

December 1974
Vol. 17 No. 6

LUTHERAN SPOKESMAN

139.018 .9699 94541
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*H*e is not
ashamed to
call them
Brethren



CHURCH OF THE LUTHERAN CONFESSION

Beyond Description

One of the Bible passages often used for a recitation in our children's Christmas service is II Corinthians 9:15: "Thanks be to God for his unspeakable gift," referring of course to that which is remembered at Christmas, the sending of the Son into the world. Newer versions translate "his indescribable gift," which is perhaps better. Man can "speak" of the giving of the Son for the salvation of men, but his language falters when it comes to properly describing it. Our words become inadequate.

We could let this stand with this in mind that in a general way our words of praise and thanksgiving will never do justice to the greatness and glory of God as expressed in His redemptive work in Christ. But saying a little more is not of necessity out of place. In our meditation on the greatness and blessedness found in the gift of the Son, even with the limitations of our human insight we can see something of why there is the "indescribable" in the nature of the gift.

Our Giving Limps Badly

At Christmas we busy ourselves with the giving of gifts. It could well be that this custom developed among Christians as an "afterglow," as it were, of the gift of the Son, and an expression, although limited, of the entire concept of giving. We might consider just how limited and limping this expression is, especially in relation to that specific gift which we remember and celebrate at Christmas.

For the most part, we don't "give" gifts, we exchange them. This whole activity of Christmas giving, including the sending of cards, (except perhaps

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.

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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. Elbs, 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.

where children are concerned) is a calculated proposition of exchange, with social embarrassment one of the prime concerns. Some of us are ready to admit that we are the somewhat unwilling victims of tradition, and social and economic pressure. Except for children, we would rather do without this external trappings of gift exchanging.

Our giving has other aspects which reveal its limping characteristic. It is conditioned by custom and tradition. Gifts are given on set occasions, Christmas, birthday, wedding, and the anniversaries of these various events. And as we exercise giving we find it is a matter carried out primarily among those we know and love, family, relatives and friends: those with whom there has developed a close, personal affection. Speaking of self, only once in our life do we recall receiving a gift in the more "pure" sense of the word, from an unexpected source at an unexpected time and for an unexpected reason, and yet even then it was occasioned by an event, with personal acquaintance and respect involved.

God's Giving Is Different

Giving will remain among men but we should be aware that it has decided limitations in being patterned after the gift of God in His Son. God's gift was not a matter of exchanging, nor a matter of love and affection in the common, human sense. The only way we could in any measure duplicate it would be to find a skid-road bum, a drunken, foul-mouthed sot, vice-ridden, full of hate, degenerate, depraved, profane, wholly unattractive, unappreciative, undeserving of affection, having no redeeming characteristics, and then give to him a generous gift. We don't do that. We wouldn't even recommend doing it. It most likely would be a waste of consideration, time and money.

But this gives us a start in an effort to comprehend the "indescribable" nature of the gift of God. What man finds unreasonable and impossible to do, God did. And He went on to the further miracle of bringing it about that where there was enmity and hatred, there would be humble acceptance, and grateful appreciation and thanks. This is where we as Christians find ourselves. Most likely, to the end of time Christians will be giving gifts and well they might. But we should understand that at best this giving is only a feeble expression of what has been received in Christ. So we say with Paul, "Thanks be to God for His unspeakable — indescribable gift."

G. Sydow



Top Cedar

Let us go back and look forward with an Israelitic mind to the long-awaited coming of Messiah in the flesh — more in than into, if we study it carefully. "God was manifest in the flesh."

Whenever Jesus comes, he comes in the flesh. Deceivers "do not confess Jesus Christ as One who comes in the flesh." Imposters "do not own that Jesus Christ continues to come in human form," "as coming in the flesh" — so the new translations give us II John 7 correctly. As Jesus once came in the flesh, so he continues to come to us. I will have you speak to me of no Jesus Christ, said Luther, who does not have human nature.

Other Names

Names and symbols of this predicted Savior-God are numerous and varied. God has been known through the ages by dozens of names, from El and Elohim to El Shaddai and Jehovah-Jireh. Always the same God. The Eternal Son was called Wonderful, Counsellor, Prince of Peace, Root of Jesse, Rose of Sharon, Branch out of Jacob, and many more. We know him as Lamb of God and as the Lion of Judah, King of Kings and Lord of Lords — but best of all Brother, like unto us, of our flesh, that he might be fittingly our Substitute.

