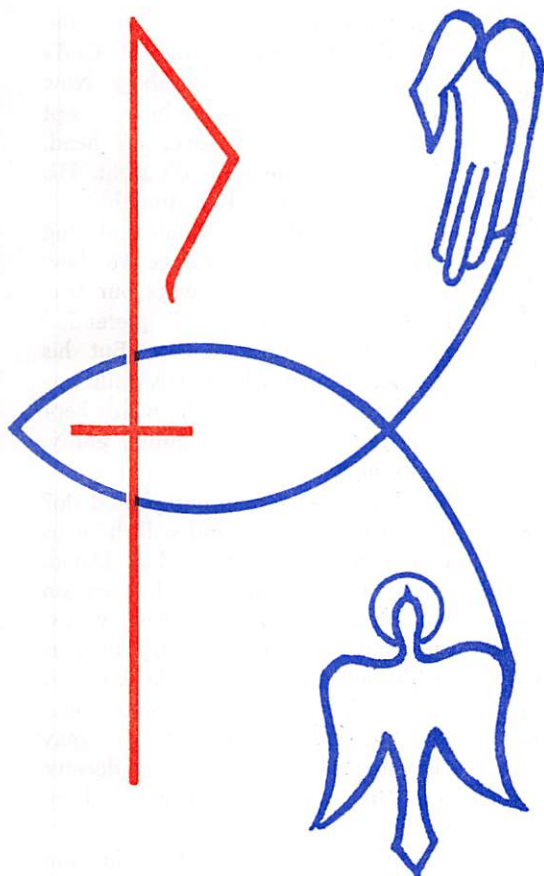


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*J. J.
Paul W. Schaller
S. D. G.*



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FAREWELL TO GUILT

There was a year in King David's life when he refused to admit his guilt. He "kept silence," as he later confessed in the thirty-second psalm. He had lusted after another man's wife. He had committed adultery with her. Then he had murdered her husband and taken her as his wife after the mourning period was over.

But he "kept silence." His guilt was bottled up within him. He acted as though everything was fine. He tried to cover up his sin in the nooks and crannies of his inmost being.

What was the result of David's deception? He tells us the story of his inner emotions: "*When I kept silence, my bones waxed old through my roaring all the day long. For day and night Thy hand was heavy upon me: my moisture is turned into the drought of summer.*"

David was the king of Israel. No one on earth had the power to correct or punish him for his crime. He had gotten by with it, and he had nothing to fear from human authorities.

But the Lord God had seen him. The Lord's hand was heavy upon him. Hour after hour during the long dismal days, hour after hour during the long sleepless nights the voice of God's Law echoed and reechoed within him: "David, David, what have you done? You have stolen another man's wife. You have murdered an innocent man. And you are the king of God's people? You are a transgressor of the Law. You have no part

in God's kingdom, you adulterer, you murderer! Expect no mercy from Me!"

David tried to quiet the voice of his conscience. He tried to act as though nothing had changed. He worshiped in the temple as always. He said his prayers. He proclaimed God's name publicly. He judged other men's cases according to God's laws.

But now it was not the same. Before this he was assured of God's blessings resting on his labors. Now he could be sure of nothing except God's curse hanging over his head. He was a failure in God's sight. His moisture was turned to drought.

Oh, he could still laugh and sing and play his harp. The face we show to the public is not always our true face. On the outside he pretended to be happy and content. But his stomach was in a knot. His guilt was gnawing at his bones. The words kept recurring in his brain: guilty, guilty, guilty of death.

What is worse than unrepented sin? Covered up sin can and will drive us to the same state of mind as David. When we keep silence, when we sin and refuse to admit it, when we excuse our sin, when we try to persuade ourselves that our sin is not as bad as all that, when we try to rationalize and justify ourselves, we may convince others, we may even deceive ourselves, but we cannot escape from God.

Unrepented sin rattles in our bones and turns our moisture into drought. It turns God's blessings into

curse. It may lie under the surface for a long time festering, but finally it will erupt and explode in terror on the day of death. As long as the burden of guilt lies heavy on our hearts, there can be no real peace or real joy or real happiness. There can be only surface joy, superficial happiness, shallow peace.

