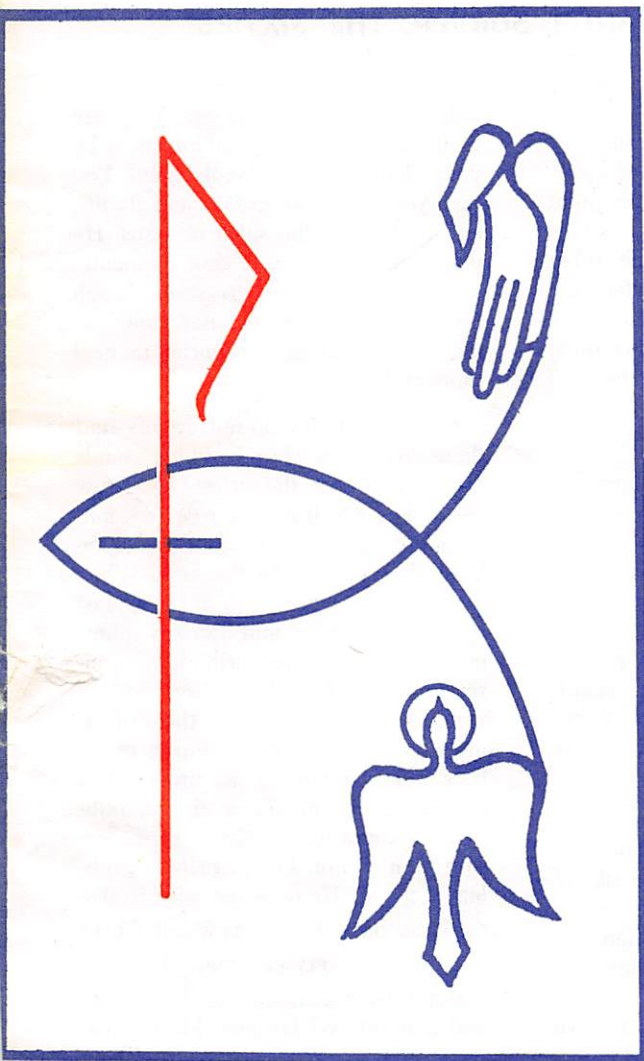


# LUTHERAN SPOKESMAN

JANUARY 1969 Vol. 11, No. 7

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



IN THIS ISSUE —

**WILL CHRISTIANITY  
SURVIVE?**

p. 2

**NOT NICE**

p. 6

**STREAMS IN THE DESERT**

p. 11



## from the EDITOR

### WILL CHRISTIANITY SURVIVE THE SIXTIES?

There are two Christianities in the United States. During this decade they are moving further and further apart. Each is hardening its view to the point where communication is impossible. They cannot understand each other because each is convinced that the other is not Christianity. Names are dangerous but I will risk calling them the new Christianity and the old Christianity.

The old Christianity looks at the new version and says: "You have discarded the Christian teachings. You deny creation, atonement, the virgin birth, the resurrection, not to mention heaven and hell. You meddle in politics and social problems where you have no business meddling. You have compromised the moral standards of Sinai and you approve of immorality and rebellion against the authorities."

The new Christianity looks at the old style Christianity and shudders: "You are concerned with details of doctrine that have no bearing on the problems people face today. Your sermons are irrelevant. You condemn us for meddling in politics but you are defending and supporting your own

politics-mixed-with-religion. You are guilty of supporting social injustices by your silence and non-involvement. You turn your back on society and its ills, and that is not the spirit of Jesus. He was concerned and compassionate. You gather people into your church but your churches are not functioning as servants to the world, to heal the world."

Christians today do not usually find themselves in a church which stands for one type or the other. In a few cases they do. But as a rule the congregations are in a state of transition from the old type to the new. When the transition goes too far too fast there is a reaction, and a group splinters off and pursues orthodoxy, conservatism, and traditionalism with a vengeance. In most cases the drift is more gradual and most church members are unaware of it, unless they are alerted by maverick church publications fighting for the new leadership from within. The Christian's problem is acute: He does not wish to discard the basic teachings about Christ but he is not very enthused about the anti-groups which appear belligerent and militant and loveless. Most Chris-

tians, trusting their leadership, drift along with the leadership; some get disgusted with everything and forget about church. They are the most to be pitied, for they cannot find Christianity in any church.