Time Factor

The names given above give a feeling of timelessness. The passage in II John 7, which we quoted, takes away time, for Christ in the flesh is at the present time coming to us. To the Hebrew mind, events are for ever in the consciousness. They cared not for the totality of the passing years. They counted years from the coronation of a king, and simply began counting again

when a new king started to reign. Their language has no clear-cut tenses like ours. Their verbs are in the perfect and the imperfect, and they distinguish only between action which is completed and action which is still going on. A seemingly completed action is never truly completed to the Hebrew mind and imagination. It still lives and moves in the present: "Abraham is our father." Realities which made the past, make the present, and will continue to make the future. Accordingly, there is a certain timeless continuity of prophecy and fulfillment. One remembers "Rachel weeping for her children." We might well practice thinking thus of time.

Unique Symbols

Varied also are the pictures presented to the Hebrew mind. Like a lioness, later Israel whelped ravenous cubs for kings, and they were taken to Babylon. Like a tree, Israel was plucked up and burned, though strong branches of it did rule for a time (Ezekiel 19). One picture, then another.

Continuing that figure, and answering to such thought forms,

These are the words of the Lord God:
I, too, will take a slip from the lofty crown of the cedar and set it in the soil;
I will pluck a tender shoot from the topmost branch and plant it.

I will plant it high on a lofty mountain, the highest mountain in Israel.

It will put out branches, bear its fruit, and become a noble cedar.

Winged birds of every kind will roost under it, they will roost in the shelter of its sweeping boughs.

All the trees of the country-side will know that it is I, the Lord, who bring low the tall tree and raise the low tree

high and make the dry tree put forth buds.

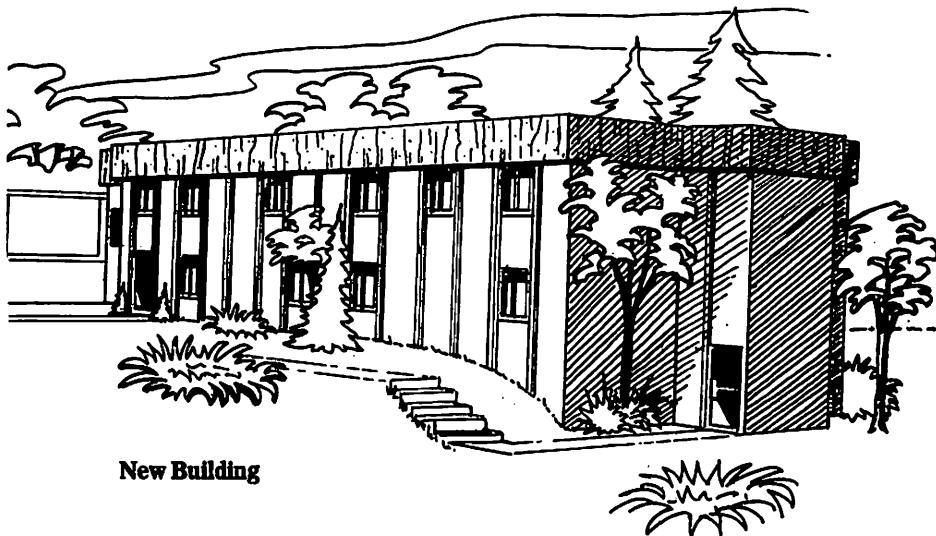
I, the Lord, have spoken and will do it. (Ez. 17:22-24, NEB)

A tender shoot from the tree of David, the Christmas-Christchild was planted in the main mount of the Jews, in Jerusalem. It became the Nobel Cedar

of salvation. "When it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Our Christmas tree reflects the Top Cedar foretold in Ezekiel. The picture was put forth as a riddle, and it was spoken as a parable unto the house of Israel. To us it is clear.

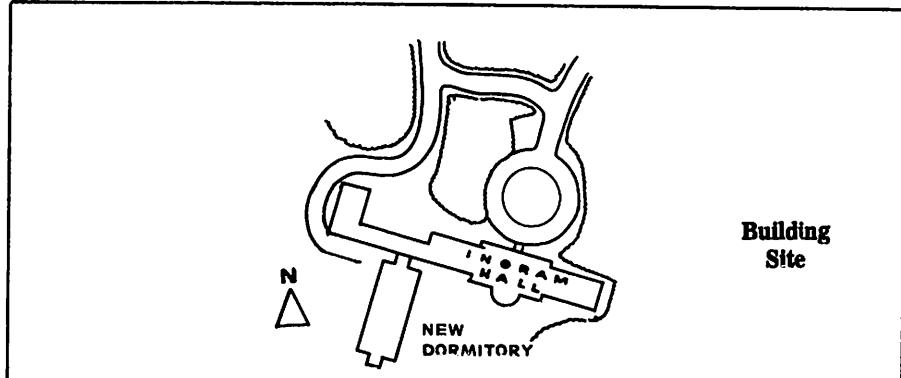
M. Galstad

I.L.C. Expansion



Plans were recently completed for construction of a two-story women's dormitory in this first phase of a larger ILC Building Expansion Program authorized by the recent CLC Convention. The dormitory plans call for masonry block construction of two floors over a third basement floor which is partially exposed for walk-out access. The upper two levels will provide rooms for 42 women, wash rooms, and a modest apartment for the housemother. The walk-out basement

