

LUTHERAN
SPOKESMAN

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AND THEY WERE ALL
FILLED WITH THE
HOLY GHOST



Wealth or God?

**What is the wealth of this sad world
When I own such a treasure?
It's Jesus Christ our Savior dear
Who blesses without measure.**

**What can the wealth of this bad world
Do for you when you must die?
It's better far to trust in God
And raise His banners high.**

**Souls are damned in this sad world
By idols of wealth and gold;
Man worships what his hands can earn
And those things bought and sold.**

**MAMMON OR GOD claim the heart
But both can NOT dwell within;
We must choose Christ, the eternal King
Who alone saves souls from sin.**

Elsa Romberg

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Editorial: This Summer's Business

In the second week of July our churches will send two laymen and all their male teachers and pastors to the 11th Convention of the Church of the Lutheran Confession. Many of these men will be first-time delegates who will find the privilege of serving on committees, discussing reports, and voting on resolutions both fascinating and exhausting. They will get a close look at the many phases of church work being done throughout our CLC. And when they say goodbye to many new friends from all parts of the country, they will realize that their work is only partly finished. The all-important responsibility of bringing home some of the spirit of the convention and telling its results is another vital part of their assignment.

The success of this summer's convention will not rest with these delegates alone, however. If the voters at home fail to turn out for their congregational meeting to hear their report, much of the business acted upon at Eau Claire can not be effectively carried out. Our Church of the Lutheran Confession needs knowledgeable members who keep abreast of the developments within it. Our people need to know the mission opportunities the Lord has set before us here and in Nigeria, the need for expanding our campus facilities at Eau Claire for training more pastors and teachers, the effects of inflation upon our workers' salaries, and many other interrelated matters.

Congregational Involvement

The CLC is small. Every congregation can send delegates and be directly involved in its business. This is a distinct blessing. In large church bodies individual congregations do not have this privilege. They often have one delegate representing ten or more congregations. By the time the vast amount of their convention business filters down to the local congregational level its effectiveness can be greatly diminished. This is especially unfortunate when matters of doctrine are involved. Some of the sad problems that plague Lutheran synods in our country today may be due in part to the lack of direct congregational involvement with the business and decisions of their synod conventions.

May our delegates enjoy their four days of serving the Lord in this very special way. May all the members at home support them with their prayers and eagerly await their reports. And when these delegates come home to tell the results of the 11th Convention of our CLC, may the Lord use all of us to do His work more efficiently and faithfully.

Egbert Albrecht

Newspeak

In 1949 George Orwell set 1984 as the target date for the complete falsification of the past, accomplished by the Ministry of Truth in the brave new world. His horror fiction is now so close to coming into reality that thinking people should indeed take thought, not only in the sense of being concerned but also in the old sense of being worried.

The Ministry's Newspeak would so pollute the language that the old truths will be done away. The result will be worse: the "decay of language is decay of man." Newspeak is a propaganda trick: an attempt to hide reality, a gesture toward ease by way of escape from actualities, and excuse from responsibility and action, and much more.

Some examples of Newspeak: change poverty to low-income, and it is not so alarming; call slums and ghettos the inner city and they are not so unpleasant; change ill to indisposed and one doesn't feel so bad; change fired to selected out and the person concerned may seem honored; change wrong to inappropriate, and then only in a particular time frame, and the language has been watergated well.

Two Young Preachers

The sharp-minded Apostle Paul (who may have been chosen by the Lord for his particular work also because he was keen enough to see that the Gospel would mean the end of Judaism, and for which reason he opposed it so zealously) was seriously concerned about "sound words," once the truth was revealed to him on the road to Damascus and by years of rethinking before he began to testify.

One should read again his letters to Timothy and Titus to see that he

warned against Newspeak. If one uses the Cruden concordance (available in many bookstores, also in paperback) he will find no less than seven uses of "sound" as an adjective in those letters. Apparently, people were already then getting away from what is "sound" in an itch to turn away and rather believe fables and sweet talk. Paul did not want the truth corrupted by weasel words, words bled white of their meaning, as when love is made a three-letter word in much of today's writing.

