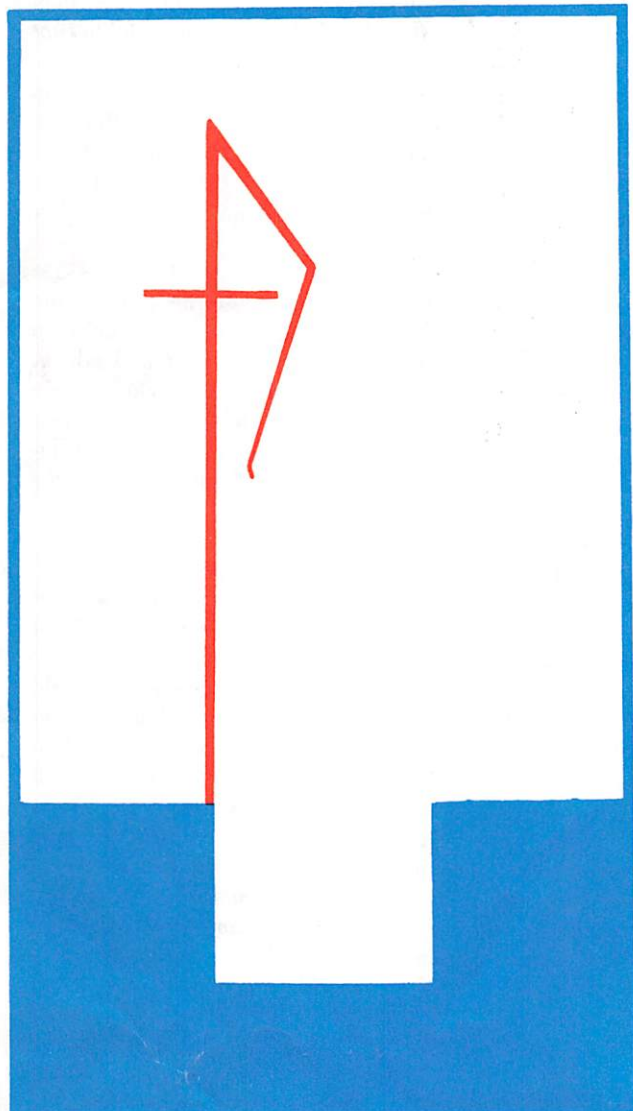


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*J. J.
Paul W. Schaller
S. D. G.*

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GOD'S CHOOSING

God does not care about human wisdom, human strength, human glory. God confounds and brings to nothing every person or institution that says: "I am wise" or "I am mighty" or "I am glorious." God cannot stomach the pride of man or the arrogance of any political or religious organization. God's motto is this: No flesh shall glory in My presence.

The congregation in Corinth that Paul had founded on his second mission journey needed to learn this important principle. There were divisions and other serious disturbances that threatened the very existence of the congregation.

What was the root cause of their troubles? Paul answers: worldly wisdom, human pride, fleshly thinking. Paul had to show them that Christ's Gospel has nothing in common with such attitudes and cannot be judged by ordinary worldly standards.

In the first four chapters of First Corinthians Paul refers to this again and again. "Christ sent me to preach the Gospel: *not with wisdom of words*, lest the cross of Christ should be made of none effect." "We preach Christ crucified, unto the Greeks *foolishness*." "My speech and my preaching was *not with enticing words of man's wisdom*, but in demonstration of the Spirit and of power." "We speak, *not in the words which man's wisdom teacheth*, but which the Holy Ghost teacheth." "*The wisdom of this world is foolishness with God*." "We are *fools* for Christ's sake . . . we are *weak* . . . we are *despised*."

Perhaps the Christians in Corinth were most impressed by Paul's argument based on the makeup of their own congregation. "*For you see your calling, brothers. Not many wise men after the flesh, not many mighty, not many noble, are called.*"

When the Gospel was preached in Corinth, did it attract only the university professors, the rulers of the city, the rich and the cultured? Are these the ones God chose to gather into His flock?

