accusing them of wrongdoing.

The church leader must also be a faithful Christian in his family life. He must be "the husband of one wife, having faithful children not accused of riot or unruly." He must be a one-woman man, faithful to his one wife.

He must work at being a Christian father, bringing up his children as Christians. Who can determine the damage done in the church by pastors' children who have gone bad, who have turned away from the Christian faith, who are always getting into trouble with the law, who stage wild parties, or who talk back to their parents and boldly disobey them?

If church leaders neglect their children or fail to discipline them and let them do as they please, they make themselves unfit for their office in the church. When the old high priest Eli refused to punish his wicked sons, God accused him of failing in his duties. "His sons made themselves vile, and he restrained them not." For that very reason God took the priest-

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hood away from Eli and his family.

Paul also mentions the personal lives of church leaders. The church leader should not be "selfwilled," stubbornly and selfishly insisting on his own way in everything.

He must be "not soon angry," not quick-tempered, not flying off the handle and losing his patience at the slightest provocation.

He must be "not given to wine," not an alcoholic or a near-alcoholic.

He must be "no striker," that is, he must not be itching for a fight or always starting an argument.

He must be "not given to filthy lucre," interested in nothing more than personal profit in dollars and cents, fitting the prophet Ezekiel's description of the false shepherds who feed themselves rather than their flocks.

On the other hand the church leaders must be "a lover of hospitality," friendly to strangers, willing to put anybody up overnight or give him a meal.

He must be "a lover of good men." Better: "a lover of good," appreciating the good things about other people, putting the best construction on everything.

He must be "sober, just, holy, temperate." An alternate translation: "sensible, upright, devout, self-controlled." Another translation: "He should use good judgment, live right and holy. He should control himself." A study of the life of Christ and exemplary Christian leaders can help us put meat on these bare adjectives, also a study of the essay on Christian sobriety delivered at our August 1968 CLC convention. A church leader

must be a balanced man with sanctified common sense, living a pious life, able to control his emotions and his habits so that they don't get out of hand.

Paul's words here should convince us beyond any doubt that it takes more than brilliance or genius to be a good church leader. Above all God wants His stewards to be faithful Christians. That's the number one requirement. If we don't start with that, we may as well forget it. "Do men gather grapes of thorns, or figs of thistles? . . . A corrupt tree bringeth forth evil fruit."

Brilliant preachers who make no effort to practice what they preach cannot altogether succeed in concealing their hypocrisy. People can sense when the message is just words and when it has been experienced as a power in the personal life of the speaker. If the grace of God hasn't taught the church leaders to deny ungodliness and live holy lives, why should improvement be expected in anyone else?

After discussing these words of Paul to Titus, I as a Christian pastor feel the need to repent of my failings in setting a good example of Christian living. Can a Christian church leader react in any other way? Must not this be the prayer of all of us: "O Lord God, forgive me for Jesus' sake. For I have failed many times to be 'a pattern of good works.' I have not always been 'blameless' in my Christian life. Give me therefore a special measure of the Holy Spirit to work on me from within to purify me and lead me more and more into genuine Christian goodness. May the love of

my dear Lord Christ made evident by His dying on the cross for my sins move me to strive with ever greater zeal to become the kind of person

qualified to be a leader in the church of Christ. O Lord God, help me. Amen."

D. LAU

CITIZENS OF HEAVEN

This sermon was preached at the convention service of the 8th convention of the Church of the Lutheran Confession, Eau Claire, Wisconsin, August 8, 1968.

What's in a name? A name is by nature a prison; a definition that hems a man in on every side. But there's never so poor and pinched a life that it can be walled in by a single word. The same man, even a man of no distinction, is first of all, son; and there are depths in that word which a man can spend his whole life trying to plumb. Then he is husband, a name so full of implications and responsibilities that the strongest man shakes in the hour he assumes that name. As the years pass he becomes father. And what a long look we take at ourselves when we assume that name. He grows in stature as honorable men know him as friend. What warmth, depth, and dignity there are in that word to sustain any man's soul. And when by the call of God a man becomes a Christian, then all the horizons melt away and all boundaries fall aside. Now are ye the children of God. Ye are called to be saints; come ye blessed of my Father. The New Testament writers cannot seem to find enough names to use to glorify the life of the disciples of the Lord. The

name in our text is one that can indeed give us a lift today as we attack together the work our Lord has given us to do. "We, by contrast, are citizens of heaven." (Philippians 3:20)

