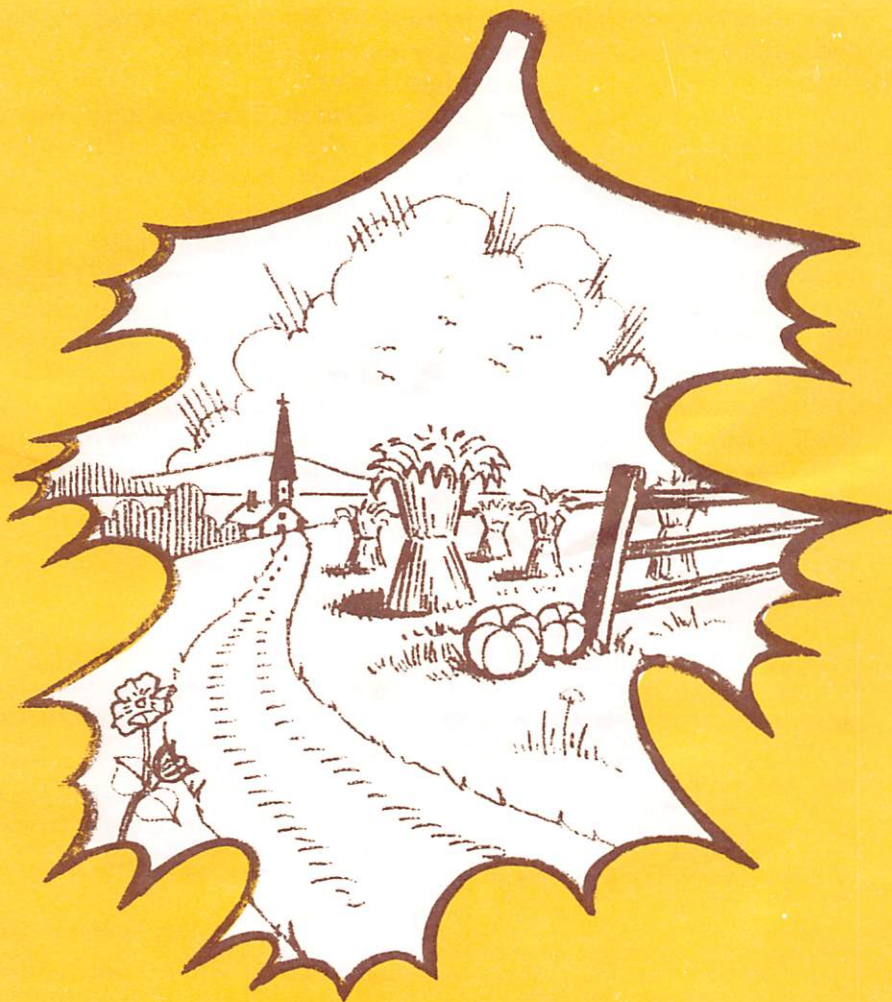


LUTHERAN SPOKESMAN

Nov. 1974
Vol. 17 No. 5



PRAISE GOD FROM WHOM ALL BLESSINGS FLOW
CHURCH OF THE LUTHERAN CONFESSION

"And Be Ye Thankful"

When the Apostle Paul says in Colossians, "And be ye thankful," he is speaking of an abiding attitude within a Christian, something inherent in the very nature of the new creature in Christ. And as thankfulness is exercised, the first thing to be expressed is: "Thanks be unto God for his unspeakable gift." "Thanks be to God which giveth us the victory through our Lord Jesus Christ." To be found in Him, not having our own righteousness, which is of the law, but that righteousness which is of God by faith in Christ — this bows the head and raises the spirit in thanksgiving.

Providential Care

We are in November, our national Thanksgiving month. Although as Christians thanks for the forgiveness of sins is a never forgotten word within us, our celebration of Thanksgiving Day takes some of its direction from its historical background. The colonists after their immediate arrival experienced a dreadful winter with the simple necessities of life, food and clothing, in extreme short supply. After the blessing of being given a bountiful harvest, they thought immediately of setting aside a special day for the giving of thanks to God for His providential care. This is not the first thing that is to come to mind when the Lord's blessings are to be remembered, yet it is not to be overlooked or set aside. So it is that attention to earthly blessings still characterizes our present day celebration of Thanksgiving.

Luther, in his explanation of the First Article, beautifully and quickly portrays what we should have in mind as we raise our voices in gratitude and praise.

- For the gift of life: "He has made me. . . my body and soul. . . and all my faculties."

- For the gift of daily bread: "He still preserves me; therefore

The Lutheran Spokesman, published monthly at 22 N. State St., New Ulm, Minnesota 56073, as an official organ of the Church of the Lutheran Confession, the issues appearing during the first week of each month.

