

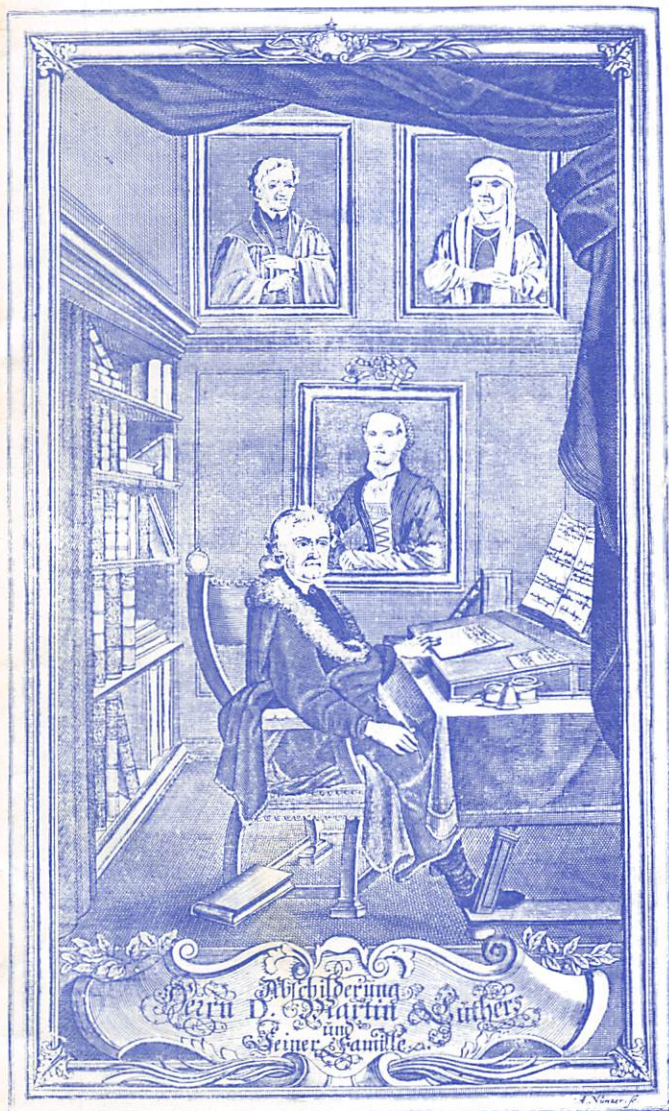
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J. J.
Paul W. Schaller
S. D. G.



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PORTION and PILLARS

These are Scripture's own words, among other places in Jeremiah 10. He who made us and keeps us is God, but man perpetually makes idols in God's place. In the stead of our Portion, man puts pillars.

Our assignment is man in society, so we are thinking of man in his environment, about what man finds around him, and then what he does with those things as he awakens to stir those few years he is given to live.

Often the creature becomes more for him than the Creator; the uncorruptible God is made into an image like unto corruptible man, the ultimate error, we agree, and also the original mistake that man so readily makes.

A man takes an axe on his shoulder and walks to some forest primeval. He cuts him a beam from a tree and takes it home as a carpenter. He decks it with silver and gold, as we read in Jeremiah 10, and fastens it with nails and hammers so it will not fall into pieces. With some humor, the prophet proceeds: it becomes a pillar, something like a scarecrow in a cucumber field, a picture not clear in our customary version of the writer, but translated that way by some. Such pillars have to be carried, he says, they can't walk; but they need not be feared, for they can't say a word. The prophet says not to be afraid of them because they can do no harm, and he adds, as with a grin, neither is it in them to do any good. A decorated post is very neutral.

Thus the idols are mocked, and one wishes it were merely a mocking matter. The worshipers are serious! It makes us laugh, and we wish it were a

laughing matter; it is not. The faces are sad with fear that worship these Dagon, and Baals and Molochs. The slightest signs in the heavens terrify them to shuddering; yes, the rustling of a leaf, as the Reformer so often said, makes them quake. So they make themselves idols to protect them, to shield them from unknown dangers. We must admit, it isn't funny at all.