Paul would have cut down the confessors of the Apostolic Creed in our day who still use that Confession but do not believe half of what it says. He would have scorched the ears of that theologian who today will destroy the authority of Scripture by subjecting it to the critical method and let Adam and Abraham become mythical persons, yet say that he "accepts without reservation the Scriptures of the Old and the New Testaments as the written Word of God and the only rule and norm of faith and practice." Paul knew liars when he heard them. Changing words to get away from truths is one thing, but using sound words to hide unbelief and theological error is something worse. We should read again Paul's counsel to his two young helpers.

Stammering

Without sound words to carry the freight of meaning, we stammer and mislead. Like calling much of current pornography, whether in plays, novels, and songs, redemptive—it is to hide and corrupt the meaning of redemption. It means also that those who use Newspeak finally have nothing to say. They can't even "frame to pronounce" our language, as was said of the

Ephraimites in Judges 12. Once we observed at a near-by university that segment of our youth that has turned against the language (and who dressed accordingly). We were quite amused by their bemused and silly grins and shrugs by which they betrayed their inability to communicate in language.

"On all sides, evidence is growing that the general vocabulary is shrinking. Color and variety are being drained from verbal communication. Stammering is in style; mumbling and fumbling and extravagant gesturing are the new standard. Uhs and ums have become a wild linguistic infection. The words, "you know" and "I mean," are strewn like loose gravel through ordinary conversation, causing slippage in meaning." It is like letting the engine run and not moving the machine. It is like preaching what some still call "the Gospel," but the people do not get a message. So members stay home; or that is at least one reason why many stay away from the apostate churches, that no longer have the form of sound words.

Euphemism

Changing the language does not always strengthen the message. Cheap language is not only offensive, but it is weak precisely at the point where it is supposed to be strong. Cotton-patch translation may tickle the mind for a moment, but the final effect is weak. It easily becomes what the experts call forcible-feeble. Euphemism, which is the use of a mild word for a harsh or exact one, no doubt has its place; we all use it, as does the Bible. But used as a way of getting away from the facts of life, it is harmful. Someone wrote about this under the title, "In the End was the Euphemism" — a harkening back to "In the Beginning was the Word." That suggests something.

Today euphemism is also one of the games people play. "Whatever Became of Sin?" asked psychiatrist Karl Menninger is his book by that title. This Topeka Mayo of the mind says, "Sin has been changed to crime; but since there are still a lot of criminals, we called it sickness" — and we felt better about our society! "But diseases are not crimes, and not all criminals are sick. Indeed, very few of them are, in my experience . . . This cheating in the classrooms, locker rooms, stores, stockrooms, banks, docks, broom factories and jewelry stores is obviously not a symptom of illness. No one would faintly suggest that 72 percent of store employes or 83 percent of bank employes are 'sick' because they pilfer. Almost no one is charged; no one is convicted. Obviously, these are not 'criminals.' What is this, then, I would ask, other than clear, typical, unadulterated sin? What else can you call it?" Euphemism will not always do. Nor will Menninger's solution to sin do — but that is another story. The critic is right who said that "Menninger is a marvelous diagnostician, but a miserable therapist." Yet we appreciate his diagnosis.

Teachers of English

So serious is the new way of speech, the use of elevated words to hide and corrupt where exact words would reveal the corruption, that the linguist Mario Pei has written two books, "Double-Speak in America" and "Words in Sheep's Clothing." It reminds one of "Lord, have we not prophesied in thy name" and the Lord's "ye that work iniquity" in Matthew 7.

The National Council of Teachers of English heard their president say, "If we are to survive as a profession . . . it will be because we've directed our

attention . . . to the ways language works in the society." They are preparing books on "Liars in Public Places" and "Balderdash." Words matter, and they reveal one's spirit as

much as clothing often reveals his person and character. People need good words from us Christians. They are listening.