Editor, Pastor Gilbert Sydow, 22 N. State St., New Ulm, MN 56073; Associate Editor and Business Manager, Pastor Marvin Eibs, P.O. Box 63, Sanborn, MN 56083; Church News Editor, Pastor Rollin Reim, 994 Emerald Hill Road, Redwood City, CA 94061; Staff: W. Bernthal, H. Duehlmeier, M. Galstad, E. Hallauer, H. Hasse, D. Lau, P. Schaller, W. Schaller, D. Schierenbeck, M. Sydow.

Second Class Postage paid at New Ulm, MN. 56073. Postmaster: Send notice on Form 3579 to the Lutheran Spokesman, P.O. Box 63, Sanborn, MN 56083.

Material submitted for publication should be sent to the editor one month before the date of publication. Church and school news should be sent to the Church News editor. Announcements and other short notices should be sent directly to the editor.

Business Manager: Pastor M. Eibs, P.O. Box 63, Sanborn, MN. 56083. Subscriptions: \$2.75 for one year; \$5.00 for two years; \$7.00 for three years. Group subscriptions to congregations, \$2.25.

richly and daily providing. . .all that I need to keep my body and life."

- For the gift of protection: "defending me against all dangers, and guarding. . .me from all evil."

To give thanks is distinctively Christian. A crude story says it well. When it was remarked that "we don't offer thanks at our house," the answer was given, "Neither do the hogs at our house." The Lord has given man a mind that is to be thoughtful. As Luther says in the Fourth Petition, "God gives daily bread. . .even to all the wicked." Above all the enlightened sinner, the believer in Christ, is to know this in full measure and "receive it with thanksgiving."

A Further Expression

But Christianity is characterized by an expression of thanksgiving that goes beyond the word of mouth. In Proverbs we read: "Honour the Lord with thy substance, with the firstfruits of thine increase." Something of the harvest should be given to the Lord. This puts additional substance into our offering of thanks. We dare not belittle the inner sincerity of word-of-mouth praise by saying, "talk is cheap," and yet Scripture consistently presents the worship of thanksgiving in terms of material offering. Abel "brought the firstlings of his flock." The Lord Himself makes commentary on this in Hebrews by saying, "Abel offered unto God a more excellent sacrifice. . .by which he obtained witness that he was righteous, God testifying of his gifts." The "more excellent sacrifice" is seen in that faith brought forth the "firstlings." In the Proverbs passage the honoring is seen in the "firstfruits of thy substance."

In the Old Testament offerings went up in the smoke of the sacrifice. In the New Testament the Lord has added another dimension. Our offerings brought forth as an expression of thanks are now put to work to carry out the Lord's assignment that "repentance and remission of sins be preached in his name among all nations." Here is even more firstfruit incentive.

Thanksgiving time is a moment for self-examination. What about my expression of thanks? Is it as it should be? Does it have the God-honoring, firstfruit context? We sing: "Now thank we all our God with heart and hands and voices." Indeed, our hearts and voices will raise in joyful praise to our gracious God. But let our hands also enter into the picture, perhaps in this way that we reach into the pocket for an offering that befits what we have received, that carries firstfruit significance, and that says something about the fullness of our hearts for having received so much from the Lord.

Philippians a Thanksgiving Letter

"I thank my God upon every remembrance of you." (Phil. 1:3) What memories Paul must have had as he wrote to those saints at Philippi. He was thankful, not only because they had time and again sent offerings to support him in the ministry of Jesus Christ, but also because he had enjoyed their partnership in the gospel "from the first day."

When Paul first came to Philippi, it was the turning point of his second missionary journey. Up until then things had been a little less than spectacular. He had received Timothy into the missionary party at Lystra, and that must have been heartening to Paul, who had so much in common with this young man from the city where he had been stoned. But from then on Paul ran into one roadblock after another. Going through parts of Phrygia and Galatia, wanting to go into the province to the south known as Asia (modern Turkey), he was hindered by the Spirit. Whether he was hindered by illness (cf. Gal. 4:13) or something else, looking back, Luke says, "It was the Spirit working." Then, still moving westward, Paul tried to turn right and go north into Bithynia, but again the Spirit of Christ stopped him, and he continued west to Troas, a seaport on the Aegean Sea.

Called To Macedonia

It was there at Troas that Luke seems to have joined the party, and it was there at Troas that Paul learned why he had been "herded" to this place on the Aegean Sea. On the other side of the sea was Europe, and in a vision Paul received the call to go to Macedonia. Macedonia — the home of another "missionary," Alexander the Great, who years before had tried to spread Greek culture throughout the world — needed help. And suddenly it was clear

why the Spirit had pushed Paul, against his own intentions, to this place, and the missionary party sailed for Macedonia.

What a difference this time! After all of the frustrations in Asia Minor, now even the wind was with them and they made the trip in only two days. This same distance took five days at a later date (Acts 20:6), but now the very forces of nature were helping the purposes of grace. So it happens also today.