Many an arrow from the conservative quiver misses the mark. Not all the "new" churchmen deny inspiration or the divinity of Christ. Most of them have no objection to the ancient creeds of the church. Their concern is that orthodoxy is not enough. Acceptance of some teachings does not make a person a Christian. They have a common denominator, but it is not in the field of doctrine. It is in the field of ethics. They are convinced that the churches must address the basic issues that make life intolerable and hopeless for many people in the world. If the churches do not involve themselves in the correcting of social injustices they have failed; they are not true to Jesus Christ.

If you wish to communicate with the new church people, you must understand their conviction and fervor on this point. There is a deep sense of failure and guilt that in the past the churches have been silent and

like the priest and Levite have passed by on the other side. The ghost from the past that haunts them above all is that the churches of Germany permitted Hitler to be Hitler. The new churchmen are poised to leap whenever evil appears, be it racial injustice, unjust war, violence, or bombs. Since evil flourishes when carried on by the power of government it is logical for these new Christianity people to advocate resistance to the government. This is all part of bringing the Kingdom to earth, the redemptive power of Christ.

In contrast these new people see the wealthy suburban church, smug and self-satisfied, interested in preserving the status quo and his wealth, footing the bills for the Sunday school picnic and repairing the dart-boards. This suburban church is unconcerned about the misery in the ghetto and the misfortune of human beings in general. It is a society of the saved and fails to serve the world.

This basic belief gives impetus to all ecumenical efforts. The churches cannot fight evil unless they speak with a united voice. If the World Council opposes the war in Vietnam,

---

Second Class Postage paid at Sepulveda, Calif. 91343 and at additional mailing offices. Published monthly at 8503 Noble Ave., Sepulveda, Calif., as an official organ of the Church of the Lutheran Confession. The issues appear about the 25ths of each month.

Editor ..... W. Schaller, Jr.

17045 Parthenia St., Northridge, Calif. 91324

Church News Editor ..... Rollin Reim

Associate Editor ..... N. Reim

20120 24th Ave. W, Lynnwood, Wash. 98036

Contributors: O. J. Eckert, M. Galstad, C. Kuehne, D. Lau, J. Lau, B. Naumann, P. Nolting, E. Reim, C. Thurow.

POSTMASTER: Send notice on Form 3579 to the Lutheran Spokesman, 8503 Noble Ave., Sepulveda, California 91343.

Material submitted for publication should be sent to the editor one month before date of publication. Church and school news items and all announcements should be sent to Pastor Rollin Reim. Subscriptions and address changes and requests for sample copies must be sent to the Business Office, 8503 Noble Ave., Sepulveda, California 91343. Subscriptions are \$2.25 per year paid in advance. Blanket subscriptions are \$2.00 to congregations.

this will make an impact, it is felt. If the National Council of Churches sponsors civil rights legislation, supports freedom marches, this will be effective. It is also vitally important for them that confessional groups speak with one voice, for if different Lutheran groups speak separately, then the Lutheran voice is lost. This explains why the new people have no patience with anyone who raises doctrinal objections to a merger of Missouri and ALC and LCA.

The argument that the people of God should be involved in correcting social injustices appears most compelling. Surely the followers of the compassionate Servant of God are filled with compassion for man in all his misery. The new people are not satisfied if we answer that the individual Christian should be concerned. They want the church as a body to carry the mission to the secular world. Isolated individual attempts are not enough.

Why not? Why shouldn't the pulpit address itself to the War in Vietnam? Why shouldn't the church speak out on bringing Red China into the United Nations? Because Christ is the Head of the Church. His Church can speak only what He gives it to speak. We are ambassadors for Christ. What He whispers in our ear we shout from the housetops. And Jesus Christ has not given us a word to speak to the governments of this world. Once He was offered the job, but He declined to accept the kingdoms of this world. He left them to their Prince!

There is nothing hazy about the

Word Jesus gave His followers to proclaim. They shall be witnesses about Him, about His life, His death, His resurrection, His ascension. They shall preach repentance and faith. They shall offer the forgiveness of sins. Paul pushes westward and ever westward to bring the Good News which reveals the righteousness of God. Paul makes every sacrifice in order that he may save some from the mass of condemned ones.