level, for the present, will provide space for some student activities, as well as maintenance and storage. It can also be used for future dormitory accommodations. The previous plan to locate dining facilities in the dormitory basement has been abandoned. Preferably, dining facilities will be attached to the existing gymnasium in a future phase of the expansion. Such an arrangement would be more centralized, more flexible, and more serviceable, especially for banquets and other such gatherings.



Construction Site

The dormitory will be situated on the south side of the existing ambulatory. While conveniently attached to the ambulatory, it will be behind it, with a beautiful view overlooking Lowes Creek Valley. Care has been taken not to interfere with the view from Ingram Hall, as well as the outdoor natural amphitheater. With this site the women's dormitories are kept in a compact cluster, preserving also the spacious beauty of the campus.

Time is \$

In view of the rate of inflation, the project might be considered a race against time. At 1 percent a month inflation the cost of the \$160,000 construction project is increasing by \$1600 a month. This serves to emphasize the urgency of obtaining bids soon. The Building Committee would like to let bids as early as January or perhaps February with construction to begin in Spring. But it is bound by the Convention not to begin the building program until 75 percent of the funds are on hand. This means that at least \$120,000 — and perhaps even \$132,000, figuring the 10 percent leeway allowed by Convention — needs to be received so that bids may be obtained and construction begun. Time is money!

Congregational Efforts

Meanwhile, congregation efforts are already underway to reach this goal. Several congregations have aimed to complete their effort before thanksgiving. Others have set their sights beyond the first phase of \$160,000 to the total anticipated expansion cost, estimated at 350 to 400 thousand dollars. Still others are planning regular expansion offerings over a period of months. It is hoped that all will make a very special effort soon so that we may obtain our immediate need and goal. Special ILC Expansion Fund envelopes and materials have been provided for every congregation. Congregational treasurers and individual contributors should send their offerings, earmarked for this purpose, to the CLC Treasurer, Mr. Lowell Moen, at 1309 Seventh Avenue N.W., Austin, Minnesota 55912. Progress toward our goal will be reflected in his monthly financial report in the Spokesman.

May our Lord help each of us realize that a growing school means a growing church, and bless our efforts in nurturing this growth.

J. Sandeen, Chairman
The Publicity Committee

Church News:

Never Look Too Far Ahead

This is the advice of Mr. Dick Kruse, chairman of Servant of Christ Lutheran (San Fernando Valley, California). Never look too far ahead when you venture into a school program such as undertaken by the CLC mission congregation in the Los Angeles area. Since all education is governed by a concern for future need and benefit, this seems strange. But the point is well taken. If you try to solve all future problems before you start a school, the school will likely never start. Solutions have a way of arising as the problems appear.

Take the problem of classroom facilities. None were available when the decision was made to begin a school. But the answer to prayer and purpose was quick and dramatic.

Canoga Park

In the nearby community of Canoga Park a fine church plant had been vacated by a Reformed congregation, which merged with another group. The school board was able to rent the educational wing of the complex for a modest \$150.00 plus utilities. There is plenty of space and equipment for the present need.

The even greater problem of a competent staff was solved in a far more dramatic fashion. Four women of the congregation, each with special training for the work, offered their services on a full-time basis without salary in order to see the program through the first year. Three are classroom teachers, a fourth does the school secretarial work along with church office duties.