Glance up and down the pews. Do you see many wise men after the flesh, men whom the world looks up to as experts in learning and education? Take another look. Do you see many aldermen, judges, rulers, prominent businessmen, men whose influence is felt throughout the city? One more look. Do you see many wealthy, high-born aristocrats, men and women whose names appear on the social pages? If you take a careful look, your answer will certainly have to be: "Not many."

God does not judge as the world judges. Human wisdom, human power, human glory does not impress Him. Those whom God chooses to be Christians cut across all walks of life. There are not many wise, mighty, or noble among them. That's not God's way.

"*God has chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised God has chosen. Yes, He has*

chosen things that are not to bring to nothing things that are, so that no flesh should boast in the presence of God."

God chose Abel, the second son, not Cain, the first-born.

God chose Jacob, the mother's boy, not Esau, his father's favorite.

God chose Leah, the homely sister, not Rachel the beautiful.

God chose the Israelites, a small people, not the Babylonians or Egyptians.

God chose the weak tribe of Judah, not the ten northern tribes who were richer.

God chose the shepherds of Bethlehem, not the rulers in Jerusalem.

God chose Mary, a poor nobody, not the daughters of Annas or Caiaphas.

God chose fishermen and tax collectors, not scribes or Pharisees.

God chose Martin Luther, a monk from backward Germany, not the pope at Rome nor his cardinals nor his bishops.

As Jesus said to His Father: "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

Jesus' brother James said: "Hath not God chosen the poor of this world

rich in faith, and heirs of the kingdom?"

It is not that God does not love the mighty or the wise or the noble. God wants all men to be saved. Jesus died for them all. And we dare not bypass them with the Gospel. Some mighty, wise, and noble are among God's own people, for with God nothing is impossible, not even the camel's going through the eye of a needle. But there are not many.

Why not? The wise will not subject their human wisdom to the foolishness of God. The mighty will not submit to the authority of the apostles and their inspired Scriptures. The noble will not debase themselves so low as to mingle with the so-called scum of society they might find in the congregation of Jesus Christ.

This is the problem. The wise, the mighty, and the noble can be saved, but only in God's way, not their own. For all boasting is excluded, and only the poor in spirit can inherit the kingdom of heaven. No flesh may dare to glory or boast in the presence of God.

Those that are humanly wise must abandon their human wisdom in spiritual matters. Those that have

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Editor W. Schaller, Jr.
17046 Parthenia St., Northridge, Calif. 91324

Church News Editor Rollin Reim
994 Emerald Hill Rd., Redwood City, Calif. 94061
Associate Editor N. Reim

20120 24th Ave. W. Lynnwood, Wash. 98036
Contributors: O. J. Eckert, M. Galstad, C. Kuehne,
D. Lau, J. Lau, B. Naumann, P. Nolting, C. Thurow.

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worldly power cannot expect to do God's work with that worldly power. The noble and high-born must forget themselves and humbly kneel in prayer together with slaves and men with calloused hands. The educated and the illiterate, the influential and the unknown, the aristocrat and the hired hand, must together confess their sins and receive forgiveness as a free gift from a gracious God who is no respecter of persons.

This lesson is hard to learn. Sometimes God chooses someone who is lowly, and he then becomes proud because God has chosen him. King Saul was little in his own sight when he was anointed the first king of Israel. But after a few years of royalty he no longer subjected his ways to the Word of the Lord. He became wise above and apart from the wisdom of God, and God had to reject him. God cannot tolerate pride and arrogance.

God chose David to be the next king of Israel. In Samuel's judgment David was the least likely of Jesse's sons to be chosen as king. But God said to Samuel: "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

God looks at the heart. His choice is the fool who believes God and knows no higher wisdom. His choice is the weakling who trusts in God for strength. His choice is the humble man whose only worthwhile birthright is the promise of the sonship of God through faith in Christ Jesus. His choice is David, the youngest, the shepherd boy, who in all foolishness and weakness was willing to face the

giant Goliath with five smooth stones and a sling.

