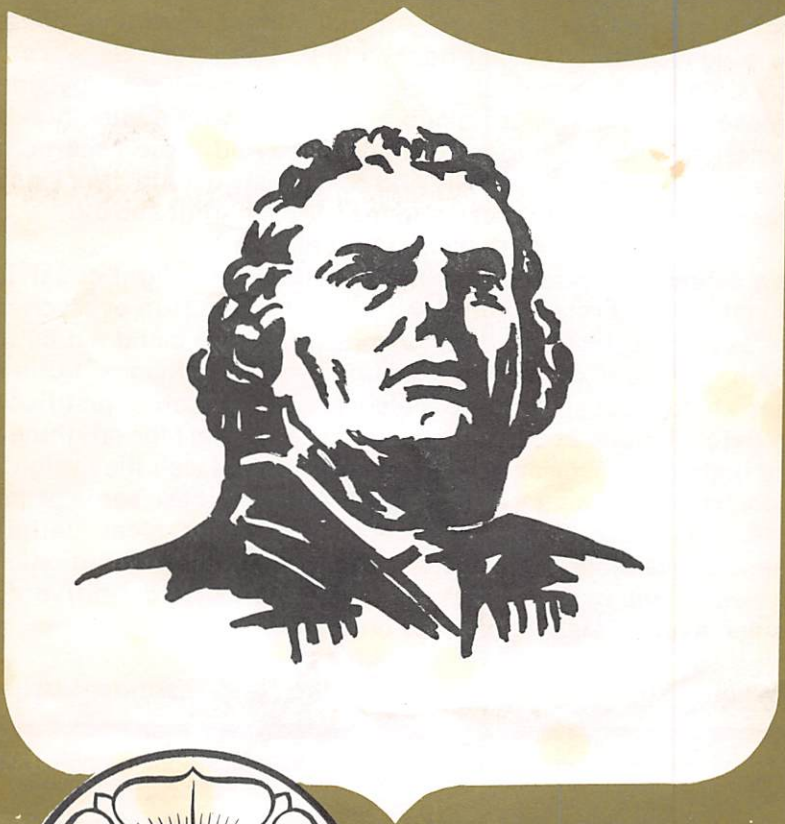


LUTHERAN

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

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SPOKESMAN



GRACE ALONE
FAITH ALONE
SCRIPTURE ALONE

Better Choices

In our church language the word "Pharisee" for the most part is used as a synonym for self-righteousness or work-righteousness. But though it may have that as a predominant meaning, there is something else that can be attached to it. The Pharisees were rule-makers. Perhaps somewhat influenced by the manifold provisions of the Mosaic Law, they went along in a similar way adding hundreds of directions and restrictions of their own. And these became their obsession. They could seriously and pompously debate "the length of the tassels of their garments" and the "tithe of mint and dill."

Orthodox Susceptibility

As a people who have been enlightened with the light of salvation in Christ, we understand quite well that "through Him everyone who believes is freed from all things, from which you could not be freed through the Law of Moses." Of all people, orthodox Lutherans perhaps hold most strongly to the doctrine of objective justification. They define it quite accurately and are keenly alert for anything that might undermine it or destroy it completely. And well they might, for this doctrine is the heart of the Gospel. And yet, these same orthodox people, because of their love for accuracy and clear definition, perhaps above others, are susceptible to the other inclination of the Pharisees - rule-making, seeking to come up with definitive directions for every detail and situation of life.

Free of All Law

When it comes to the life-style of the New Testmaent believer,

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the Apostle Paul in rather harsh terms denounces the imposition of "work" requirements, be they Mosaic or otherwise, be they God's natural law or matters of indifference, as a necessary addition to the hope of salvation. "By the works of the Law no flesh will be justified in His sight. . . the righteous man shall live by faith. . . It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery. . . you have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace."

But then what! Shall the believer say, "Aha! Now I can do what I please." Be careful! That comes close to being another way of saying what Paul asks in Romans: "What shall we say then? Are we to continue in sin that grace might increase?" He quickly adds: "May it never be!" Dragging the works of the law into the hope of salvation is one thing; ignoring the holy will of God as a manner of life is quite something else. One might say that in newness of life a believer wouldn't talk that way; but should there be question, Scripture spells it out for us.