But is there not also an ethic to be proclaimed? Yes, to those who are in Christ, who walk not after the flesh but after the spirit. To the world we are to preach Christ. Those who are renewed in Christ are to be edified and built up until they reach the stature of Christ. They are to love with perfect love — all men. They are to be images of Christ in the midst of a wicked and evil world which will persecute them. Nothing could be farther from the mind of the apostles than to impose or try to impose Christian love on the world. In Romans 13, for example, Paul has much to say to the Christian about his duty to government. There is not a word to the Roman government. Why not? Christ gave him not a word.

The new Christianity people are idealistic. They believe in this world. They believe that sinful man can be made good, is capable of good without being brought to faith in Jesus Christ. They believe that racial prejudice can be driven from the land. They believe that if we stop bombing, other nations will not be selfish and greedy and violent. They are trying to apply the Gospel principles

to people not under the power of the Gospel. They are guilty of giving false hopes to people on earth, hopes of justice and fairness in a most unjust and unfair world.

How realistic is the New Testament! The believer is promised a life of being reviled, being imprisoned, being hated, being persecuted, of being killed by the injustice of man. The injustice that nailed the Savior to the cross is all the disciple can expect. Yet he is supremely happy and content. He rejoices always, prays without ceasing, and in all circumstances is thankful. He knows that he is of all men most blessed for he has Christ as His King, he will inherit the earth, he will see God. So he quietly builds his ark as he awaits the destruction of this world, calling on men to find safety in the ark. The follower of Jesus is not waiting for a better world here and now, he has been promised a perfect Paradise where there shall be no tears. He will not settle for a furnished apartment in the wilderness; he has been promised a land of milk and honey.

Since there is no word from the Master it is not surprising that the solutions offered by the churches to end social injustices are so contradictory. The solutions are not based on the Word but on human reason with all its frailty. You may insist that all Christians should have compassion for members of minority groups who suffer injustice. You cannot insist that

all Christians must therefore support a specific piece of legislation designed to help them. It is always open to argument whether it will be helpful or not. A particular open housing law may have elements in it which would be very detrimental. Without being unchristian you can be convinced that certain welfare programs will do more harm than good. Democrats and Republicans disagree on methods to solve our ills. Shall we place Christ in one political camp or the other?

The Supreme Court in 1954 decided that segregated schools were detrimental to the Negro child. It based this on psychological grounds, on an intellectual judgment. Now in New York City Negro leaders are insisting on local control and segregated schools, because placing Negro children in white schools, they say, places them at an unfair disadvantage. They contend that the Negro background, culture, and ethic is so different that he cannot adjust in a white school with white teachers. I am sure I do not know who is right. The point is that all solutions to social and political ills are based on human judgments and are debatable. The Church cannot speak on these matters with a "Thus saith the Lord."

All that is not to say that all is good with the "old Christianity." The charge that orthodox groups are not true to Christ will also have to be investigated. Hopefully, next month. W.S.

## NOT NICE

It may be that we are not called to be nice quite so much as we think we are. It is heartening to notice that a number have been thinking about this, and have been writing their thoughts. We see such titles as "The trouble with being nice," "How to be good and mad," "The temptation to be good," and in this column we ventured the counsel some time ago to "Be angry."

We want to share with you this from the October *Christian Herald*:

Christ's word comes to us, saying, "You are to be salt and light."

"But, Lord," we reply, "if it's all the same to you, I'd rather be sugar and cream."

This is the trouble with being nice. It is the difficulty which stems from our notion that being a Christian means being nice, certainly being nice to people. And I use *nice* here in its normal, everyday sense: "agreeable, pleasing, considerate."

The fact is, however, that Jesus never suggested that the essence of Christian business was being nice. He came to us talking about the salt and the light that penetrate to fight rottenness, about the sword that cuts and pierces, about roiling leaven and explosive new wine. Nothing here of niceness!

Quite as basic is the fact that

Jesus himself was not nice. He was not agreeable or pleasing or even considerate, in the weak sense of the words. With a disturbing habit of calling a spade a spade, of breaking the rules of polite society and religion, he regularly upset people. He confused his family and confounded his friends. In a profound sense he was a troublemaker. Were he alive today, I am sure he would be investigated by committee after committee (both from the left and from the right). Men would call him many things — some calling him the Son of God and others calling him the son of Satan — but no one calling him a nice fellow.