Are men making idols today, pillars of their current society? Much more than copies of men and animals, we make icons of things in our imaginations, inventions that make concrete the very ideas of active brains. We delve deep into earth for her metals, we harness the electric force we find about us, we fuel the machines with oil from below, convert plants into plastics both for tools and for ornamentation — there is no end to the refinements of that first act of the workman who took his axe to a tree to make himself a creature of his own hand that should relieve him from anxiety and dread of the problems of life.

House Beautiful, we say, make at least my wife happy, and the children; I'm busy with other things to keep my mind from boredom. You Appliances, save us all from work, which we think (in our ignorance, for God set six days for it before rest) is the worst thing that ever happened to us. Dear Electronics, take our minds off the garden and flowers, carpentry and creative art; at least occupy the time of my children, for I have nothing worthwhile for them to do — we pay someone else for everything concerning

food, clothing, and shelter. Sleek Insolent Chariot, whirl us down the highway, we don't always know where or what for, but we want to go *fast*. Beloved Boat, the payments on you will come first; you will abide, the bankers tell us, you will be the last that we surrender in the evil days of insolvency. Sweet Things, that I give to my children so much, can't you, please, make those children be good?

There is an undertone of destruction that creaks and groans and bothers our collective sleep in all that we have done to make ourselves these pillars of our "happiness." We apologize, in a way, for polluting our paradise, but we *had* to make ourselves props. All this invention has become the mother of great necessity; we just must have these things to keep going. We are sorry that the air around us is getting unfit to breathe; the streams stink, the creatures that live in them die; and the shambles we often make of our beautiful creation are fit but to flee from screaming.

Jeremiah said that "every man is brutish in his knowledge; every founder is confounded by the graven image, for his molten image is falsehood . . . they are vanity, and the work of er-

rors," and, some say, I'm beginning to wonder myself, A. D. nearly two thousand years. How different are pillars today from pillars in ancient Israel, idols shaped from material, aimed to make pleasant our lives? If "that in which you put your trust is properly your God" (Large Catechism), there is reason for concern about people. The story we need not retell.

"The gods that have *not* made the heavens and the earth, even they shall perish from the earth," said the sad man whose name gave us jeremiad. Correction, "the Lord speaketh unto you" stands at the head of our chapter. The gods that have been *made* shall perish on the day God repeats the shaking with which he once shook Sinai. After all, that was only a tremor, a whine in the wheel that shall one day collapse in a heap. "Yet once more I shake not the earth only, but also heaven . . . Yet once more signifieth the removing of those things that are shaken, as of things that are *made*, that those things which cannot be shaken may remain." Hebrews 12. What pillars will then tumble down! O Samson, you must look at the hideous ruin; the house you tumbled

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was a warning, but men continued to make pillars and pillars. Props they were, but they pierced our hands; supports they were intended to be, but they deceived us. They heard not our cry, spoke no word of assurance, just stood there silent and silly.

It was worse with the watchmen, charged to tell us. "For the pastors are become brutish (the shepherds are stupid), and have not sought the Lord; therefore they shall not prosper (would that they realized), and all their flocks are scattered." They are saying that our city *should* be secular, that man lives first by bread, that medicine is needed more than Gospel, and that Jesus did *not* seek our souls. The seer Isaiah was more serious: "His watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark, sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter. Come ye, they say, I will fetch wine, and we will fill ourselves with strong drink; and tomorrow shall be as this day, and much more abundant." Chapter 56. Bishops without being religious!

The shepherds were to deal out our Portion; they have joined the adorers of pillars, shaped from Lebanon cedars, or made from the stuff of today.

We refuse to yield up our Portion, and we assert our claim to the things of creation. "Subdue it and have dominion," said God in his deed to us. We will not quit the claim. "All things are yours," echoed Paul, inspired by

the Spirit of Truth. "Unto the pure all things are pure," and that means to receive them as our portion of the good things given by Him who is the giver of all good gifts, whose steadfast love lasts forever. As "the idol is the measure of the worshiper," so our Portion is the measure of what we are, in our *use* of what he imparts. What a beautiful word is Portion, God himself a *servant*, together with all else he gives us.

