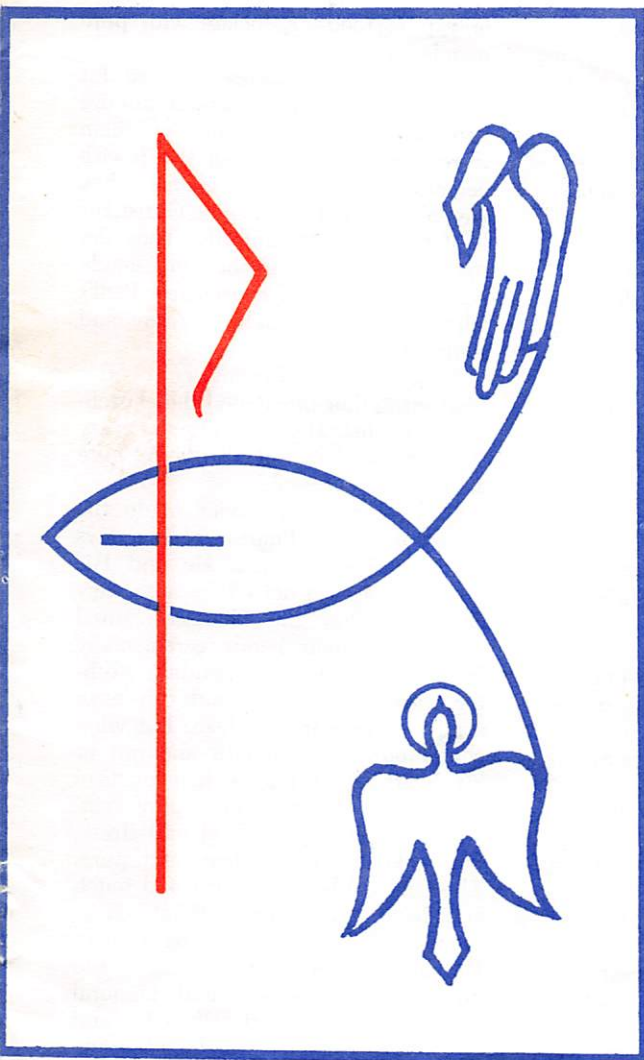


LUTHERAN SPOKESMAN

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*J. J.
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S. D. G.*



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CHRISTIANITY

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ALL THINGS ARE PURE

The Pharisees were concerned about purity. They were strict about keeping their own laws. They were careful not to contaminate themselves by any association with unclean sinners. In fact, the term Pharisees means: the separated ones, the separatists.

But their purity was only the outward purity of a whitewashed tomb. As Jesus said, they outwardly appeared righteous to men, but within they were full of iniquity. The outside of their cup and platter were clean, but the inside of their cup was filled with greed and lust.

The Christians on the island of Crete were troubled by Pharisees also. They weren't called Pharisees, but their religious attitude was very similar. Their background was Jewish, and they wanted the Christians to keep the old Jewish laws.

In his letter to Titus, Paul called them empty talkers and deceivers. He claimed they were upsetting whole families. He said they were teaching Jewish myths and commandments of men.

Although we can't definitely outline all the details of this false religion, it seems clear that these Cretan Pharisees were trying to make Christianity over into a religion of rules and regulations about eating and drinking and such outward things. Purity was their slogan. Don't eat this. Don't drink that. Don't touch this. Don't get contaminated by that. Eat

only pure foods. Associate with pure people only.

It seems some were going so far as to forbid marriage as an impure and unclean thing. Some of them were trying to reestablish the Jewish ceremonial laws. Of course they weren't satisfied when some Christians kept their rules voluntarily. They demanded obedience to their man-made rules as a matter of conscience. Paul's Christianity was much too easy and simple for them.

What was Paul's answer to this Pharisaism that threatened the churches in Crete? His answer was very short and to the point: "*Unto the pure all things are pure.*"

Paul's Lord and Savior made the same point to the Pharisees in the days of His ministry. When He and His disciples were criticized because they did not follow the Pharisees' ritual of washing their hands ceremonially before eating, Jesus responded: Nothing that goes into the mouth can make a man impure and unclean. But what comes out of his mouth and out of his heart—that makes him unclean and impure. If you want a pure man, don't feed him pure food and drink, but make his heart clean and pure. Then he will be able to eat and touch and handle anything without sin.

Jesus was a perfectly pure man. He could not be made impure by the publicans and sinners and immoral men He touched and talked to, and certainly not by any food and drink.