When Paul arrived in Macedonia, he went to the chief city of the region, Philippi. Named after Alexander's father, it was not the capital city of the region, but it was the main city of the area and the gold and silver mines nearby were operating.

What's more, Philippi was a Roman Colony (Acts 16:12). Caesar Augustus had made it a colony out of gratitude after the famous Battle of Philippi, in which Mark Anthony and Octavius (later called Augustus) had defeated Brutus and Cassius.

Now, to be a Roman colony was to be an extension of Rome itself, and the ties were close. The magistrates of a colony did not come from the colony itself but directly from Rome and they were responsible directly to Rome. The people of Philippi appear to have been proud of their Roman citizenship (Acts 16:21), at least when it suited their purposes.

And so it was, that when Paul first journeyed the ten miles inland from the seaport (Neapolis) to the city of Philippi, he was not only entering Europe for the first time, but he was touching on Rome itself, the center of the empire! About twenty years after Pentecost it was, and the ambassador of the King of Kings reached the outpost of Rome.

The Work Begins

But who knew of it? How quietly does the Holy Spirit work at times! When Paul entered Philippi, Luke tells us that he just stayed there a number of days. He didn't even rent the public theatre and have a rally. But on the Sabbath he went out to the meeting place by the river, since there was no synagogue in Philippi.

So after coming hundreds of miles, after receiving a special vision, Paul continued to do his work just as he had before, seeking out first the faithful Jews of the city.

And the Spirit used Paul in a most amazing way! Paul had come many miles and he knew this was where the Lord wanted him, and still the city did not come rushing out to embrace him as the bringer of glad tidings. The only faithful Jews in the city appear to have been some women who gathered at the river, and the first convert in Europe was not even from Europe! She was from Thyatira, a city in Asia Minor southeast of Troas. What a way to build a church on a new continent! We could surely think of a better way to begin, perhaps as Jonah did in Ninevah. We could think of a better field for an experienced missionary than a distant river-bank and a group of Jewish women. But this was God's work and this was the start of the congregation

that supported Paul's ministry as no other congregation.

This is the congregation that we meet in the letter to the Philippians, and of whom Paul writes, perhaps ten years later:

"I thank my God upon every remembrance of you, always, in every prayer of mine for you all, making request with joy for your fellowship in the gospel from the first day until now."

A Letter of Joy

Philippians: the "Joy Epistle"; the "Thanksgiving Epistle"; it is difficult to place this letter into one category because it has all the joy and thanksgiving one would expect after that greeting, but it also has warnings against false doctrine and laments—a "pastor shortage" due to selfishness.

In short, this epistle expresses many thoughts, both joyful and warning, that Paul might have had in his heart since his first farewell when he left Luke behind to care for Lydia, the jailor, and the rest of the faithful at Philippi. This epistle also expresses many thoughts that Paul might have for you and me and the C.L.C. "from the first day until now." As we read this letter to the Philippians, may the Lord also open our heart, as He did Lydia's, that we too, attend to the things which were spoken by Paul."

- P. Schaller

Poverty and Riches

In these days much is being said and written about the poverty that is supposed to have overtaken many of us Americans as a result of the inflation from which our nation and the whole world is suffering. It is our considered opinion that the vast majority of us Americans have no conception at all of what real poverty is, but that we are exceptionally rich in comparison with the people of most other nations. What many in our times consider their

poverty is merely their unwillingness to live according to the Scriptural instruction: "Having food and raiment, let us be therewith content." (1 Tim. 6:8). Accustomed as we are to seeing many, if not all, of our wishes for material things fulfilled, we complain over not being able to have everything our hearts desire in things earthly. Because of this many regard themselves as poor. Also, we believers could lose the perspective which God fur-

nishes us in these matters. It is well for us therefore to call to mind the attitude He wants us to cultivate in financial matters and which He sets before us in the words of James, "Let the brother of low degree rejoice in that he is exalted, but the rich in that he is made low; because as the flower of the grass he shall pass away." (James 1:9-10).

A Seeming Contradiction

On the surface these words appear to be contrary to all human experience and fact. It would seem almost out of the question for a person of low degree — one who occupies an insignificant social position and is getting along with a minimum of earthly goods — to glory in and to rejoice over and to even boast of his condition. Yet that is exactly what God would have him do. It might be asked if God is not enjoining the humanly impossible in these words. For an unbelieving man of this world this, of course, is incomprehensible and an utter impossibility, as are many other instructions of Scripture. The same holds true of the converse of this, that the person endowed with high social position and fame and wealth should glory in, rejoice over, and boast of his lowliness. If he did do so, he would probably be accused of displaying a false modesty by his friends and associates. But what with men is impossible, is readily possible with God, who through His grace in Christ Jesus, the Savior, can radically change the hearts and minds of men and their whole way of thinking, as so many examples from Scripture illustrate.