Citizens — that is what St. Paul calls us today. How meaningful this name was to the man that chose it. Think of that moment in the temple when Paul had been arrested. He was detected before the altar. Within minutes the whole city broke out in turmoil; a din was raised with men swirling about him on every side clamoring for his death. Into the eye of the storm marched a force of Roman soldiers, swooping down on him partly to protect him and partly in annoyance at the disturbance he had caused. They took him away with violence to their barracks, where as a part of their interrogation routine they made ready to beat him with a whip. It was precisely at that dramatic moment — a never-to-be-forgotten-moment — that every man had frozen, literally frozen in his place, as the lash was raised over the soldier's head above the bent back of Paul, when the prisoner had quietly said, "Is it lawful to flog a man who is a Roman?" In an instant the commander himself when he heard it had come with quick steps in panic to the place and had said with awe in his voice. "Tell

me, is it true that you are a citizen? It cost me a great sum to acquire that distinction." To which came the reply, calm and filled with pride, "It has always been mine. It was mine by birth."

As long as Paul lived he never forgot it. It was as indissoluble from his character and his conduct as were his pharisaic upbringing and his Greek culture. He was a Roman and stood with his head to the sky. There is self-esteem that shines through his words as he dwells on this concept. And well could the Philippians appreciate this name. Philippi was a Roman colony, not a Greek city. The citizens of Philippi were very proud of the fact that they were Roman citizens and considered themselves a colony of people living away from home. Home was in Rome.

It is as if Paul is saying with tremendous emphasis, You acknowledge it is great to be a citizen of Rome. I remind you, a mightier than Caesar is here! The one who is your master and ruler over the kingdom to which you belong is so far above the tyrant of the Tiber that whereas as man might scruple to give a pinch of incense to Caesar, nothing can hold him back from giving all the homage and fealty of his life to Jesus Christ, the King of heaven. Paul's citizenship brought him to Rome for his appeal. It is about to be decided. What that citizenship could bring him was so puny as he faces the great issues of life that he calmly tells the Philippians it doesn't really matter how it comes out. Since he is a citizen of Christ's kingdom, he wins either way. In one case it is death and he goes

back home; in the other case it is life, and he serves in the colony a bit longer. His appeal to Caesar may fail, but his appeal to the King of heaven is a sure thing, his case is won through the death of the King.

Now it is time to examine together in a little way what these words imply for the Philippians and for the delegates of the CLC. We, by contrast, are citizens of heaven.

I.

First, obviously, they speak of our *origin*. Everyone has to admit with shame that it is not always conspicuous to the world that our origin is in heaven; it is not even always consciously present in our own thinking. Yet, nothing in the whole unfolding of our lives is more impressive and determinative about any man than precisely this. It sets the lines for all that each man is.

This is harder for the younger people in our midst to understand than it is for the veterans. But I think all of you can appreciate what the homeland meant to the Norwegian and German ancestors who came here over one hundred years ago. They were first and foremost Norwegians and Germans and they were determined to preserve their culture and heritage, their language and customs. The worst thing in the world was to become Americanized. The children must learn German or Norwegian as their *Muttersprache*. The first words we were permitted to mouth were *Abba, Lieber Vater*. German and Norwegian schools were established lest the next generation acquire the baser culture of the Americans. Though I was a third generation American I

still grew up with a tremendous pride in everything German, German music, German literature, German language. My heritage and culture was vastly superior to the English, the Irish, and the Italian. Shakespeare was not to be mentioned in the same breath with Goethe and Schiller, and what French or English composer could rank with Bach, Beethoven, Brahms, Mozart and Schumann.

Even sharper is the contrast between two cultures when we look at the Pilgrims who came to Massachusetts. These people did not come from England to live like savages. It would have demeaned them. It would have been the exact opposite of the shout that came from their whole lives as a testimony to their origin. There wasn't even the slightest inclination, you can search the records of the Plymouth colony and you'll see how foreign it was from men's thoughts, not the slightest inclination to go native. These people, peasants all of them, many of them unlettered, carried with them the dear and loved tradition of their English home. They did so tenaciously, because they were so inconceivably far away. Its laws, its values, its customs were written into their very souls.