So it must be our aim to become pure people. If we can become clean in heart, then there is no food or drink or any other created thing that can contaminate us spiritually. To the pure all things are pure.

Jesus' teaching was plain enough: Make the tree good, and then its fruit will be good too. Make the man pure, and then what he does will be pure also. Purity is not a matter of eating and drinking certain foods and of following certain rules. Purity is a matter of the heart.

But then the question arises: Are we pure in heart? Are there any pure people anywhere to whom all things are pure, besides Jesus? Are we not all contaminated by sin from conception and birth? Are we not all flesh born of flesh?

At the convention in Jerusalem Peter confronted the Christian Pharisees with the story of Cornelius and his friends. He pointed out to them that these Gentiles (non-Jews) had heard the Word of the Gospel from Peter and had believed it. He said God Himself had *purified* their hearts by faith.

Thus it is God's Word of forgiveness that makes us clean and pure and holy. Christ gave Himself for us on the cross so that He might sanctify and *cleanse* us with the washing of

Baptism and the Word of God. "Our Savior Jesus Christ gave Himself for us, that He might *purify* unto Himself a people of His very own, zealous of good works." When we hear the Word of Christ's forgiveness as Cornelius did, and when we trust in it through the work of the Holy Spirit, we are pure and clean. Jesus' words apply to us: "Blessed are the pure in heart, for they shall see God."

Are we saying too much here? Can we call ourselves the pure in heart when we still have a sinful flesh and we know there is filthiness and iniquity in our bodies? Aren't we exaggerating when we call ourselves the pure to whom all things are pure?

It is certainly true that new life must proceed from a pure heart. Otherwise the pure heart is a delusion and no fact. But it is also true that while we live in this world a perfectly pure life in keeping with the pure heart is an impossibility.

John is our teacher. "God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not speak the truth. But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we say that we have no sin, we deceive our-

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selves, and the truth is not in us."

The only reason we can call ourselves pure in heart is that Jesus' blood continually is cleansing us from all sin, while we are walking in God's light. If Jesus is our Savior and His Holy Spirit is dwelling in us, all our sin is swallowed up by the forgiveness of Christ. Our impurity is overcome by His purity. Our filth is covered by His perfect holiness. "There is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." This then is how we are pure, and the only way we could ever be pure.

To us pure ones, pure by faith in Christ, all things are pure. When our heart has been cleansed, do you think food or drink can defile us or make us unclean? Can keeping the Sabbath ceremonies make us any holier than we are by faith in Christ? Will being married take away the forgiveness of sins? We are pure by faith in Christ, and to us all things are pure.

Paul wrote to the Romans: "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself."

To Timothy he wrote: "Everything created by God is good."

To the Colossians he wrote: "Why do you submit to ordinances (Touch not; taste not; handle not), after the commandments and doctrines of men? . . . Let no man judge you in meat or in drink."

Peter heard the voice of God telling him to eat food unclean according to Jewish laws given by God Himself. When he resisted this command to eat unclean food, God told him: "What God has cleansed you must not call unclean."

The Christian can drink alcoholic beverages; he can drink coffee and tea. He can eat all kinds of food on

all days of the week. He can get married. There is no sin in using what God has created.

All these things can be abused of course. Drunkenness, gluttony, the slow suicide caused by the abuse of any product, these are sins. But in itself not anything created by God is unclean or impure so that we cannot touch it.

Those sects in our day who make rules for their members concerning food and drink and other externals are committing a serious offense. The Roman Pope surely had no right to tell millions of people not to eat meat on Friday all these years, nor does he have the authority now to forbid marriage to his priests. The Christians whose hearts are purified by faith every thing is fit for use. There is nothing impure or unclean.

The inside of the cup should be cleaned before we concern ourselves with the outside. The tree must become good before its fruit can improve. When a drunkard stops drinking, he appears to be a better man outwardly. It seems like a wonderful change for the better. But if the change is merely from drunkenness to self-confidence and pride, his status before God is unchanged. He has changed merely from a socially unacceptable sinner to a socially acceptable sinner and he'll be lost either way.

We must be born again. There must be a change in the heart. We must be made pure from within. We must be made clean by faith in our Lord Jesus Christ.

O Lord, make and keep us pure by faith in Jesus Christ. Deliver us from man-made rules. Keep us from becoming Pharisees, outwardly clean but inwardly corrupt. Amen.

D. LAU

WILL CHRISTIANITY SURVIVE THE SIXTIES?

II.