In the world today there are brilliant scholars who know the Bible backwards and forwards and who claim to be able to separate the genuine Word of God in the Bible from all human additions. There are mighty mergers of churches being planned with millions of members involved. There are religious processions and ceremonies so glorious and beautiful that it seems heaven itself will have a hard time duplicating them. The world looks at these things and says: Here is the wisdom of God, the power of the Church, the glory of the Lord. Since we too have human eyes and ears, we are tempted to follow the world in its fleshly opinions.

But if we seek the true wisdom and strength and glory of Christianity, we shall find it not in the scholarship that sets itself up as judge over Scripture, not in the church unions devised by men, not in the blazing pageantry of processions; but we shall find it in the humble hearts that hear and believe the Word of God, the trusting souls whose strength is the Lord, the poor and despised Christians who are little in the eyes of the world and, especially, in their own sight.

These Christians, whoever and wherever they may be, are the chosen of God. Through them He confounds the wise and mighty and brings to naught the glories of this present world. These are they who glory not in themselves but in the Lord, who boast not of their own achievements but of the salvation of God and His gracious gifts.

D. LAU

PROJECTED PRESENT

If by future we mean eternity, will it bring us any substantive change? In quantity, yes; in quality, no. Why? Because, what one is to be he is becoming. "All that are in the graves shall hear his voice and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." The hour is not only coming, but it is already here, when the true worshipers shall worship the Father in spirit and in truth; the future will continue what is now ongoing. Those who are brought to worship God now will continue so in eternity; those who are not brought to worship him now—don't make us say the rest.

And do not make us explain that doing good or doing evil, in the passage quoted above, is not a matter of good works, for "this is the work of God, that ye believe on him whom he hath sent," as Jesus said. We want to go on to the next point, that what good men do now (worship God as his redeemed child), is what they will do eternally—and besides that, "enjoy him." Those who do not worship God now will not do it in eternity. Even if they are snatched like a brand from the burning, like the thief on the cross, they will here and now have begun to worship God, as did the crucified evildoer who did not meet Christ till the last moments of his life.

With respect to eternity, as things are *now* with a given person, so will they be then. There is no magic in dying. It works no change in quality,

though it does in quantity. Quality of life is established in one's time of grace, hence the urgency of repentance and faith before that time is ended.

It has been the fond delusion of many that they will somehow have a second chance. But what would they want with a second chance after they have rejected God and his Spirit after countless opportunities and wrestlings and pleadings of the Spirit that would have worked faith and changed their love from that of the world to that of God? Do they think that they need more proof? They have seen the proof here and now, and they chose what they wanted. What people want, they shall have! The Savior compelled no one with force. He pleaded and prayed and wept, but those who showed him their backs instead of their faces must go their way.

"One has his heaven or hell right here on earth," some have said who rejected the thought that there is an eternity. They did not know, perhaps, how much truth there was in what they said—not in their rejection of existence hereafter, but in what they said about the importance of the present. One who knows his Bible knows that the final great day will bring nothing new in the matter of people's status, but it will be a public declaration of what has been the individual's situation at the end of his present life.

The gruesome fate of Israel and its Jerusalem did not bring around its people to the faith. "I gave her space to repent of her fornication, and she

repented not," said Jesus of the Jezebel of Thyatira in Revelation 2. "They repented not of the works of their hands," said he of those who escaped alive from the horrible plagues, in Revelation 9. Though the vials of wrath were further poured forth to scorch men with fire, "and men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory." Revelation 16. Even worse: "They gnawed their tongues with pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." Same chapter.

"We will wait and see if all this is true, and then act accordingly" is to fly in the face of God as the God of truth; it is to treat him as a haggler for one's advantage, and a despicable blasphemy.

"Behold ye among the heathen, and regard, and wonder marvellously; for I will work a work in your days, which ye will not believe, though it be told you." Habakkuk 1. And when a certain time is at hand, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." See the last page of Scripture.

The present is projected eternally. The final Day will bring nothing new, it will make public what has been more or less hidden, it will show to be eternal what has happened in time.