The truly happy person is that man whose burden of guilt has been removed. *"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."*

Men try to cover up sin by ignoring it, by forgetting it, by pretending it does not exist. But that does not work. The sin is still there. God has provided a covering that really covers. He sent a substitute man to suffer the total punishment and curse for all of man's sins of deeds, words, and even thoughts. Jesus Christ is the perfect and complete covering for all sin. "It is finished," He said.

God accepted the Covering of sin, Jesus Christ, His Son. He raised Christ from the dead. He took Him to heaven. He gave Him a place of honor at His right hand. He exalted

Christ because He was the covering for sin.

Because of what Christ did, God has forgiven all men their sins. "God was in Christ, reconciling the *world* unto Himself, not imputing *their* trespasses unto *them*." The Lord no longer imputes man's iniquity to him. That is, He no longer counts man's sins against him. God sees the covering instead of the sin. He sees the perfect Christ instead of sinful man. He sees the pure white robe of Christ's righteousness instead of the filthy rags of man's righteousness, which is truly unrighteousness.

Why then is not everyone blessed and happy? David says: "Blessed is the man unto whom the Lord imputeth not iniquity." And we have seen that because of Christ God imputes not the iniquity of the whole world. So all men should feel blessed and happy. Why aren't they?

The answer reveals a tragedy. Some are still unhappy and unblessed because they have never heard the Good News of God's reconciliation of the world to Himself through Jesus Christ. We are the ones who have been given the word of reconciliation. We are Christ's ambassadors. We are

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the ones who should let them know what God has done in Christ.

There are others who are still unhappy and unblessed because although they have heard the Good News of Christ they have refused to believe it. They miss out on the blessing Christ won for them. "He that believeth not shall be damned," not blessed.

There are others who are still unhappy and unblessed because they would rather maintain their self-respect and their delusion of their goodness, than admit their sinfulness and accept forgiveness from God as an unearned gift.

And there are yet others who are still unhappy and unblessed because they realize that accepting forgiveness of sins from God makes necessary the abandoning of a sinful life, and they are not ready for that. Jesus' words, "Thy sins be forgiven thee," do not push them away; but His words, "Go and sin no more," are too hard for them.

But — and for this we thank God — there are also some who have learned the meaning of the Proverb: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."

King David is in this group. He confessed his sin. "*I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgression unto the Lord; and Thou forgavest the iniquity of my sin.*"

It's extremely dangerous to wait as long as David waited to confess his sin. Dr. C. F. W. Walther gave this good advice to his students: "Happy the man who, after falling, rises at

once, immediately, and does not delay his repentance, lest he arrive at a stage where his heart is hardened." (Law and Gospel, p. 217)

But David did finally confess his sins after the prophet Nathan pointed them out to him. David said to Nathan: "I have sinned against the Lord." And Nathan said to him: "The Lord also hath put away thy sin; thou shalt not die."

God give us all grace to make a sincere confession with no guile or deceit in our spirit: O Lord God, I have sinned. If I say that I have not sinned, I am a liar. I am not worthy to be called your child, because I have sinned against you. But I know there is forgiveness with you. I know the Lord Jesus died in my place and suffered my punishment. I know that because of Christ you are just and faithful to forgive me all my sins and cleanse me from all my unrighteousness. My life is bare and naked before you. You know all my sins, even the secret sins I do not know myself. I do not want to hide anything but confess everything. I want to hear the word of forgiveness: "Son, be of good cheer; thy sins be forgiven thee."

God cannot reject such a sincere confession. He gives us forgiveness, and with it, cheerfulness, blessedness, happiness, peace, and joy. We still have to suffer some of the consequences of our sin, even as David did. God still sends us crosses to correct us and chastise us. But as surely as we believe God's word of forgiveness, there remains a root of joy and core of happiness in our hearts that the devil, the world, and our flesh cannot take away from us.

In our personal lives there may be enough unhappiness to embitter and make miserable our existence until the grave. Yet because of Calvary and Joseph's Garden there is joy. Though all men despise us, and we lose our wives and children, and our best friends turn against us, we have all the love we shall ever need in God's love in Christ. Though persecution drive us from house to house and city to city and no man hire us or even sell us insurance, we have security,

everlasting security in the hope of heaven, an eternal life after this life — with God and His angels. Though we be poor as the beggar Lazarus, though the world recognize us as miserable fanatics and misguided fools, we have all the recognition we need from our God, who calls us His children, His redeemed saints, His heirs. Our sins are forgiven. We have true joy, happiness, and peace in Christ. Blessed are we!