M. Galstad

Streaking

Streaking is moving at a high speed, rushing, or running. The frivolous levity with which the current fad of streaking naked is met, is reflected in statements appearing on church bulletin boards such as: "GOD CREATED TWO STREAKERS". These cheap, flashy words merit a complete condemnation. God did not create Adam and Eve streakers. As He made them they did not run or streak. Even though they were both naked they were not ashamed. (Gen. 2:25). There was nothing to be ashamed of, nor any need of streaking for them. They lived in blissful and holy communion with their Creator and with each other, in the sacred institution of marriage (Gen 2:24) ordained for them and their progeny as a lifelong union of one man and one woman to bring forth a holy people in the image of God in which they were created. (Gen. 1:26) Nor did God charge them with nakedness, but rather with having transgressed His command. (Gen 3:11)

Resulting Shame

It was that transgression that brought about a feeling of shame. After it the body was no longer controlled by a soul united with God. Now the very organs that were to bring forth a holy people in His image (Gen 1:27) would be the source of a fallen race (Job 14:4), no longer in communion with Him. The blessing of Gen. 1:28 was now mingled with the curse of death and everlasting condemnation. Their sin opened the eyes of Adam and Eve to know this evil

and sense its dread consequences. The accusing voice of a bad conscience in them (Rom. 2:15) led them to cover that which they had poisoned with death (Rom 5:12) and hide amongst the trees of the garden. (Gen. 3:8) It is evident that in the last analysis it was not because of their being naked, but because they had stripped themselves of the image of God in which they were created that they covered up and ran for cover; since they could no longer walk unashamed before Him. Thus from whatever angle viewed, the statement: "GOD CREATED TWO STEAKERS" is a blasphemous lie designed to attract attention and perhaps even to excuse and defend the current practice of streaking that deserves only to be condemned.

No Joke

Some would view it that way and call it fun or a fad like a previous fad of swallowing live goldfish. But it is far more than that and no laughing matter. If the human race were like Adam and Eve before the fall it would be different. But since the fall the general practice of nudity, or even tolerating it on occasion, arouses lust and creates a serious potential to a greater incidence of indecent acts and crimes of which we already have so many. For that reason even savages wear at least a loin cloth, and countries throughout the world have laws against indecent exposure. Such prohibitions are necessary not because of God's creation but because of the evil

lusts of natural man, born of the sinful flesh of Adam and Eve. Thus nudism, which is not a sin in itself, becomes a sin under most circumstances and streaking is no joke,

Born of Corruption

Streaking is born of the corruption and breakdown of standards found in the new morality taught in the last decade even in some churches. The teaching of situation ethics has undermined the sacred institution of marriage which is honorable in all. (Heb. 13:4) By it immorality is condoned outside of marriage as long as one acts responsibly and "loves" the partner in sin. This permissiveness to "do your own thing," as they call it, had produced widespread promiscuity, swingers' clubs, infidelity, pornography, X-rated films, homosexuality, epidemic venereal disease, illegitimacy, abortion and increasing divorce rates. Today these things are no longer covered up and spoken of in hushed whispers. They streak through our scandal-ridden society openly and unashamed in all their sinful nakedness just like the streakers who run naked in our streets. With them our culture is running downward on a path of degradation that will overwhelm it and bring God's judgment upon it unless the tide is stemmed. No civilization can prosper when elements destructive to God's institution of marriage and orderly family life gain the upperhand. "Be not

deceived; God is not mocked." (Gal. 6:7)

More Needed

Civic righteousness in these things brings temporal blessings for home, state, and nation. More needed is that righteousness which covers all our unrighteousness and uncleanness in thought, word, and deed. It comes to us by faith in Christ and brings a new life in which we check the inordinate desires of the flesh according to the will of God. Here we all need the admonition of I Thess. 4:1-7 which says: Finally then, brethren, we request and exhort you in the Lord Jesus that as you received from us instruction as to how you ought to walk and please God (just as you actually do walk), that you may excel still more. For you know what commandments we gave you by the authority of the Lord Jesus. For this is the will of God, your sanctification; that is, that you abstain from sexual immorality; that each of you know how to possess his own vessel in sanctification and honor, not in lustful passion, like the Gentiles who do not know God; and that no man transgress and defraud his brother in the matter, because the Lord is the avenger in all these things, just as we told you before and solemnly warned you. For God has not called us for the purpose of impurity, but is sanctification". (NASB)

Otto J. Eckert.