Either way, it is a matter of faith. "He that rejecteth me, and receiveth not my words, hath one that judgeth

him: the word that I have spoken, the same shall judge him in the last day," is Jesus' summary in John 12. There will be no surprises sprung on mankind; all has been told in advance. It is a matter of faith or unbelief. The present is projected. The hereafter will be as now; only the quantity of it will be such as eye hath not seen nor ear heard, beyond the fondest imaginations of a believer's heart. The quality is determined now, whether it be good or whether it be bad.

There are late conversions and there are gradual backslidings, but they are here and now. Under God's guidance, there is the ministry of tribulation, but it takes place in the time that we live. There is reversal of course, but also that is while we are still on the road. Our hearts tell us whither we are tending, although those closest to us may not know.

We give signs and indications; these may be genuine or not—God knows, and so do we. None can read our hearts, nor can we read those of others. It still remains true, that what we are to be we are becoming—and this includes the reversals, for also they take place in time. The present is projected, we repeat.

The quantity of joy and laughter now may be so little that we hardly know it, but by faith; yet its quality is set by that which lies within the seed. One day it will blossom forth in life beyond our fondest dreams.

But "he that is filthy, let him be filthy still." And "he that is holy . . ."—there is actually no end to the sentence.

MARTIN GALSTAD

A THREE-LEGGED MILKING STOOL

The theory of evolution is accepted by many. That is because geneticists, geologists, and paleontologists all claim to have found something to support it. The geneticist studies the origin of the various forms of life. He finds variations in species due to interaction of genes or environmental influences and considers that to be evidence in favor of evolution. It teaches that all forms of life including man evolved from earlier forms over many, many ages. According to this species changed and new species developed rather than all species being created in the beginning. Yet creation shows that species do not change, nor cross with other species to form new species or forms of life. No matter how you develop it, a rose bush will always be a rose bush and never a tomato plant, and you can't cross an elephant with a chimpanzee. What horrible monstrosities wouldn't there be if it were not for the "AFTER HIS KIND" of Genesis Chapter One! That stymies the geneticist who is trying to prove the theory of evolution. He must look somewhere else for proof, and turns to the paleontologist and the geologist.

The paleontologist studies the fossilized remains of extinct animals, some of them huge in size. He comes to various conclusions as to how many thousands or millions or billions of years ago they disappeared from the earth. He does not consider that they could have vanished because of the tremendous climatic changes brought about by the flood or that they could

have become extinct before the flood; for it doesn't take astronomical periods of time for animals to become extinct, as we well know. Above all the paleontologist is looking for the missing link of evolution from animal to man. He finds him not.

The geologist likewise finds contradictions in attempts to estimate the age of the earth and its so-called evolutionary development. Some of the rock strata are in the wrong place to fit his theories. The once highly trusted carbon test to determine the age of matter is found unreliable. Besides applied to spots in runways blasted by jets in take-off it reveals that the same substances will at the same time give different readings because of different conditions. So also the condition of applied atomic action can in a split second bring about changes in minerals like those they claim took many ages. Then what about the tremendous difference of conditions between the third day of creation and those of today? On the third day God created and released tremendously immense and incomprehensibly great forces that separated earth from water and formed continents and oceans to bring about changes and formations that man assumes to have taken who knows how long. That is because he thinks in terms of today's conditions. It is like a man paddling and kicking in the air trying to swim because he thinks he is in the water, and worse than judging the tropical jungle by conditions

in the arctic circle. So the geologist too must come up with contradictory findings when it comes to supporting the theory of evolution.

Resting this theory on genetics, paleontology and geology makes it a three-legged milking stool with each of its legs too short to reach the ground, so that the whole thing is left hanging up in the air, and the milk that comes from the cow of human speculation and theorizing is nothing but wind. Evolution is dead and should be buried and some scientists see it; though in general the geneticist, paleontologist, and geologist each looks to the other thinking that the other can prove what he is unsure of. On the other hand there are well informed and very capable scientists who are Christians and see the fallacy of it all in its true light. They realize that man can never find out with his theorizing how matter, light, and life came into being. For them it is "In the beginning God made heaven and earth." The earth did not develop somehow into what they are, nor did man evolve into what he is over endless ages; "for in six days the Lord made heaven and earth the sea and all that in them is." Ex. 20:11.