If Christianity depends on the new variety, which we looked at last month, survival is doubtful. The new people have sold their promise of an eternal inheritance for the soggy potage of a better world here and now. Instead of giving the Negro a mansion in heaven next door to Abraham, they have promised him a home in Beverly Hills.

We turn to the upholders of old Christianity as our last hope. Will we find the truth in those churches which are struggling to be conservative? Don't be too hopeful. Of course, there is a great variety among conservatives. The liberals lump them all together and ascribe to each the combined faults of them all, just as the old types lump all the new Christianity people together, though they too come in many varieties. But the situation among the old Christianity people is not good. Typical of 2000 years of church history, the champions for orthodoxy have in almost all cases over-

reacted. Over-reactions offer alternatives which are worse than the liberal message. A look at some may help us escape the pitfalls.

Bible Interpretation

New Christianity says the Bible is a collection of human writings. It must be studied critically as any human work must be studied. They expect errors from the human authors. They are quite willing to point out errors of the "author of the fourth Gospel," wrong notions held by St. Paul in his letters, instances where Matthew misquoted Jesus, myths in the accounts of creation and the fall of man. Their error-filled Bible allows them to reshape all the teachings of Scripture, including the most fundamental doctrines. The Bible is not God's word, according to them, but a human witness to God's revelation. The student of the Bible claims that he must find the real truth behind

these more or less reliable witnesses. The new theologian becomes a scientist who places Matthew and Moses under his own microscope and gives us the results of his brilliant examination.

The normal and very proper reaction to this by the "old Christianity" people is one of shock. How can anyone treat God's Word in such a way? When we approach God's Word we are standing before the burning bush of His majesty, and this is holy ground indeed. All scripture is God-breathed, and the Scripture cannot be broken. When the early Christians quoted David (Acts 4:25) they confessed that David spoke "by the Holy Spirit."

So far so good. How do many over-react? Like this. The "new" people use a historical-critical approach to the Bible. They ask us to treat it as history and to exercise our critical faculties on how truthful and accurate it is. The over-reaction is to condemn the historical as well as the critical. Only the latter should be condemned. It is history, history written by men with human language, in human and historical situations. The defender of the old is anxious to defend the doctrines which the liberal interpreter has mutilated. His temptation is to interpret Scripture so that it will support orthodox doctrine. The doctrines of the church stand between his eyes and the page of the Bible he is studying.

This is a most serious reaction, or over-reaction. Each text must be studied historically. The student of Scripture must attempt to place himself in the 1st century situation, must rid himself of all pre-conceived notions, and listen to what the New Testament writer is saying. He is a listener. At this point he must set aside his doctrine, the creeds of the

church, and discover precisely what the author intended. If it appears that the writer is disagreeing with orthodox teaching he must still be quiet and listen. To do other is to place the creeds above the Scripture, instead of Scripture above the creeds. The creeds may err, but the Word cannot err.

This approach hinders good Bible study and closes the ear and eye to much of what the Spirit is teaching us. This does not make for a good defense of orthodox doctrine, but makes the doctrine appear weak, so weak that we cannot risk an open and fair study of the Scripture. An example will illustrate. If someone translates that at the death of Jesus the centurion said: "Surely this was a son of God," the defender of the faith is horrified, for he sees the divinity of Jesus at stake. He has used as a proof text that the passage says, "surely this was *the* Son of God." That is a wrong reaction. The divinity of Jesus is not so flimsy a truth that it is endangered if we were to learn that the heathen Roman made something less than a full confession of the divinity of Christ. Our posture should simply be that we will take a fresh look at the Greek and the context and with an open mind arrive at either conviction, or at an admission that both translations are possible. But the question must be studied by working and struggling with St. Mark, and the dogmatics books set aside for the moment. We will sometimes discover that certain prooftexts did not say everything we thought they said. To eliminate inapplicable prooftexts does not weaken the case for orthodoxy, but strengthens it.

This doctrinal approach to Scripture not only makes the defender of orthodoxy look foolish at best, and

dishonest at worst, but leads to many distortions of the texts of Scripture. When he bases a sermon on the Pentecost story in Acts 2 he is so anxious to demonstrate the truth of Walther's "Law and Gospel" that he picks the elements of the story that adapt, and if necessary he may even squeeze the facts a little to make them adapt. The real pity is that he never lets St. Luke do the talking. He can't listen to Luke, because Walther is shouting so loud in his ear. If he preaches on Paul's conversion he goes to the dogmatics book and delivers a Lutheran seminary lecture on the subject of conversion. He wrestles with the text to find the preparatory preaching of the Law, the necessary contrition, the yearning for the Gospel, the preaching of the Gospel, and the resulting faith.