The Evangelical Appeal

In speaking of the liberty of the Christian man, whether it be freedom from the law or liberty in the things where God gives us a choice, Paul never undermines the holy will of God — that which was written in the heart at creation as an essential part of man's being, and is redefined for us of these last times in the pages of the New Testament. Starting from this, that "if any man is in Christ, he is a new creature," the evangelical appeal goes out in decided contrast to the wrath-arousing, hell-threatening terms of the Law: "Walk in a manner worthy of the calling with which you have been called." "...as Christ was raised from the dead through the glory of God the Father, so we too might walk in newness of life." "I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship."

The Disciplined Life

We seek to avoid pietism and legalism. But let us not draw the wrong conclusions, as if in Christian liberty anything, or most everything, goes. As a one-time, died-in-the-wool Pharisee there is no one who understood better and defended Christian liberty more than the Apostle Paul, but take careful note of how he speaks: "Everyone who competes in the games exercises self-control in all things." He uses the disciplined life of an athlete as a characteristic of Christian life. "Therefore I run in such a way, as not without aim;

I box in such a way, as not beating the air; but I buffet my body and make it my slave, lest possibly, after I have preached to others, I myself should be disqualified." And then, going from consideration of himself to others, he shows how "the love of Christ controls us." Consider the constraining love revealed in his renouncing of that which might harm the spiritual life of others: "Therefore, if food causes my brother to stumble, I will never eat meat again, that I might not cause my brother to stumble."

The Christian life even under justification by faith and Christian liberty is still one of great self-discipline, not coerced by the Law, but something that goes with the new man in Christ. It is quite possible that a voluntary self-disciplined person could by free and happy choice out-do the pietist and the legalist in a controlled and restricted life. Don't point fingers and yell legalism and pietism until motive is known. What constraining love for the salvation of others produces in godliness of life dare not be despised.

Sober Judgment

We believe implicitly in the abiding principles of holiness laid out for us in Scripture. And in the areas where the Lord gives us choices we are fearful of making rules. But, in this degenerate day of not only despising Scripture, but turning away even from natural law, could not better choices be made — choices more compatible with the godliness our Lord expects. Is it good for us to tread the "borderline of right and wrong?" Must we adopt the extremes of style and behavior of the world about us? Has "do not be conformed to this world" no meaning for our behavior? Is there not here an area where sober, temperate Christian judgment comes into play? It is to be suspected that the inclination to make rules comes as a reaction to carelessness in life. When we as Christians, including the young, make better choices in life-style, the tendency toward rule-making will disappear.

-G. Sydow

Priests?

We put the title in a question because that form expresses the hesitations of many about this Bible word. It sounds too churchy for them, even as many things ecclesiastical are not in favor with the current temper. The billboard

and bumper-sticker use of "Jesus" must not deceive you, for that is pretty much of a piece with the drugs that are used for an emotional spree. The way it is misused bothers us, for currently nearly everything in traditional

religion is considered churchy and embarrassing, except our misused Jesus. Our pious father used the Name rarely, in fact was careful with it, and the ancient Jew was taught never to speak the name of Deity.

Anyway, what modern wants to be called a priest? Yet Scripture calls God's man that, and we defend the word. Not that we will here expound the office of priest, worthy as that would be and good for our souls to think about. It is verily an honorable title for each believer, one of which we are too often not aware. The doctrine of royal priesthood is a heritage of the Reformation, rediscovered and restored. "Ye are...a royal priesthood...that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." Would that we realized!

Behind the Obvious

"Kings" we can understand when Scripture exhorts: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God...to him be glory and dominion for ever and ever" (Rev. 1:5-6). Hard as it is to realize, our ruling with him as kings is quite reasonable to the mind, but what about this thing of being priests? And it is intriguing because we are promised that our priesthood shall be for ever. It is not only to be our function now, a current service, but an eternal actuality.