Church News

The Smallest

Grace Evangelical Lutheran Church of Firesteel, South Dakota, has the distinction of being the smallest organized congregation of the CLC. Grace has, at present, just seven souls. The congregation was organized in 1960 with twenty-two people, but the

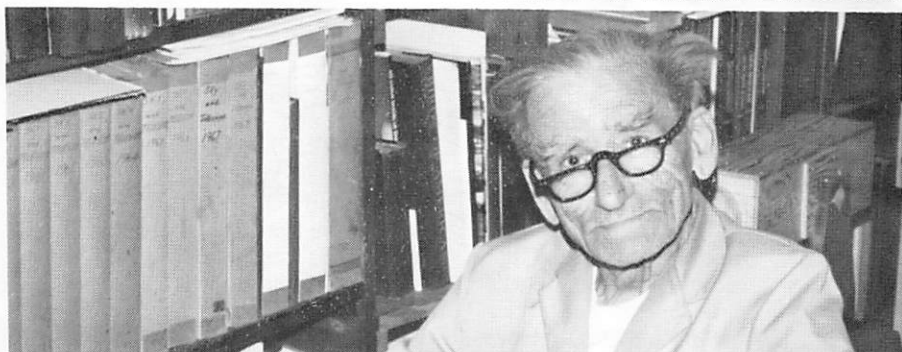
passing years saw children married and moving away and some members returning to a former affiliation. In a little hamlet like Firesteel, there is little opportunity for the gaining of new members.

Yet the bold and sweet Gospel of

Jesus Christ is still proclaimed in that tiny town under the banner of Grace. Services are held every other Sunday, conducted by the Rev. David Koenig of Lemmon, South Dakota. Although the sanctuary is now being sold, the "church" will still be there functioning with believers gathering about the Word in a home or trailer bought for that purpose.

Paster Koenig expresses the hope that the example of the faithful few at Grace might be encouraging to other CLC Christians who are scattered and remote from CLC congregations. After all, nothing diminishes where even two or three are gathered together in the name of Jesus. For He promised that He would be in the midst of them!

Rollin A. Reim



"Our Friend Oscar"

By now most CLC people know how the Holy Spirit used one man and his typewriter as a way of establishing contact with the twenty-seven congregations of Nigeria which call themselves the "Nigeria Church of the Lutheran Confession." This man has written countless letters to key persons in that group, sending brief essays on various subjects of Christian doctrine. It was this material and the warm Christian testimony which came with it that led these African Christians to seek ties with the CLC. Others—notably the

Mission Board and the designated correspondence secretary, Norbert Reim,—have entered the work now. But at the beginning it was just this one man, affectionately known among the Nigerians as "our friend Oscar."

Not many of our readers are likely to meet him in person, since he seldom travels far from his home in Millbrae, California. So we will use some **Spokesman** space for a biographical sketch of the man who was "chosen" for an unusual kind of Christian service.

Those Early Years

Born in Xanten, Germany, on December 7, 1901, Oscar M. Erpenstein enjoyed the tranquil beauty of the lower Rhineland, near the city of Koeln and within twenty miles of the Dutch border. At the age of eleven years he emigrated with his parents to the Dakotas. An early interest in the Gospel ministry led him to Waverly, Iowa, where he began a study of theology in a Lutheran seminary. This was interrupted, however, when the family moved westward and settled, with numerous other Dakota people, in Lodi—a community in the Central Valley of California. There he met and married Marie Ehlert. The couple settled in San Francisco, where Mr. Erpenstein began to work in applied engineering. His aptitudes in mathematics and engineering led finally to a livelihood career as a teacher of those subjects in Heald College of San Francisco—a position from which he retired about two years ago.

Self-taught in Many Fields

Our subject is one of those people with an enormous range of interests and very little opportunity for conventional learning in schools. Besides theology, which has always remained his special interests, Mr. Erpenstein has managed to make himself knowledgeable and proficient in many fields. Astronomy, biology, and geology have had a special appeal. He has had articles published in journals such as *Sky and Telescope* and the *Creation Research Quarterly*. When asked if any of his studies in the natural sciences have brought into jeopardy his faith in a God of creation, he is quick to answer, "Never. What I have found in science has never been in conflict with what is revealed in the Scriptures."

There are a few stories I like to tell

about our friend Oscar. One has to do with a lengthy study of his entitled, *Is Creation Evolution?* Lacking the finances to have it published in the conventional manner, he proceeded to buy a small hand-operated press and several fonts of type. Piece by patient piece each page was set in type by hand and then printed. On the back of the title page is the encouraging note, "Not copyrighted."