The Believer's Attitude in Poverty

As many of the people to whom James addressed these words were from the poorer class — many perhaps having suffered financial losses for their faith and loyalty to their Savior in the persecutions at the hands of their fellow-Jews — so today also most

Christians are not of the wealthy class, often because of their faith in Jesus, which will not permit them to resort to the unscrupulous and shady business tactics and practices employed by the world. Yet they are able to rejoice in and to glory over their lowly condition, because they are able to look beyond what is seen to the unseen. In Jesus they have treasures which make them immeasurably rich. By faith in the Savior they know themselves to be covered in God's sight with the spotless garment of Jesus' righteousness. They are assured by God's Word and by their Baptism of sonship in God's family, and by Jesus' body and blood in the Holy Supper of God's forgiveness for all their daily failings and shortcomings. By faith they know themselves to be joint-heirs with Christ of all that God possesses and heaven holds in store and that after this short earthly sojourn an eternal life of abundance of all that truly satisfies the heart awaits them. In the light of this the brother of low degree can and does rejoice in that he is exalted beyond measure.

The Believer's Attitude Toward Wealth

On the other hand, Scripture sets before us also devout believers in the Savior, whom God had blessed with considerable wealth in the way of material assets. There is Abraham, to whom is given the distinction of being the "Father of Believers." He was a man of considerable wealth. So also were Isaac, Jacob, Job, David, Nicodemus, Joseph of Arimathea, and Barnabas. Yet with His grace in the Savior God kept them humble so that they recognized their complete unworthiness of the blessings entrusted to them, that they regarded themselves as being merely God's stewards over the earthly goods under their management, and used them to God's glory and to the welfare of their fellowmen, realizing

that like the flower of the grass they and the wealth entrusted to them were of only a passing nature. God's grace kept them from becoming vain and proud and kept their God-entrusted wealth from "going to their heads," always enabling them to realize that their financial condition gave them no special status before God but only greater responsibilities to be faithful stewards over the same. In that humble state of heart and mind, wrought in them by God's grace through faith in the Savior, they gloried and rejoiced. And that was no false modesty in them but a gift of the Holy Spirit.

The Lesson For Us

If therefore God has not seen fit to give us an abundance of earthly goods, if the inflation of our times compels us to go without some of the "extras" to which we have become accustomed in the past, let us not, like the world in general, grumble and complain and bemoan our lot, but humbly and contentedly accept this as coming upon us from the chastening but loving hand of our Father in heaven, who is seeking only our eternal welfare. Perhaps we need to be reminded to be more faithful stewards than we have been in times past. Let it teach us to withdraw our affections from this passing world and

the fleeting things of this world, which are as transitory as the flower of the grass, and to set them on the things above, which are our true and lasting wealth. Then we will be able to rejoice in and to glory over even our low state.

If, on the other hand, we are among those whom our Lord has blessed with a larger stewardship, let us pray daily for grace to regard what we have as though we did not have it and to do good with it in His Kingdom and to communicate (share with others); for with such sacrifices God is well pleased. May He grant us the grace that, recognizing the passing nature of all things earthly (including ourselves), that we rejoice over and glory in the true riches that are ours in our Savior and in that way serve as a salt and a light to our dissatisfied and materialistically-minded fellowmen, who still do not know the riches of God's grace in Jesus. May ours be the attitude of heart found in the hymnwriter who sings:

What is the world to me
With all its vaunted pleasure
When Thou, and Thou alone,
Lord Jesus, art my Treasure!
Thou only, dearest Lord,
My soul's delight shalt be;
Thou are my Peace, My Rest,
What is the world to me!

H. C. Duehlmeier

The Christian Family

by Larry Christenson
Bethany Fellowship, 1970, 216 pp., \$4.95

Reflect for a moment on your most basic habits and beliefs about family life. That they need to be reexamined seems obvious enough. Merely consider the various symptoms of a sick Christian home: disrespect for authority, lack of mutual esteem, the notion that romantic love (moods and feelings of passion) is the only sound basis for marriage, ever increasing separation and divorce situations.

The trouble with most "Christian" families is twofold. They have simply neglected the divine order which God has established for the family. This concerns the relationship of order and authority between the respective members of the family, the place established by God for each member of the family unit.

But divine order alone isn't enough. As God's order shapes the outward form of a family's life, the presence of Jesus must be allowed to transform its

inner life. Today's families are failing to cultivate such a relationship with Jesus Christ. Nevertheless, each family member does need to experience the forgiveness, love, and acceptance which God freely offers in His Son. Each must know Jesus as his personal Savior as well as the Savior of the family.

Established Significance

The author's purpose in the book before us is to solve these family deficiencies by reminding us of the Holy Word of God, the obedience of which is still the only solution able to correct the error of our self-directed lives. That all-sufficient Word always has been and ever will be able to dissolve our encrusted problems. For best results, it is always wise to follow the instructions of the Maker. Then the Holy Spirit can teach and lead us into the kind of family life for which God has created us.