"The fool hath said in his heart, there is no God" (Ps. 14:1); for "every house is builded by some man. He that built all things is God." Heb. 3:4. And "He hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times afore appointed and the bounds of their habitation; that they should seek the Lord; if haply they might feel after Him and

find Him, though He be not far from every one of us: for in Him we live and move and have our being." Acts 17: 26-29. We find Him in Christ in whom He has redeemed our fallen race. Of Him, and to Him, and through Him are all things. Look for God not in the vain speculations of sin-blinded reason! Find Him In Christ, the only begotten of the Father, full of grace and truth! Look unto Him, ye nations; own Your God, ye fallen race. Look and be saved by faith alone, Be justified by grace.

OTTO J. ECKERT

ASCENSION MUSIC

Ascensiontide Service. AGO ZRG-511, \$5.95. By the choir of St. John's College, Cambridge, the London Brass Players, and organ, in the large acoustics of the college chapel. Voluntary, Introit, Response. Psalms 24, 47, and 108 in tuneful settings. The Magnificat and Nunc Dimittis. A hymn setting by Jeremiah Clarke, and a chorale setting by Praetorius. Other composers: Byrd, Davy, Stevenson, Stewart, Vaughan Williams. The unhurried and stately singing of the hymns is arresting — worshipful, smooth and flowing. So different from the restless, hurried pace heard in many of our churches, that results is gasping staccato syllables, sounding like nothing more than a determination to get done with the hymn and on to the next business. We would do well to hear this dignified singing to our Lord in a manner befitting His magnificent Gospel. This record can be had in time for Ascension, but you will play it hundreds of times.

Sacred Songs and Instrumental Music of Luther's Time. DAS ALTE WERK SAWT-9523-B Ex, \$5.95. The title says it. Selections are well varied between voices, instruments, and organ — individually and in combination. Included: Nos. 177, 187, 392 from *The Lutheran Hymnal*. Some ancient instruments are used. The Pleasure is lasting.

Antonio Vivaldi — *Concerti for 5, 4, and 3 Instruments.* DAS ALTE WERK SAWT-9528-A Ex, \$5.95. Secular music; but sacred and secular music were very similar in those days. Our chief reason for listing this is the ancient instruments on which this music is so skillfully played. The brilliance and haunting beauty, the clarity with which those old instruments sing

their lines! There is a trend toward greater use of original instruments in recording music such as on all the records listed here. When you hear this record you will agree: Most welcome!

MHS records must be ordered directly from *THE MUSICAL HERITAGE SOCIETY*; 1991 Broadway; New York 10023. Bill comes with shipment.

If you prefer, or if your record shop does not cooperate, the ARGO, DAS ALTE WERK, and TELEFUNKEN labels can be ordered directly from: *Miss Marsha Slater; Text-Film Division, Pk-37; McGraw-Hill Book Co.; 330 West 42nd St.; New York 10036.* Enclose check.

C. Thurow

THE SABBATH – IV

The Sabbath Worship

The Sabbath—An Holy Convocation. From the rest lost in Paradise to the rest to be restored once again in Paradise—that is the span of the Sabbath view. For that view to be realized the problem of man's sin had to be solved. Man sinned and so created a problem for himself that he was unable to solve. God was sinned against, but took upon Himself the task of resolving the problem of man's sin. The Sabbath had a role to play. It was not just to be a day of rest for the sin-infected bodies and spirits of men made weary by toil, but it was to serve as a day of rest that provided time

and opportunity for worship. So the Lord specified:

Six days shall work be done; but the seventh is the sabbath of rest, *an holy convocation*: ye shall do no work therein: it is the sabbath of the Lord in all your dwellings. Leviticus 23:3.

The term used in the Hebrew for "holy convocation" is equivalent to the Greek word for "church." It signifies an assembly called out—in this case a holy calling out for the purpose of worship.