Such "orthodoxy" does not offer a better alternative to the "new" people. The new people gives us their own religious thinking and place it into the Bible on the basis of their "critical" ability. The over-reacters substitute the religious leaders of previous centuries and place their thoughts into the text. Neither allows God to speak.

Pure Doctrine

This is closely related to the question of Bible interpretation. For, as we saw above, the modern theologian uses his critical methods to arrive at new teachings, which sound most strange and horrible to the Christian's ear. The new books on doctrine do not hesitate to re-examine and reconstruct all the teachings, the doctrines which we have learned. They come up with new teachings on justification, sanctification, the church, eternal life, the person of Christ, creation, original sin, and all the rest.

The theologian who defends orthodox teaching has it easy in this case. During the past 2000 years the doctrines of Scripture have been formulated with great care by Augustine, Athanasius, Luther, Melancthon, Chemnitz, and the doctrinal writers of the 17th century. It is not a very difficult task to learn all the details of these doctrinal formulations. Having learned them it is also quite an easy exercise of the intellect to test new presentations and discover any contradictions to the established teachings.

Many a defender of the faith is ready at this point to designate the new teacher as a heretic, the teaching as heresy. Many Christians are led to join themselves to groups that thus preserve the old teachings "in their purity." As a bonus they are sometimes comforted by being told they now belong to the "true visible church of God on earth."

Again, orthodoxy has reacted badly to the new theology. The first mistake is thinking that the doctrinal formulations of the church are equal to or the same as Scripture doctrine. Doctrinal formulations are written against the backdrop of the particular errors of that particular time. The words derive their meaning from that setting. If the 20th century Christian reads a doctrinal statement and supplies the present day situation as the background he comes up with some very poor doctrine. The great Lutheran doctrine writer, John Gerhard, was frequently answering a Catholic writer by the name of Bellarmine. Bellarmine was writing against the formula of Concord. The thrust of Gerhard will often be misunderstood unless the student carefully studies this historical situation.

The meaning of words changes con-

stantly. The words used in church literature accumulate new meanings and ideas in each generation. Think of all that has attached itself to the word "church" in the past 2000 years! The meanings we place into words are by no means always the meaning intended by the original author. A few years ago I spoke of our ability to *discern* the presence of the church. This met with great opposition on the part of some, because they insisted that the church is invisible. If it is invisible, it cannot be discerned, they reasoned. Over the centuries the word 'invisible' had acquired a different sense in this connection. Originally it meant that the church cannot be seen through the usual sensation of the eye, but it did not mean that its presence could not be detected by other means. It is quite correct to say that the Church can be discerned. The point is this: the word 'invisible' is not in itself a biblical word, but a doctrinal formulation by the church over against the Roman idea of an organization. If the orthodox teacher now defends every implication of the word 'invisible' he may find himself defending something quite unbiblical.

It is not wrong in itself to restate a doctrine in today's language. It is not even wrong to question whether the fathers always used the best terminology. The accusation of heresy must always be supported by proof that the teacher is violating the Word of God. In refuting such a teacher we must not quote the "fathers," but we must quote Scripture. Another example may prove helpful. Some of the "new" teachers have questioned the validity of the concept "the immortality of the soul." Quite a number of the old school have jumped upon this as clear evidence of heresy. Haven't we always believed in the im-

mortality of the soul? Isn't that sound Lutheran doctrine? Careful examination may show that this particular expression is more akin to the Greek philosophers than it is to biblical writers. The Greeks always elevated the mind or the soul way above the body. Scripture is very physical and is very concerned with the resurrection of the body. We do not really know very much about souls apart from bodies. The expression "immortality of the soul" may really not be worth defending, as long as no scriptural truth is violated.

The whole point is this. If anyone attacks Lutheran doctrine and you defend Lutheran doctrine by quoting Lutheran writers, your position is very weak. For the question remains unanswered, namely, "Is Lutheran doctrine correct?" That question must be answered by Scripture, not by Walther, Pieper, Gerhard, or Luther. When you defend yourself with the fathers, you are being traditionalistic, and traditionalism is a poor alternative to the "new" theology. Very damaging and dangerous teaching can be fed to the sheep and lambs of Christ by such defenders of orthodoxy.

This incorrect posture has weakened much of the testimony against the new teachers. How often have the orthodox simply cried "unionism" when the new teachers embarked on some ecumenical endeavor? But what does "unionism" mean? It is not a scriptural term. Have we demonstrated that the new practice is unscriptural or have we only proved that it fits our definition of unionism?