There is a special significance and sanctity given to a Christian marriage by its Creator. A man and wife represent the union between Christ and His Church, an image of self-sacrifice, devotion, and fidelity. Marriage manifests God's ideal of completeness.

"The Christian family is formed to be the very image of the future kingdom of God, in which the will of the Lord shall be done on earth as it is in heaven. . . . In an exact sense, this can be said only of the Christian Church; the Church is above the family. Yet there is no building up of the Church without the building up of family life. In Christian families should the strength of the Church consist.

"The Christian family, therefore, does not exist for its own benefit. It is created to bring glory and honor to God. The blessing of man is a derivative, a by-product. The family belongs to God. He created it. He determined its inner structure. He appointed for it its pur-

pose and goal.

"By divine permission, a man and a woman may cooperate with God's purpose and become a part of it. But the home they establish remains His establishment. Thus it is not our marriage, but His marriage; not our home, but His home; not our children, but His children; not our family, but His family."

The divine order of family authority and responsibility is outlined in I Corinthians 11:3 and Colossians 3:20. "The well-being and happiness of the family are absolutely dependent upon the observance of His divinely appointed order. There is no problem which can arise between mates, the solution for which will not be found in a deeper grasp of what it means to cleave to one another, to become 'one flesh' with one's mate."

Devotional-Study Use

I have found this book to be positively inspiring. I think it is because the author proceeds "on the assumption that the One who created families know something about them, and can offer the soundest advice." This assumption, which in itself predetermined the validity of the basic principles expressed, left only the author's personal Bible scholarship and method of presentation in question. And he soon leaves little doubt about the quality of either.

Larry Christenson is a graduate of St. Olaf College, Northfield, Minnesota and of Luther Theological Seminary, St. Paul, Minnesota. He is pastor of Trinity Lutheran Church in San Pedro, California.

That my own position as a family head and priest is in need of renewal and assistance, and that many other such positions are also in need of redemption, moves me to consider this book as being truly devotional rather than just practical in nature. It has

possibilities as a "text" for family discussions, for congregational study groups, or for a gift to those contemplating marriage.

Appetizers

The following are but a few passages gleaned, I hope, to spark your further inquiry!

Unhappy marriage: "...an unhappy marriage is an evil of an inexpressible magnitude. Yes, so it is: and so it ought to be. Let it not be said that such a punishment is too hard for the youthful levity which has determined the choice. That levity ought to undergo the hardest possible punishment, because it has made the most solemn and holy of all human relationships a matter of sport, of carelessness, and of sensual gratification.

"If a truly innocent person has to bear the burden of an unhappy marriage, there is hope for him even in his sufferings; and even these are, for a man surrendered to God, the most wholesome school of purification, and of discipline in virtue: the years lost for

earthly happiness become gained for eternity."

Love: "Mutual esteem means to see the mate as more than an individual, as one set in a sacred position by God. Love, from God's point-of-view, is not the basis for marriage. Marriage gives to love a situation of stability and permanence, wherein it can grow toward maturity. Love is the issue or outcome of a successful marriage."

In a major section dealing with God's order for parents, Christenson uses the three basic commands of Ephesians 6:4 (love, discipline, teach) and draws insights from Scripture which alone are worth the price of the book. Somehow, it does seem sufficient enough to say that Spock, Ginott, and many of us ought to stand at full blush after hearing the perfect Word of God correct us so positively and thoroughly.

Then, of course, there is part two of the book, the part which suggests how a family can live together with Jesus, that is, how to worship Him in spirit and in truth.

H. Hasse

More Building in Texas

In May, 1973, the Christians of Zion in Corpus Christi dedicated a modest but serviceable church building to the glory



of God. Recently they were able to add to this plant a residential unit. A 28x72 ft. parsonage now stands near the chapel, nestled among some mesquite trees.

This building was undertaken after consultation with the Board of Missions and the CLC Board of Trustees and is the first residential unit to be constructed by a mission congregation of the CLC.

Financing of the \$31,000 cost was accomplished through the CEF-MIF (Church Extension and Mission Investment Fund) of the CLC. Zion's thanks is to the people who have so willingly made gifts and loans to that fund. The congregation feels a keen sense of responsibility to pay its debt by

assuming as much of the repayment as possible through subsidy reductions.

Building Goes On

The completion of these two structures within the last two years has been a reminder to us that all of our work is, in a sense, that of building — and with far better material than wood, brick and steel. In the kingdom of our Lord, God Himself is the Masterbuilder and Foundation. As workmen who labor not in their own strength, nor of their own wisdom, we recognize in our chapels and houses a tangible call to give ourselves to “the Word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.” From that base we pray that we might be found faithful

in our calling, speaking that which is good “to the use of edifying.”