The Sabbath Ritual. The Old Testament worship was characterized by forms and rituals that symbolized

things to come. The Sabbath was such. The prescribed rituals of the day abounded in symbolism. The first ritual performed by the priests, after the Sabbath had been announced by the threefold blast of the trumpets, was the renewal of the "showbread" in the holy place of the Sanctuary. Here is the law on this point:

And thou shalt take fine flour, and bake twelve cakes thereof: two tenths deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the Lord. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord. Every sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant. Leviticus 24:5-8.

The "showbread" was baked according to specifications the day before the Sabbath. The general principle was that "there is no Sabbath in the sanctuary." In other words the priests had to violate the "no work" law of the Sabbath so that the people might observe their rest for the purpose of worship. Jesus referred to this principle when He responded to the accusations of the Pharisees, saying: "Have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless." (Matthew 12:5). Yet the practice prevailed that no work be done by the priests on the Sabbath that could be done the day before.

Accordingly the "showbread" was prepared Fridays.

The term "showbread" is actually a translation of the term used by Luther—"Schaubrod." The Scriptural name is "Bread of the Face." Because it was constantly laid out before the Lord in the Sanctuary, it was also called "perpetual bread" and "bread of laying out." The "showbread" was laid out in two piles of six loaves, representing the twelve tribes. What did it symbolize?

The "bread" "laid before Him" in the northern or most sacred part of the Holy Place was that of His Presence, and meant that the covenant-people owned "His Presence" as their bread and their life; the candlestick, that He was their Light-giver and Light; while between the table of showbread and the candlestick burned the incense on the golden altar, to show that life and light are joined together, and come to us in fellowship with God and prayer. Edersheim, *The Temple*, p. 187.

Thus the priests were busy on the Sabbath while the people gathered together in holy convocation, not for a rest of idleness, but of meditation upon the symbolism of that day. Though they could not observe, yet they knew what their priests were doing. What were to be their thoughts? The Lord was their Bread who would sustain them in this life and in life beyond death. The Lord was their Light on life's journey and through the valley of the shadow of death. The smoke of the incense, rising heavenward, symbolized their prayers rising to the God of their salvation. P. NOLTING

SEVENTH LUTHERAN FREE CONFERENCE

The seventh Lutheran Free Conference will be held July 14-16 at Rockford College, 5050 East State Street, Rockford, Illinois 61101, just off Interstate 90. Cost per day per person for room and facilities in the dormitory including linen, towels, and daily maid service and also including all meals is \$13.00. If over 250 members and guests attend, this will be reduced to \$11.00. For commuters the meals are \$6.70 per day.

With Article VII of the Augsburg Confession as background the following will be presented under the theme: THE WAY TO LUTHERAN UNITY:

- Essay I: Let God's Word Be God's Word.
 Dr. J. E. Farup—Tacoma, Washington—Essayist (ALC)
 The Rev. Armin Panning—Watertown, Wisc.—Reactor (WELS)
- Essay II: Let The Gospel Be The Gospel.
 The Rev. T. N. Teigen—Ashland, Wisc.—Essayist (ELS)
 The Rev. Otto J. Eckert—Saginaw, Mich.—Reactor (CLC)
- Essay III: Let The Church Be The Church
 The Rev. Rollin Reim—Redwood City, Calif.—Reactor (CLC)
 Mr. Richard Hannenberg—Chicago, Ill.—Reactor (LCMS)
- Essay IV: Let Unity Be Unity.
 Dr. Arnaldo Schueler—Bairro Lourdes Beho Horizonte, Brazil—
 Essayist (LCMS)
 The Rev. Norman Madsen—Luverne, Minn.—Reactor (ELS)
- Essay V: Let Church Work Be Church Work.
 The Rev. W. A. Koelpin—Livonia, Mich.—Essayist (WELS)
 The Rev. Willard E. Koch—Pipestone, Minn.—Reactor (LCMS)

The conference has done much in dealing with the doctrines threatened and denied by the current liberalism which has crept into Lutheran bodies. In this it touched on areas in which conservative Lutherans would hardly disagree. This year's conference will deal with the differences that exist among them, with the aim of coming to an agreement on the basis of God's inerrant Word. Naturally, because of these differences there will be no joint prayers or services. May the testimony given lead to sound scriptural understanding and be a blessing to many!