"Tis mad idolatry / To make the pillar greater than the Portion," to edit Shakespeare just a bit. He would smoke a cigar tonight to the glory of God, the famous Spurgeon is reported to have said, after the tense work of a Sunday's preaching. Why not whirl the boat around the lake in happy tribute to the fun of God's outdoors, made for us to enjoy. First our Portion! All is from Him! His very passings-through among us drop fatness: "They drop upon the pastures of the wilderness; and the little hills rejoice on every side." For shame to make of things our gods, and whimper when they fail to make us happy.

"O Lord, correct me," says Jeremiah 10 again, "but with judgment; not in thine anger, lest thou bring me to nothing." In other words, let me learn my lesson before it is too late: "*Learn not the way of the heathen.*" "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified with the Word of God and prayer." 1 Tim. 4:4f. "Charge them that are rich in this world (God has mightily enriched us all), that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us

richly all things to enjoy." 1 Tim. 6:4.
 We can carve our wood into orna-
 ments, things of art, and utility, not
 into idols.

Martin Galstad

THE CREED

(In the September issue Professor Reim discussed the new version of the Lord's Prayer proposed by a joint committee of Lutherans, Protestants, and Catholics. Here is his analysis of the proposed version of the Creed. Ed.)

*I believe in God, almighty Father,
 creator of heaven and earth.*

*I believe in Jesus Christ, his only Son, our Lord,
 who was conceived by the power of the Holy Spirit
 and born of the Virgin Mary.
 He suffered and was crucified under Pontius Pilate.
 He died and was buried.
 He went to the dead,
 and the third day he rose again.
 He entered into heaven
 and sits at the right hand of God the almighty Father.
 He will come again to judge the living and the dead.*

*I believe in the Holy Spirit,
 the holy catholic Church,
 the communion of saints,
 the forgiveness of sins,
 the resurrection of the body,
 and the life eternal. Amen.*

Here we find ourselves on different ground. For though the very name, "Apostles' Creed," seems to suggest that this particular profession of faith is part of the inspired Biblical text, no such formulation is to be found in any of the New Testament writings.

The thought-content is there indeed, the doctrinal truth in all its clarity, but not the specific wording as such. Rather than using a name which suggests that the Apostles were its direct authors, it would be better to call this the *Apostolic* Creed because of the

apostolic quality of its content. This is in fact the term used by the Book of Concord for the Latin original: "Symbolum Apostolicum."

The point is that while some of the changes noted in the revision of the Lord's Prayer constitute a tampering with an inspired text, this is not the situation with regard to the Creed. Luther was not violating a God-given term when he translated the "sanctam ecclesiam catholicam" (holy catholic Church) of the Latin Creed with "holy Christian Church." He had a reason, a good one: to avoid the misunderstanding to which "catholic" (universal) was subject after Rome had capitalized it and made it part of its official name. He also had a right to do so, a sound one: the simple fact that this word which is not even found in the entire Scripture is not a part of the inspired text. The Lutheran members of this committee did not do well to yield this point.

But if the wording of the Creed is not inviolable, that does not mean that it is subject to arbitrary shaping and re-shaping. As a compact statement of Christian faith it must in what it says be nothing less than a painstakingly accurate rendering of what Scripture teaches on each of its stated subjects. It is gratifying, therefore, to find the article concerning the divine conception and Virgin Birth of Christ virtually unchanged. But looking at the makeup of the committee, it is obvious that Rome would settle for no less. Conservative Protestants will take the same position because of the way it states what Scripture teaches. But how could liberal Protestantism go along?

The fact that its representatives did is obvious. How they could begin to appear when one considers that modern liberalism which has staked so much on the success of the current ecumenical movement is the same school of religious thought that has learned to speak so glibly about the "mythological element" in the Biblical record, and has gone so far in its "de-mythologizing" of Scripture, not only at this point of the Virgin Birth, but also with regard to the Resurrection and Ascension, that it can afford to retain the words since it has made its factual denial so abundantly clear.

Things change a bit, however, when we come to the article concerning the Savior's Descent to Hell. "He went to the dead," say the revisers. It is passing strange that the world which uses that word so fluently and forcefully in its profane speech winces nevertheless when Hell is mentioned in a serious context. Even among church members there are many who consider it poor taste for pastors to speak plainly and positively on this sensitive subject. So modern "liberal" theology again has a soothing, reassuring solution. It interprets "Hell" as referring merely to the grave, or some vague "realm of the dead." It neutralizes all references to an eternal punishment by arbitrarily ruling out the possibility that God, who is Love, might so judge those who spurn the Love that moved Him to give His only begotten Son. And so the revised Creed is made to say, "He went to the dead."