In Austin

Zion congregation has found an opportunity to extend its Gospel ministry in the City of Austin — some 200 miles away. Services are being held there for three families of Zion and one family each from our sister congregations in Okabena, Minnesota, and Jamestown, North Dakota. The arm of the Lord reaches out. May we all be worthy of the trust as builders keeping in mind that “Except the Lord build the house, they labor in vain that build it.” Workmen under the Masterbuilder. What a privilege!

Daniel Fleischer

Now North and South

The first division of St. Stephen of the San Francisco Bay Area in California was latitudinal. The outcome of that was the formation of St. Stephen of the East Bay, a congregation meeting in Hayward under the pastoral care of the Rev. Paul Schaller. Though still listed as a mission congregation, the East Bay church has, for some time now, been self-supporting.

When Pastor Schaller arrived to take over the work in the East Bay, the congregation on the Peninsula of San Francisco was eager to concentrate its energies in the corridor of communities that lies between the coastal range and the bay. Scattered through the length of the corridor from South San Francisco to San Jose these people assumed that a central place like Redwood City would be the sensible spot for the focus of their ministry. A parsonage was purchased there. Arrangements with a Seventh Day Adventist congregation provided a fine facility for worship and study.

The Holy Spirit, who does the gathering of God's people, frequently

disagrees with our design, as the Apostle Paul discovered in Troas. A centering of congregational activity fits our instinct for structuring. But the Spirit often forces a scattering.

Gospel Movement

The Redwood City area simply was not productive. With a few scattered exceptions, efforts to enlist new people in the service of the Lord were not successful in that locale. The majority of worshippers who did live in the area have moved away.

Meanwhile congregational strength was developing apace in the southern field, with a concentration of a dozen families in the area around Sunnyvale. Here there were numerous open doors. Many of the people in the congregation are active in school and political affairs. Contacts are numerous, and they find that others are searching for what we have been given to hold in trust. A midweek morning Bible Hour, meeting from house to house, has been especially blessed with visitors and regulars who are not of the

congregation. A support group of southbay members meets twice monthly to expedite a program of mission activity and service.

All directional signs seemed to point that way, and the congregation took steps to move accordingly. Although there was no church property to dispose of, a relocation toward the south would considerably inconvenience congregation members in the northern Peninsula cities of Millbrae, Pacifica, and South San Francisco.

A Preaching Station

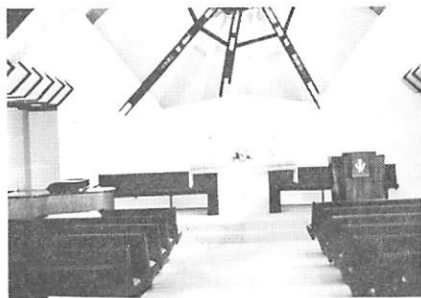
After considerable study and much prayer, the congregation decided to provide worship services, instruction classes, and Bible classes in the north on a sort of "preaching station" basis. While accommodating the needs of congregation members there, this would also make a way to explore the mission potentials of that territory from a local contact point. Services and Sunday School are held in a large motel conference room on a regular basis each Sunday. Bible study "from house to house." A group of five families are the regulars, ready to be used by the Lord in His service.

Primary Field

According to the congregation's decision, the main thrust of St. Stephen

ministry will now be in the southbay area. An arrangement has been made with a large SDA congregation in Sunnyvale to use their chapel on a maintenance-cost-sharing basis. It is a handsome facility and serves the needs of the congregation well. Funds are being gathered for purchase of a property, but the amount needed will be huge, so a temporary facility like this is truly a God-send.

The congregation is adjusting to the present longitudinal division, confident that it is better situated than ever before to serve people throughout the Peninsula communities.



Rollin A. Reim

The Bible in Transition-VIII

If an enlightened laity, acting with some independence in handling the Bible, is to be desired, to recommend standing pat on the King James is not in their best interest. But having set the scene that something new is needed in English, the question what should be done cannot be avoided.

The Problem

To pin-point the problem, there is no difficulty when it comes to the private use of translations. It is in the formal use of Scripture, in public worship and

in instruction classes where memory work is often assigned, that question arises. What should be used? Among the many new translations on the market today, most of them are only of the New Testament. For formal use it would appear that the entire Bible is preferable. Here there is limitation. Of the newer translations, these might be mentioned: The Revised Standard Version, The New American Standard Bible, The King James II, The New English Bible, and hopefully in the near

future, The New International Version.

It is not our way to designate by synodical convention resolution what translation is to be used in our churches. If a newer translation ever gains common use in our circles it very likely will come about as it did with the King James in its day. It will earn its place because of its accuracy and beauty of style.

In the Meantime

It could be said that there is some urgency in the need of a new and generally accepted translation for formal use, but once having broken the thralldom of being bound to one set translation, it would seem that the pressure is off. With this in mind, during these days of transition, perhaps it would be best not to put the emphasis so much on one translation or another, but on the entire matter of translating — the inescapable need of it, and all that is related to it, the setting of the canon, manuscript study and textual criticism, variant readings, interpolations, including the problems involved.