There is something hidden in the term, far beyond the dogmatics of "wherein does it consist" and "how does it apply to us" here and now. The term seems to point to the ultimate, to our fullest sanctification and glorification.

Nor should it seem unwarranted that

we read the reduced cues that God has given us and pursue the realities that are foreshadowed. There are secret things. "The secret things belong unto the Lord our God." Jesus said to his intimates, "I have yet many things to say unto you, but ye cannot bear them now," and "Thou shalt know hereafter."

"It doth not yet appear what we shall be." "Now we see through a glass darkly...now I know in part, but then shall I know even as also I am known" to God. No, "it doth not yet appear what we shall be."

Legitimate Search

God often hides things. To the seeker is promised finding. For Luther, this was a fascinating thing about God: He was always hiding. "It is the glory of God to conceal a thing, but the honor of kings is to search out the matter." For a while we must be like Daniel, to whom God said: "Go thy way, Daniel, for the words are closed up and sealed till the time of the end...but go thou thy way till the end be, for thou shalt have rest, and stand in thy lot at the end of the days." Daniel tells us that he was distressed because everything was not entirely clear to him immediately. But God virtually told him to go home meanwhile and think about it all.

Once when John and Revelator was ready to write what he saw, a voice from heaven forbid him. When St. Paul had seen in the heaven of heavens what we shall enjoy, again, what he heard was "unspeakable words, not lawful for a man to utter." By now we must be "dying" to know what this is all about — precisely what God wants us to be. So we go on with the search, exactly what God wants us to do.

God sets the limits where we must seek. As if speaking to our generation,

God said to Israel by Isaiah in chapter eight, "When they say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter — should not a people seek unto their God?...To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Away with the speculation of cults and fortune tellers and false prophets!

Meaning of Priests

Seek in the lines of Scripture and you will follow out the cues to what God has been hiding between the lines. You will find that ideal priests sacrifice everything to God, first of all themselves, their "reasonable service." The more we cut the cords that would bind us to anything and everything here, the more we are priests. The roll of those who did this runs throughout the Scripture record, a sample being in Hebrews eleven. Lucifer would not do this, and he remains Satan for ever. Jesus did it perfectly. The climax of his doing it, we shall one day see: "Then cometh the end, when he shall have delivered up the kingdom to God." After his perfect work of being priest comes his perfect work of kining. "He shall reign for ever and ever."

There are hints of our priesthood

throughout the Scripture — we simply ask you if this isn't so. Is not everything in being a Christian really a matter of being a priest before God, presenting our bodies a living sacrifice? When God asks us to be faithful in that which is another's, God's, he is asking us to be priests; and when he speaks of giving us that which is our own, he is promising us the kingdom which he has prepared for us — all that he has will be ours! On Promotion Day we will move from being Priests to being Kings! "His servants shall serve him (priests)...and they shall reign for ever and ever (kings)."

For Pleasure

"It is your Father's good pleasure to give you the kingdom." The thing of being king lies hidden in the thing of being priest. "If it's in you and in the situation" (to adapt some well-known words), it is impossible for God to keep you from being king, for he has promised it.

These things are revealed mysteries. They are the secrets of the Lord that are with those that fear him, and they are ours now as personal possessions awaiting the sunburst of reality ahead.

M. Galstad

The Apostatic Creed

We regularly confess our faith in the words of the Apostles' Creed. (Some prefer "Apostolic Creed," since the words were not written by the twelve Apostles, but express the faith and preaching of the Apostles.)