There is one way only to determine whether this is fair to the teaching of Scripture, that is to let Scripture speak for itself:

For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit, by which also He went and preached unto the spirits in prison.

(1 Pt. 3:18-19)

Wherefore David saith, When He ascended up on high, He led captivity captive, and gave gifts unto men. (Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things.

(Eph. 4:8-10)

Having spoiled principalities and powers, He made a show of them openly, triumphing over them in it.

(Col. 2:15)

Note the position which in these relevant passages is given to this important phase of the Savior's mission. It is placed squarely into the context of His redemptive work (Peter and Ephesians). Note the character of the act: a victorious conclusion to the suffering and death that had gone before (Ephesians: "captivity captive"), a worthy introduction to the further triumph of the Resurrection, Ascension and Session at God's Right Hand (Colossians). Add the victory proclamation which went with it (Peter: "preaching"). Note further the description of the place (Peter: "prison") and its inmates ("Principalities and powers" — Colossians; imprisoned "spirits" — Peter). Note also the re-

sultant comfort for our faith, that Satan, conquered, "spoiled," stripped of his power (Colossians) shall not be able to defeat the purpose of the Gospel, and that none of those things that pertain to his realm shall in any way impair the glorious liberty of the children of God (Romans 8:16, but read to the end of the chapter!). Note these things, remembering that they are all implied in the strong, vigorous confession of the Creed as we have it — and then note the anti-climax of the watered down revision! Does this not reveal what has been lost in the sorry process of the revision?

Here it must be granted that this revision is not final, that "considerable time and perhaps further changes will be required before a final version is achieved." By the same token, however, this is the time to evaluate the tentative report, to study the method of the revisers, to speak out on what we have observed. Above all, it is a good time to ask a very serious and important question, namely: What good purpose is served by the proposed revision? If the purpose is to bring the translation closer to the original text of the Lord's Prayer, well and good. But, as we have seen, the actual change is in the other direction. If in the case of the Creed the purpose is to bring its articles into closer harmony with the actual teachings of Scripture, again well and good. But what we see here is also the very opposite. A clear teaching of Scripture is thrown out of focus. A positive confession of faith is turned into dubious denial. If anything were seriously wrong with these forms that have

been in use for many centuries, the necessary changes should indeed be made. But if this is not found to be the case, let there be no change simply for the sake of change. The cost is too high. Every substantial change involves the discarding of something that took centuries to grow, that has found acceptance by many, brought com-

fort to numberless troubled souls, that constitutes a precious part of the treasure that not only the mind but the heart remembers. Let the Church think carefully and count the cost. Else it may find that once again a birthright has been sold for a mess of pottage.

E. Reim

CHURCH *News*



THE BIRD CAGE

"You can't catch a bird without a cage!" This practical observation came from one of the patriarchs of Holy Trinity Independent Evangelical Lutheran Church of West Columbia, South Carolina. In those days Holy Trinity congregation was looking desperately for a "conservative" Lutheran pastor to fill its pulpit and guide it into the paths of truth.

The Lord sent the "bird" in due time. Since then the "cage" has been built.

Holy Trinity owns what many congregations lack in quantity — land, over six acres of it. The land is located on a dead end street, which branches off another dead end street,

but which is located near the intersection of state highway #1 and Interstate 26. So we enjoy privacy with accessibility from any part of the metropolitan area.

The church was built on the west side of the tract, the parsonage on the east. A running creek and a canal that feeds a fish pond separate the two. House building in the south differs from what is usual in the north. Basements are rare. The house usually rests on a six-inch foundation and brick pillars with a two-foot crawl space beneath the floor. That is for the heating-cooling and plumbing system.

During the past spring and sum-

mer Holy Trinity church built a spacious parsonage with four bedrooms and two-and-a-half baths. One never knows the family size of future pastors, and there are from time to time visitors from the north. The kitchen was well equipped with counter and cabinet space, as well as with a double-oven stove and dishwasher. There are members who travel hours to attend church services, and it is nice to have the facilities to feed their bodies after their souls have been fed. The congregation has provided the means for doing just that. A spacious living-dining room area and a large family room provide the necessary space for the forgotten art of conversation with friends. A utility room takes care of the practical necessities of the household. The two car garage is unique by northern standards, for it has no doors. There is little snow and cold to be kept out. There is no study in the house, for the church office is near by.