They were a colony of superior civilization landed on a foreign shore. They kept in their mind's eye a sharp image of themselves as citizens away from home. And that seems to be the precise meaning of our text. One student of this letter has paraphrased our verse in this way: Our home is in heaven, and here on earth we are a colony of heavenly citizens.

Is this not the explanation of our

gathering together in congregations, in synods, in our meeting here today? Is this not why some of our fellow-citizens travel from 50 to 100 miles on Sunday morning to repeat their allegiance to their King? Think of the splendor of the culture we bring from our home! We live and have learned of the most wonderful government there is, the government of the King who rules His people with forgiveness, with love, with mercy. In the midst of savages who believe in wealth and power we have learned that the poor in spirit are blessed; in a civilization that believes all pain and sorrow must be avoided at any cost, we know that it is well to mourn, for we have sure comfort from the King of heaven; in a world that boasts of its piety and goodness we have learned to look to our King who satisfies our need for righteousness by giving us His own; though we live among natives of this earth who aggressively compete for their fair share of this land, we know and believe that we shall inherit the earth; though surrounded by people who are convinced that they can have all through justice, we have learned that justice is a most dangerous thing, and we depend on a King who bestows mercy upon His undeserving subjects; in a population determined to find ultimate happiness here and now we have been trained to wait, to wait until that moment when we shall see God; in a culture that believes might is right and you must be strong, we have tasted the perfection of peace and have stopped fighting in this war-filled world, satisfied to be called the sons of God; amidst the false churches determined

to find harmony with all men at any price, we have learned to endure persecution and hardship in a foreign land, until we return to our homeland.

This is the culture of our homeland, these are the values of our King. We may scoff at the Englishman who dresses in a tuxedo in the midst of the jungle at the right hour of dinner, but who can blame the citizens of heaven for wearing the garments of righteousness they brought from their heavenly home.

The culture must be preserved at any cost. We cannot rest until every child is trained in a school where the values of heaven are transmitted. How it must grieve the citizen of heaven to send his child to the schools of this savage world with its values, its culture, its beliefs. Can we expect anything else than that many of them will go native, when we send them to the Indians to be trained? With determination we will face the programs required by ILC so that we can transmit the culture of our homeland to our high school and college children; we know we must maintain and improve our seminary if we would truly train ambassadors of heaven's King. We cannot rest, and it has not had very high priority among us, until each young citizen of our colony is enrolled in a school where loyalty to the King is made the first order of business.

That lofty citizenship of our origin dictates the manner of education as well. The natives know only law and laws to train and teach. Our schools are not to be schools with more laws than the natives, but schools in which

all centers in Christ the King; where children and youth learn to know Him, to be blessed by Him, to love Him, to follow Him. Schools where they experience the honor, the privilege, the joy, the security which all belongs to citizens of heaven.

II.

Going on, origin gives us *purpose*. There is no mystery about our purpose as a colony on earth. "Thou didst leave thy throne and thy kingly crown when thou camest to earth for me." The one who descended from heaven did so for us men and for our salvation. We know the grace of our Lord Jesus Christ that though he was rich, yet for our sakes he became poor, that we through his poverty might be rich. As Christ's own, His citizens, nothing should be so self-evident about us that we strive to wear the image of the servant which he has given.

Christians act only as they ought to act when they take the graces and luxuries and benefits of their homeland and extend them to the pathetic lives around them in this far country. We who follow Jesus prize our citizenship so highly that it is instinctive for us to try to extend it. The richness of the treasure in our hands has to be used to ennoble the lives of those around us. How can we live in the wealth of Paradise with Christ as our King while our fellow-man remains enslaved under the horrible rule of Satan?