But what about ecumenism, communism, liberal politics, academic freedom? God-willing, in another issue.

W.S.

CHURCH News

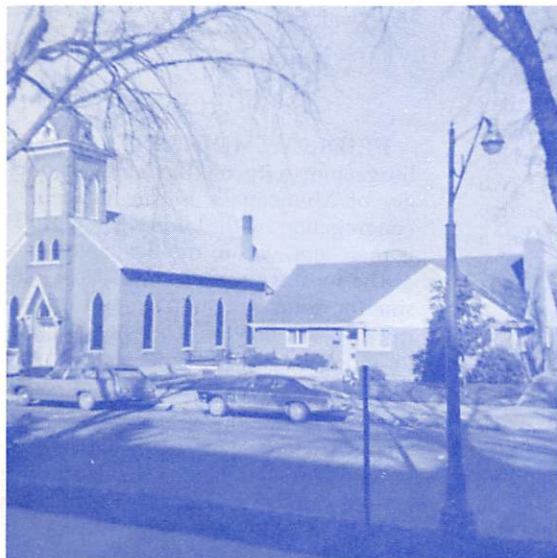


NEW ULM, MINNESOTA — Advent is for waiting, but this year Faith congregation began that season by enjoying what they had waited for during the last nine. The group began its corporate life in one of this city's landmarks — the Turnerhalle on State Street — now worships in another State Street classic, the "Friedens Church."

The building is at the near center of town, close to the high school, library, and municipal buildings. Con-

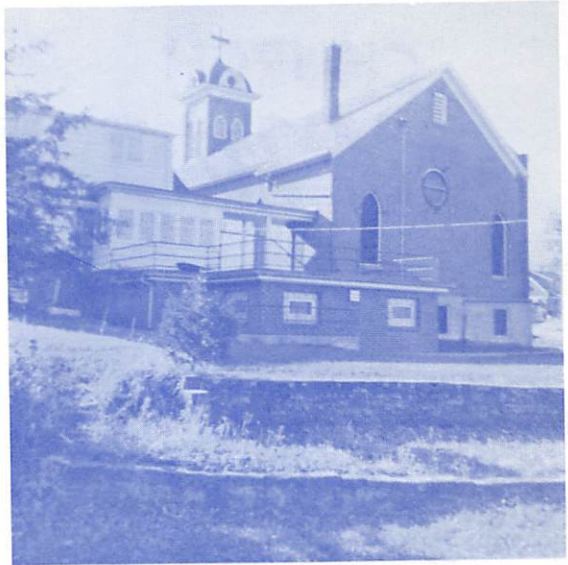
structed with local New Ulm brick in 1891, the structure suggests another era. But it is in excellent condition and affords every convenience and facility that a moderate sized church could want. The well furnished sanctuary accommodates about 175 worshippers. The tower boasts four bells and chimes. There is a full pedal, two manual pipe organ, and a PA system.

Seven or eight years ago a five bedroom parsonage was built with



Faith Church and
Parsonage

Educational Wing



an office complex and connected through a lower story to the church. Nothing is lacking there in equipment, and the space allows for five large classroom areas when folding diivders are used.

Faith congregation vacated a property on South Broadway which they had begun to develop for a plant which would have ultimately included a worship center as well as a two room school unit and a parsonage. But the church would have been a costly addition. And the temporary assembly room under the parsonage was cramped. When Friedens Church came on market they saw a chance to acquire all that is needed for their ministry. They entered a modest bid for the property and succeeded. They bought for \$40,000 and sold for \$30,000. After redeeming outstanding bonds and refinancing there will be a modest obligation of \$24,000 remaining.

Again the point is established that the Lord has bounty in store for those who are steadfast and true in their waiting on Him, and work while they wait.

FRIDLEY, MINNESOTA — This burgeoning city on the north boundary of Minneapolis is the home of a congregation with budding hopes. It is their aim, within the next five years at the most, to realize their strong desire for total self-support and subsequently a Christian Day School program.

They are well on their way.

Mrs. Ella Schwappach could tell you the story. She was there when Grace Lutheran Chuch held its first service at the Hayes Elementary School on Mississippi Street; she is there today, still teaching in the Sun-

day School and recalling with the four other remaining families how it was.

Those first services were conducted by a young student, Mr. Otto Abrams, from the Orthodox Lutheran Seminary, in December of 1954. He was later ordained and continued to serve as pastor of the mission. Organization took place the following summer in the home of Mr. Roger Weilby, the first president.