Home Talent at Work

The parsonage was for the most part built as was the church — by the members. On Saturdays a crew



New Holy Trinity Parsonage

of from 15-20 men, sons with their fathers, came with their tools and built. At noontime they were nourished by the women, who brought a meal to the site. Blessed with contractors, carpenters, plumbers, electricians, and men and women with a great variety of skills, the congregation was able to keep the cost of a \$30,000 home down to a bit more than \$18,000.

So the "bird-cage" has been finished — except for landscaping. We regret that we didn't send invitations to all of you to come to the open house in October, but we do invite you to stop by. And those of you that have already been here: Do hurry back!

PAUL F. NOLTING

YOUTH RALLIES

"That our youth may grow in the Christian graces . . ."

This is the aim of a youth rally as one of our pastors sees it. The young people of our churches probably look to these gatherings with a less calculating eye — simply relishing the prospect of being with others of their age in the name of Jesus, living their discipleship. In any case, these summertime meetings are successful enough to warrant the work that makes them worthwhile.

The word "rally" is too worn-out and cheap to suit the case. In time we hope that some bright young mind will produce the better one.

ONE DAY

At Red Wing, Minnesota, Our Redeemer's Church entertained some fifty two members of area CLC congregations. The program included a morning church service shaped especially to their needs and interests, a dinner served by women of the congregation, and an afternoon of recreation. After supper there was a hymn-sing and a closing devotion. The date was July 14.

WEEK-END

"Christian Youth in the Modern World" was the theme of a July 26-28 week-end program at Fond du Lac, Wisconsin, attended by 115 representatives from a dozen CLC churches, in Wisconsin, Minnesota and Michigan.

Saturday morning was the time for an ambitious program of study and discussion. Pastor Schuetze of the host congregation spoke on *The Characteristics of Modern Youth*; Mr. Gerhard Mueller, principal of Luther Memorial School, on *Christian Youth and His Faith*; Pastor Egbert Albrecht on *Christian Youth and His Social Life*; and Mr. Lester Wehrwein of Luther Memorial congregation on *The Cultivation of the Christian Life*.

During the afternoon the Fond du Lac program offered the choice of group games, swimming at a private pool and sightseeing. After the cook-out supper on a Lake Winnebago beach there were educational films and a fellowship camp-fire meeting. The delegates were guests in congregation homes. They attended Sunday

morning services in a group. The enthusiasm of the young people assured the future of such what-you-may-call-it programs.

TENTH ANNIVERSARY

RED WING, MINNESOTA — Our Redeemer Church in this city reckons its age from July, 1958. So their Tenth Anniversary is one of the first, if not the first, of the congregations which were organized in consequence of the crisis in the Synodical Conference. The festival service on July 28 was conducted by the Rev. James Sanden, a son of the congregation who now serves a congregation in Marquette, Michigan. The preacher was Pastor George Barthels of Sleepy Eye, Minnesota — the shepherd who served Our Redeemer's during its difficult beginnings and throughout its first 8 years, until Pastor Robert Mackensen received this ministry. The theme of the observance was the phrase of Psalm 115:1, "Not unto us, O Lord, not unto us but unto Thy name give glory for Thy mercy, and for Thy truth's sake."

An anniversary is a marking of time and its changes. This fact must have been underscored by the announcement of Mr. Alvin Sieg that he had been led to accept the call to teach at St. James Church of Golden, Colorado. Mr. Sieg will be remembered for his faithful service in establishing the Day School in Red Wing and developing it to meet the unique needs of this congregation.

THE MINORITY SYNDROME

When one is part of a minority group, there is a great temptation to find a certain joy in it. After all, we may feel, does not the very fact of being in a minority prove that the minority is correct? Does not Christ speak of the "few" who are chosen, in contrast to the "many" who are called but refuse to respond? Does not smallness itself at times cause rejoicing among those who partake of smallness?