One came to Jesus being very nice: "Good master, what good thing shall I do, that I may have eternal life?" Jesus refused the compliment, did not respond with a nice "Thank you." Jesus rather shook him up a bit with "Why callest thou me good? there is none good but God." To the inquirer, you see, Jesus was a good man, but not God. So with this man, Jesus used salt and light to get things right, was not just nice; his reply had even a dash of spice.

"He went about doing good" is what Peter said about Jesus to the gentiles at the house of Cornelius. It was for doing what was good and

right that Jesus was crucified. Had he been what the world calls nice today, a compromise might have been worked out, a consensus arrived at, and all might have been quite lovely, but everyone lost and left in sin.

What if the dentist were first of all nice, and the doctor so nice that he wouldn't hurt anyone, and teachers and parents let us do what we pleased?

There is something superior to being nice: doing good and right and truth! Jesus was neither impolite nor uncivil in the least, but when some men had caught an adulteress, he showed them the truth about themselves, and he showed the woman what was right and wanted no more of this behavior; but he did not do what the average person today would have done to be nice: look the other way and say or do nothing about it.

What Jesus did with those people was to make them feel it; it was no doubt like pepper and salt to them, but salt is salutary, saving. The record tells of similar reactions of Jesus. Some say the Savior seemed rude to the burdened woman of Canaan, but he brought out her insistence for help and pronounced her faith great and rewarded.

"If we say agreeable things just to keep relationships pleasant and peaceful, there's nothing wrong with it. Nothing wrong, and nothing right. Just plain nothing. It is precisely this nothingness which is so treacherous."

This false being good "is one of the truly serious things that has happened to the multitude of so-called ordinary people. They have forgotten how to

be indignant. This is not because they are overflowing with human kindness, but because they are morally soft and compliant. When they see evil and injustice, they are pained but not revolted. They mutter and mumble, they never cry out. They commit the sin of not being angry." Angry, like Jesus driving things out of the Temple, like Jesus exposing the scribes and Pharisees of his day in Matthew twenty-three.

Doesn't a parent feel badly when a child has done a wrong that the parent did not correct? What teacher is proud when a pupil goes wrong whom he once had the chance to influence for good? All because he wanted to be sugar and cream, when salt and spice would have been better! Paul cut Peter's softness down in public when the rock-man turned to soft soap in the presence of false-teaching Jews. It wasn't nice of Jesus either, as men count niceness, when he had to call Peter a Satan before his equals. But Peter regained his solidity to become a rock of strength to the New Testament church.

The coin's other side will not suffer: civility and politeness is the hallmark of God's own Christian gentleman. "Be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life."

"This will, of course, shake up both the shakers and the shook." God will soon say of such, using *his* definition, "Now, that was nice."

Martin Galstad

## WHAT IS TRUTH?

One of the purposes of the Church of the Lutheran Confession, according to its constitution, is "to protect this fellowship against the encroachment of error and unionism through united testimony and doctrinal discipline."

This statement is surely out of tune with the times. Today most people in the churches are not worried about error and false teaching. They are used to hearing many different opinions on every subject including religion. Nobody wants to be so arrogant as to say his religious opinion is right and all the others are wrong. As the September 1967 *Lutheran Spokesman* pointed out, some Episcopalians have gone so far as to declare that "the word 'heresy' should be abandoned."

If people are not concerned about religious error, they are even less concerned about unionism, the religious fellowship of individuals and churches not completely agreed in doctrine. It is not a rare thing today to find Christians worshiping with non-Christians, to say nothing of Lutherans, Catholics, and Protestants of every shade joining in religious fellowship. When a person condemns church mergers and joint worship services as sinful unionism, he is regarded as being completely out of date.

But when we turn to Paul's letter to his assistant Titus in the New Testament, what do we find? We find the standard by which we Christians can

judge what is true and what is false. We are told to hold fast to the true and rebuke the false. We are told to stop the mouths of false teachers and reject heretics.

