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



In Memoriam

Edmund C. Reim

"I HAVE GIVEN THEM THY WORD"

It need not be arrogant or blasphemous to take words which Christ spoke of Himself and use those words for ourselves or one another. It is the graceful nature of God to have given us this privilege as joint-heirs with Christ.

The words which Christ spoke concerning His ministry may also be applied to mortal ministers of Christ. We think especially of those words which Christ spoke near the retirement from His earthly ministry: "Father, I have given them Thy word." (John 17:14a)

Christ, the Holy God and God's Son, became a servant to a corrupted mankind. In this service He died the death penalty for all the sins of all mankind for all time.

Then rising from the death He spoke to man the word of LIFE . . . the word which the Father in love desired that all dead men should hear. To a dead people Jesus said: "Because I live ye shall live also. . . . He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. . . . The gift of God is eternal life. . . ."

And by that word of life dead men revived and received life! New life, perfect life, never ending life, life reserved in the mansions of the Father where the living share life with their co-heir and elder brother, Christ.

It was a divine expression when Christ summed up His activity on earth and said: "I have given them Thy word."

God wants men everywhere and in every age to hear the good news: "LIFE!" To this end He did not choose to leave His first-born Son on earth after the resurrection, but chose to use living men. Such He has continued to call to witness, to testify, to talk-up and speak-out, to deliver the word of life to a dead world.

One such mortal servant was Edmund Reim. By the word of life God called him to know by faith that life was *his!* And gave him that hope and peace and joy in the Lord which ever characterizes the church.

God also called Edmund Reim to share that knowledge of life with his fellowmen everywhere. And God chose at given times to pin-point the scope of that call in the area of the parish ministry and the teaching ministry at the seminary level.

And with such calls God gave a generous portion of His Holy Spirit, that His servant should both will and do the work assigned. The temporal life of Edmund Reim was thereby a life dedicated to giving men everywhere, and particularly in the area of his specific calls, the Father's word of life.

When God gave indication that His servant's work on earth was reaching its conclusion, it was proper and significant that the servant gratefully acknowledged the Spirit-moved activity of his life and said with grateful heart the words of his elder brother, Christ: "Father . . . I have given them Thy word!"

We who are Edmund Reim's family, friends, neighbors, fellow Christians, students, colleagues must also with grateful hearts praise God for the gift of His faithful servant, Edmund Reim, who gave us the word of life so simply and effectively.

May God give us also His Holy Spirit to glorify Him at the close of our temporal activity with these same words:

FATHER . . . I HAVE GIVEN THEM THY WORD.

C. RADTKE

PROFESSOR EDMUND CARL REIM

Edmund C. Reim was the son of Professor and Mrs. Adolph Reim. He was born in New Ulm, Minnesota on February 12, 1892. In that city he spent his early days and there his mortal remains were laid to rest on August 25, 1969.

Professor Reim prepared himself for the public ministry by attending Northwestern College at Watertown, Wisconsin, and the Lutheran Seminary at Waufatosa, Wisconsin. He graduated from the latter in 1914. In that same year he accepted a call to Kenosha, Wisconsin. He served as pastor of St. Luke's Lutheran congregation of Kenosha, to St. Paul's and St. John's of Calvary, Wisconsin, and to

Trinity Lutheran congregation of Neenah, Wisconsin. From 1940 to 1957 he served his Lord as professor at Wisconsin Lutheran Seminary of Mequon, Wisconsin. The years 1959 through 1969 saw him active in establishing and teaching in the seminary department of Immanuel Lutheran College.

In 1915 Professor Reim was united in marriage to Selma Schaller. The Lord blessed this union with one daughter and three sons.

Professor Edmund Reim passed away on August 22, 1969 at Eau Claire, Wisconsin. He is survived by his wife, Selma, of Eau Claire; by his daughter, Jeanette, Mrs. Charles Zem-

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lock, of Neenah, Wisconsin; by his three sons, Pastor Robert Reim of Mankato, Minnesota; Pastor Norbert Reim of Seattle, Washington; and by Pastor Rollin Reim of San Francisco, California; by 20 grandchildren and 5 great grandchildren.