Finances

From the outset, it was agreed by the planners of the school in Canoga Park

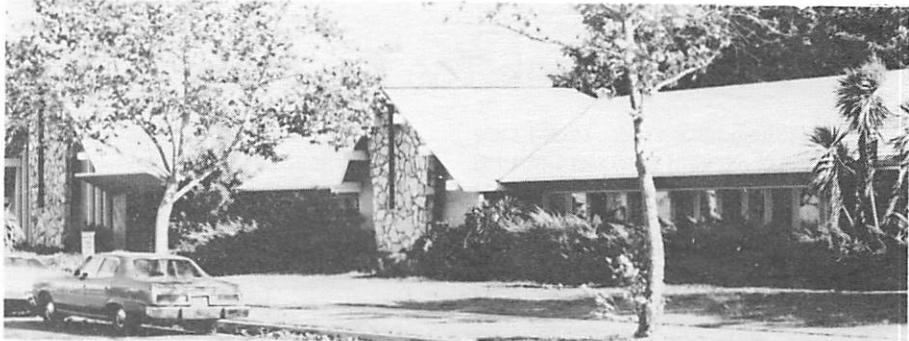
that the venture would have to be self-sustaining, so as to avoid addition of financial burdens to the congregation and to the mission subsidy program. As much as possible, the school finances are kept separate from those of the congregation. After a tour of other private schools in the area, the school board proposed a schedule of costs which set the registration fee at \$25.00. Tuition is \$35.00 per month for grades one to three. \$45.00 per month for grades four to eight. The same rate for members or nonmembers. With the present enrollment of twenty students, the costs are being met.

Besides the eight pupils from member families, there are seven from other Lutheran congregations and five from unchurched families. All are from an area with a radius of 16 miles. The mission potentials are evident. Already there is talk of a school of 40 next fall and the calling of a full-time salaried teacher. Some are hoping for the addition of a ninth grade.

The Property

Servant of Christ congregation owns a handsome church building in Sepulveda, approximately ten miles from the school site. Unfortunately, that building and its location is not well suited to a day school. The Sunday School rooms are too small, and the area too commercial. It is also remote from the center of interest in the day school.

Although services are still being held at Sepulveda, the office has been moved to Canoga Park. Recently the house adjacent to the church plant was purchased as a parsonage. Since the entire church property (land, sanctuary, and two educational wings) is on



The Conoga Parish Property

market for the very modest asking price of \$200,000, the continued availability of the school facility on a rental basis is not guaranteed. So there

could be a problem there. But everyone is too busy just now to "look too far ahead."

Rollin A. Reim

The CLC Teacher's Conference

Do you know the feeling of having had so much to eat that you can't fully appreciate all the fine flavors of the food? That is the way 39 teachers, 6 pastors, 6 ILC students, and 4 visitors felt leaving Austin, Minnesota on October 18, after the three-day CLC Teachers Conference. Not only literally and physically, but especially spiritually and mentally your CLC teachers left satiated. St. Paul's congregation of Austin roomed and boarded us well, and those who had been assigned the task of teaching teachers led and fed us richly.

The spirit was spiritual, starting with the opening devotion conducted by John Gurgel, who made it plain that we as teachers of God's children must reveal the works of God in nature so that there is no excuse for not knowing God; and we must teach His Word as revealed in the Bible so that from childhood they know Jesus, the Way to salvation.

First Day

Walter Priebe of Luther Memorial, Fond du Lac, Wisconsin (middle grades) presented an essay on "How To Teach the Metric System To Children." Discussion emphasized that now is the time to begin teaching it. There was general encouragement to teach both rather than to teach conversion from our current system to the metric system.

The afternoon began with Mrs. Ruth Rehm of Immanuel, Mankato, Minnesota presenting a paper entitled "Teaching Parents." From the institution of the family in Genesis 1 through Luther to the present, the idea was stressed that parents may not choose whether they will be teachers. They are teachers. "It is easier to form character than to reform it." Just as children are not left to their own ways when learning to read and write, so they dare not be left on their own whether or not to choose the "one thing

needful." An active love for children suggests that parents should not only lead their children in spiritual matters, but also in developing the gifts and abilities which God has given them.

In pointing out that parents have tremendous responsibilities, Mrs. Rehm offered certain aims for a program of education to meet the needs of parents. Such aims would include: 1) to enrich the spiritual life of the parents; 2) to help them better understand and appreciate their children; 3) to provide the parents with the skills for the Christian nurture and training of their children; 4) to help make personal and family worship increasingly effective; 5) to lift the entire spirit and purpose of the home.

In carrying out these aims, the following agencies were suggested: 1) Bible study class; 2) church library; 3) Parent-Teachers Organization; 4) the sermon; 5) the nursery department of the Sunday School. In a bibliography of what "every parent should read," she included *Dare to Discipline*, Dobson; *How to Parent*, Fitzhugh and Dodson; *How to Raise a Brighter Child*, Beck; and *Luther on Education*, Painter. Her conclusion was that the assistance of God is essential.

Later, to carry out the words of Carolaus Linnaeus: "He who incessantly buries himself in books grows pale, thin and wormlike, but he who sometimes breaks off...does himself good and refreshes his mind," the remaining afternoon hours were spent with a field tour of the 123 acre Jay C. Hormel Nature Center, led by John Gurgel of Immanuel High School, Mankato.