The other has to do with music. Our friend always loved church music, and—as you would by now expect—he set about teaching himself to play the organ and then wrote his own hymn preludes. When he became interested in orchestra he designed and built his own instrument—a bass with five strings—taught himself to play and then auditioned successfully for the Peninsula Symphony.

Oh yes, there was a novel too. Published under the title, *Uncle Habakkuk*, it told the story of an African missionary. His years of work with foreign students at the San Francisco engineering school had fostered an abiding interest in the people of Africa, India, and the Middle East. Among other things this led to an in-depth study of the Koran and the bringing of a Christian witness to people of the Moslem faith.

Shaping an Instrument

We have a reason for telling of these things. It illustrates in rare fashion how God can prepare someone, long in advance, for a particular role in His affairs. All those interests, experiences, and aptitudes in combination were just what the situation called for. When Christians in Nigeria hungered for sustaining fellowship in the Spirit, the contact man was ready. And willing. Circumstances had never granted Mr. Erpenstein's early desire to be at work in the public ministry of

the Word. In this unique way, however, that desire was to be realized in a most gratifying measure.

The first contact was through a family friend, Miss Alice Meunier. She had become especially interested in Africa while on a safari in Nairobi and subsequently began a correspondence with the Rev. Immanuel Akpan in Nigeria. It was at her suggestion that

friend Oscar began to do the same—first sending financial aid and then following with what came to be appreciated far more: encouragement in the Gospel.

“God moves in His mysterious ways, His wonders to perform!”

Rollin A. Rein

Book Review:

“I’m Ok- You’re Ok!”

by Thomas A. Harris, M.D.
Harper and Row, 1967
paperback, Avon, 1973, 304 pp., \$1.95

Your relationships with the persons whose lives touch yours are influenced by how you answer this important question: How do you feel about yourself? Are you OK or NOT OK? Consider also how you feel about the other person. Is he OK or NOT OK? The marriage of these two, how you feel about yourself and how you feel about the other person, determines your life position or attitude.

Your encounter with another person is considered a stimulus-response transaction. It’s an indication that your person has acknowledged the presence of another, and that his in turn has related to yours. A transaction occurs when one person says or does something, even nothing, in response to another. The question is: Which part of either person’s several-natured personality is “coming on?”

Hard Words

Isn’t all this a matter for the typically evasive psychiatrist? It’s his business to use hard words to show that he understands hard things about the complex functions of our 12-billion-celled brain, isn’t it?

Dr. Harris, a psychiatrist who is impatient with his colleagues’ uncertain understanding and vague professional terminology, has produced a simple three-word vocabulary to help us analyze our transactions with other persons. He is convinced that with this vocabulary, analyzing transactions “can give an answer to people who want to change rather than adjust, who want transformation rather than conformation. Transactional Analysis is realistic in that it confronts the patient with the fact that he is responsible for what happens in the future no matter what has happened in the past. Moreover, it is enabling persons to change, to establish self-control and self-direction, and to discover the reality of a freedom of choice.”

The purpose of his book “is not only the presentation of new data but also an answer to the question of why people do not live as good as they already know how.”

P-A-C

“Evidence seems to indicate that everything which has been in our conscious awareness (every experience, not only events but also feelings) is recorded in detail, stored in the brain, and is capable of being

'played back' in the present."

All we need to explain the significance of these "instant replays" is a standardized language in human behavior, and Dr. Harris offers the following: Parent, which does not mean mother or father; Adult, which does not mean grownup; Child, which does not mean little person. Rather, they are mind recordings, right or wrong, good or bad, true, false, or indifferent.

The most significant of these "tapes" is the Parent. It is recorded during the first five years of life, before the person leaves home in response to the demands of society to enter school. The Parent cannot be erased, and it's available for replay as a powerful influence throughout life. It's a recording of the example and the pronouncements of the person's real father and mother or parent substitutes, including older siblings and even TV. A person who demands, belittles, orders, overwhelms, or does violence to another is replaying his Parent. (Jesus warned about impressing little persons this way in Matthew 18:6.)

While the external events are being recorded on the Parent, internal events, feelings, are being recorded on the Child. Harris explains, "Since the little person has no vocabulary with which to construct meanings during the most critical of his early experiences, most of his reactions are feelings." He does not understand the why behind all the "no-nos" and the sour looks. His feelings build a "reservoir of negative data about himself: It's my fault. Again. Always is. Ever will be. World without end."