D. Lau

BOOKS AND IDEAS

PRAY FOR JOY

Every book title is something of a promise. A January publication called *Pray for Joy*^o makes possible what it proposes, and does so in a most delightful manner. Here is prayer of great beauty in form that does not sacrifice truth and function for the sake of sounds and looks. Here are psalms for moderns with a mind for the everlasting Gospel. In the manner of the biblical Psalms they teach you about prayer even as they offer you a graceful way of framing new petitions.

Have you struggled with *thee's* and *thou's* in your praying? Do you feel that archaic language is somewhat a barrier to the intimacy we should enjoy as the children of God, taught by the Spirit to say, "Abba, Father!"? These prayers manage reverence without synthetic props. Nary a *Thee* is to

be found. Neither is there a trace of the flippancy which offends German people when someone uses the familiar *du* ("duzen") where the courteous and courtly *Sie* is expected. These prayers can help you come boldly to the throne of grace, speaking good American.

Have you come to despise the word *relevancy* as often applied today in the churches, even though you agree that it is phony and false to separate the religious from the real? This book does well in keeping and binding together what God has never put asunder. "Praise for the Sureness of God's Gifts" fits with a very wise prayer "For Men in Protest." The desire "To Live by the Word of God" is quite harmonious with an evangelical concern "For the Slob."

Do you enjoy expressions of Christian truth and faith which don't sound churchy, yet still ring true? *Pray for*

Joy is light on liturgical language. Words like *sin* and *grace* are rare. Yet the truth of man's natural bankruptcy before God is always terribly apparent. And the covering grace of a glorious God is pervading light. "You have given us wisdom, O Giver God; You have taken from us our trust in the solid durability of wealth. You have stripped us down to beggary. But what a fine lot of beggars we are: beggars on horseback, riding high, riding toward Your eternal city, with spurs that jingle hope, and accoutrements that rattle confidence, riding on horses whose hoofbeats hammer out our exaltation on the road. O Giver, O Captain, O King of all us beggar-kings, Yours is the glory forever and forever." (p. 25)

"Sin and Grace" — if you prefer more conventional terms. The skillful poet finds for you another, more exciting route for thought and prayer to take. He shuns the abstract and invests ideas with a new life. How we do need this, with all our pedestrian plodding where we should be riding high!

The author of *Pray for Joy* is Martin H. Franzmann, a Lutheran scholar who is now a preceptor at the University of Cambridge in England. His work has always been that of a teacher, and he stays in character even when he prays — making points also through this medium. Ordinarily it is offensive to be preached at by somebody's public praying. What saves this situation is the author's readiness to include himself as a pupil of the Master.

To illustrate this, and with it the fashion of his verse, we have repro-

duced here following a part of the prayer "For a Living Hope" (as the Apostle Peter describes the hope of that inheritance which is reserved in heaven for us):

For a Living Hope

O God,
 You have given Your people
 a future and a hope —
 hope fixed and grounded
 in the resurrection of Your Son,
 who lives and reigns,
 who by His Spirit has given us
 a vision that can look
 beyond the gray breakers
 of our successive days
 and through the mists
 that obscure Your sun,
 out to the quiet shore
 of our unending home with You.

Oh, keep us in that hope, that vision.
 Let us not lose it
 amid the clutter of the things
 that we possess,
 that threaten ever and again
 to possess us.

Teach us the loose hold
 on Your present gifts
 lest we lose the greater gifts
 You hold in store.

Teach us to hold to that hope
 even amid our good and pure concern
 for this world's agonies
 lest we forget
 that we can do no more
 than bind up this world's wounds
 until Your Son returns
 and lifts up finally
 the fallen world;

lest we forget
 that this hope
 is the most precious thing
 that we can give to men;

lest we forget
 that giving mammon
 is no cure for hopelessness,
 that hopeless men well housed
 are hopeless still,
 that men fed on our food
 are futureless
 for all our feeding them.

And since we are men who go
 from far left to extreme right,
 from one ditch to the other,
 and cannot hold a true course
 down the road
 that leads homeward,
 let us not use our hope to shield us
 from the poor who cry to us,
 the poor in whose
 outstretched hands
 and upturned faces
 we can see
 the hands and face of Jesus Christ,
 who at the last will come to judge us all.
 Through Him we pray.