What is the standard for judging doctrine? Not private interpretation of Holy Scriptures, not the decision of church councils or synods, not church tradition or papal infallibility, but divine infallibility. "God cannot lie."

Where does this infallible God speak? Where else but in the writings of Moses and the prophets, the evangelists and the apostles? Since God cannot lie, neither can the writers of the Old Testament and New Testament lie when God Himself breathed the words they wrote, when the Holy Spirit moved them and taught them what to write. The Holy Scriptures cannot lie, for they are the words of God Himself, who cannot lie. Therefore these writings remain to this day the absolute religious authority, the only ultimate source and standard of Christian doctrine and practice.

When we believe that in the Holy Scriptures our infallible God speaks infallibly, how can we respect convictions contrary to Scripture? How can we worship in any outward union with those who teach contrary to God's infallible Word?

Paul couldn't respect false teaching. In his letter to Titus he tells him: "There are many unruly and vain talk-



ers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. . . . Rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth. . . . A man that is an heretic after the first and second admonition reject."

In this battle against false teaching it is the overseer, the pastor, whose foremost duty it is to keep the true, and reject the false. Paul tells Titus: "A bishop must be" a man "holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers (those who contradict)."

Pastors should know God's Word well for two reasons: 1) to teach and train others in the true teaching of God's Word; 2) to expose and correct and criticize those who teach false doctrine.

Even if pastors don't have to be heresy hunters, they surely ought to be heresy detectors. In fact every Christian should beware of false prophets, as Jesus commanded. Every Christian should continually test everything he hears to determine whether it is in agreement with God's Word or not.

Obviously we can't prevent false teaching from making its appearance in this world. God does not want us to persecute false teachers or to stop their mouths with physical force. We must, however, rebuke them and refute them and refuse their fellowship. We can't silence all teaching contrary to the

Christian faith, but we can prevent false teachers from preaching in our pulpits and teaching in our schools. We can separate ourselves from all churches and religious organizations that tolerate false teaching. We can testify boldly against that which is wrong. We can refuse to be partakers of the errors of others. In short, we can protect our fellowship against the encroachment of error and unionism through united testimony and doctrinal discipline.

Martin Luther was accused of arrogance when he stood firm on God's Word against the errors of Catholics, Anabaptists, Zwinglians, Calvinists, and some would-be Lutherans. We can imagine how he felt when a secretary at the Diet of Worms told him: "You wish holy Scripture to be understood according to your judgment and the workings of your mind. . . . Do not claim for yourself that you are the one and only man who has knowledge of the Bible, who has the true understanding of Holy Scripture. . . . Do not place your judgment ahead of that of so many distinguished men. Do not regard yourself as wiser than all others." (L. W., Vol. 32, p. 129)

Luther was tempted to give in when he was accused of arrogance for clinging to the naked words of Scripture against the false teachings of the church. We are tempted to give in when we are told that all churches accept the Bible but merely interpret it in different ways. We are told the Bible is not really so clear that we can distinguish the truth from all error and therefore we shouldn't condemn interpretations of Scripture different from our own.

This is Satan's plot to make all truth doubtful and all error tolerable. For if we no longer know what is the truth, we can't condemn the false either. It was a great day in history when Luther said at the Diet of Worms: "I am bound by the Scriptures I have quoted and my conscience is captive to the Word of God. . . . I cannot do otherwise, here I stand, may God help me." (L. W. Vol. 32, p. 112)

It is not arrogance but humility when a grown man accepts Holy Scriptures in childlike simplicity, when a grown man wants to be a sheep following the voice of his Shepherd and will not listen to the voice of strangers.

There is such a thing as truth. God's Word is truth. If we continue in Jesus' words, we shall know this truth. We have Jesus' promise to that effect. If we really want to do God's will, we shall know whether a teaching is true or false. Jesus told us this. I ask you: how can Jesus expect us Christians to beware of false prophets if it's impossible to determine what is true or false? God's Word is a lamp for our feet. Its teachings are clear and certain. We can know the truth. We can and must condemn what is false.