It is not as though we were born citizens of heaven. We know all too well that we were once captive to the same lusts and superstitions. Each

one of us is a naturalized citizen of heaven. We know that we in no way are qualified for such distinction. He did it all. He sought us out. He called us. He drew us from the world to His kingdom. He overpowered us in Baptism and by His might destroyed the old citizen of earth. He had to give us the marks of citizenship, His own righteousness. He had to out of mercy cancel out our disloyalty and opposition to His rule. He had to form within us all the proper attitudes of a citizen, the new loyalty, the new trust, the new love. Again and again we try to revert to earth citizenship and His goodness and mercy alone brings us back to Him. Yes, we know what it is to be a native, a savage. We must have a heart for each human being still captive to the princes of this world.

Yes, this is the most embarrassing and inconsistent thing about us in the CLC. We are not particularly anxious to extend the citizenship to others. We have a strong tendency to enjoy the exclusive club of the citizens, and to wall ourselves off from the natives. We are ready to call ourselves a good synod, successful, when we have built our schools, established our institutions and organizations, and are solvent. We forget that organizations, colleges, seminaries, and institutions are not our purpose, not our ultimate purpose. They are at best penultimate, really, but instruments to our purpose. We are different from other colonies. We are unique. Other colonies are sent out for selfish purposes: this one to dominate a caravan route, that one to sit astride a strait of water so as to control commerce;

the next one to secure gold or diamonds or silver from the land; every one of them was for the profit of the mother country or the colonizing power. The Kingdom of God alone is selfless in its purpose. We do not want a bigger and better CLC; we do not want our greatness; we want only to see more people of the world become citizens of the King of Heaven.

As the Father hath sent me, so send I you. What a wealth is in those words. As the Father — have you ever thought of how the Father felt when he looked at the crib in Bethlehem? He alone saw the tracery of the cross on the manger of the unconscious son. He already felt the sword which would pierce Mary's heart. Have you ever thought of the Father at Gethsemane? He who could have sent the legions of angels, but could not even speak to His son? But the Father sent Him on, on to death to redeem, to save, to help, to rescue.

Only here can we find strength for our peculiar citizenship, by studying the love of God the Father and the Son who expended themselves for us. And we are sent to be just that, servants to expend ourselves for the redemption of others. Our goal is reached when our head is lying on a platter next to that of the baptist. Only in the loving life of our King can we begin to acquire a slight measure of our purpose, which is to expend ourselves for the sake of those who do not know our King of heaven.

III.

There are many other implications of citizenship. We could speak of

our character which should never fall below the standards of heaven. We could speak of our stance which is in the world, but dare never become part of this world. But the other most important implication of our text is the *future* of the citizens of heaven.

Heaven, my homeland and ours, is the future. From heaven we expect the Deliverer to come, the Lord Jesus Christ. We are going home. We will not always be exiled to this colonial living. The Son of Righteousness will rise with healing in His wings and He will come, and He will deliver us, He will rescue us from our besieged colony, and He will take us home.

But we have left the best to the last. Our colony is strange indeed. Though we are waiting for our King

to come, we are not alone. He makes many visits to us. And within a few minutes from now He will come to us in the blessed Sacrament. He comes and brings us a meal from the homeland. He will make us forget the food of this world and all its greatness. He will bring us food from heaven, His own body and His own blood. How forcefully he will remind us that we do not belong at all to this miserable, decaying and rotten world. With His own body and His own blood He will remind us in the most amazing manner that we are not earthlings at all; we, by contrast, are citizens of heaven. God help us never to forget it.

Amen.
W.S.

REQUEST FOR NAMES IN ALASKA

Any one knowing of people who might welcome the Gospel ministry of the CLC in the general area of Ketchikan, Alaska, are asked to send the names and ad-

dresses to:
Mr. Gilbert Siltman
Box 926
Ketchikan, Alaska 99901

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NORMAN F. HARMS
Business Manager

CHURCH News



A NEW DAY SCHOOL

WATERTOWN, SOUTH DAKOTA — Pastor Daniel Fleischer sends the following report of the venture into Christian education in that city, where a group of 15 pupils will form the first classes of a Christian Day School:

"It has become accepted in our CLC that a confessional church body must paddle against the stream of religious liberalism and indifference in this day. And this going against the current reaches into many areas of Christian life and church work. This was evident from a presentation at the past convention where the delegates discussed some of the problems that face the establishment and maintenance of Christian Day Schools.