This reviewer thinks that this little volume will become a classic of its kind, oft quoted and much used. It has already helped him to more joy and may well do as much for you.

R.A.R.

*Martin H. Franzmann, *Pray for Joy*, St. Louis and London: Concordia Publishing House, 1970, \$2.75.

ROMANS

"The Power of the Gospel" is the dominating thought and force in the life of Saint Paul. His heart swells with pride that he is permitted to march from Jerusalem to the western shores of Europe carrying such a powerful weapon. He is sustained in every difficulty and danger and pain by the knowledge that God's Good News has the power to change life, to change men, to conquer all enemies in its path. Into the decadent, rotten, dying glory of Greece and Rome Paul is bringing a new power, God's power.

The Power of the Gospel must be the theme Paul chooses for his great work, the Letter to the Romans. The Power of the Gospel must be the answer to their every theological problem and to their life. This letter is a symphony of praise to the power of the Gospel. This power creates: it creates a new status for man (1:18-5:21), the Gospel creates a new life in man (6:1-8:39), the Gospel creates a New Israel out of Jew and Gentile (9:1-11:36), and this same Gospel creates a new worship for the new people of God (12:1-15:13).

The first qualification of anyone who would write a commentary on Romans is that he have a deep, yes, a total, appreciation of the divine power of the Gospel of Christ. The second qualification is that he have a total (?) understanding of the language of Paul, that each Greek word used by Paul conveys to him the inflections and nuances intended by Paul. Dr. Martin Franzmann qualifies to the utmost on both counts. He spent many years as a professor of the classics at Northwestern College in Watertown, Wisconsin. As such he acquired an unbelievable grasp of Greek and Roman thought as well as a perfect understanding of the languages. The next 20 years he headed the New Testament department at Concordia in St. Louis. There are many classicists and many New Testament scholars. Rarely is a man so fully equipped in both areas. At present Professor Franzmann is at Cambridge University, working under the auspices of the Lutheran Church in England.

Yes, here is a commentary on Rom-

ans that we can recommend to every Christian reader. We are speaking of a commentary in a new series being produced by Concordia (St. Louis, London) Publishing House. *Romans* was published in 1968. Most commentaries irritate, for they so often get between the reader and the Scripture. Many carry their own thoughts and theology into the Scripture. Lutheran commentators are also guilty of this. Many lead you into lengthy discourses on individual verses and get so wrapped up in minute details that the reader loses the train of thought of the author. So does the commentator.

Franzmann leads you deeper and deeper into Paul's thought, into the treasures of the Holy Spirit. Difficulties in this massive book of Paul's melt away again and again as Franzmann

helps you to see the flow of thought.

An additional bonus is added by special discussions of key words and thoughts and doctrines. The articles on *redemption* and the *Holy Spirit* are particularly rewarding.

Luther urged all Christians to learn Romans so well that they could recite it. A good start will be made by all who use Franzmann's commentary to lead them to a rich and full understanding of the power of the Gospel as presented by Paul of Tarsus. Order *Romans*, Concordia Commentary Series, \$4.00. This series will have 25 volumes when complete. They are very readable; no foreign language expressions are used. Be sure to pluck this flower blooming in the theological desert of our day.

W.S.

FORGIVENESS

*Sin-sick and heavy laden
My guilt distresses me;
How can I find forgiveness
Except I turn to Thee?*

*I come with guilt, sin-burdened,
To seek Thee every day
And in Thy crimson river
To wash my wrongs away.*

*In Thee, Lord Jesus, Savior,
There's balm for every pain;
And when I seek Thy healing
I know there's heaven to gain!*

Elsa Romberg

CHURCH NEWS



A CENTRIFUGAL FORCE

Mission work in the United States is usually thought of in terms of choosing a site, building a plant, and bringing people to this place. The success of the endeavor is often measured in attendance figures and financial strength, with self-support as the goal. Pastor and church building form the center and people are drawn toward that center. We could call this a centripetal church.