One might say that bringing such things to the attention of our people will only confuse them and undermine their confidence that we possess a sure Word of God. But facts are facts, and these exist. Ignorance has brought about this rather detrimental thing that the commonly used translation is regarded as the inspired Word itself. We have tried to show this from history. It serves no good and long-standing purpose to perpetuate ignorance. And we have little time for the proposition that some things pertaining to Scripture should be "reserved for the forum of the learned," meaning the educated clergy. Incidentally, our pastors have known about all these things all along. In contrast to confusing, the other possibility is the development of a better understanding of Scripture, with

the attendant ability, not to be fearful of new translations, but to deal with them with circumspection and handle them with profit. This is the more mature way.

The Future

In contemplating the future of this matter the words of J. Smyth are fitting. He speaks as one who over fifty years ago regretted that the Revised Version did not have better acceptance among the people. "It ought to have been a great success. It had more in its favor than any previous translation. . . The old version holds the ground not only by the familiarity of its language but by its wonderful charm. It is universally accepted as a literary masterpiece, as the noblest and most beautiful book in the world. The new version is more accurate, more scholarly, more valuable. But it avails not. It lacks the literary charm. . . On the whole we may assume that far into the twentieth century the Authorized Version will still remain the popular Bible. The version that is to supersede it will come some day, but when it does it will have more than accurate scholarship. It will have in some degree at least the literary charm and beauty which for 300 years has brought the whole English world under the spell of the old Bible." (How We Got Our Bible)

Lest we lose sight of our overall objective, it must be said that an accurate translation for the sake of an accurate translation is not an end in itself. Not to an evangelically-minded people. It would be to an linguist, but not to a witness of Christ. Our primary interest and concern must always remain that sinners find salvation in Jesus Christ. For that purpose we ever seek to overcome the barrier of the "unknown tongue," so that as the Gospel sound goes forth, the "unlearned" may say "Amen."

G. Sydow



If you have been using these devotions since the start of 1974, with this month's selections you will complete a reading of the entire New Testament. It is the prayer of this writer that such a study of God's Word has not only given you strength, comfort, and guidance throughout the year; but has also helped to equip you with a greater knowledge of "where to go" for God's own counsel and direction in time of need or crisis.

It has been about fifteen months since a reading of the Gospel of Mark was last suggested in **Daily Devotions**. Certainly this month's selections will not be "vain repetition." Rather, consider how appropriate it would be to pick one of the Gospels as your "home base" and return to rereading it regularly — no matter what portion of Scripture you happen to be meditating upon in the meantime. Such a practice is surely in keeping with the fact that Christ and Him crucified is the central message of Scripture and the key to understanding God's Word aright.

The Gospel of Mark

I. Preparation

Dec 1 Mark 1:1-13 John's Announcement and Jesus' Arrival.

II. Ministry in Galilee

2	1:14-45	Change your hearts and minds. Believe the good news.
3	2	The power of the Son of God changes the lives of men.
4	3	Satan's opposition takes many forms.
5	4:1-20	The seed is the Word of God.
6	4:21-41	The Kingdom will come — for Christ is at the helm.
7	5:1-20	How many still prefer swine to salvation?
8	5:21-43	Asleep in Jesus. Blessed sleep.
9	6:1-13	Their lack of faith astonished (not "embittered") Him.
10	6:14-29	The terror of a guilty conscience.
11	6:30-56	Beautiful Savior. King of Creation.
12	7:1-23	The deadly danger of man-made traditions.

III. Ministry to the North and East of Galilee

13	7:24-37	"All that He does, He does well."
14	8:1-21	Do you see?
15	8:22-38	Jesus' gives sight-physical and spiritual.
16	9:1-29	For thine is the glory and the power.
17	9:30-50	The secret of greatness is the key to true discipleship.

IV. Ministry on the Way to Jerusalem

18	10:1-31	Note the dangers to family and home exposed here.
19	10:32-52	How slowly we disciples learn. (see 9:33-37)

V. Ministry in Jerusalem

20	11	He comes in the name of the Lord, hear Him.
21	12:1-17	A very pointed story.
22	12:18-44	The ignorance of unbelief is astounding.
23	13:1-13	"Ye are kept by the power of God through faith unto salvation."
24	13:14-37	Keep your eyes open. Stay on the alert. The Master is coming.
25		Isaial 9:2-7, Luke 2:1-14, Titus 2:11-14 Christmas Blessings!