In the evening, time was devoted to a Bible history lecture in the form of a slide presentation of the 1973 Reformation Heritage Tour, narrated by Pastor Paul Nolting. This was con-

tinued after the conference service on the second evening, taking the assembly through the land of the Reformation.

Second Day

On Thursday morning, Mrs. Esther Heinze of the Madelia, Minnesota public school system, brought us up-to-date on teaching reading to lower-level readers. This is no longer termed "remedial reading." This practical information on diagnosis, testing, and dealing with reading problems was presented by one who has specialized in this field.

Prof. Robert Dommer of the ILC faculty spent what seemed to be too little time in the presentation of principles to be used in teaching children how to use their singing voices properly. He has done special research and work in this area. He also suggested collections of music for elementary teaching.

In the afternoon, the conference benefited from the work of Mr. Alvin Sieg of Trinity, Watertown, South Dakota (upper grades). His study, "The Role of Biblical Thought in Helping the Learning-disabled Child," was a review of many learning disabilities, and an offering of Scripture passages and principles in motivating such disabled children. "The Christian teacher has and knows the worth of Bible teaching as a foundation for his own life, and using this knowledge, can build the same foundation in the lives of his pupils, whether they are normal children or children with learning disabilities. There is no better motivation for any human being than for him to know he is right with God." Emphasis was placed on God's love toward man in doing all that He has done for man in Christ.

Pastor Nolting presented an

exegetical study of Daniel 9:24-27, which is one of the "great prophecies of the Old Testament." As a passage that is misrepresented by many sects, it is properly understood as a prophecy of the time from Belshazzar to the rejection of the Gospel by the Jews, all of which is borne out in considerable detail by secular history.

In the evening convention service, Prof. John Lau of ILC delivered a sermon based on the joy of one who shares God's Word, III John 4: "I have no greater joy than to hear that my children walk in truth." The joy of the Christian teacher was emphasized in three areas: 1) joy in seeing children grow as you teach them the real truth; 2) joy in looking back that those taught have the truth; 3) joy in what God accomplishes. A choir of teachers directed by Prof. Dommer sang the joyous truth. "Jesus is My Joy, My Treasure."

Last Day

Friday morning opened with Psalm 103, with a striking reference to the Lord "who satisfieth thy mouth with good things, so that thy youth is renewed like the eagles." Not only in formal sessions, but over coffee at meals, and just everywhere was the sharing of ideas, problems, and most important, the mutual happiness of those doing the same work.

Dean Pacholl, a member of St. Paul's congregation, and a Media Generalist in the Austin school system shared his professional expertise with us. He presented a video tape showing classroom uses of a tape recorder. We viewed his media center (we once called it a "library") where even those in kindergarten use filmstrips, slides and tape recorders as learning materials, and do it with very little damage to equipment. A bibliography led many teachers to think about ex-

panding their media and technology, and to wonder how their teaching could be aided by a more imaginative use of the tape recorder. As a matter of information, cassette tape recorders are the only type presently being purchased by the Austin school system, and paperback books are always purchased for their libraries unless they are not available.

In a book review, Prof. Gordon Radtke of ILC dealt with thoughts from *Education and Ecstasy*, by G.B. Leonard. In offering to the reader the idea of getting around obstacles that hinder learning and doing the teaching differently the next time, the author pointed out: 1) to learn is to change (to progress); 2) learning eventually involves interaction between the learner and environment; 3) education at best is ecstasy.

The conference drew to a close with "Grading Ideas," led by a panel of teachers from Immanuel, Mankato and drawing discussion from the group.

In a closing devotion, Pastor Carl Thurow spoke of the importance of "eating" God's Word, which is something taught by Christian teachers. In the words of Jeremiah 15:16: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine hearth: for I am called by thy name, O Lord God of hosts." We have the joy of setting the banquet table with the Gospel of Jesus Christ, making our lambs rich by feeding on the Word of God. Though our flesh discourages us, we are to do as our Lord wants: set the food before God's chosen little ones that all may eat bountifully.

—Robert Mehlretter



What Is This Thing Called Faith?

"Faith in Christ is the only way for men to obtain personal reconciliation with God, that is, forgiveness of sins, as both the Old and the New Testament Scriptures testify." (Brief Statement)

But what is faith in Christ? The answer is surely important for all of us, for it is only by faith in Christ that we receive forgiveness and eternal salvation.

Historical Faith

Let us first of all discard some inadequate notions of what faith in Christ is. Some persons have what is called a historical faith in Christ. That is, they believe in the history of Christ. They believe that Christ did what the Bible says He did, that He was born as the Son of God and man, that He grew up in Nazareth, that He was crucified in Jerusalem, and that He actually rose from the dead.