We must be concerned not only about doctrinal errors that crop up in churches. We must be concerned about doctrinal errors taught in the public or private schools we or our children attend, the doctrinal errors to which we and our children are exposed on television, in movies, on radio programs, in newspapers and magazines, and everywhere on this

earth. There are many false prophets, and we ought to be on guard. Pastors particularly have to be aware of what's going on, continually testing all opinions, holding fast the faithful Word, refuting and rebuking all false teachings. We live in a world where God's Word is not respected as the final answer.

In a book of humanist philosophy published in 1961 ("The Humanist Frame") one of the authors writes: "Nothing perhaps separates this century so sharply from its immediate predecessor as the loss amongst educated men and women of conviction of the literal truth of the basic dogmas of the Christian religion." Again: "Undoubtedly the growth of toleration is the expression of weakening conviction and a declining belief in the importance of what is tolerated. No one is tolerant in what he believes to be both true and vital. *No one who really believed that eternal hellfire was the price of unbelief would allow his child to be exposed to agnostic propaganda.* Both in opinion and in behavior we are only tolerant, either in areas in which we suspect that we could be wrong, or in those which we do not think matter very much — only tolerant of what is not felt as a serious threat."

The Christian should be concerned about error and unionism. We know that doctrine is the most important thing of all. We know that God's doctrines are true and contrary doctrines are false. We know that false doctrine can lead to eternal death, both ours and our children's. We dare never be tolerant of false doctrine. May God help us.

D. LAU

## STREAMS IN THE DESERT

PHOENIX, ARIZONA — “One group . . . felt it necessary . . . to declare itself organized in the fall of 1958 . . . another group . . . in October of 1959, together with their pastor, resigned from . . . the Wisconsin Synod of the Synodical Conference . . .”

That's how it started ten years ago in Phoenix according to the Constitution Preamble. Sunday, October 27th, Holy Cross Evangelical Lutheran Church gathered to praise and thank the Lord for a decade of Spirit-bestowed blessings.

Church, the pastor's car, Madison Baptist Church — the church history reveals these as being some of the sites used for meetings by the growing child during the first five strugg-

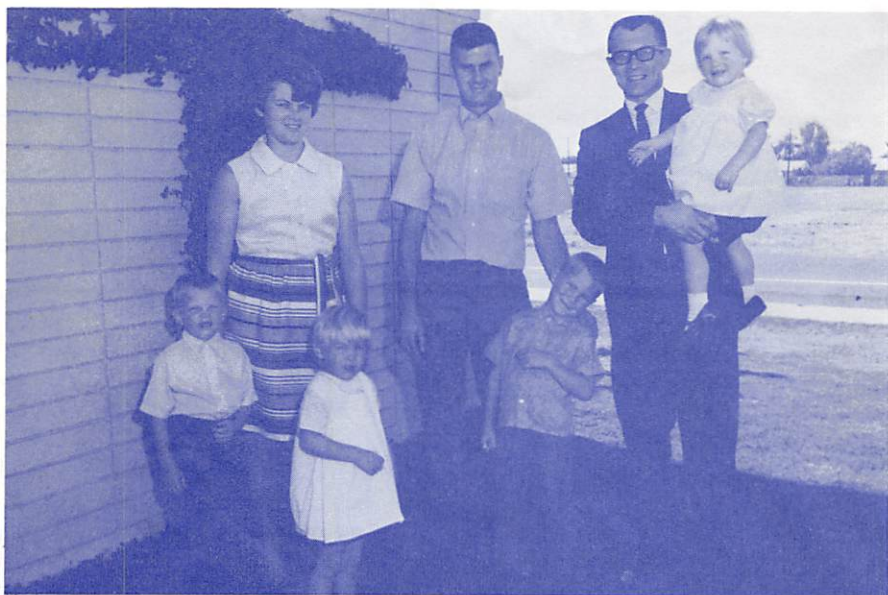
ling years. Then came the construction of the present building in the strategically located northwest corner of Phoenix at 39th Ave. and West Dunlap. Dedication was September 15, 1963. Such struggling, we suppose, is not unusual. Other congregations, born into the CLC, have doubtless moved around as much, or more.

### FOR AWHILE — A DAY SCHOOL

What is quite unusual is that Holy Cross has seen a Christian Day School project come and go. When we look for reasons for this said demise we find that it was not entirely a victory for the old Evil Foe. For not a few of the charter members who had a hand in starting the school left to



Worshippers at the chapel of Holy Cross congregation



Mr. John Mockenhaupt, congregation president, with family of Pastor Fleischer (right).

serve the Lord in other CLC congregations. With them went a zeal for Christian education, and the products of our Day School, to serve elsewhere.