Down through the ages, but never more than today, the basic doctrines of the Creed have been attacked and denied by people inside and outside the organized churches. Many who have fallen away from their churches, as

well as many who recite the Creed every Sunday in church, no longer believe these basic doctrines of Scripture. These people are apostates, for they have "set themselves apart from" the true faith. If they were to sit down and write a new creed, stating what they really believe, we might find something like the following comparison. The words on the right were

The Apostolic Creed

I believe in God
the Father Almighty,
maker of heaven and earth;
And in Jesus Christ,
His only Son,
our Lord,
who was conceived by the Holy
Ghost, born of the virgin Mary,
suffered under Pontius Pilate, was
crucified, dead, and buried;
he descended into hell,
the third day he rose again from
the dead,
he ascended into heaven
and sitteth on the right hand of God
the Father Almighty,
from thence he shall come to judge
the quick and the dead;
I believe in the Holy Ghost,
the Holy Christian Church, the
communion of saints,
the forgiveness of sins,
the resurrection of the body, and
the life everlasting.
Amen.

composed by this writer, but they are not a product of his imagination. They represent the teachings of many "church" people, gleaned over the years from many different essays, articles, sermons, and news items. We offer this comparison so that you might reexamine your faith, which is daily bombarded with these and other false doctrines.

The Apostatic Creed

I believe that there is a god,
who is subject to man's reason and
technology,
who was created by man to fill
a need;
And in Jesus Christ,
one of his chosen representatives,
a great teacher and example,
the illegitimate son of Mary and
some unknown man, possibly
Joseph,
who, unfortunately, was martyred
before he got much accomplished,
and had to go through hell for his
convictions,
who "rose" from the dead in the
minds of his hallucinating followers,
and was mistakenly elevated to the
position of "Savior from sin,"
whose magical and hypnotic powers
were carried on for a time by his
followers,
but whose teachings of love will
someday bring about a Utopia;
I believe in a spirit of friendship
and unity among all religions,
which will ultimately lead a world-
wide, all-powerful church on earth,
and that this church, by education
or by force, will restore a social
order and help advance the
science of medicine to the point
where no one will have to die.
I hope I live to see the day.

Faith and Discipleship

"The light of faith can be extinguished not only by gross sins, but by any willful, intentional sin. Accordingly, defection from faith occurs far oftener than we imagine. Faith ceases not only in those who lead a life of shame, but also in such as permit themselves to be led astray against their better knowledge and the warning of their conscience. They plan to do a certain thing and carry out their purpose, although they know that it is contrary to God's Word. In such instances faith becomes extinct."

This quotation from Walther's "Law and Gospel" (Page 216) indicates that faith and discipleship go together. If someone says: "I believe in Jesus Christ as my Savior from sin," then he must also say: "I shall do as Jesus says; He is my Lord." Of course, such a person may not immediately know everything that Jesus has said, nor how to put His words into practice. But surely he wants to be Jesus' disciple; he wants to learn; he wants to follow. A person who is not interested in learning how to live his faith is not really a believer in Jesus Christ.

We have been taught in Luther's Catechism that "we daily sin much and indeed deserve nothing but punishment," and also "that in the Christian Church the Holy Ghost daily and richly forgives all sins to me and all believers." Since sin is ever present with us, we may become overly casual about its presence. We may get the idea that the Christian life does not really demand a continual struggle against sin. We may say to ourselves: "We sin much every day. God forgives much every day. This is the Christian life.

Why then worry so much about sin? We're going to keep on committing it anyway. Fighting against sin is not that important. The important thing is that we keep on believing in forgiveness."

Thus in our self-delusion we may attempt to divorce faith from discipleship. We begin to think that believing in forgiveness is easy and always possible, regardless of how we are living. We forget the plain teaching of the Apology of the Augsburg Confession: "True faith is not ungrateful to God, neither does it despise God's commandments." The Formula of Concord likewise warns that a Christian cannot retain faith "if he intentionally perseveres in sins."

Jesus Said: Follow Me

Jesus said: "Your sins are forgiven." (Mt. 9:2) He also said: "Follow Me." (Mt. 4:19) We often want to have the first without the second. We want forgiveness, but we don't want to change our lives. We want to be forgiven and go to heaven, but we want to live like the world without taking Christ's instructions very seriously. We don't want to become "religious fanatics," whose lives actually give evidence of our faith. We don't want to get carried away by doing too much, giving too much, praying too much. We want to squeak by with the absolute minimum.