Funeral services were conducted on August 25 at Immanuel Lutheran Church of Mankato, Minnesota by the undersigned. Burial was at St. Paul's Lutheran Cemetery of New Ulm, Minnesota. Pastor Gilbert Sydow, chairman of the Board of Regents of Immanuel Lutheran College, offi-

ciated at the cemetery.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." (1 Peter 1:3-5).

ROLAND A. GURGEL

HE PREACHED CHRIST CRUCIFIED

In Christ Jesus our Lord and Savior! Those of us, faculty members and students of Immanuel Lutheran College, who were privileged to worship together in the chapel service will recall that Professor Reim invariably introduced his Christ-centered messages with the words: "In Christ Jesus our Lord and Savior—." I mention this now, on the day when we are about to commit his mortal remains to the earth to await the glorious resurrection morn, because they characterize the life and work of our dear departed colleague and teacher. "In Jesus Christ our Lord and Savior—" —this was not just a trite form of address but its every word was filled with meaning and showed a concern for the welfare of immortal souls, pointing to the only refuge of sinners and the only hope of salvation. The salutation gave notice that the message to follow would be as much Gospel-oriented as it was Scripture grounded. For this we learned —when Professor Reim spoke to us it was ever the product of careful study and a conscientious weighing of every word of the Scripture text. Whether in the pulpit, in the lecture hall, or on the synodical scene, his carefully chosen words revealed that this was not a mere academic display or a striving for effect but came from a heart that was filled with a passion for souls. The message came from a heart that had experienced the love of the Savior and the providential care of a heavenly Father so many a time in days of trial and sore distress. There was an untiring desire to use the time up to the very end in the service of the Savior God. The Lord so arranged his life that he might be a blessing to many parishoners, to many students, to many synodicals. In their name and on their behalf I express this word of thanks to the gracious God who gave us this gift.

As I have considered Professor Reim's service in the Lord's kingdom, the words that come back to me again and again are the words found in an epistle of Paul, an epistle which Professor Reim was privileged to lay on the hearts of his seminary students – the one to the Galatians. The words are these: "I am crucified with Christ; nevertheless I live; yet not I but Christ liveth within me; and the life that I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me." This characterized his life and this gives us joy in the assurance that in this faith he went home last Friday morning. In conclusion I wish to lay this wreath upon his coffin: "He preached Christ and him crucified."

C. M. GULLERUD

A MIGHTY FORTRESS

There is enough evil in this world to make everyone afraid. There is enough wickedness to give every man nightmares.

Consider the terrifying things that happen right now in our land. Killers enter bedrooms. Rioters devastate the neighborhood. City streets and city parks are unsafe at night.

Consider the horrors of war. Our country has no guarantee of immunity from the horrors of war. How terrified our citizens shall be when that day comes! We certainly deserve such a day because of our sins.

For such a time as this and for that worse time that is still coming we need the message of Psalm 91. *We are safe and secure in the hands of our God.*

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust."

These are brave words. If we could say them in perfect faith, nothing could ever terrify us. In the storms

of life we have a secret hiding place. We have protection under the shadow of the Almighty.

Notice the four names given to our Protector. He is the Lord, Jehovah, the Faithful One, He who makes promises and keeps them. Certainly we can trust in the Lord, because He kept the Word of His ancient covenant and sent His Son to die for us and take away our sins. The everlasting proof of His faithful love is Jesus hanging accursed on Calvary, bearing the full weight of the sins of mankind.

He is the *Most High*, the supreme Deity, the only true God, Ruler of all nations and peoples. He is the *Almighty*. He can do all things. And if this Most High Almighty Lord is also *My God*, then I know He will use His power for my good. If He is our God, whom shall we fear?

Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler. Thou

shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for that pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked."

The man who trusts in God can walk through life unafraid, but the wicked will be rewarded with evil. Yes, they will fall all around him, but he is preserved for his God is with him.

As Christians we need not fear the fowler's snare: the trap of the hunter. We don't have to be afraid of hidden and unexpected dangers, of accidents that strike men everywhere so suddenly. We may just barely escape, but our God shall deliver us.

Nor need we fear the noisome pestilence, those dangerous diseases, epidemics, and plagues that engender horror in the hearts of grown men. Oh, they are dying like flies all around us, but we are delivered. For our God is like a mother hen that watches over her young. His feathers cover us. His wings protect us. Why should we be afraid?