It has not been that way in Southern California, so far as the CLC is concerned. And there are good reasons. The Los Angeles area is about 100 miles across and 75 miles from north to south. Ten million human beings live here. Very few have the Gospel preached to them. In the midst of this mass of humanity the Holy Spirit brought together three families in 1962 and gave them a determination to establish the true preaching of the Gospel in that area. One lived in Santa Monica, another in Arcadia, and the third in Sepulveda. These places are twenty-five to forty miles apart. At first they met with recorded services, bringing a pastor

by air from Phoenix once a month for the Lord's Supper. In 1963 they installed Winfred Schaller as their pastor.

These were soon joined by others who yearned for the truth. They came from Duarte, Long Beach, Santa Ana, and San Bernardino. The forty mile diameter of the centrifuge quickly grew to a hundred miles. There could be no serious thought of one central church serving these people in the conventional manner. The very first mission program adopted by the congregation called for no less than five preaching places in the area. The Lord was directing them to the concept of a centrifugal church — one that tends and pushes outward from a center rather than drawing toward a focal point. The missionary was authorized to travel throughout the area and instructed not to restrict his activities to any one locale.

The centrifugal forces mounted in intensity. A Macedonian call came from San Francisco, some 400 miles north, to come and bring the Good News. The missionary began flying

Sunday afternoons to San Francisco; first every other week with tapés on the alternate Sundays; then every Sunday. Pastor Schaller stayed on the Peninsula on Monday, conducting adult classes, confirmation classes, and Bible classes. At midnight there was a flight back to the southland.

In the LA area a freeway ministry was developing. Though it was decided to build the first church building in the San Fernando Valley, it was also determined to accommodate the people in other areas. The members would make every effort to drive from 40 to 100 miles to services. The pastor would go to outlying areas for classes and possibly other worship services. When the congregation in San Francisco called a resident pastor, it became possible to hold a second worship service in the San Gabriel Valley.

In Fresno

The Lord continued to press the Word ever more outward from the center. A family had been coming from Fresno, a growing college city in the vast central valley, some 200 miles to the northeast. At their request services were scheduled there. Soon there were four families to rent a place of worship and fly the pastor from LA for Sunday evening services. As previously in San Francisco, he stayed in Fresno over Monday and returned to his home base on Tuesday.

As Christ kept making this a centrifugal Gospel force, natural human efforts to be centripetal were hindered. In San Fernando Valley the place of worship changed four times, in each case to a women's club building. A church building that was to have been



How Firm a Foundation

erected four years ago is only now under construction for completion this year.

Servants of Christ

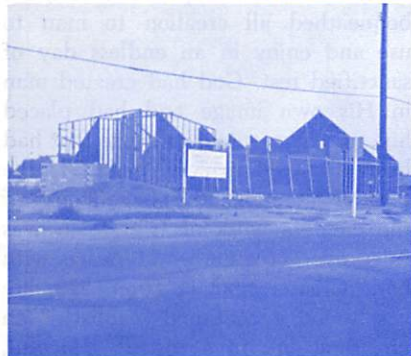
This is not a conventional congregation, nor a conventional ministry. The members must live up to their name, Servant of Christ. They cannot cluster around a chapel and a parsonage which cares for their every need. Rather each must receive the Word and take it to his area, to share in teaching their children and in spreading the Word. The pastoral ministry provides them with worship services and Bible classes each week. From this supply they draw their energy for independent service in their homes and neighborhoods.

This type of centrifugal ministry could hardly work without modern means of transportation. The freeway system allows the missionary to reach any one of 10,000,000 people within an hour. The plane and freeway together make it possible for one man to conduct Sunday services in three cities over 250 miles apart.

The Servant of Christ membership directory sounds like an atlas of cities: Van Nuys; Long Beach; Ralston, Nebraska; Arleta; Panorama City; Northridge; Santa Ana; Sepulveda; San Marino; Santa Barbara; Lawndale; Lancaster; Los Angeles; Ventura; Pasadena; La Puente; Whittier; Cerritos; Covina; Cucamonga; Anaheim; Altadena; Fowler; Fresno; Visalia; Sanger; Adelanto.