But this is not yet faith in Christ in the Biblical sense. When the apostle Paul reviews the deeds of Christ in 1 Corinthians 15, he says not only that Christ died, was buried, and rose again. He says that Christ died "for OUR sins," even as in Romans 4:25 he says that Christ "was raised again for OUR justification." Even more specifically he says in Gal. 2:20: "I live by the faith of the Son of God, who loved ME, and gave Himself for ME."

Thus faith in Christ means that I personally put my trust in what Christ has done for all men. I believe that what Christ did for all He did for me, as my Substitute.

Christ As Example

Others understand by faith in Christ this, that Christ is set before us as a great and good Man, and that we are to

follow His example in our lives.

It is certainly true that Christ is set before us in Scripture as our Example. The apostle Peter says in 1 Peter 2: 21-22: "Christ also suffered for us, leaving us an example, that ye should follow His steps: who did no sin, neither was guile found in His mouth."

Believers in Christ follow Christ as their Model. Yet that is not what their faith in Christ is, nor can they be saved by such following of Christ. How can we be saved by following in Christ's footsteps? He is perfect. He did no sin. We are imperfect. We sin daily and much.

Peter realized this too, for in 1 Peter 2:24 he says: "Christ His own self bare our sins in His own body on the tree." Faith in Christ means that we accept that proposition and trust in it for our salvation.

The Christ Within Us

Others understand faith in Christ to mean a belief in the Christ within us. Many church leaders and evangelists in our land lay great stress on the necessity of an encounter with Christ, an emotional experience in which Christ, so to speak, becomes real to us.

It is certainly true that many Christians have had emotional experiences when they became Christians. But it is a highly dangerous procedure to put our trust in that religious experience, or to put our trust in any feeling that Christ is within us. All true Christians have Christ living in them, as well as the Holy Spirit and the Father. Paul says (Rom. 8:9): "If any man have not the Spirit of Christ, he is none of His." Moreover, Jesus said to His disciple Jude, as recorded in John

14:23: "If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him."

Nevertheless, when the apostle Paul speaks of Christ living in him in Gal. 2:20, he immediately adds that his faith is centered on the Son of God, who loved him and gave Himself for him. We are not taught in Scripture to trust the Christ living within us now for salvation and eternal life, but to trust in what this living Christ did for us many years ago by living our life for us and dying our death for us. The Gospel that Paul preached, the Gospel by which the Corinthian Christians were saved, was this, that Christ died for their sins and rose again. (1 Corinthians 15)

What then is meant by faith in Christ? We confess in the Brief Statement: "By this faith in Christ, through which men obtain the forgiveness of sins, is not meant any human effort to fulfill the Law of God after the example of Christ, but faith in the Gospel, that is, in the forgiveness of sins, or justification, which was fully earned for us by Christ and is offered in the Gospel."

The Object of Faith

The whole purpose of stressing that faith in Christ dare not be centered on our own experiences, feelings, and emotions is to make our salvation certain. Our experiences can deceive us. Our feelings can fade. Our emotions can change. But what Christ has done for the world and therefore also for us by dying and rising again cannot ever change. It happened. It is a fact. It has been witnessed and recorded in Scripture. We can depend on it.

Faith in Christ is not the one good work on our part that will save us. According to the Scriptures, faith is the opposite of works. Paul says (Rom. 4:16): "It is of faith, that it might be by grace; to the end the promise might be

sure." Faith and grace are terms that fit together, but good works are on a different plane altogether. Rom. 11:6: "If by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."

We should think of it this way. When we believe in Christ, this means that we have given up on ourselves and our imperfect works as a method of salvation. We know we cannot earn anything from God by what we do, not even by our faith. Faith in Christ means this then, that we turn away from ourselves, our works, our experiences, our feelings, and to God's promise of forgiveness in Christ. Thus we are saved, not because our faith is so good, but because by faith we have contact with God's grace in Christ.

How important this is! If faith were a good work or a good feeling within us, we could never be sure our faith was strong enough to pass the test. But faith is the connecting link to God's mercy. Therefore if the object of our faith is God's forgiveness in Christ, whether that faith be weak or strong, it is a saving faith. This is our confession: "Faith in Christ justifies, not inasmuch as it is a work of man, but inasmuch as it lays hold of the grace offered, the forgiveness of sins." (Brief Statement)

The Testimony of Luther and Chemnitz

Martin Luther understood the difference between faith and works. He once said: "If God's grace toward me would depend on my praying a single Lord's Prayer perfectly, I could not be sure of God's grace, but I would always remain in doubt whether my Lord's Prayer met the divine requirement." (St. L. VIII, p. 749)