It's a time of helplessness. On the one hand he has the urge to explore, to experience, to discover, but on the other hand his environment demands that he give up these basic satisfac-

tions. On the basis of his feelings which are confirmed again and again, his early conclusion is, "I'm not OK." This conclusion is also permanently etched in the brain and cannot be erased.

Such is the "residue of having been a child." It's the "situation of childhood" that records these feelings, not necessarily the intention of the parents.

The author summarizes, "When a person is in the grip of feelings or when his anger dominates his reason, his Child is in command." (Is this what Paul refers to in I Corinthians 13:11?)

Implications

Do you already see the implications for a child of God here? Consider the reliability of our heavenly Father's commands as opposed to offending one of His little ones with something less than His Word, that is, permanently wounding the little person with our own ill-advised, sin-tainted directives. Or consider the unintentional "not OK" feeling recorded on the Child. Does this explain the readiness for faith in a little person, he who alone can enter into the kingdom of God?

Perhaps the Law of God is meant to crush the defensive Parent in us, not the Child which is defenseless and ready for the concept of grace, the good news that Jesus has, nevertheless, made it unconditionally OK. The Child recording appears to accept its inherited ability to do wrong and its actual sins as a matter of fact. The "infallible" Parent recording is evidently blinded by its self-righteous Okness. Is this what happened in Eden? Did Satan short-circuit man's Parent by questioning its reliability?

Study and Learn

I need to restrain my thoughts in view of my purpose, that is, back to reviewing. And I apologize here for not calling your attention to the value of

this book much sooner.

Dr. Harris did not intend his book to be a classic in literary style, but rather a practical guide to help us understand ourselves and others and so change for the better. And my Parent places his book on your required reading list because my Adult concludes that your personality can benefit by adding its valuable information to your Adult, the tape you use to consider your options. (Harris defines Adult as being our examining, decision-making "data-processing computer," our developing "thought concept" of life, the recording that has the ability to control the prejudices of the Parent and the feelings of the Child. It begins recording at about age one and continues to record throughout life.)

I am not saying that the Holy Spirit is incapable of revealing these same life concepts to us through our many contacts with the Word of God. I am saying that as blind men we can learn something from spittle and mud too.

It is unfortunate that some reliable information on my Parent conflicts with Dr. Harris'. In his Adult argument against the "determinist" view of the Freudian behaviorists, who conclude that "man is not responsible for what he does by virtue of the events of his past; that, in fact, he does not have a free will," (Note that the problem with error is that there is usually some truth in it.) Harris leans on evolution and personal experience to prove that man can indeed change.

That Christ's righteousness is imputed unto us by grace, that His Holy Spirit causes us to "accept" this unconditional fact, that He causes our Child to believe that now it's better than it is, and that the same Spirit then causes a change in attitude and behavior toward others, what we call

good fruits of faith, all this becomes lost in the author's subjective argument.

This is particularly unfortunate because the thrust of his work is at effecting a change in a person's faulty life position so that by appealing to the Adult it may instead decide, "I'm OK — You're OK." (The faulty life positions are: I'm not OK — You're OK, I'm not OK — You're not OK, I'm OK — You're not OK.) The point is that these three positions are based entirely on feelings whereas I'm OK — You're OK, according to Harris, is a rational decision of the Adult in view of the fact that there must be something better.

I hope that Dr. Harris' Adult will soon examine its faulty information on this important point. More reliable information on why a change takes place can be added by studying Romans 5-8 or II Peter 1.

Creativity

Consider also this additional discussion on the ultimate use of your Adult:

"The ongoing work of the Adult consists, then, of checking out old data, validating or invalidating it, and refiling it for future use. If this business goes on smoothly and there is a relative absence of conflict between what has been taught and what is real, the computer is free for important new business, creativity. Creativity is born from curiosity in the Child, as is the Adult. The Child provides the 'want to' and the Adult provides the 'how to.' The essential requirement for creativity is computer time. If the computer is cluttered with old business there is little time for new business. Once checked out, many Parent directives become automatic and thus free the computer for creativity.