If so, then we of the CLC have great cause for rejoicing, for if we examine the statistics for 1967 concerning the Lutheran church bodies in the United States and Canada, as published in the September 1968, issue of the *Lutheran Forum*, we discover that of the eleven Lutheran church bodies for which membership figures were available, there are only three groups that are smaller than the CLC. Actually, according to our premise, the Eielsen Synod, which numbers 500 souls, should have the most joy of all.

It is true that there are some factors in smallness that can contribute to happiness. For example, there is the personal acquaintanceship that a CLC pastor can have with all the other pastors and teachers of his church body. This applies to the members of our small congregations as well. Who has not heard someone speak in glowing terms of the warmth of feeling that he has when he works together with fellow believers in close-knit groups? Then, too, we should not discount the free discussion that

can readily take place when individuals study, work and function together in shared enterprises in a small church body. The joy that many of our LC members experienced in developing our Immanuel Lutheran College is a case in point.

And let us not forget that unity in profession of faith is much less difficult to achieve and maintain, humanly speaking, when dealing with a relatively small number of people. Should one or more of the number begin to go astray, in doctrine or practice, how much more quickly that will be observed by his brethren, who then may soon contact him for their ministrations of love toward an erring brother, seeking to restore him or determining whether or not he is a false teacher who must be avoided. Yes, smallness does have its advantages.

But when we truly examine our feelings about being in a minority, we may find no real joy at the heart of things at all. Isn't it possible that much of our joy is really of the "sour grapes" kind? But what does God say about it? When we examine the Scriptures regarding the "few," we do not discover that our Lord is making that statement in an attitude of great joy and delight, as though announcing the formation of a select society made up of the elite, from whose midst the vast majority of common people is to be deliberately excluded!

God loved the world so that He gave His Son for it. Jesus died for all. God's marvelous act of justifica-

tion was for all men, and Jesus' perfect righteousness has been declared the possession of all mankind, for the sake of His death and resurrection. We can be sure that God does not rejoice that those who believe are in the minority; nor that the number of those whose profession of faith is truly in agreement with His Word is still much smaller! When you really think about it, you won't soon forget the sight of Jesus, happy though He was over the faithfulness of His disciples, weeping bitter tears over Jerusalem. Nor will you forget His plaintive question, "But where are the mine?"

As we live and move and have our being as members of Christ's Church, let us not fall victims to the Minority Syndrome, using it as an excuse for our own failures at being about our Father's business. After all, what we

call "few" and what our Lord calls "few" may be widely apart in scope. Only He knows how many people shall have lived before the day of Christ's return. Perhaps, in comparison with that total number, the "few" will be far more than we can imagine!

The real way to escape the syndrome is to remind ourselves that it is not we who call, gather, enlighten and sanctify; it is God Who reserves that power and authority to Himself. Knowing this, we are to serve Him in the place He gives us, finding boundless joy and a lift from every fit of depression or self-pity in the knowledge that wherever the Gospel is preached, whether that be done by us or another, the Lord is daily adding to His Church such as should be saved.

J. LAU

NOTICE

CLC services are being held every Sunday at Citizens Bank Community Room, Grand Blanc, Michigan. Sunday School 9:15 a.m. Divine Worship 10:00 a.m.

K. Brandle

A REQUEST

Students at ILC are in need of your unused string instruments: string bass, cello, viola, violin. Shipping and repair will be paid by ILC.

The college is also in need of your retired dark room photo equipment.

Prof. G. Radtke
517 W. Grover Rd.
Eau Claire, Wisconsin 54701

MINNESOTA PASTORAL CONFERENCE

Place:
Faith Lutheran Church, New Ulm,
G. Sydow, Pastor

Date:

November 10-11 beginning Sunday
at 500 p.m.

Agenda:

Teaching Sex Education in our Schools—R. Mackensen; Being a Seelsorger to Young People—G. Becker; Christian's Attitude Toward Bargaining Organizations or The Public Demonstrations—H. Duehlmeier; Exegesis of Micah 6:8ff—J. Pfeiffer; Sermon for Criticism—M. Eibs; Review of the ELS "Luther's Small Catechism"—K. Olmanson; Group Discussion: Original Sin as It Is Presented in the Formula of Concord (all pastors participation).
Announce to G. Sydow.