OTTO J. ECKERT



JESUS CHRIST – THE CHURCH – AND YOU

I

“And he said to them, follow me.” This is a perfect sentence and so beautiful in its simplicity. The beauty is this, that in the year 27 A.D. there weren’t any churches. Our title states the tragedy of the last 2000 years—the church comes between the Christ and you. The church, as we know the word, did not exist in the days of the New Testament. At their pastoral and general conferences they would not have wasted their time with essays on the “church.” The early disciples were excited about a kingdom and what the King was doing. But man ever worships the creature more than the Creator. He trades a kingdom for a church.

What we are trying to say is that the word “church” has been overlaid with hundreds of thoughts and ideas, many of which are foreign to New Testament thinking. What do we mean by the word “church” in expressions like “join the church,” or, “I belong to the church,” or, “Church and State,” or, “Church

History,” or, “visible church,” or, “pure and impure churches.”

It is a most difficult task to erase all our ideas of church and sink ourselves into the thought world of the New Testament writers. The most surprising thing is how little they thought or spoke of the church. It just isn’t a very important concept. Paul and Luke and Matthew and Peter would have been surprised to discover a doctrine of the church. Read the New Testament once and discover all the places where we would have said church and the word did not occur to them. How long can a minister talk today without saying the word “church”? Did you know that the word is not found in Mark, Luke, John, II Timothy, Titus, I Peter, II Peter, I John, II John, and Jude?

Next month, God willing, we shall begin to explore the Book of Acts and try to discover how the early believers thought of themselves.

W.S.



THE BREAD OF LIFE

"As the head of the family should teach it in all simplicity to his household." So said Martin Luther about his little catechism. So he said about the chief articles of the Christian faith and teaching, the commandments, the Apostolic Creed, the Lord's Prayer, the Sacraments of Baptism and the Lord's Supper.

Do you? Lest you think that Luther was alone in encouraging this, I invite you to listen to One with far greater authority: "You fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord." So said our God by the apostle Paul in his letter to the Ephesian Christians. The father, as the spiritual head and priest of his household, (or someone else in authority if there be no father), is charged with this gravest of responsibilities and the greatest of privileges.

Do you? Do you know enough about your "faith" to do it? It will not do to pass the responsibility on to someone less suited for it than you

are, to your church, your Christian school, your pastor, your congregation. They can only help you carry out *your* responsibility.

You have been given some excellent tools for your task. Luther wrote his little catechism so that you might have a guideline to help you go about this task. And later he wrote his large catechism to help you better understand the things contained in his little catechism. And, of course, you always have the Bible itself, from which Luther drew his little catechism. Finally, you have your Lutheran hymnal, containing many New Testament "psalms" of praise and worship in poetic and musical form.

It is hoped that you make use of these tools of your primary trade and responsibility in life. It is hoped that the following series, employing all these tools, will give you additional guidelines and encouragement for your blessed privilege.

A catechism is a manual, an instruction manual if you will, to help

you understand and ply your trade. Since catechisms differ in approach and vary in the material presented, we will all have to use the same one if we are not to sow confusion. With no effort to comment on the relative merits or short-comings of the various catechisms, we merely state that the one we will be using in this series is the Wisconsin Lutheran Synod Revised edition, originally edited by C. Gausewitz, copyright 1956 by Northwestern Publishing House.

The series will begin with next month's issue of the Spokesman. This will give all who do not already have this catechism but wish to make use of the series an opportunity to purchase the catechism by the start of the series. The format may vary from month to month, but the intention is to integrate the use of the Bible, the catechism, and the Lutheran hymnal for each day's devotion. This may perhaps be a better use of the catechism than the one to which it is put most often, the "confirmation instruction class." It is, at least, the one for which Luther originally intended it. Listen to him:

"To publish the *Catechism*, or *Christian Doctrine*, in this short, plain, simple form, I was impelled and constrained by the deplorable condition which I recently observed during a visitation of the churches. Alas, Good Lord, of all the misery I saw! The people, especially the villages, know nothing at all of *Christian doctrine*; and many pastors are sadly unfit and incompetent to teach. Yet all are called Christians, have been baptized, and enjoy the use of the Sacrament, al-

though they know neither the Lord's Prayer, nor the Creed, nor the Ten Commandments.