"Some people contend that the un-

disciplined youngster, unhampered by limits, is more creative than the one whose parents set limits. I do not believe this is true. A youngster has more time to be creative if he is not wasting time in futile decision making for which he has inadequate data. The most creative individual is the one who discovers that a large part of the content of his Parent squares with reality. He can then file away this validated information in his Adult, trust

it, and get on with other things.”

Thanks

Dr. Harris has many more insights for us, and we indeed thank him. But thanks be to God who gives us the victory through Jesus, our Lord and Savior. May our transactions be to His glory and honor because now I'm OK and so are you!

H. Hasse



THE LETTER OF PAUL TO THE CHRISTIANS AT ROME

The church at Rome was not founded by the Apostle Paul — nor, so far as we know, by any apostle. This congregation likely had its origin in the return of those “strangers from Rome” (Acts 2:10) who were converted to Christ in Jerusalem on the day of Pentecost. It was over 25 years later when Paul penned his letter to the Romans. He was planning to proclaim the Gospel in the Imperial Capital and first wanted to get in touch with the believers there. In doing so he, of course, wrote of more than his travel plans. He also spoke to the Roman Christians of that which they already knew but certainly would be glad to hear again. He presented the heart of the Gospel:

God's Gift Of Righteousness By Faith in Christ Jesus

In this epistle, as in all of Paul's letters, the Apostle not only proclaims the revealed truth of God, but also points out the practical application of these doctrines to the believer's daily life. In the first part of Romans (chs 1-11) he demonstrates how man's standing before God depends not upon what he has done or can do, but rather upon what Christ has done for him. Since this is the case, Christ is entitled to our absolute and whole-hearted loyalty, devotion and obedience (chs 12-16).

The Epistle to the Romans is not especially easy reading, yet it deserves the earnest attention, reading, and rereading of every Christian. For as Luther says: “This epistle is truly the chief part of the New Testament and the purest Gospel, being so valuable altogether that a Christian might well not only memorize it word by word, but keep in touch with it every day, as with the daily bread for his soul. For it can never be read or considered too much or too well, and the more it is handled, the more precious does it become, and the better does it taste.”

June 29	1:1-17	The Theme of this Epistle is in verses 16 and 17.
June 30	1:18-2:16	The Gentile World needs God's Righteousness.
July 1	2:17-3:20	The Jewish World also needs God's Righteousness.
2	3:21-31	Justification By Faith.
3	4	Abraham — A Shining Example of Faith.
4	5	The Glorious Blessings of Justification by faith.
5	6	Righteous by faith, we live in Christ, not in sin.
6	7	Christians do not serve God because of the Law's Threats.
7	8	Justified by God we live in the Spirit.

8	9:1-29	The Tragedy and Justice of Israel's Rejection.
9	9:30-10:21	The Cause of Israel's Rejection.
10	11:1-10	Yet remember the faithful few.
11	11:11-36	Put away pride — be on your guard against unbelief.
12	12	Christian, you are called to consecration!
13	13	The Christian should be the model citizen and neighbor.
14	14	Christian concern for the weak in faith.
15	15	Open your hearts to one another — as Christ has to you.
16	16	Personal greetings and a final warning.

THE EPISTLE OF JAMES

James ministry was chiefly to Jewish believers. Many of these Hebrew Christians were scattered by persecution, yet he still kept in touch. When James heard that the Christian life of some of these people was not as it should be, he wrote this letter.

While Paul's letter to the Romans is chiefly instruction in what the true faith is, James concentrates upon how those who embrace the true faith will conduct themselves. We have heard Paul speak against the self-righteous who would be justified by their works — rather than by the grace of God in Christ. Now we hear James speak out against those who imagine faith to be merely a matter of agreeing that certain truths are so. Such "faith" is mere talk. True faith is so real that it controls the life of the believer, both in his relationship to God (Chs 1-2) and in his relationship to men (Chs 3-5). No man can save himself by good works, but when God saves a man, it is by a faith that produces good works. James describes what it means to have such

A TRUE AND LIVING FAITH

July 17	1	True faith grows strong and patient through trials.
18	2	True faith is active in love.
19	3	A true faith will control the tongue.
20	4	True faith submits to God, resists world, Satan and self.
21	5	True faith lives in expectation of Christ's return.

THE GOSPEL ACCORDING TO MATTHEW

Matthew himself is a Jewish Christian and is eager to lead his fellow Jews to believe in Jesus. It was primarily for such Jewish readers that he wrote his gospel. And he quotes over 30 passages from the Old Testament to show them that Jesus is indeed the promised Messiah.