There is terror by night: thieves, burglars, rioters, arsonists, killers, rapists. But our God is with us; we shall not be afraid.

There is the arrow that flies by day: trouble in the office, disagreement with fellow-workers, disobedience of children, disappointments, arguments, heartaches. But our God

is with us; we shall not be afraid.

Pestilence and destruction at darkness and noon, thousands falling down on the right, ten thousands on the left, and the Christian walks unharmed through it all. No trouble comes near him. Isn't that what our psalm says: "it shall not come nigh thee"?

With our eyes we can see that the wicked are rewarded for their evil. They have no assurance of God's protection. But the Christian enjoys the protection of his God. It is nothing for Him to keep us alive and healthy in the midst of a million evils. Every hair on our head is numbered. We are delivered from evil, even as Jesus prayed for us the night before He died: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil."

This is what Psalm 91 says to us. But don't these words seem extreme and unrealistic? Perhaps we are even secretly rebelling against these words of the psalmist.

Because of our sad experiences in this wicked world we would sometimes like to reply to God in bitter words like these: "O God, I have trusted in you. I recognize you as my Lord. I am a Christian. Yet terrible accidents are always happening to me. Somebody is always sick at our house. Trouble-makers are always pestering me and destroying my property. I'm not protected any more than anyone else around here. I don't see the wicked rewarded for their evil either. The evildoers are the ones that are

prospering, and I'm the only one that doesn't seem to be getting anywhere, and I'm a Christian. This Psalm 91 just doesn't ring true."

What can we say about this? Only this. Other Christians have experienced similar catastrophes and have felt the same way. Job, for example, trusted in his God and yet he endured more evil than any of us. The troubles that afflicted him were so severe that his three friends thought that he must have committed some terrible secret sins for which God was now rewarding him. They thought it was a cut and dried rule that God always follows: prosperity in this world to the godly and adversity to the wicked.

But we know that it doesn't always work out that way. Sometimes the hail destroys every farmer's crops except the Christian's. Sometimes it's just the other way around. The hail destroys the Christian's crops more than any other. And didn't Jesus say: "He maketh His sun to shine on the evil and the good, and sendeth rain on the just and on the unjust?"

There is no automatic rule for God to follow. His ways are higher and deeper than our ways. Psalms 37 and 73 in particular discuss this problem of the prosperity of the wicked and the many troubles that befall the godly.

But what then can we learn from Psalm 91? We can learn that God is able to protect us from every evil there is in this world. Is there any one of us who cannot relate an experience of how God protected him from some seemingly inescapable danger?

God can protect us. Therefore we should trust in Him and walk unafraid.

If trouble does strike us, we know that God could have delivered us from it but did not. Therefore we must accept our trouble as from our loving Lord. He is the One who permitted this evil to happen to us. Since it is from Him, we know that it came for a good reason and will work good for us spiritually.

Yes, it will work good, for our psalm says: "*Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling.*"

Our psalm goes so far as to say that no evil shall befall the man who trusts in God. It may seem to us to be evil, but if it comes from a good God, it is good, isn't it? Even wars, riots, and crime can be good, indeed *must* be good if they happen to those who trust in God. For we have God's Word that no evil shall befall us and no plague shall come nigh our dwelling.

We can say these words as bombs burst around us or as gangsters attack us. We can say these words from our sickbed or in our own heart's misery. No evil shall befall us, for God works all evil for good. We are safe and secure in the hands of our God who loves us. "I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust." And eternity will prove our trust in Him not misplaced.

D. LAU.

SIXTH LUTHERAN FREE CONFERENCE

The Last One?

The sixth Lutheran Free Conference was held at the Blackhawk Hotel, Davenport, Iowa, July 29-31, 1969. Of the 178 who had sent in paid registrations there were 134 in attendance besides visitors and guests. Compared with registrations of up to 253 this year's attendance showed a considerable drop. This could be accounted for by the fact that both the Missouri and Wisconsin Synods held their conventions near the date set for the LFC.