John Pfeiffer, Secretary

CHANGE OF ADDRESS

Pastor Paul F. Nolting
2910 Pella Avenue
West Columbia, South Carolina 29169

Pastor L. G. Bernthal
12229 Bennington Place
Bridgeton, Missouri 63042

The Bread of Life

Paul had in his first letter prepared the church of Corinth for a coming visit by Timothy, which he intended to reinforce and further the work which his letter was designed to do, namely, to bring the Corinthians back to their senses, back to the cross. Paul realized that Timothy's visit and task will not be a pleasant one and his reception less than friendly.

Timothy soon returned to Paul, who thus quickly learned how his letter had been received. What he heard moved him to interrupt his work at Ephesus and to proceed to Corinth at once. This is the second visit which is implied by 2 Cor. 13:1f, the painful visit to which he refers in 2 Cor. 2:1.

Timothy's report had made it clear to Paul that the influence of the new teachers had spread farther and gone deeper than he had realized — the very existence of the "temple of God" was being threatened. The visit, therefore, proved to be a painful one for both the Corinthians and Paul. Paul was now convinced that fellowship with the new leaders was no longer possible, that a break had to be made (2 Cor. 13:2); he had left Corinth, however, without immediately forcing the issue.

After he had left there occurred an incident which strained the relations between Paul and the church still further. Paul speaks of one who did an injury which caused him pain (2 Cor. 2:5). Whatever this was, the

offense was so flagrant and involved so directly the authority of Paul that the church could not ignore it and still be in any sense "his" church, still esteem him as apostle and father in Christ.

Before leaving Asia he wrote a letter (now lost) to which he refers as a "severe" letter, a letter written "with many tears" (2 Cor. 2:4). Paul sent this letter by the hand of Titus and instructed him to rejoin him at Troas and report on its effect.

Titus brought both good and bad news. The church had repented of its wrong and disciplined the offender. But only the majority had done so. A loud and violent minority apparently still clung to the new "superlative" apostles and misinterpreted Paul's every word and action. It was probably their influence which also hurt the project so dear to Paul's heart, the collection for the saints in Jerusalem.

The unfinished task of the collection for the saints of Jerusalem was the occasion of Paul's fourth letter to the church at Corinth, our present 2nd Corinthians. But only the occasion; it is not the central concern. This is rather the re-establishment of a full and pure understanding of his authority as "apostle of Jesus Christ by the will of God". His desire to make clear forever to the Corinthians wherein the glory and power of his ministry lay dominates this letter in all its three main parts.

In chapters 1-7 he looks back to

the past and welcomes their repentance, forgives the wrongdoer, and appeals for their reunion with him in their former full fellowship of love. In chapters 10-13 he looks forward to his coming visit to Corinth and deals vigorously with his detractors and their hangers-on. And this con-

cern has left its imprint also on chapters 8-9, which deal with the collection: here we see in action that pure and divine apostolic authority which seeks nothing for itself, but all for Christ, which will never lord it over men's faith, but works with men for their joy in Christ.

II CORINTHIANS

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Nov. 4-2:5-17	Christ always leads us in triumph 485,1
Nov. 5-3:1-3	No character reference letters needed 485,2
Nov. 6-3:4-11	Our sufficiency is from God in the Spirit 485,3
Nov. 7-3:12-18	Where the Spirit of the Lord is there is freedom 485,4
Nov. 8-4:1-6	Therefore we denounce underhanded tactics 485,5
Nov. 9-4:7-12	The power belongs to God, not us 485,6
Nov. 10-4:13-5:5	Therefore we do not lose heart 485,7
Nov. 11-5:6-10	Longing to be with Christ is not dreaming 491,1
Nov. 12-5:11-15	What men think of us does not bother us 491,2
Nov. 13-5:16-21	But we regard men from God's point of view 491,3
Nov. 14-6:1-10	Because we are working together with Him 492,1
Nov. 15-6:11-7:4	So let us cleanse ourselves of every defilement 492,2
Nov. 16-7:5-16	I have perfect confidence in you 492,3
Nov. 17-8:1-7	Give yourselves, then your gifts will follow 442,1
Nov. 18-8:8-15	No commands, only reminders of who we are 442,2
Nov. 19-8:16-9:5	The brethren are only there to help 442,3
Nov. 20-9:6-15	You reap only according to what you sow 442,4-5
Nov. 21-10:1-12	Though Paul defends himself 493,1
Nov. 22-10:13-18	He needs no human commendation 493,2
Nov. 23-11:1-6	Paul on the level which they will understand 493,3
Nov. 24-11:7-15	His boast in that for which they reproach him 493,4
Nov. 25-11:16-33	I will boast of that which shows my weakness 490,1
Nov. 26-12:1-10	The visions only prove God's grace sufficient 490,2
Nov. 27-12:11-18	I seek not what is yours but you 490,3
Nov. 28-12:19-21	Speak only for their upbuilding 490,4
Nov. 29-13:1-13	Be willing to "eat crow" if it furthers the Gospel 490,5
Nov. 30-SECOND CORINTHIANS	- The apostle-slaves of Jesus the King 485,3&5