Saving faith is faith in Christ, not in ourselves. "I am accustomed," said Luther, "for the better understanding

of this point, to divest myself of the idea that there is a quality in my heart at all, call it either faith or love, but in their place I put Christ and say: 'He is my Righteousness.'" (St. L. XXI a: 1669)

So also the second Martin, Martin Chemnitz, stressed the object of faith. "Faith justifies not because it is so strong and perfect a virtue, but because of its object, namely, because it lays hold of Christ the Mediator. Therefore, when faith does not err with respect to

its object, but apprehends this amid trepidations with ever so weak a confidence, or tries and seeks to apprehend it, even if it is only a moderate and weak faith, nevertheless it is true faith." ("Examination of the Council of Trent," Part I, p. 579) For such faith is not faith in our faith, or faith in our feelings, but faith in Christ, who lived and died and rose again — for us, for me.

D. Lau



With last month's devotional selections we concluded our reading of the New Testament. As a new year begins we turn to the Old Testament, realizing that these ancient words are also full of life and power, guidance and instruction, for they are the Words of our Savior-God.

Since before the birth of Christ the Books of the Old Testament have been grouped in a topical arrangement. Genesis through Esther are history, Job through the Song of Solomon are poetical, and Isaiah through Malachi are the sermons of the prophets. But this arrangement of the Old Testament Scriptures was not inspired by God. There are also other helpful ways of doing it. One way would be to arrange them in the order in which God gave them to His people. For the most part we will be taking such a chronological approach in the months ahead. Since some portions of Scripture are of lesser importance to the New Testament Christian, and because some sections are of lesser value devotionally, we will not be reading every chapter of every book.

Speak O Lord, Thy Servant heareth,
To Thy Word I now give heed;
Life and spirit Thy Word beareth,
All Thy Word is true Indeed.

THE FIRST BOOK OF MOSES: GENESIS

"In the beginning God..." The word Genesis means "beginning", and this sacred book is full of them. The beginning of space and time, of the world and mankind, of sin and death, of the Promise of the Savior and the Kingdom of Grace, of family life and human civilization, of languages and nations, of the Hebrew nation. Genesis tells us of the beginning of everything but He who always was and always will be.

But do not view all this as simply history. God has chosen to record what we need to know for our spiritual welfare. This book is a divine presentation of history — which is, after all, the only true view of the past.

The authorship of Genesis, its accuracy, and its understanding of sin and man's sinfulness have all been bitterly attacked in our day. This shouldn't really surprise us. Satan does not appreciate being revealed as the enemy of God and the deceiver of men. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Jan 1	Gen 1:1-2:3	The Creation of the Universe
2	2:4-25	The First Home. The First Wedding.
3	3	Disobedience brings death. God brings the promise of life.
4	4	The ugly fruit of sin.
5	6	The civilization started by Cain must be ended by God.
6	7	God is serious about sin and faithful in His grace.
7	8	After over a year in the ark: Thanksgiving Day.
8	9	A new beginning.
9	11	"He that sitteth in the heavens shall laugh."
10	12	God's chosen nation begins as God chooses a man.
11	13	Abram's faith shows itself in his daily life.
12	14	"The battle is the Lord's."
13	15	God's covenant with Abram renewed.
14	16	God's people also need to learn patience.
15	17	The mark of the covenant, "In thy Seed..."
16	18	A lesson in intercessory prayer.
17	19	"Where your treasure is, there will your heart be also."
18	20	Abraham? Not again?
19	21	God keeps His promises. . .and the time-table is His too.
20	22	How could it be? Read Hebrews 11:17-19

THE BOOK OF JOB

Job probably lived about the time of Abraham. The land of Uz in which he lived was likely somewhere in Arabia. The theme of the poetical book of Job is the age-old question,

"Why do godly people suffer?"

Job's three friends (Eliphaz, Bildad, and Zophar) answer this question by insisting that Job is being punished for some particularly great sin, and that he should confess and repent. After Job refuses to accept this explanation, the young Elihu maintains that God afflicts the godly as a loving father chastises his children—not to punish, but to correct or prevent sinning. Finally, God Himself speaks. He points out that Job understands so little about God and His power, glory, and wisdom, that it is hardly his place to question the Lord's ways with him. Both Job and we learn, thus, that trials and sufferings are often for the education and training of Christ's people.

Jan 21	Job 1	Thy way, not mine, O Lord, however dark it be.
22	2	Does every man have his price? "Skin for skin!" (v4)
23	3	Where is the "patience" of Job now?

In chapters 2-31 Job's three friends speak to him and he replies. There are three sets of speeches. In each set or cycle, each friend speaks once and Job replies after each speaks. We will read selections.