This year's essays treated the work of the Holy Spirit: I. GOD THE HOLY SPIRIT, ACTS TO BUILD THE CHURCH (The Rev. Arthur Drevlow, LCMS), II. GOD, THE HOLY SPIRIT, ACTS IN BOTH LAW AND GOSPEL (The Rev. Geo. Tiefel, Jr., WELS), III. GOD, THE HOLY SPIRIT, ACTS THROUGH BAPTISM (Pres. B. Teigen, ELS), IV. GOD, THE HOLY SPIRIT, ACTS THROUGH THE LORD'S SUPPER (Prof. Martin Lutz, WELS), V. GOD, THE HOLY SPIRIT, ACTS TO SPIRITUALLY COMFORT AND TO ETERNALLY GLORIFY THE CHURCH (Prof. Paul Eickmann WELS).

The general theme as well as the individual essays proved to be fruitful and well served the purpose of a mutual strengthening in areas

where conservative Lutheranism could hardly find any disagreement. The same must be said of the presentations of last year which dealt with the person and work of Christ. A strengthening in these things to face the liberalism that has crept into some Lutheran church bodies and the inroads that neo-orthodoxy has made into the ranks of their theologians is wholesome. The LFC has adequately served the purpose in these points and in others presented at previous conferences as has been noted.

But the purpose of the conference is not only a mutual strengthening against the liberalism of our day. Its ultimate objective is to "obtain full unity in the understanding of the Lutheran Confessions and in their application in practical church life." Its basis is not only "agreement on the doctrine of the inerrancy, inspiration, authority, and historicity of Scripture" but also agreement "on the necessity of doctrinal unity as a prerequisite for joint worship and church work."

In what was presented at two previous conferences on the doctrine of the Church its purpose *was well served* but *not achieved*. Differences were recognized and faced. But though there was much agreement, some few disagreed and asked for fur-

ther discussion on the doctrine of the Church and the Ministry at a future conference. This still needs to be done. There are other points of difference both in doctrine and practice found in various church bodies of which attendants at the LFC are members that have not even been touched on. Only the Lord knows if full agreement will be reached, but it is up to us to speak the truth in love in seeking a full agreement on the basis of His inerrant word. If the LFC is to have proper scriptural meaning and direction it must not shrink from naming, facing, and dealing with the points of difference, otherwise it will lead into the dangerous channel of unionism.

But will there be another LFC? That question was pondered by the arrangements committee in three lengthy meetings before and during the time of the Davenport convention. The result was that the resolutions committee presented the following which was adopted at the closing session of the conference:

Whereas, the Lutheran Free Conference in its years of existence has served adequately the purposes for which it was originally called into being, and

Whereas, there is question whether these purposes of the Lutheran Free Conference can be furthered at this particular point in the history of the Church, and

Whereas, the rapidly changing scene in American Lutheranism with its ensuing confusion also raises the question of whether the Luth-

eran Free Conference should meet annually or even continue, and
Whereas, it is difficult to evaluate at this time these considerations so that the best interests of conservative Lutheranism are served; therefore be it

Resolved, that the Arrangements Committee be instructed to study the various factors involved and determine the future of the Lutheran Free Conference. (This the Arrangements Committee will do at a meeting on November 17, 1969).

At an informal lecture and discussion period on Wednesday evening at the conference Dr. Wilbert Rusch (LCMS—Ann Arbor) spoke on A LUTHERAN SCIENTIST LOOKS AT THE WORLD AND MAN. Because creation naturally can never be experimentally demonstrated the scientist will call it unscientific, because to be called scientific it should be experimentally demonstrable. But the theory of evolution is likewise experimentally undemonstrable and there is overwhelming evidence against it. We are happy to report that the lecturer rejected the theory of evolution and that all could wholeheartedly agree with him that the world was created by God in six days (not periods) as the inerrant word teaches. This we know not by scientific experiment but by faith. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear". (Hebrews 11:3).

OTTO J. ECKERT.

THE BUILDINGS ARE UP

Three months ago you read the good news that the ILC Building Committee had let the contract for a classroom building and a gymnasium at a combined cost of \$180,000. By the time these words come to you, the classroom building will already have been in use several weeks. Due to an error by the trucking company the rugs were lost in transit for several weeks and use of the building was delayed several days. However, this turned out for the best — it involved the students personally in hauling chairs and performing other preparatory tasks. The remarks we heard on opening day indicate approval of the low lines of the building under the tall pines — “looks as though it belongs there.”