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

July 1, 1968 to October 1, 1968

BUDGETARY

RECEIPTS:

	September	To Date
Offerings	\$ 4,359.08	\$20,578.54
Memorials		75.00
Revenues—Tuition	8,250.00	8,743.00
Revenues—Board & Room	13,320.00	16,186.00
Revenues—Other College	460.00	460.00
	\$26,389.08	\$46,042.54

DISBURSEMENTS:

General Administration	\$ 682.33	\$ 871.37
Insurance	1,060.00	1,060.00
Capital Investments	870.00	3,141.48
Home Missions & Administration	5,011.33	15,196.76
Japan Mission	625.00	1,325.00
ILC—Educational Budget	6,666.09	11,956.01
ILC—Auxiliary Service Budget	5,845.97	7,294.57
	\$20,760.72	\$40,845.19

Cash Balance	\$ 5,628.36	\$ 5,197.35
Cash Balance July 1, 1968		\$ 1,387.03
Cash Balance October 1, 1968		\$ 3,810.32

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

COMPARATIVE FIGURES

	September	3 Months
Budgetary Offerings Needed	\$11,141.66	\$33,424.98
Budgetary Offerings Received	\$ 4,359.08	\$20,578.54
	\$ 6,781.58	\$12,846.44
Budgetary Offerings '67-'68	\$10,621.56	\$20,514.04
Increase '68-'69		\$ 64.50
Decrease '68-'69	\$ 6,262.46	

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

CLC TEACHER'S CONFERENCE

The 1968 Conference of the teachers of the CLC will be held on October 23, 24, and 25 in Fond du Lac, Wisconsin, at Luther Memorial. The faculty will function as host. Send announcements to the undersigned.

Wednesday, October 23

Enabling-Stewardship of Time and Talent - H. Hasse
Klatt's Outline of History - A. Sieg

October 24

The Ultimate in Student Handbooks - G. Radtke
A Report on ILC - C. M. Gullerud
Using Letter Grades and Report Cards - R. Gurgel
Demonstration of Listening Principles - R. Dommer

October 25

How Far are We from the Creation of Life in the Test Tube? - D. Menton

A Challenge to Christian Education in the CLC - C. Kuehne
Miss Rhoda Duehlmeir
Secy.

INSTALLATION

Mr. Alvin P. Sieg was installed on August 25 as principal of St. James Lutheran School, Golden, Colorado, by the Rev. Herold A. Schulz, pastor of St. James congregation.

PACIFIC COAST PASTORAL CONFERENCE

Place:

Clarkston, Washington - St. John's

Time:

November 12-14

Agenda:

Continuation of Exegesis of I Peter - W. Schaller

Review of Bornkamm's *Luther's*

World of Thought - E. Rutz

Speaking in Tongues on the Basis of I Cor. 14 - M. J. Witt

The Pastor as Counsellor - R. Reim
Mosaic Authorship of the Pentateuch
J. Schierenbeck

Planned Parenthood - H. Rutz

Communion Speaker - W. Schaller
Alt. J. Schierenbeck

J. Schierenbeck, Secy.

MINNESOTA DELEGATE CONFERENCE

Place: Grace, Fridley

Time: October 20, 1968, 3:00 p.m.

Agenda: ILC Building Program. Other business as announced.

Announce to host pastor, C. Thurow.
Robert Rehm, Secy.