The knowledge of our sin and God's forgiveness in Christ ought to lead us to become grateful and earnest followers of Christ, striving zealously to overcome the sin in our lives. Surely this has been the story of Jesus' disciples whose

lives are portrayed in Holy Scriptures. It has also been the story of Martin Luther and other great men and women of God whose life stories have come down to us.

The Carcase of Cheap Grace

Dietrich Bonhoeffer, the German theologian who was executed by the Nazi regime in 1945 three weeks before Hitler's suicide, laid his finger on a sore spot when he declared: "We Lutherans have gathered like eagles round the carcase of cheap grace, and there have drunk the poison which has killed the life of following Christ.

"Cheap grace means that I set out to live the Christian life in the world with all my sins justified beforehand. I can go and sin as much as I like, and rely on this grace to forgive me...I can remain as I was before, but with the added assurance that the grace of God will cover me...The Christian life comes to mean nothing more than living in the world and as the world, in being no different from the world...The upshot of it all is that my only duty as a Christian is to leave the world for an hour or so on a Sunday morning and go to church to be assured that my sins are all forgiven. I need no longer try to follow Christ, for cheap grace, the bitterest foe of discipleship, which true discipleship must loathe and detest, has freed me from that.

"Cheap grace is the preaching of forgiveness without requiring repentance, baptism without church discipline, Communion without confession, absolution without personal confession. Cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate." ("The Cost of Discipleship," pp. 45-60)

It should be remembered that Bonhoeffer was writing of conditions in

Germany as he saw them. His indictment of his fellow-Lutherans is severe, but it is very much in place that we examine ourselves on what he says.

Sin No More

From the story of the woman taken in adultery (John 8: 1-11) we learn that faith and discipleship dare never be separated from each other. Her accusers asked Jesus what should be done to her, since she had been caught in the very act of adultery. But they soon departed after Jesus said: "He who is without sin among you, let him be the first to throw a stone at her." They all departed because they were convicted by their own conscience as sinners. But Jesus, the only One holy enough to throw stones at her, threw no stones. Rather He forgave her. "Neither do I condemn you."

Does this mean that Jesus didn't care whether she committed adultery again, or not? Did He say: "Commit adultery over and over again; that's all right; you can always come back for forgiveness?" That was not Jesus' attitude He said: "Neither do I condemn you; go your way; from now on sin no more."

First comes God's forgiveness in Christ. This creates faith in Jesus Christ as the only Savior from sin. Faith then acts by listening to Jesus' word and following it. The believer becomes a disciple, a follower. Following Christ means going our way and sinning no more. The believer not only has his guilt removed; he also is empowered to fight against sin.

"Our old self was crucified with Christ, that our body of sin might be done away with, that we should no longer be slaves to sin...Therefore do not let sin reign in your mortal body that you should obey its lusts...For sin shall not be master over you."

(Romans 6: 6, 12, 14)

Dr. Walther's comment is certainly to the point: "Sin shall not be able to dominate Christians. It is absolutely impossible that a person who is in a state of grace should be ruled by sin...If a person allows sin to rule, this is a sure sign that he is not a Christian, but a hypocrite, no matter how pious he

pretends to be." ("Law and Gospel," p. 320)

Faith and discipleship cannot be separated. Are you a believer in Christ? Are you a disciple of Christ? May your answer to both questions by God's grace be Yes.

-D. Lau

BOOK REVIEW

Pollution and the Death of Man

by Francis A. Schaeffer

Tyndale Publishers:

Wheaton, Illinois

Paperback, 125 pages; Price: \$1.95

This whole book is a brilliant sermon on Genesis 1:28: "And God blessed them, and God said unto them, 'Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.'" There are two reasons why Christians might be interested in reading this book: (1) it proves to them that they need have no fear of the argument that Genesis 1:28 has contributed to the ecology crisis, and (2) it shows that Genesis 1:28 gives them responsibilities to nature which they may be overlooking.

Pantheism

Since the ecology movement gained momentum in the mid-1960's, many writers have been arguing that the

Bible-view of the world has done much to cause the ecology crisis. The writers say that because Genesis 1:28 places man above nature, it gives him license to exploit her in the manner which has caused her ruin. They insist that only if man considers himself nothing more than a part of nature will he treat her the way she would be treated. Most of the writers advocate acceptance of a pantheistic outlook, or one similar to it.