The gymnasium is a happy surprise. We had feared it would stand out like a white elephant, big and awkward. But as one walks down the road and gets the first glimpse down in the hollow between the president's home and the Sem House, the impression is of a low building, far too small for basketball and bleachers and stage. That is proof of architect Playter's wise choice of setting. It will actually house a 90 x 50 foot playing floor with bleacher space to seat 500, a large stage, piano practice rooms, adequate dressing room facilities. The height is more than ample. Contractor Raether has his crew working on the interior

now, and we expect the work to be just as fine and satisfactory as that in the classroom building.

That's how the committee saw it on August 31st when we met for the first time since the day of the contract letting, three and one-half months earlier. The time lag is an indication of the confidence we are able to place in our architect and contractor.

You must be wondering — and we want you to know — what the financial picture is. The buildings will cost \$180,000, as per contract. The architect's fee will be close to \$10,000 but not more. Various expenses of the Building and Publicity Committees amount to \$2500 (which includes the cost of the contractor's performance bond at \$1170). The Robbins Flooring Company donated a fine wood gym floor (value in excess of \$5000) and is selling us the sub-flooring materials at cost. Professional installation and finishing will be done by a Twin Cities Company. These extra costs of the wood floor will come to \$2500 more than the vinyl tile floor originally contracted. The above expenses amount to \$195,000. The total allotted the committee for the entire project is \$200,000 of the CLC 10th Anniversary Thankoffering. The committee had planned that the remaining \$5000 would supply the six baskets, one side of bleachers, athletic lockers, and a demonstration desk in the science

lab, as well as minimal landscaping. That was quite a dream! But it became a nightmare when we learned that interest for money borrowed (until such time as the anniversary offering would be sufficient to cover costs) would have to come out of our allotment. Amount of interest: about \$5000. There went our equipment monies!

But the Lord provides. In early August we alerted our pastors concerning the problem. Special gifts have come in for the committee to use as it sees fit. Individuals and groups from Holy Trinity Church, of West Columbia, So. Car., have sent in \$1400 alone. This response has made it possible to order the most critical equipment — the two main baskets and one side of 4-row fold-away bleachers to seat 250. The quality is of the best, for durability. In the order of importance, the most needed items now are athletic lockers for boys and girls, the four side baskets, and other side of bleachers. There is only one area of need in the classroom building: storage cabinets for equipment and a demonstration desk and experiment desks, all in the science lab.

It is our hope that as these needs become known, our congregations, their organizations, and individual members will be moved to send special gifts in the name of the ILC Building Committee for purchase of the remaining items.

CARL THUROW, *Secretary*
ILC Building Committee

DIALOG

(this editorial first appeared in the NORTHWESTERN LUTHERAN of August 17, 1969.)

A few weeks ago a daily newspaper published a cartoon showing a group of clergymen seated about a table. A placard identified the meeting as the State Ecumenical Conference. The meeting was being addressed by a gentleman in clerical dress who might have been a Catholic priest, an Episcopal father, or even a Lutheran pastor. He was saying: "Frankly, I'm getting bored with dialog. Is anybody here in favor of a good old-fashioned religious argument?"

Cartoonists sometimes sense the trend of the times well ahead of everybody else. It could be that this cartoon was reading the obituary of the religious dialogs that up to quite recent times were so popular. Representatives of various denominations in town would arrange a meeting for the purpose of exploring areas of agreement among them as a step toward formation of one united ecumenical church. The newspapers gave these dialogs considerable notice. They were news, especially if the priest, the father, the minister, and the pastor were joined by a rabbi. Inevitably they found areas of agreement — they all believed in God. They were all polite to each other, avoided any topics that might cause friction and heat, perhaps discovered that they weren't such bad fellows, and at the end of the meeting were calling each other by their first names.

Of late, the daily papers have made

little or no mention of dialogs. What has happened? Has the novelty worn off? It is quite likely that the man in the cartoon was right. Something more is needed for unity than an agreement to avoid discussing topics that would show that Baptist, rabbi, and Roman Catholic have convictions that cannot be removed by polite dialogs exploring areas of agreement.