The history of the newest school in the CLC bears out the words of the holy writer: The effectual fervent prayer of a righteous man availeth much. In this case, the school is a blessing bestowed by the Lord in answer to many prayers of members of Trinity in Watertown.

"It is refreshing to know that a number of parents of Trinity supplied the impetus for 'school thinking' during the pastorate of the Rev. Christian Albrecht, who had hoped that it would start exactly this way. He and the present pastor were more than

happy to instruct and encourage the membership on the blessings of a Christian Day School. Meetings were held and articles printed. Even while this was being done, some members were already buying desks and maps and other necessary supplies at numerous school sales in the area. Some of these sales were as far as 40 miles. The purchasing was done in the confidence that the members of Trinity would vote to start a school, which they did with much enthusiasm. Monetary and moral support, beyond expectation, has come from local members as well as from others in the CLC.

"On August 26, 15 pupils, or 65% of the eligible children of the congregation, presented themselves to Miss



Miss Wendland and Pupils

Shirley Wendland, whom the Lord moved to accept the call to Watertown. This is looked upon as nothing short of a miracle, in view of the serious teacher shortage in the CLC. Classes are to be held in the lower story of the church.

"Trinity feels no need to apologize for the smallness of its school, for it rests its case on the words recorded in Proverbs: 'The fear of the Lord is the beginning of wisdom . . . all the things that thou canst desire are not to be compared unto her.'"

R. REIM

"TO YOU, MY SON . . ."

These words were part of the address, based on I Corinthians 3:4-6, delivered by the Rev. Lester W. Schierenbeck to the young Chicago congregation and its first full-time pastor, David Schierenbeck. The occasion was the ordination of Mr. Schierenbeck and his installation as pastor of Immanuel Lutheran Church, July 14. The Rev. B. J. Naumann, who previously had served the congregation from Milwaukee, did the installing with the assistance of the conference visitor, the Rev. Waldemar Schuetze, the Rev. Ralph Schaller, and the Rev. Egbert Albrecht. Two former pastors, the Rev. David Lau and his brother, Professor John Lau of ILC, were also present. Sixty to seventy CLC fellow members and other friends of the Chicago mission traveled hundreds of miles to give encouragement to the small but growing mission group. Immanuel now numbers 23 communicants.

The Chicago church now meets in the rather "plush" (individual, padded

seating and air conditioning) YMCA chapel in LaGrange, Illinois, at 31 E. Ogden Avenue. Regular Sunday services and Sunday School are being held at 9 and 10:15 A.M.

ANNIVERSARY

FOND DU LAC, WISCONSIN — Luther Memorial Church arranged a special service of praise for the 35 years of Gospel ministry God has supplied through the Rev. Waldemar Schuetze. Nine of those years were with this congregation, which he has served since its beginning in 1959.

On June 16 they arranged to have Pastor Ralph Schaller of Coloma, Michigan, and Pastor Daniel Fleischer of Watertown, South Dakota, present to lead in the worship. Professor E. Reim of ILC and President Paul Albrecht of the CLC expressed the shared gratitude of the larger fellowship. Pastor Bertram Naumann of Milwaukee was master of ceremonies during a social hour, when a purse and a gift were presented.

R. REIM

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The Bread of Life

PAUL'S THIRD MISSIONARY JOURNEY

Paul wrote his letters to Corinth during that strenuous, perilous, and exciting period of his life commonly referred to as his Third Missionary Journey (A.D. 52-56). The heart of that journey was the nearly three years' ministry in the great metropolis of Asia Minor, Ephesus. His work there began with the baptizing and laying on of hands on twelve disciples probably won by Aquila and Priscilla (Acts 19:1-7).

But the foundation was, as always, Paul's. And his irrepressible will generated a three fold conflict, each one of which led to a triumph for the cause of the apostle of Christ: 1) With the synagogue (19:8-10); 2) With magic (19:11-20); 3) With the commercialized state religion of Ephesus (19:23-41). Both Luke's record and Paul's letters of this period picture this time as a period of perils.

But it is also an exciting period for Paul; we see him exuberantly welcoming suffering as essential to the Christian life and a salutary part of it and triumphantly boasting of his perils as being the glory of his life as an apostle. The three mighty letters from this period (1 & 2 Corinthians and Romans) are the golden products of the trial and combination of faith plus suffering.