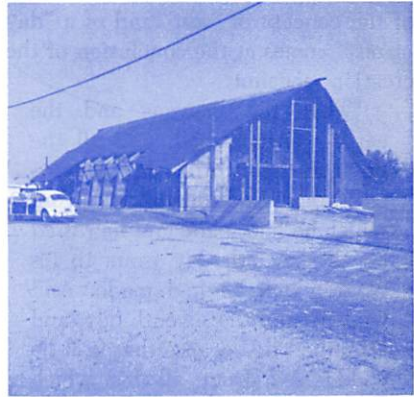
Services are now held in Baldwin Park, Sepulveda, and Fresno. Bible classes are in Fresno, Sepulveda, Pasadena (or La Puente), or Covina (or San Marino). Adult classes may be held in one week in Whittier, Sepulveda, and Fresno. Confirmation classes move from home to home. Recently a confirmand had to live in at the parsonage to find the needed hours.

This California ministry requires some 50,000 miles of travel per year of the missionary, half by car and half by plane. Considering the fact that Pastor Schaller also edits and publishes the *Lutheran Spokesman*, this is obviously a demanding life. And such a centrifugal church requires much more of the members than mere



The Walls of Zion

passive presence and pocket power. Everyone must become a minister. All are expected to take courses to learn the entire New Testament as quickly as possible. The Lord who created the opportunity for this unique kind of ministry also supplies the needs. For a long period of time the congregation was blessed with the presence of the Rev. Norman Harms, now of St. Louis, who then worked as a probation officer in L.A. but in many ways assisted in the pastoral ministry.



Almost a Haven

Those who are involved in the work of Servant of Christ congregation feel that they are in many respects closer to what is described in the New Testament. Generally the Christians did not cluster around one established church and pastorate. The "professional" missionaries were always on the move, and the people carried on by themselves. The Book of Acts does indeed describe the centrifugal force of the Gospel. "They which were scattered abroad . . . travelled . . . preaching the Word." (Acts 11:19)

R.A.R.

THE SABBATH

The First Sabbath. The Hebrew word "sabbath" simply means "rest." The "Sabbath" was the "Day of Rest."

The first appearance in the Bible of the concept of "rest" and of a "day of rest" comes at the conclusion of the creation account:

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made and he *rested* on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had *rested* from all his which God created and made." Genesis 2:1-3

The Creator rested, but not for the same reasons that man rests. Man becomes weary, worn out, exhausted in body, mind, emotions and spirit. But not so the Creator:

Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?
Isaiah 40:28

To think of the Creator as having become weary from His creating and needing rest is blasphemous! The Creator rested because the work of creating was finished. In six days the

Creator by the power of His almighty Word had called all things into being out of nothing and had introduced order and organization and energization into the universe. Six days, and the creative process was finished. Then the Creator rested.

He did more. God "blessed the seventh day, and sanctified it." What a day that was and was meant to be! Each of the six preceding days of creative activity is marked as to beginning and end with the same words: "And the evening and the morning were the first day . . . the second day . . . the third day . . . the fourth day . . . the fifth day . . . the sixth day." But the seventh day is sanctified without mention of its beginning or end.

What does this omission suggest? After God had finished His creative work and entered upon His rest, He bequeathed all creation to man to use and enjoy in an endless day of sanctified rest. God had created man in His own image and had placed him in a harmonious universe that had been designed to serve man. As the heir of creation, the beneficiary of the creative work of God, man was ruler over creation — at peace with both Creator and creation. His life was to be a continual "sabbath," an unending life in a restful, peaceful, harmonious world. PAUL NOLTING

THE ONE TRUE FAITH

In a certain city a ropewalker goes from the roof of a hotel across the street to the roof of another building. We ask a bystander: "Do you believe that he can do it?" "Yes, I do." Then he says he will push a wheelbarrow across that same rope. "Do you believe he will do it?" "Yes, I do." "Do you believe it to the extent that you would be willing to sit in the wheelbarrow?" "I should say not."

With many, faith in Christ goes about as far. Their creed reads: "I believe that Jesus Christ lived some thousand years ago, that He did many miracles, that He died by crucifixion and rose again the third day."

However, depending only on His redemption for salvation seems so much like riding in the wheelbarrow. Confidence in Christ is lacking. Hearing about Christ and accepting what we hear as true is not faith, but trusting in Him is.

In other words, Faith is looking to Jesus as a bankrupt debtor looks to his

endorser; depending on Him as a suffering patient depends on the skill of his physician; leaning on Him as a weary pilgrim leans on his staff; clinging to Him as a drowning person clings to his rescuer.