ERWIN E. KOWALKE

CLOSE AND OPEN COMMUNION

When we are asked about our practice with regard to reception of the Lord's Supper at our altar, we use — with some fear of being misunderstood — the word *close*. Close, as in close-knit. Intimate. Unified. Serious and sacred. Jesus did not institute the Sacrament in such public places as a Galileean beach, or village market place, or even the temple court. The "you" to whom He gave to eat and to drink were His known disciples gathered in the close association of the Upper Room.

When a congregation through the pastor communes a person, that church is acknowledging such as a disciple of the Master: faithful in testimony as His witness; ready to join in "showing forth His death"; honest in admitting his natural sinfulness, grateful in the assured remission of his sins, willing in the movement of the Spirit to improve his behavior. All this, and more. They are, in the Christ's name, absolving a penitent

sinner. ("If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained" John 20:23).

When we say, "Take . . .," we do so in Jesus' name. Great is the responsibility. I Corinthians 11 makes one sober about this. Participation must be controlled.

But never, never *closed*! Christ's blood was shed for all. Everyone — whatever his ethnic, cultural or economic status — should be welcomed, and most heartily. The grossest sinner seeking grace should be embraced. Any candidate for the Communion can be qualified by the Spirit, no matter who he is or what he has been. The way of grace is open to him!

This we affirm, and freely invite people to make use of our pastor's services to prepare them for this blest communion with God and His children, "closer than breathing."

R.A.R.

Official Notice

On May 16, 1968, Pastor Herold Schulz of Golden, Colorado, wrote to President P. G. Albrecht: "After careful study of its (i.e., the Board of Doctrine's April 1968 Statement) content in the light of our discussions at Eau Claire, I am ready to declare full agreement with the position taken by the CLC in regard to the doctrine of Church Fellowship."

Since that time it has become apparent that Pastor Schulz is not in agreement with the CLC Doctrine of Church Fellowship and has made it clear that he cannot accept it. It is with deep regret that we therefore announce that he is not in fellowship with the Church of the Lutheran Confession.

ROBERT A. REIM, *President*

Bread of Life

STRENGTHEN YOUR BROTHERS

The First Letter of Peter

Of all the disciples of Jesus, Peter would seem to be the best qualified to "strengthen the brothers" in the faith, in the knowledge and comfort of their forgiveness, in the reassurance of their blessed hope in and for heaven, and with the abiding presence and boundless, never ending love of their Savior God.

For of all the disciples Peter had fallen the lowest (except for the son of perdition), and had personally experienced the forgiving love after his miserable fall. Of all the disciples, who could have a better understanding of the weakness of men's faith, the fragile nature of his best intentions, and the power and steadfast character of God's redeeming grace?

Peter is writing to the "exiles of the dispersion", which might indicate

Jewish Christians. But the letter is so obviously talking to people of Gentile background that "exiles of the dispersion" must refer to all those who are exiles in a strange and foreign country, pilgrims and sojourners on their way to the heavenly Jerusalem.

Peter, the "apostle to the circumcision", is writing to those of Gentile background, whose congregations in Asia Minor were founded by the "apostle to the uncircumcision," Paul. He is probably even writing at Paul's request, with the help of Paul's partner Silas (Silvanus), while Paul is in Spain. The churches needed strengthening and, as said above, who would be better qualified to "strengthen the brothers" in their persecution than he who had been strengthened in his own deepest hour of trial by his Brother Christ.

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- Oct. 20—4:7-11 Serve one another, not yourself 518,6-7
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 Oct. 22—5:1-7 All of you humble yourselves under God who cares 516,2
 Oct. 23—5:8-14 Be alert and watchful, Christ is coming in glory 516,3-4

The Second Letter of Peter

If the First Letter of Peter is intended to “strengthen the brothers” in hope under the stress of persecution, the Second Letter of Peter is designed to strengthen them in hope whose faith and hope is being threatened by false teaching and doubt.

Knowledge is, therefore, a prominent thought in this Second Letter. But not knowledge for its own sake. Knowledge for the sake of strengthening the Christian hope and defending it against the attack of error and to preserve it from the corrosion of doubt. In the three chapters Peter tries to strengthen and defend this Christian hope by showing its I) Greatness; II) Certainty; III) Quick Coming.