However, the purpose of God in sending His Son extended beyond Israel. Jesus the Messiah is the Savior of the World. Matthew fully realized this and by inspiration of the Holy Spirit included in his gospel words and incidents which underscored the fact that the good news of the Christ is for all nations. (see Mt 2:1ff; 8:11,12; 28:19)

While Matthew in general presents the same basic biography of Jesus as Mark and Luke, within this biographical framework he arranges Jesus' teachings in groups to help the reader understand and remember what Jesus said. Here are some of Matthew's groupings:

- The Sermon on the Mount, ch 5-7.
- The Charge to the 12 Apostles, ch 10.
- The Parables Concerning the Kingdom, ch 13.
- Teaching Concerning Greatness and Forgiveness, ch 18.
- Seven Woes Against the Scribes and Pharisees, ch 23.
- Teaching Concerning the End of this Age, ch 24-25.

MATTHEW: THE GOOD NEWS OF THE MESSIAH

I. The Prophecies of the Messiah's Coming Fulfilled

July 22	1	He Comes: The Promised Son of David.
23	2	He Comes: A Light to Lighten the Gentiles.
24	3	He Comes: His Way Prepared by the Promised "Elijah".

II. The Preaching of the Messiah

25	4	The Messiah will not be turned from His Mission.
26	5:1-16	The Messiah-King describes his subjects.
27	5:17-48	The Messiah speaks with authority and true insight.
28	6	The King teaches His own: to pray, to forgive, to trust.
29	7	The only real security is in Christ and His Word.

III. The power of the Messiah Revealed

30	8	Authority to command belongs to the Messiah.
31	9	Authority to call belongs to the Messiah.

Financial Report

CHURCH OF THE LUTHERAN CONFESSION
Treasurer's Report
July 1, 1973 to May 1, 1974

	<u>April</u>	<u>To Date</u>
RECEIPTS:		
Offerings	\$13,144.12	\$136,022.86
Memorials	24.00	201.00
Special Offerings	<u>1,085.51</u>	<u>4,809.64</u>
TOTAL RECEIPTS	\$14,253.63	\$141,033.50
DISBURSEMENTS:		
Retirement Fund	\$ 585.00	\$ 5,355.00
Emergency Support	\$ 500.00	900.00
Capital Investments	1,665.00	14,941.99
General Administration	1,045.27	4,132.48
Missions & Administration	6,602.88	68,167.18
Missions - Extra-budgetary, Nigeria	3,069.94	3,069.94
Immanuel Lutheran College, Regents	<u>4,937.00</u>	<u>48,290.00</u>
TOTAL DISBURSEMENTS	\$18,405.07	\$144,856.59
CASH DEFICIT FOR PERIOD	(\$-4,151.44)	(\$-3,823.09)
CASH BALANCE, July 1, 1973		\$ 17,568.33
CASH BALANCE, May 1, 1974		\$ 13,835.24

Respectfully Submitted,
 Lowell R. Moen, Treasurer

+ +
COMPARATIVE FIGURES

	<u>April</u>	<u>10 Months</u>
BUDGET Offerings Needed	\$15,172.00	\$151,720.00
Budget Offerings Received	\$13,144.12	\$136,022.86
	+ +	
Budget Receipts, 1972-1973	\$10,554.60	\$132,808.91
Increase, 1972-1973	\$ 2,589.52	\$ 3,213.95

Board of Trustees
 L. W. Schierenbeck, Chairman

Announcements

Convention

The 11th Convention of the Church of the Lutheran Confession will be held July 9th through 12th at Immanuel Lutheran College, Eau Claire, Wisconsin.

Colloquy Held

The confession of Garrett Frank in response to a colloquy with the Board of Doctrine indicated complete agreement with the confessional position of the Church of the Lutheran

Confession. He is therefore eligible for a call to the preaching ministry of our church body.

Robert Reim, President

Conference Minutes Committee

All minutes of all pastoral, delegate and teacher's conferences should be in the hands of Pastors J. Schierenbeck, R. Mackensen, W. Schuetze and H. Witt no later than July 1, 1974.

J. Schierenbeck,
Review Committee Chairman

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