It was also a strenuous period. The evangelization of Ephesus was the springboard of the evangelization of the province of Asia. His dealings with his beloved, brilliant, wayward child,

the church of Corinth, gives us the most vivid picture of what Paul meant when he spoke of the daily pressure of anxiety for all the churches (2 Cor. 11:28).

The church of Corinth was a brilliantly endowed church, not lacking in any spiritual gift (1 Cor. 1:5,7). Paul was its father in a unique and special degree; their life in Christ had his unmistakable imprint on it. They had also benefitted from the ministry of the eloquent and fervent Apollos.

But four factions soon developed: some claimed they were of Paul, others of Apollos, others of Cephas (the original Aramaic form of Peter's name). And the fourth was apparently the most treacherous and poisonous, those who came with the slogan "I am of Christ". And so Paul's beloved church was full of tensions and ferment.

Moreover, they had never been tried, refined, and unified by persecution. They enjoyed security, they had leisure to speculate about the implications of the Gospel. Some men like Stephanas, Fortunatus, and Achaicus apparently thought it high time to write a letter to Paul to ask his advice and defense of his true Gospel in the face of these many problems.

FIRST CORINTHIANS

This letter is Paul's response to this situation and these problems. They all have a common root in a spirit of arrogance and pride. But Paul's many responses to these many problems

have also a common denominator: the unifying power with which he attacks each derangement and sin is the cross of Jesus Christ, seen in its full significance by the light of the resurrection. No outline can do justice to this great letter. The following but indicates the scope of the material covered.

I. Factions in the church 1-4

- Oct. 1-18:23-19:10 Conflict with the synagogue 347,1
 Oct. 2-19:11-20 Conflict with magic 347,2
 Oct. 3-19:21-41 Conflict with the state religion of Ephesus 347,3
 Oct. 4-20:1-16 Paul's consuming spirit for the Gospel 347,4
 Oct. 5-20:17-38 Despite perils, exhilaration in the Gospel 347,5
 Oct. 6-21:1-17 Paul dies to the name of the Lord Jesus 347,6

ACTS 18:23 — 21:17

- Oct. 7-1:1-17 The Kingship of Jesus and power of His Cross 354,1-4
 Oct. 8-1:18-31 The bigness of Jesus makes us all so small 339,1-2
 Oct. 9-2:1-16 Who can master God? 339,3-4
 Oct. 10-3:1-15 No building without a commission and grant 339,5-7
 Oct. 11-3:16-23 You belong to Christ 341,1
 Oct. 12-4:1-21 Nothing more nor less than servants of Christ 341,2
 Oct. 13-5:1-13 The cross has redeemed and claimed man 341,3
 Oct. 14-6:1-11 The judge does not have the facts 341,4
 Oct. 15-6:12-20 You were bought with a price 341,5
 Oct. 16-7:1-17 To each as the Lord has assigned him 343,1
 Oct. 17-7:18-40 "In view of the impending distress" 343,2
 Oct. 18-8:1-13 "A little learning is a dangerous thing" 343,3
 Oct. 19-9:1-27 "I do it all for the sake of the Gospel" 343,4
 Oct. 20-10:1-11:1 Oct. 21-11:2-16 "Do all to the glory of God" 343,5
 Oct. 21-11:2-16 Subjection is not inferiority 343,6
 Oct. 22-11:17-34 The Lord's Supper: the zenith of Christianity 343,7
 Oct. 23-12:1-13 The gifts are for the common good 349,1
 Oct. 24-12:14-31 Therefore no gifts are "common" or unclean 349,2
 Oct. 25-13:1-13 God, not men, has the corner on love 349,3
 Oct. 26-14:1-19 Build up your brethren, not yourself 349,4
 Oct. 27-14:20-39 All things decently and in order 349,5
 Oct. 28-15:1-34 The significance of His resurrection 349,6
 Oct. 29-15:35-58 The manner of our resurrection 349,7
 Oct. 30-16:1-24 Religion is a personal matter 358,1-3
 Oct. 31-I Cor. 1-16 358,4-6