Schaeffer proves that pantheism would be no better for nature than exploitation. Pantheism does not raise nature to the level of man, he points out, but rather lowers man to the level of nature. Hence it leads to pathetic situations such as those that exist in India, where rats and cows have been allowed to multiply needlessly at the expense of man. Furthermore, pantheism does not allow fighting the evil in nature. To a true pantheist, there is no abnormality in nature; all nature must be right. So a pantheist cannot trim trees, kill flies or rats, or even take medicine against germs.

The Bible-view

Schaeffer then shows that the Bible-view of the world is right for man and for nature. The Bible says that though man is above nature because he was made in God's image, he is also part of her because he was created just as she was. Hence, though men can use her for their own needs, they should also feel a certain psychological oneness with her. Also, since the Bible shows that nature is not autonomous (does not exist of herself), but exists because of the will of God, those who accept the Bible know that they should regard her with some of the same love that they have toward God. "Christians who do not believe in the evolutionary scale have reason to respect nature as the total evolutionist never can," Schaeffer points out.

Failure of Christianity

After showing that Genesis 1:28 has the right outlook on ecological matters, Schaeffer admits that Christians have often failed to grasp all the implications of this passage and consequently have treated nature in a less than enlightened manner. "Much evangelical Christianity," he says, "is rooted in a platonic concept. . . In this platonic concept. . . there is little or no interest in the proper pleasure of the body or the power uses of the intellect. In such a Christianity there is a strong tendency to see nothing in nature beyond its use as one of the classic proofs of God's existence. 'Look at nature,' we are told; 'Look at the Alps. God must have made them.' And that is the end."

We Must Improve

Schaeffer tells why it is important for Christians to treat nature with greater respect than that. His two main reasons

are (1) that the way we treat nature reflects our attitude toward the One who created her, and (2) that we can witness to the world of our Biblical outlook by showing respect toward her. "If we are going to argue against the evolutionists intellectually, we should show the results of our belief in our attitudes," he insists.

Schaeffer tells a story to illustrate how our religious testimony can be crippled by our disrespect for nature: "Some years ago I was lecturing in a certain Christian school. Just across a ravine from the school there is what they call a 'hippie community.' On the far side of the ravine one sees trees and some farms. . . Being interested, I made my way across the ravine and met one of the leading men in this 'Bohemian' community.

"We got on very well as we talked of ecology and I was able to speak of the Christian answer to life and ecology. . . He looked across to the Christian school and said to me, 'Look at that; isn't that ugly?' And it was! I could not deny it. It was an ugly building, without even trees around it. The thing was ugly!

"It was then that I realized what a horrible situation this was. When I stood on Christian ground and looked at the Bohemian people's place, it was beautiful. They had even gone to the trouble of running their electricity cables under the level of the trees so they couldn't be seen. Then I stood on pagan ground and looked at the Christian community and saw ugliness. That is horrible."

Finally, Schaeffer gives concrete examples of activities which show disrespect to nature, and of behavior more fitting for her. Some activities we should avoid are hunting simply for the sake of killing, catching fish and leaving them to rot and stink, and stripping moss from rocks for no reason. Some of the things we should do

include stepping over ants when we meet them on sidewalks (not in our homes), and spending the money necessary to design our churches so that they blend into the surrounding scenery.

I wrote at the beginning that there are two reasons why Christians might find *Pollution and the Death of Man* interesting. It may be that many Christians would not want to read it for its rebuttal of pantheism. Not everyone

is philosophically-minded. But in this reviewer's opinion, most Christians would profit from reading the second half of the book (beginning with chapter 4), for it contains ideas new to most of us about what belongs to the sanctified life. And all Christians are interested in that.

D. Wehrwein



READINGS FOR NOVEMBER

The First Epistle of Peter

The Christians to whom Peter wrote were in great need of consolation because of persecutions which had sorely tried their faith. For this reason the Apostle's chief topic is the HOPE of Christians. To this he adds exhortations both to hold fast to the truth and to adorn it with a godly life.