VI. Submission to Death

26	14:1-25	We love Him because He first loved us.
27	14:26-52	Gethsemane.
28	14:53-72	The Palace of Caiphias.
29	15:1-20	Pilate's tribunal.
30	15:21-47	Golgotha

VIII. Triumph Over Death

31	16	HE LIVES!
----	----	-----------

W. V. SCHALLER

Announcements

Nominations for ILC Professorship

The following have been nominated for the new professorship at Immanuel Lutheran College in the field of science, with secondary ability in social studies:

1. Robert Allen, Cheney, Washington
2. Merlin Anderberg, Spokane, Washington
3. Donald Brandt, Minneapolis, Minnesota
4. Michael Buck, Madison, Wisconsin
5. Larry Dassow, Sunnyvale, California
6. James Gullerud, Eau Claire, Wisconsin
7. Edward Lentz, Minneapolis, Minnesota
8. David Menton, St. Louis, Missouri
9. Richard Ohlmann, Opportunity, Washington
10. James Reim, Clarkia, Idaho
11. James Sydow, St. Paul, Minnesota

The CLC constituency has three weeks to communicate with the Call Committee regarding the above nominations. Please address all

correspondence to

Pastor Paul Larsen, secretary
Call Committee
9308 Rich Valley Blvd.
Inver Grove Heights, MN 55075

Education Trends

The slide report, "Current Trends in Education and Their Significance for Our Churches" may now be had for a limited number of showings in congregations. For details contact the author:

Rollin A. Reim
(415) 364-1968

Installations

As authorized by President Albrecht, I installed Mrs. Erma Maier as the teacher of St. Luke's Evangelical Lutheran School, Lemmon, South-Dakota, on Aug. 25, 1974.

Pastor David Koenig

Upon authorization of President Egbert Albrecht, I installed Pastor James E. Sandeen as pastor of Immanuel Lutheran Church, Addison (Chicago), Illinois on Sept. 8, 1974.

John K. Pfeiffer
vacancy pastor

Announcements

Minnesota Pastoral Conference

Faith Lutheran Church, New Ulm, Minn., Nov. 10-11, beginning with the evening meal on Nov. 10. Agenda: Exegesis, I John 2:18ff, G. Barthels; The Significance of the Imprecatory Psalms and How They Relate to the Directive of Jesus: Love Your Enemies, M. Eibs; The Meaning of I Timothy 1:9a from an Exegetical Study of its Context, D. Lau; Sermon Study, Col. 2:6-10, C. Hansen; How to Deal with Polygamy among New Converts to Christianity, C. Thurow; Selections from the History and Contents of the Formual of Concord that are Especially Applicable to Conditions in Lutheranism Today, H. Duehmeier.

E. Hallauer, secretary

Change of Address

Prof. James C. Pelzl
507 Ingram Drive W.
Eau Claire, WI 54701

Pastor Robert Reim
623 W. 7th St.
Mankato, MN 56001

Names and Addresses

We are looking for names and addresses of people in Alaska who may desire our spiritual care, especially, but not only, in the Anchorage area. Please respond soon to Pastor B. J. Naumann, 20120 24th Ave. W., Lynnwood, WA 98036.

Request For Colloquy

The Rev. Scott C. Campbell of Arvada, Colorado, who has resigned from the ministry of the Federation for Authentic Lutheranism for confessional reasons, has requested a colloquy for the purpose of entering the preaching ministry of the CLC. The Board of Doctrine will meet with him on Dember 2. Correspondence pertaining to this matter should reach the undersigned by November 30.

Egbert Albrecht, President

Treasurer's Report

CHURCH OF THE LUTHERAN CONFESSION

JULY 1, 1974 — OCTOBER 1, 1974

RECEIPTS:	SEPTEMBER	TO DATE
Offerings	\$10,725.98	\$33,042.21
Memorials		13.00
TOTAL RECEIPTS	\$10,725.98	\$33,055.21
DISBURSEMENTS:		
Extra-Budgetary (ILC Expns. Pubc.)		\$ 80.00
Retirement Benefits	825.00	2,475.00
Capital Investments	1,390.00	4,701.48
General Administration	1,090.36	1,796.31
Missions and Administration	6,013.03	20,756.24
Immanuel Lutheran College	5,828.50	17,479.50
TOTAL DISBURSEMENTS	\$15,144.89	\$48,888.53
CASH DEFICIT FOR PERIOD	(-\$ 4,418.91)	(-\$15,833.32)
CASH BALANCE JULY 1, 1974		\$23,957.58
CASH BALANCE OCTOBER 1, 1974		\$ 8,124.26

Respectfully submitted,
Lowell R. Moen, Treasurer

COMPARATIVE FIGURES

BUDGET OFFERINGS	\$17,709.00	\$53,127.00
BUDGET OFFERINGS RECEIVED	10,725.98	33,055.21
DEFICIT	(-\$ 6,983.02)	(-\$20,071.79)
BUDGET OFFERINGS, 1973-1974	\$ 8,943.62	\$32,244.00
INCREASE 1974-1975	\$ 1,782.36	\$ 811.21

Board of Trustees
B. J. Naumann, Chairman

94541
 HAYWARD CA
 20864 HAVILAND AVE
 SCHALLER, PAUL REV MRS
 139.018 • 9699 94541