In 1957 an ambitious program of land purchase and construction was begun in faith and good spirit. Everything was by volunteer labor. Yet the building was ready for worship in 18 months, ready to serve the congregation's residence, assembly, and educational needs for the ten years following.

In September, 1963, Grace Church regretfully accepted the resignation of Pastor Abrams, who had been in ill health. His place was taken by the Rev. Norman Harms, first as a supply pastor and then under a regular call

until January of 1964. From the month of February through May the parsonage was enlarged to make room for the present pastor, Carl Thurow, and his family of six.

The tenth anniversary of the church building on November 3, 1968, evoked a great sense of God's durable grace. Professor E. Schaller, who had earlier served as a vacancy pastor, preached on the motto of the congregation, "For by grace are ye saved through faith." One of the former members, now in Seattle, wrote to remind of the fact that only a few years ago the congregation had contemplated dissolution because of their financial inability to cope with the pressing bills. God's grace proved stronger than their weakness, however, and help was near.

The congregation has been a member of the CLC since August of 1962. For the past few years there has been some subsidy toward the support of pastors.

R. REIM

A NEW GOOD FRIDAY SERMON

"Unto you is born this day in the city of David a Saviour." For centuries the angel's announcement has filled the hearts of believers with joy — joy because this Babe, so long foretold was finally born only to die in a few years. No morbid joy, this. In that death God damned all man's sin and evil lust fully and forever, as the angel makes so clear when pointing to the empty tomb, "He is not here; He is risen." And so we are led into another round of meditating upon the saving mystery that Christ

humbled Himself, became man, and then died at the hands of sinful men.

This most shameful of all deaths proved to be the most victorious, for it conquered sin, death, and hell. The victory is confirmed and proved for us in Christ's rising from the grave and ascending to the right hand of His Father. From there He now rules this whole evil world for the benefit of His Church, using His mighty Word and sacraments to lead lost sinners to trust in His salvation.

Further contemplation of these sav-

ing acts of God for sinful man — that can be the only explanation as to why most of the world's greatest music deals with this very subject of sin and salvation. Here is just another example of our ascended Lord ruling over this world for our welfare. Hundreds of men have been led to set these blessed truths to music.

One of the least known Lutheran composers is Christoph Demantius (1567-1643), a contemporary of Michael Praetorius and about a generation younger than Heinrich Schuetz. The new album we are now hearing is his *St. John Passion and Prophecy of the Suffering and Death of Jesus Christ*. NONESUCH H-1138 or H-71138 stereo, \$2.50. It is sung in German, and the jacket bears the English translation alongside the text.

The prophecy is from Isaiah 53, beginning at the third verse: "Surely he hath borne our griefs, and carried our sorrows . . ." Demantius' style reminds us so much of Heinrich Schuetz, the way he brings out the

special meaning of every word, using a six part choir to great effect. And how fitting that this prophecy is followed on the same record by the fulfillment, as recorded by John.

One example will show how powerfully Demantius preaches through his music: Christ's question to the soldiers, "Why smitest thou me?" Our anger wells up against those cruel soldiers. But Demantius repeats the question over and over again, as though holding it to the light and examining every word, searching out every fragment of meaning. Soon we forget the soldiers, we bow our heads, the words of our Lenten hymns echo in our hearts: "Thou hast borne the smiting only That my wounds might all be whole . . . Thou has suffered men to bruise Thee That from pain I might be free." "Tis I, Lord Jesus, I confess, Who should have borne sin's wages.' Demantius has preached well! And so he does throughout this fine record.

C. THUROW

THE THANK-OFFERING

Last August the CLC established a tenth anniversary thank offering. The goal was set at \$300,000.00. That does not sound like much in these days of millions and billions, but it is a very large figure for so tiny a church as the CLC.

The money is needed for a multi-purpose building at Immanuel Lutheran College in Eau Claire, Wisconsin and for a church extension fund. Immanuel Lutheran College has a high school department, a college department, and a theological seminary department. The cost of the building

is estimated at \$200,000.00. A hundred thousand was asked for the church extension fund.

The planning committee asked every member to state what he could contribute over a 25 month period, from January, 1969, to January, 1971. Each congregation was asked to total the intended gifts of its members and send the information to the synod president by January 1, 1969. He, in turn, could direct a building committee to function on the basis of the anticipated gifts.