"Therefore I entreat you all, for God's sake, my dear brethren who are pastors and preachers, to give yourselves to your ministry with your whole hearts. Have pity upon the people committed to your charge, and help us teach them, especially the young, the Catechism! . . .

Therefore look to it, you pastors and preachers! Our ministry is a different thing now from what it was under the pope; it has now become earnest and wholesome. Hence it involves much more trouble and labor, danger and trials, and has but little reward and gratitude in the world. But Christ Himself will be our Reward if we labor faithfully. To this end may the Father of all grace help us; and to Him be praise and thanks forever, through Christ, our Lord! Amen."

"But this I say for myself: I, too, am a doctor and preacher, yes, as learned and experienced as all those may be who possess such presumption and this sense of security. Yet I act as a child who is learning the Catechism. In the morning and whenever I have time, I read and also recite, word for word, the Ten Commandments, the Creed, the Lord's Prayers, psalms, etc. And besides this I must also read and study every day. Yet I cannot master the matter as I desire but must remain a child and pupil of the Catechism and am glad to remain one."

NORMAN F. HARMS

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

July 1, 1969 to April 1, 1970

RECEIPTS:

	March	To Date
Offerings	\$ 7,286.09	\$ 94,276.60
Memorials	-----	304.00
ILC Revenue, Board & Room	3,300.00	43,816.00
ILC Revenue, Tuition	1,557.00	19,913.00
ILC Revenue, Other	49.00	535.00
TOTAL RECEIPTS	\$12,192.09	\$158,844.60

DISBURSEMENTS:

General Administration	\$ 239.30	\$ 2,312.48
Insurance	-----	2,231.00
Emergency Support	340.00	1,360.00
Capital Investments	870.00	8,892.96
Home Mission Administration	5,212.50	47,492.39
Japan Mission	575.00	5,175.00
Missions - Extra-budgetary	-----	800.00
ILC, Educational Budget	5,296.06	42,484.17
ILC, Auxiliary Service Budget	3,884.25	29,960.56
ILC, Extra Budgetary	-----	9,330.00
Loan, Book House	-----	500.00
TOTAL DISBURSEMENTS	\$16,417.11	\$150,538.56
CASH BALANCE	(-4,225.02)	\$ 8,306.04
CASH DEFICIT, July 1, 1969		(-4,007.15)
CASH BALANCE, April 1, 1970		4,298.89

10th ANNIVERSARY THANKOFFERING

Corrected Figures for February	\$ 5,681.60	\$142,373.23
March	\$ 4,720.50	\$147,093.73

Respectfull Submitted

Lowell R. Moen, *Treasurer*

COMPARATIVE FIGURES

	March	9 Months
Budgetary Offerings Needed	\$11,288.50	\$101,596.50
Budgetary Offerings Received	\$ 7,286.09	\$ 94,276.60
DEFICIT	\$ 4,002.41	\$ 7,319.90
Budgetary Offerings, '68-'69	\$ 8,832.20	\$ 85,979.88
Decrease, '69-'70	\$ 1,546.11	
Increase, '69-'70		\$ 8,296.72

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

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

WEST CENTRAL DELEGATE CONFERENCE

10:00 A.M. June 9 to 12:00 Noon June 11, Redeemer Lutheran, Bowdle, South Dakota. Bible Reading and Related Activities in Public Schools - M. Sydow. Encouraging Our Families to Conduct Home Devotions - J. Johannes. The Layman and Mission Work in the Local Congregation. The Prospectus of the 1970 CLC Convention.

DAVID LAU, *Secretary*

INSTALLATION

The Rev. Marvin H. Eibs was installed as pastor of Faith Ev. Lutheran Church of Sanborn, Minnesota, on April 12, 1970, by the vacancy pastor, Geo. A. Barthels, as authorized by President Robert Reim.

CHANGE OF ADDRESS

Pastor Marvin H. Eibs
Box 63
Sanborn, Minnesota 56083