The Calling of the Christian

- Nov 1 I Peter 1:1-12 Christ's people pass through suffering on their way to a glorious inheritance.
- Nov. 2 I Peter 1:13-21 A call to holy living.
- Nov 3 I Peter 1:22-2:10 Let your life match your high calling..
- Nov 4 I Peter 2:11-17 The Christian's behavior toward the outside (ungodly) world.
- Nov 5 I Peter 2:18-25 What about suffering?
- Nov 6 I Peter 3:1-7 A Word to married Christians.
- Nov. 7 I Peter 3:8-12 Don't pay back evil for evil. Be good to all men.
- Nov 8 I Peter 3:13-22 Do good — even if you must suffer for it.
- Nov 9 I Peter 4:1-6 Following Christ may mean pain and slander, but stand firm by the will of God.
- Nov 10 I Peter 4:7-11 The end of everything is near — be good managers of God's gifts.
- Nov 11 I Peter 4:12-19 Don't be unduly alarmed at persecution — be happy to share Christ's sufferings..and glory.

- Nov 12 I Peter 5:1-4 A word to Christian leaders.
 Nov 13 I Peter 5:5-7 Let younger Christians learn to be humble and to trust God's strong hand.
 Nov 14 I Peter 5:8-14 Resist the devil...you are in God's hands.

As the church year draws to a close, your pastor's sermons and the Sunday Scripture readings will speak of the end of all things and of Christ's coming in judgment.

The Second epistle of Peter and Paul's letters to the Thessalonians have much to say about Jesus' return in glory — and are thus appropriate for our devotional readings.

- Nov 15 II Peter 1:1-15 Grow in the knowledge of our Lord Jesus Christ and go forward in the Christian Life.
 Nov 16 II Peter 1:16-21 God's Word is our great heritage.
 Nov 17 II Peter 2 Beware of men who teach lies. (False prophets!)
 Nov 18 II Peter 3 The Day of the Lord's Return in judgment WILL come.
 Nov 19 I Thess I Does your faith cheer and encourage others?
 Nov 20 I Thess 2:1-16 How the Gospel came to Thessalonica — and was received.
 Nov 21 I Thess 2:17-3:13 Paul's desire to see the Thessalonian Christians again.
 Nov 22 I Thess 4:1-12 Live to please God.
 Nov 23 I Thess 4:13-18 God's message regarding those who have died in the faith.
 Nov 24 I Thess 5:1-11 Be ready for the Lord's coming
 Nov 25 I Thess 5:12-28 Some final instructions and greetings.
 Nov 26 II Thess 1 In suffering look to God.
 Nov 27 II Thess 2:1-12 The Last Things and the Man of Sin.
 Nov 28 II Thess 2:13-17 Christian, you have been chosen by God to believe unto salvation.
 Nov. 29 II Thess 3:1-5 Pray that the Good News of Jesus might go forward unhindered.
 Nov 30 II Thess 3:6-17 Everyone should do his fair share of the work.

W.V. Schaller

THE LORD'S BAND — (MATT. 8:11)

From the east and the west
 The ransomed shall come
 To sit with the patriarchs
 In Christ's great kingdom.

From earth's every kingdom
 The faithful shall rise
 To join in the singing
 In Christ's paradise.

From the south and the north
 Across life's great plain
 They come to wash robes
 In blood of the Lamb slain.

Oh, friend, come be faithful
 So that worthy you'll be
 In the merits of Jesus
 And live eternally!

Elsa Romberg

Announcements

Delegate Conference

The Minnesota Delegate Conference will meet at Faith Lutheran Church, Nicollet, Minnesota, Sunday, Oct. 21, 3:00 P.M. Program: Dangers to Guard Against in Looking for the Second Coming of Christ, R. Reim; Pentecostalism as Manifested in the Campus Crusade for Christ and Related Groups, G. Barthels; Coordinating Council Reports. Kindly announce to the host pastor, K. Olmanson.