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 Oct. 27—2:1-10 The Lord knows how to rescue the godly 343,4
 Oct. 28—2:10-16 s this a picture of your times? 343,5
 Oct. 29—2:17-22 Let the sociologists and psychologists ponder this! 343,6
 Oct. 30—3:1-7 Only fools deny the obvious facts 343,7
 Oct. 31—3:8-10 The Lord is not bound by space and time; He made them 349,1
 Nov. 1—3:11-18 So, what sort of person should you be? 349,2

The Letter of Jude

Jude, “a servant of Jesus Christ and brother of James”, who was also a brother of Jesus, but also identified himself only as “a servant of Jesus”. Both had learned well from Jesus that “he who does the will of My Father in heaven is my brother” and so did not claim their physical relationship to Him.

Jude too is trying to “strengthen the brothers” against those who viciously and publicly taught within the church that Christ had won for man not a freedom from sin, but the freedom to sin. To fight against this and strengthen them in their holy war he arms the brothers with a holy fear of the Holy God, and a rich measure of the faith and trust in Christ, the only living active, and powerful shield with which to quench the fiery darts of the Evil One. Nowhere in the entire Scriptures is there to be found a more radiant, confident song of praise and hope than the closing sentence of this little known letter.

- Nov. 2—1-4 You have to fight for the faith to keep it for yourself 349,3
 Nov. 3—5-16 By their fruits you will recognize them 349,4-5
 Nov. 4—17-25 Commit your cause to the Lord who is coming 349,6-7

NORMAN F. HARMS

CHURCH OF THE LUTHERAN CONFESSION
TREASURER'S REPORT

July 1, 1969 to September 1, 1969

	<i>August</i>	<i>To Date</i>
RECEIPTS:		
Offerings	\$ 4,783.84	\$15,031.21
Memorials	95.00	106.00
Revenues, Board and Room	893.00	1,211.00
Revenues, Tuition	169.00	287.00
	\$ 5,940.84	\$16,635.21
DISBURSEMENTS:		
General Administration	\$ 128.70	\$ 198.00
Insurance	164.00	164.00
Capital Investments	870.00	2,271.48
Home Missions and Administration	5,484.96	11,342.54
Japan Mission	575.00	1,150.00
ILC Educational Budget	3,844.35	7,720.81
ILC Auxiliary Services Budget	642.97	1,053.10
	\$11,709.98	\$23,899.93
Cash Deficit	(\$5,769.14)	(\$7,264.72)
Cash Deficit July 1, 1969		(\$4,007.15)
Cash Deficit September 1, 1969		(\$11,271.87)

Respectfully submitted,

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

10th Anniversary Thankoffering

<i>August</i>	<i>To Date</i>
\$6,477.13	\$89,026.67

COMPARATIVE FIGURES

	<i>August</i>	<i>Two Months</i>
Budgetary Offerings Needed	\$11,288.50	\$22,577.00
Budgetary Offerings Received	\$ 4,783.84	\$15,031.21
	\$ 6,504.66	\$ 7,545.79
.		
Budgetary Offerings, '68-'69	\$ 9,151.96	\$16,219.46
Decrease '69-'70	\$ 4,368.12	\$ 1,188.25

L. W. SCHIERENBECK, *Chairman*
Board of Trustees

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

INSTALLATION

On June 15, 1969, John Pfeiffer was installed by the undersigned pastor of Grace Lutheran Church of Valentine, Nebraska, and of Immanuel Lutheran Church of Theford. Pastor Michael Sy-dow assisted.

(Pastor) Paul Larsen

INSTALLATION

With authorization from President Robert Reim, I installed Miss Karla Kroeger as Principal and Teacher of Our Redeemer's Lutheran School at Red Wing, Minnesota on August 24, 1969.

Pastor Robert W. Mackensen

WEST CENTRAL PASTORAL CONFERENCE

12:00 Noon, November 11, to 12:00
Noon, November 13 at Holy Cross,
Phoenix, Arizona.

Agenda: To What Extent Is the Church
To Be Involved In Sex Education?—
J. Johannes

The Canaanitic Curse and Its Impli-
cations For Our Day—P. Larsen.

Homiletical Study of the Historic Gos-
pel for the Sunday Preceding Confer-
ence—P. Fleischer.

DAVID LAU, *Secretary*

NEW ADDRESS

John K. Pfeiffer
810 West 3rd St.
Valentine, Nebraska 69201
Tel. (402) 376-3593