As of mid-January the congregations of the CLC indicated they would contribute \$235,000.00. That is indeed a remarkable figure and testifies to the working of the Holy Spirit in our midst. He has surely given grace to the members of the synod. There are still a few congregations which have not reported.

The building committee is at work and is now in the planning stage. Though we have expressed what we can do over a 25 month period, it goes without saying that the faster the money comes in, so much faster can the building proceed. But the most important thing is that we all fulfill our intentions. May He who gave the grace to express such excellent intentions be with us and give us the grace to complete them!

But a halt to our rejoicing! There are some large tears to shed, for the fly in all this ointment is very large. The convention stated that the first \$200,000 collected should be used for the building at ILC. The last \$100,000 they designated for the Church Extension Fund. At the cost of building today, even \$100,000 is a paltry sum for erecting churches. But according to the present indications we will have less than \$50,000.

This takes away the joy of the prospect of a new building on the ILC campus. It could become a very hollow achievement. In these first ten years we have expended our energy, our capital, and much of our manpower on our own educational facilities. That is not the task Christ gave us. He blessed us with the good news that dead men will not die, that the guilty man will not be punished. We have done nothing until we spread that news, that is the very reason for our existence. The educational facilities are essential, but only as tools for the job to be done. Shall we be happy that we have spent ten years making tools, but have failed to use them? A newspaper would not rejoice in a beautiful new plant for production if it was unable to turn out the newspapers.

How about adding an eternal building to our project? The building in Eau Claire will be destroyed by fire in God's judgment. Only the temples we build in the hearts of men will endure to all eternity. He who made us stewards of His Gospel will look only at the living stones we placed into His building. The real task is unfinished in our thank offering.

W.S.

The Bread of Life

"The Word is not bound": The Captivity Letters of Paul

Jesus' promise that Paul would testify to him at Rome is also fulfilled; Paul is seen, at the close of Acts, "preaching the kingdom of God and teaching about the Lord Jesus Christ quite openly and unhindered" (Acts 28:31).

What Luke has pointed up in Acts is also expressed by Paul in the letters

which issue from his captivity. Just as he viewed his journey to Jerusalem as an apostolic undertaking, on behalf of the Gospel of the grace of God, so he considers his imprisonment and suffering as apostolic, as dominated by the Lordship of Jesus Christ and an essential part of his ministry for the Christ.

Paul's imprisonment was therefore not an interruption of his apostolic ministry, but a fruitful exercise of that ministry. Not least among the fruits that grew on that tree of adversity are the Captivity Letters, in which we have Paul's fullest and profoundest proclamation of the all-embracing significance of the Christ (Letter to the Colossians) and of the nature of

the church (Letter to the Ephesians), a small but impressive record of how the Gospel can transfigure even the dark and sordid aspects of human life (Letter to Philemon), and a letter whose dominant note of hopeful and expectant joy in the midst of suffering has kept the church the hoping Advent church through the ages (Letter to the Philippians).

COLOSSIANS

Feb. 1 – 1:1-14	The Christian: An always thank full person	395,1
Feb. 2 – 1:15-23	Christ, the full Glory of God	395,2
Feb. 3 – 1:24-2:5	The Gospel, the full Glory of Christ	395,3
Feb. 4 – 2:6-23	In comparison, human wisdom is emptiness	395,4
Feb. 5 – 3:1-17	Therefore, live your life in Him	395,5
Feb. 6 – 3:18-4:1	This life will dominate your social behavior	395,6
Feb. 7 – 4:2-6	Like salve for the wounds of the outsiders	395,7
Feb. 8 – 4:7-18	All for the coming of His kingdom	395,8

EPHESIANS

Feb. 9 – 1:1-14	"Glory, glory, endless glory to Him"	467,1
Feb. 10 – 1:15-23	A spirit of wisdom and revelation in Him	467,2-3
Feb. 11 – 2:1-10	Saved by Him to serve others	467,4-5
Feb. 12 – 2:11-22	"Brothers under the skin"	467,6-7
Feb. 13 – 3:1-13	It was my privilege to bring this to you	477,1
Feb. 14 – 3:14-21	May you comprehend it to the full	477,2
Feb. 15 – 4:1-16	This is true ecumenicity	477,3
Feb. 16 – 4:17-31	This presupposes a new life from all	477,4
Feb. 17 – 5:1-20	Be imitators of God as beloved children	444,1
Feb. 18 – 5:21-33	Yes, even be subject to others	444,2
Feb. 19 – 6:1-9	If you learn it at home, practice it later	444,3
Feb. 20 – 6:10-24	You'll need to put on the whole armour of God	444,4