Robert Rehm, Sec.

Pastoral Conference

The Minnesota Pastoral Conference meets on November 11-12 at Bethel Ev. Lutheran Church, Hancock, Minnesota, beginning at 5:00 P.M. on Sunday. Agenda: Study of Infant Baptism from the Large Catechism (Trig. 743-753) with Objections Held by Various Denominations, M. Eibs; The Various Modes of Christ's Existence, P. Larsen; Exegesis of I John beginning at 2:7ff, G. Barthels; Various Ways of Conducting Confirmation Examinations, E. Hallauer; A Study of Scripture Passages which Answer the Question: "Is the Fetus a Person According to Scripture?" H. C. Duehlmeier; A School Graduation Sermon Outline Based on Col. 2:6-10, C. Hanson. Please announce to the host pastor, E. Hallauer.

E. Hallauer, Sec.

CLC Teachers Conference

The Teachers Conference will meet at Immanuel Lutheran Church, Mankato, Minnesota, Oct. 17-19, beginning at 10:00 A.M. on Oct. 17.

Program: Business Meeting; Paper Craft and Paper Sculpture, Elsa Kettler; Music for Boys with Changed Voices, Robert Dommer; Remedial Reading, Yvone Voigt; Review of Chemnitz's Two Natures of Christ and Lutheran vs Reformed Theology, Martin Galstad; A Study of Eschatology, Paul Nolting; Flexibility vs Rigidity in the Organization of a Class Day, Shirley Wendland; Training Children for Life — A "Foot-washing" Experience, Winter Haven Faculty; How Can We Make the Exceptional Child Not Feel Exceptional? Irma Speerschneider; CLC Board of Education, Gerhardt Mueller; The Importance of Professional Improvement in Your Calling, Clifford Kuehne; The Why and How of First Aid, Mrs. G. Schweim; How Much May We Cooperate With, or Conform to Local Public School Systems, Robert Rehm.

Robert Rehm, Sec.

Change of Address

Word has been received from Pastor Fred Tiefel, our missionary in Japan, that on August 8 the Japan Church of the Lutheran Confession now self-supporting, decided to sell their present property; to purchase land at another site in the Tokyo area; and to build new buildings at this new location. During this relocation Pastor Tiefel will be housed at this address:

Pastor Fred G. Tiefel
No. 20 Isohata
Akatsu, Akiyama
Konan-Machi, Koriyama 969-25
Japan

CHURCH OF THE LUTHERAN CONFESSION
Treasurer's Report
July 1, 1973 to September 1, 1973

	AUGUST	TO DATE
RECEIPTS:		
Offerings	\$13,774.46	\$ 23,285.38
Memorials	2.00	15.00
TOTAL RECEIPTS	\$13,776.46	\$ 23,300.38
DISBURSEMENTS:		
Retirement Fund	\$ 530.00	\$ 1,060.00
Capital Investments	\$ 1,651.48	2,771.48
General Administration	315.51	457.63
Home Mission & Administration	6,829.57	13,442.51
Immanuel Lutheran College, Regents	4,757.00	9,514.00
TOTAL DISBURSEMENTS	\$14,083.56	\$ 27,245.62
CASH DEFICIT FOR PERIOD	\$ (-307.10)	\$(-3,945.24)
CASH BALANCE, July 1, 1973		\$ 17,658.33
CASH BALANCE, September 1, 1973		\$ 13,713.09

Respectfully Submitted,
 Lowell R. Moen, Treasurer

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COMPARATIVE FIGURES

	AUGUST	2 MONTHS
Budget Offerings Needed	\$15,172.00	\$ 30,344.00
Budget Offerings Received	\$13,774.46	\$ 23,285.38
DEFICIT	\$ 1,397.54	\$ 7,058.62
+ +		
Budget Offerings, 1972 - 1973	\$11,583.22	\$ 19,305.15
Increase, 1973 - 1974	\$ 2,191.24	\$ 3,980.23

Board of Trustees,
 L. W. Schierenbeck, Chairman

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