There was further strain — and we dare not overlook the difficult lesson learned — when internal unrest over a doctrinal question took a toll. In numbers the growing child was set back at least a third. Though many, among them a shepherd, left our CLC fellowship, there still remained a group intent upon remaining steadfast of purpose.

The average attendance now is 32, by coincidence the exact number present at the first formal service in a member's home on November 1, 1959. Only a half dozen of the present membership know of the early struggles from experience. The other 90% have been gathered more recently

and have their eyes focused on the future. Two families drive south-bound twice a month from Prescott for services; another north-bound once a month from Silver Bell, which gives Holy Cross a parish diameter of 210 miles.

### PRESENT PROSPECTS

We want the CLC supporters of the Gospel work in Phoenix to know of present joys: Attendance this fall has been up to 55; seventeen children, mostly from non-member families, are enrolled in Sunday School. Spring Bible school enrollment jumped from 9 to 30. There is talk that we better keep in mind an edifice seating more than the present 75. A new location may have to be considered, since a city ordinance requires off-street parking.

With its limits bounded on all sides

except the north by suburbs, or mountains, or both, there is only one way for the city to go; toward Holy Cross or beyond it. In this direction undeveloped tumbleweed land is tumbling unbelievably fast to housing developments, with no other churches yet in sight. With their prayers and with their bounties the CLC helps sustain this little outpost as an oasis for thirsting sinners.

In its tenth year Holy Cross sends its songs of praise and thanksgiving

to the throne of God's grace and mercy. This congregation asks God to keep them from weariness in the joy of Gospel-witnessing, and rests in the hope that a future of joy lies ahead as He has promised. While awaiting the ultimate joy of heaven they know what work is cut out for them: "This Gospel shall be preached in all the world, for a witness unto all nations, and then shall the end come."

P. Fleischer

## *The Bread of Life*

### **Paul's Captivity**

Paul now goes from Corinth to Jerusalem with the offerings for the saints there from the saints in Gentile churches. It is a Christlike way that he goes; it was a way of love, for he went bringing gifts.

Paul attached great importance to these offerings. For he saw in them the concrete expression of what he had written the Corinthians: "If one suffers, all suffer together"; in these gifts from Gentile to Jew he saw the miracle of the unity of the church being acted out in real life.

Paul knew that the way he was going was a dangerous one. The Spirit warned him directly and through pro-

phesy that "imprisonment and afflictions awaited him".

And yet he went willingly and resolutely to Jerusalem, "ready . . . to die at Jerusalem for the name of the Lord Jesus", if need be, for he saw in this bringing of gifts to Jerusalem a part of the ministry which he had received from the Lord Jesus, "to testify to the Gospel of the grace of God," both to his Jewish Christian brethren and also surely to his Jewish "kinsmen by race" who had not yet heeded the Gospel call.

Luke marks this way of Paul's as a Christlike way, a way of giving, a way of suffering, a way of love for

his people. The parallelism between the Lord and His apostle is apparent also in his arrest and imprisonment. Like Jesus, he is tried before the Sanhedrin, before the Roman procurator, and before a Jewish king, Herod. And he resembles Jesus in this too that he tries to the last to bring the men of Jerusalem under the wings of the

Christ who can save, even when the bloodthirsty Jewish rabble is screaming for his blood.

The long, dangerous voyage to Rome, with its final safe arrival, is like an epitome of his whole career as an apostle: again the Lord's strength is made perfect in His apostle's weakness.