We have good reason to trust Him. His resurrection proves Him to be the Son of God; His resurrection stamps His work of redemption in our behalf as valid and acceptable before God. God's Word asks us to believe in Him. It does so urgently. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved," Acts 4:12.

Let me not doubt, but trust in Thee,
 Thy Word cannot be broken;
 Thy call rings out, "Come unto Me!"
 No falsehood hast Thou spoken.
 Baptized into Thy precious name,
 My faith cannot be put to shame,
 And I shall never perish.

Di. DeRose

THE REVELATION OF JESUS CHRIST TO JOHN

Since a little humility does not seem to be out of place, and since no one can claim with any certainty that his interpretation is the intended meaning, and finally, since prophecy and symbolism neither can nor need be fully understood for spiritual benefit, I offer no captions lest I confuse anyone with my understanding. There is offered here merely an outline for daily reading according to the divisions that seem to suggest themselves in the contents. If the reader sees the living and reigning Christ in the midst of His persecuted little flock, promising full victory over the devil and all his evil legions, then he will read with appreciation and learn much from this exalted and comforting revelation. May such be your devotional blessing in Jesus, the Lamb of God who was slain and has redeemed us to God by His precious blood and lives and reigns to all eternity and will soon come again to judge the world. Amen, come quickly, Lord Jesus.

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Mar. 2 — 21:1-8	467,6
Mar. 3 — 21:9-14	467,7
Mar. 4 — 21:15-27	477,1
Mar. 5 — 22:1-9	477,2
Mar. 6 — 22:10-21	477,3-4

Norman F. Harms

CHURCH OF THE LUTHERAN CONFESSION
TREASURER'S REPORT

July 1, 1969 to January 1, 1970

RECEIPTS:	December	To Date
Offerings	\$ 15,282.63	\$ 65,476.03
Memorials	-----	158.00
ILC-Revenues, Board & Room	1,463.00	25,002.00
ILC-Revenues, Tuition	888.00	11,506.00
ILC-Revenues, Other	20.00	370.00
TOTAL RECEIPTS	\$ 17,653.63	\$102,512.03

DISBURSEMENTS

General Administration	\$ 123.86	\$ 1,968.55
Insurance	50.00	2,270.00
Emergency Support	340.00	680.00
Capital Investments	870.00	5,751.48
Home Missions & Administration	5,764.40	31,865.52
Japan Mission	575.00	3,450.00
Missions, Extra-budgetary	800.00	800.00
ILC-Educational Budget	5,285.78	27,394.28
ILC-Auxiliary Service Budget	4,011.30	17,733.77
ILC-Extra-budgetary	-----	9,330.00
TOTAL DISBURSEMENTS	\$ 17,820.34	\$101,243.60
Cash Deficit (-) or Balance	(-) \$ 166.71	\$ 1,268.43
Cash Deficit, July 1, 1969	(-)	\$ 4,007.15
Cash Deficit, January 1, 1970	(-)	\$ 2,738.72
10th ANNIVERSARY THANKOFFERING	\$ 10,425.52	\$127,213.85

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

	December	6 Months
Budgetary Offerings Needed	\$ 11,288.50	\$ 67,731.00
Budgetary Offerings Received	\$ 15,282.63	\$ 65,476.03
Surplus	\$ 3,994.13	
Deficit		\$ 2,254.97
Budgetary Offerings, '68 - '69	\$ 6,007.92	\$ 55,520.31
Increase, '69 - '70	\$ 9,274.71	\$ 9,955.72

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

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

INSTALLATIONS

As authorized by the CLC president, I installed the Rev. Carl Thurow as pastor of St. Paul's Ev. Lutheran Church of Austin, Minnesota, on January 11, 1970.

Albert Sippert

As authorized by the CLC president, I installed the Rev. Clarence Hanson as resident pastor of Trinity Lutheran Church, Millston, Wisconsin, on November 30, 1969.

Paul R. Koch

CLC CONVENTION

God willing, the 1970 general convention of the CLC will be held July 7-11 on the campus of Immanuel Lutheran College, Eau Claire, Wisconsin.

NEW ADDRESSES

The Rev. Carl Thurow
106 9th Place S.W.

Austin, Minnesota 55912

The Rev. Clarence Hanson

Millston, Wisconsin 54643

Phone 715-284-5067