II. Moral Problems 5-6

III. Celibacy and Marriage 7

IV. The eating of meat offered to idols 8-10

V. Disorders in the worship life of the congregation 11-14

VI. The Resurrection of the dead 15

VII. Practical and personal matters 16

**CHURCH OF THE LUTHERAN CONFESSION
TREASURER'S REPORT**

July 1, 1968 to September 1, 1968

BUDGETARY

RECEIPTS:	August	To Date
Offerings	\$ 9,151.96	\$16,219.46
Memorials	70.00	75.00
Revenues, Tuition	183.00	493.00
Revenues, Room & Board	1,149.00	2,866.00
	<hr/>	<hr/>
TOTAL RECEIPTS	\$10,553.96	\$19,653.46
 DISBURSEMENTS:		
General Administration	\$ 16.00	\$ 189.04
Capital Investments	870.00	2,271.48
Home Missions & Administration	5,824.61	10,185.43
Japan Mission	625.00	700.00
ILC Educational Budget	1,897.31	5,289.92
ILC Auxiliary Services Budget	746.35	1,448.60
	<hr/>	<hr/>
TOTAL DISBURSEMENTS	\$ 9,979.27	\$20,084.47
Cash Balance (+) or Deficit (-)	+\$ 574.69	-\$ 431.01
Cash Deficit July 1, 1968		\$ 1,387.03
Cash Deficit September 1, 1968		\$ 1,818.04

Respectfully submitted

LOWELL R. MOEN, *Treasurer*
1309 7th Avenue N.W.
Austin, Minnesota 55912

COMPARATIVE FIGURES

	August	Two Months
Budgetary Offerings Needed	\$11,141.66	\$22,283.32
Budgetary Receipts	\$ 9,151.96	\$16,219.46
	<hr/>	<hr/>
Deficit	\$ 1,989.70	\$ 6,063.86
 Budgetary Offerings, '67-'68	 \$ 7,070.58	 \$ 9,892.24
Increase, '68-'69	\$ 2,081.38	\$ 6,327.22

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

WISCONSIN PASTOR CONFERENCE

Date: October 13-15 beginning at 7 p.m.
Place: The Sem House, Immanuel College, Eau Claire, Wisconsin

Announce or excuse to the conference chairman, A. Gullerud

Agenda: N. T. Exegesis, Heb. 4:1ff. — R. Dommer; Isagogical Study of an O.T. Book — L. Bernthal; Sermon Study — J. Lau; "When Is It Proper for a Member to Make Public Apology for Sin?" — G. Tiefel; "The Blameless Ministry" — E. Albrecht; Panel discussion concerning malicious desertion led by W. Schuetze; Communion Service Speaker — E. Schaller.

James Sandeen, Acting Secy.

NOTICES OF INSTALLATION

Authorized by Pres. Paul Albrecht and assisted by Professors Edmund Reim and C. M. Gullerud, I installed candidate Robert R. Mehlretter as Pastor of Trinity Ev. Lutheran Congregation, Millston, Wisconsin, on Sunday June 30, 1968.

Adalbert F. W. Geiger

As authorized by Pres. P. Albrecht, I installed the Rev. Jonathan P. Schaller

as pastor of St. Paul's Ev. Lutheran Church in Marquette (Green Garden), Michigan, on the 4th Sunday after Trinity July 7, 1968, with the assistance of Prof. E. Schaller, Pastor G. Tiefel, and Prof. P. Koch.

James Sandeen

MINNESOTA PASTORAL CONFERENCE

Place: Faith Lutheran Church, New Ulm, Minn., Gilbert Sydow, pastor.

Date: Nov. 10-11 beginning at 5 P.M. on Sunday.

Agenda: Teaching Sex Education in Our Schools: R. Mackensen; Being a seal sorer to young people: G. Becker; The Christian's Attitude Toward Bargaining Organizations and/or Public Demonstrations: H. Duehlmeier; Exegesis of Micah 6:8ff: J. Pfeiffer; Sermon for criticism: M. Eibs; Review of the E.L.S. "Luther's Small Catechism": K. Olmanson; Group discussion of original sin as it is presented in the Epitome of the Formula of Concord (all pastors participating)

Announce to the host pastor.

John Pfeiffer, Secretary