#### Acts 20:1—28:31

Jan. 1—20:1-6	Companions in the Gospel cause 463,1
Jan. 2—20:7-12	Is a 20 minute sermon too long? 463,2
Jan. 3—20:13-16	Yearning for the fellowship in the Spirit 463,3-4
Jan. 4—20:17-27	I do not count my life as precious to myself 463,5-6
Jan. 5—20:28-35	But you take heed to yourselves and all the flock 463,7-8
Jan. 6—20:36-38	"Blest be the tie that binds" 464,1-3
Jan. 7—21:1-6	"Binds our hearts in Christian love" 464,4-6
Jan. 8—21:7-16	"The will of the Lord be done" 575,1-2
Jan. 9—21:17-26	"Liberty, not license" 575,3-4
Jan. 10—21:27-36	Thank God for police protection 575,5
Jan. 11—21:37-22:2	Thank God for the gift of languages 576,1
Jan. 12—22:2-5	A zeal for God but not according to knowledge 576,2
Jan. 13—22:6-16	The "hound of heaven" relentlessly seeks to save 576,3
Jan. 14—22:17-21	"They will not accept your testimony" 578,1
Jan. 15—22:22-29	Thank God for your citizenship 577
Jan. 16—22:30-23:10	Is this "police brutality"? 578-2-3
Jan. 17—23:11-22	A place for the youthful citizen 578,4-5
Jan. 18—23:23-35	Thank God for honest politicians 580,1
Jan. 19—24:1-9	"Damning with faint praise" 580,2
Jan. 20—24:10-21	"Outside agitators" without courage 580,3
Jan. 21—25:22-27	The "more convenient time" never came 580,4-5
Jan. 22—25:1-12	Thank God for the Supreme Court 580,6-7
Jan. 23—25:13-27	Thank God for "civil rights and liberties" 580,8-9
Jan. 24—26:1-11	Taking every opportunity to give witness 485,1
Jan. 25—26:12-23	Not afraid to "let it all come out" 485,2
Jan. 26—26:24-32	The Gospel: the power of God to move mountains 485,3
Jan. 27—27:1-12	Listening to the wrong advisers 485,4
Jan. 28—27:13-26	The "salt of the earth" saves 485,5
Jan. 29—27:27-44	God is faithful to His promises 485,6
Jan. 30—28:1-16	Safe arrival in Rome a foregone conclusion 485,7
Jan. 31—28:17-31	"The Word of the Lord is not bound" 496,1&4

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

July 1, 1968 to December 1, 1968

**BUDGETARY**

RECEIPTS:	November	To Date
Offerings .....	\$12,689.77	\$49,512.39
Memorials .....	—	122.00
Revenues, Tuition .....	813.00	10,444.00
Revenues, Board & Room .....	1,152.00	19,544.00
Revenues, Other College .....	10.00	477.00
	<hr/>	<hr/>
TOTAL RECEIPTS .....	\$14,664.77	\$80,099.39
<b>DISBURSEMENTS:</b>		
General Administration .....	\$ 153.65	\$ 1,088.27
Insurance .....	—	1,110.00
Capital Investments .....	870.00	4,881.48
Home Missions Administration .....	4,975.22	25,322.87
Japan Mission .....	625.00	2,575.00
ILC-Educational Budget .....	4,995.07	21,993.27
ILC-Auxiliary Service Budget .....	3,956.00	15,151.48
	<hr/>	<hr/>
TOTAL DISBURSEMENTS .....	\$15,574.94	\$72,122.37
Cash Balance .....	(—) 910.20	(+) 7,977.02
Cash Deficit July 1, 1968 .....		(—) 1,387.03
Cash Balance December 1, 1968 .....		\$ 6,589.99
10th Anniversary Thankoffering receipts to date:		\$ 5,174.00

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

**COMPARATIVE FIGURES**

	November	5 Months
Budgetary Offerings Needed .....	\$11,141.66	\$55,708.30
Budgetary Offerings Received .....	12,689.77	49,512.39
Surplus .....	1,548.11	<hr/>
Deficit .....		\$ 6,195.91
Budgetary Offerings '67-'68 .....	\$13,345.45	\$45,126.66
Decrease '68-'69 .....	\$ 655.68	<hr/>
Increase '68-'69 .....		\$ 4,385.73

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

On Sunday, October 13, 1968, by authorization of Pres. Paul Albrecht, I installed the Rev. Arthur E. Schulz as pastor of St. Luke's Ev. Lutheran Congregation of Stoddard, Wisconsin, and of St. Mark's Ev. Lutheran Congregation of Onalaska, Wisconsin.

JOHN LAU

#### **New Address**

PASTOR GILBERT SYDOW  
22 N. State Street  
New Ulm, Minnesota 56073