PHILEMON

Feb. 21 – 1:1-25	Does this sound like "civil disobedience?"	429,1
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PHILIPPIANS

Feb. 22 – 1:1-11	I yearn for you all with the affection of Jesus	429,2
Feb. 23 – 1:12-18	Christ is preached; in that I rejoice	429,3
Feb. 24 – 1:19-26	To me to live is Christ and to die is gain	430,1-2
Feb. 25 – 1:27-2:2	The unity of the Spirit's fellowship	430,3-4
Feb. 26 – 2:3-11	"In humility count others better than yourself!"	430,5-6
Feb. 27 – 2:12-18	Single-minded servants of Christ	430,7-8
Feb. 28 – 2:19-3:1	I will send Timothy to help you	427,1-2
Mar. 1 – 3:2-11	Count all as nothing for Christ Jesus	427,3-4
Mar. 2 – 3:12-21	Not as if I were already perfect	427,5
Mar. 3 – 4:1-9	May rejoicing and peace characterize your life	427,6
Mar. 4 – 4:10-23	Whatever your lot in life, be content	427,7

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

July 1, 1968 to January 1, 1969

BUDGETARY

RECEIPTS:	December	To Date
Offerings	\$ 6,007.92	\$55,520.31
Memorials	—	122.00
Revenues, Tuition	820.00	11,264.00
Revenues, Board and Room	1,484.00	21,028.00
Revenues, Other College	50.00	527.00
	<hr/>	<hr/>
TOTAL RECEIPTS	\$ 8,361.92	\$88,461.31
DISBURSEMENTS:		
General Administration	\$ 368.74	\$ 1,457.01
Insurance	151.00	1,261.00
Capital Investments	870.00	5,751.48
Home Missions & Administration	4,978.50	30,301.37
Japan Mission	625.00	3,200.00
ILC-Educational Budget	4,614.13	26,607.40
ILC-Auxiliary Service Budget	4,518.68	19,670.16
	<hr/>	<hr/>
TOTAL DISBURSEMENTS	\$16,126.05	\$88,248.42
Cash Balance or Deficit	(-) 7,764.13(+)	1,387.03
Cash Deficit July 1, 1968		(-) 1,387.03
Cash Deficit January 1, 1969		(-) \$ 1,174.14

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

10th ANNIVERSARY THANKOFFERING
RECEIPTS TO DATE \$6,019.25

COMPARATIVE FIGURES

	December	6 Months
Budgetary Offerings Needed	\$11,141.66	\$66,849.96
Budgetary Offerings Received	\$ 6,007.92	\$55,520.31
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Deficit	\$ 5,133.74	\$11,329.65
Budgetary Offerings '67-'68	\$ 5,966.02	\$51,092.28
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Increase '68-'69	\$ 41.90	\$ 4,428.03

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

WISCONSIN PASTORAL CONFERENCE

Date: February 2-4. Beginning time 7 p.m.

Place: The Sem House, Immanuel Lutheran College, Eau Claire, Wisconsin

Announce or excuse to:

Conference Chairman pro tem
c/o Prof. C. M. Gullerud
Immanuel Lutheran College
Eau Claire, Wisconsin 54701

Agenda:

- 1) N. T. Exegesis, Heb. 4:1ff—E. Schaller
- 2) Isagogical Study of an O.T. Prophet—David Schierenbeck
- 3) Sermon Study—R. Gurgel
- 4) The Clameless Ministry—E. Albrecht
- 5) Planned Parenthood—Robert Mehl-tretter
- 6) Updating the Pastor's Library—C. M. Gullerud
- 7) Confessional Speaker—J. Sandeen (A. Schulz)
- 8) Election of Conference Chairman

Suggested topics for the Fall Conference should be sent to B. J. Naumann, chairman of the Standing Program Committee.

James E. Sandeen, Secretary

CLC Pastoral Conference

Place—St. Paul's of Austin, Minnesota
Time—April 8th at 10:00 A.M. to April 10th

Speaker—Prof. Clifford Kuehne

Alternate—Pastor Marvin Eibs

Essays—Exegesis of I Timothy 4—

Pastor David Lau. Moralizing: An Explanation of the Term and a Demonstration of the Danger of Moralizing as an Instructional Method.—Pastor Ruben Ude

A Study of the Validity of Baptism When Performed by the Sects—Jonathan Schaller

How the Word Strengthens Us Against the Hazards of Race Prejudice—Prof. Gene Schreyer

Bible Translations in Transition—Pastor Gilbert Sydow