24	4:1-9	Since God is the righteous ruler of all, then evil must be a result of His judgement upon some sin. Right?
25	5:17-27	Job replies: Yes. . .but not in my case.
26	13:1-19	The fate of the wicked is always swift destruction.
27	18:5-21	Job replies: Not so. . .often the wicked enjoy long life and prosperity.
28	21:7-26	Besides, I will be vindicated—if not now, then on the Last Day.
29	19	God must be punishing you for your sins, Job—so repent.
30	22:1-10	God must be punishing you for your sins, Job—so repent.
31	28	When all human wisdom fails Job realizes that God is the only source of true wisdom.
31	31	Job rests his case with a declaration of his innocence.

W.V. Schaller

CHURCH OF THE LUTHERAN CONFESION

TREASURER'S REPORT
July 1, 1974 to November 1, 1974

RECEIPTS	NOVEMBER	TO DATE
OFFERINGS	\$ 30,008.93	\$ 63,051.14
MEMORIALS	-	13.00
TOTAL RECEPTS	30,008.93	63,064.14

DISBURSEMENTS:

Extra-Budgetary (Reimbursed, ILC Expansion F.)	(80.00)	-
Retirement Benefits	825.00	3,300.00
Capital Investments	1,390.00	6,091.48
General Administration	271.18	2,067.49
Missions and Administration	6,554.90	27,311.14
Mission Extra-Budgetary (Nigeria)	-	1,600.00
Immanuel Lutheran College	5,826.50	23,306.00
Balance of 73-74 Nigeria Offerings to Nig. Fund	2,861.46	2,861.46
TOTAL DISBURSEMENTS	17,649.04	66,537.57
CASH DIFFERNCE FOR PERIOD	12,359.89	(3,473.43)
CASH BALANCE JULY 1, 1974		23,957.58
CASH BALANCE NOVEMBER 1, 1974		20,484.15

Respectfully submitted,
Lowell R. Moen, Treasurer

COMPARATIVE FIGURES	OCTOBER	FOUR MONTHS
BUDGET OFFERINGS NEEDED	17,709.00	70,836.00
BUDGET OFFERINGS RECEIVED	30,008.93	63,064.14
SURPLUS FOR THE MONTH	12,299.93	
DEFICIT IN THE BUDGET	(7,771.86)	
BUDGET OFFERINGS, 1973-1974	28,118.57	60,362.57
INCREASE, 1974-1975	1,890.36	2,701.57

Board of Trustees
B. J. Naumann, Chairman

Announcements

Special CLC Pastoral Conference

A special Pastoral Conference of the CLC clergy will be held at Immanuel Lutheran Church, Mankato, Minnesota, Jan. 7-9, 1975 beginning with a service, 10:00 A.M., on Tuesday, Jan. 7. Agenda: A Study of Polygamy, N. Reim; The Third Use of the Law, P. Nolting. Communion service Tuesday evening; G. Barthels, speaker; G. Sydow, alternate. Chaplain, L. Schierenbeck. Please announce to the host pastor, R. Reim, Immanuel Lutheran Church, 2nd and Spring St., Mankato, Minn. 56001.

E. Albrecht, president

Change of Phone Number

Pastor Wayne Mielke
Bowdle, South Dakota
(605) 285-6379

Preaching Station

Services are now being conducted every Sunday in Neenah, Wisconsin by Pastor E. Albrecht of Markesan, at the Curtis Lietz home, 1107 Green Acres Lane, Neenah, Wisconsin 54956, (414) 725-5985. CLC people and others who are living in this area of the Fox River Valley are invited. Call Mr. Lietz for the time of service.

Change of Address

Pastor James Sandeen
20W451 Army Trail Road
Addison, IL 60101
(312) 629-2688

Pastor Walter V. Schaller
326 W. Terrace
Marquette, Mich. 49855

Call List, ILC Professorship

Resolution of the Board of Regents, Dec. 1, 1974:

WHEREAS: The original call for nominations specified two fields of teaching which are not related; specifically science and social studies; and

WHEREAS: Immanuel Lutheran College is in need of someone to teach primarily in the field of science; and

WHEREAS: Teaching ability in social studies would be desirable but not a necessary or mandatory qualification; and

WHEREAS: Some nominations may not have been made because the two fields could not be represented in the same nominee; therefore

BE IT RESOLVED That the present list of nominations remain in effect, and the membership of the CLC be invited to add additional names to the list if it is so desired.

Nominations are to be sent to the secretary of the Board of Regents by Jan. 8, 1974.

Board of Regents, ILC
Paul Larsen, secretary
9308 Rich Valley Blvd.
Inver Grove Heights, MN 55075