

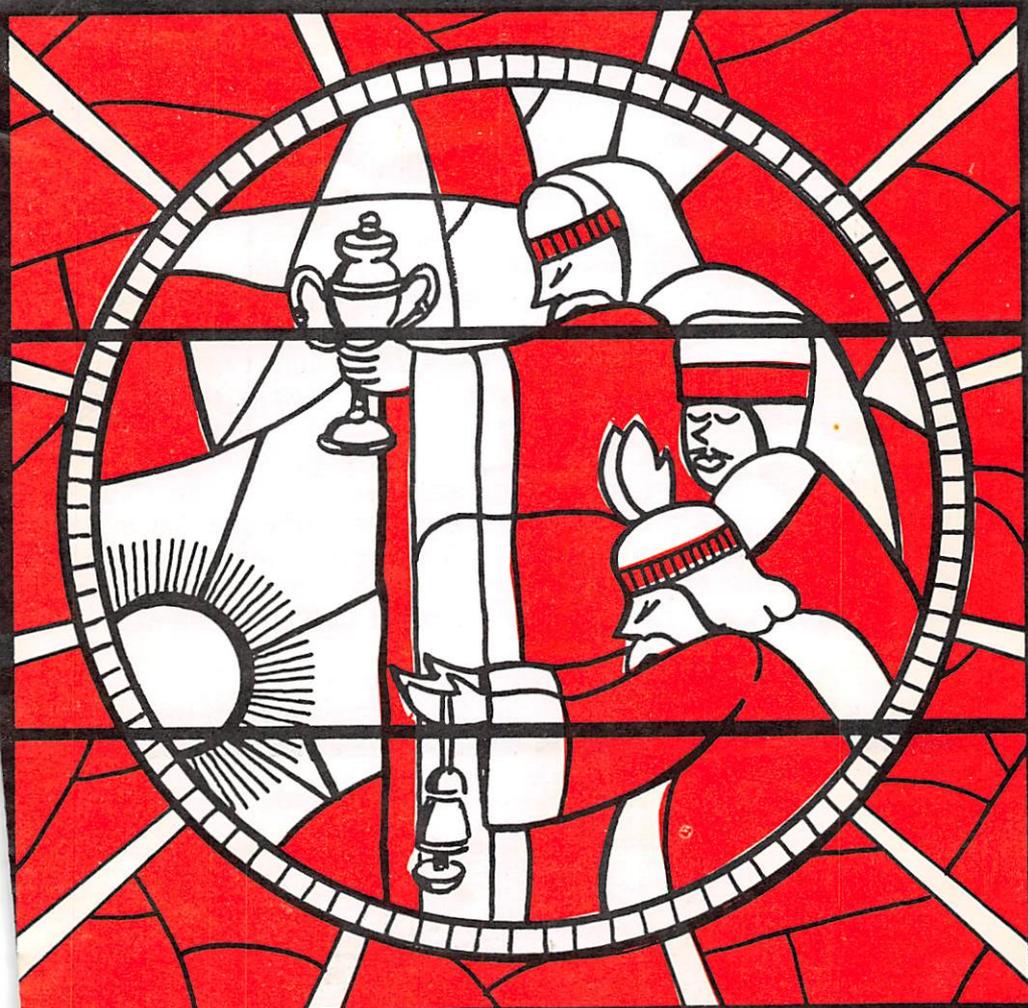
LUTHERAN

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

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They presented unto him gifts; gold, and frankincense, and myrrh.

Matt. 2, 11

Serving With Joy

Congregations have again sought out of their midst men who are honest, wise and full of the Holy Spirit to serve on their Church Councils. They assigned them responsibilities that imply many hours of work, frequent meetings, and in some cases, difficult spiritual dealings with fellow members. Then they listened to them promise that they would fulfill faithfully the duties entrusted to them. Thereafter the whole congregation joined in prayer, asking that the Holy Spirit fill these men with diligence, steadfastness, boldness and wisdom in their work.

Now At Work

Those elected members, chosen to help the pastor in building up the Kingdom of God, are now at work. Having formally assumed the obligations of their office, they are now examples to the congregation in Christian conduct, even in the manner in which they rule their own households. They are at work seeking the spiritual and temporal welfare of the congregation. They desire to glorify God through the exercise of their office.

Many men have found great joy in serving on the Church Council. Their own personal life took on new meaning. Their understanding of the Lord's work assumed new dimensions. They made diligent use of God's Word in their home, turned to the Lord daily in prayer, and lived as fine examples to both young and old alike.

The Old Adam Loves Praise

Others have found that the joy they expected from this noble

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work was not so great as they anticipated. They began their duties with enthusiasm, but lost interest. Finally they filled out their term of office, doing only those things that were most essential. They preferred not to have their names listed again on a ballot for election to the Church Council. They did not object to the fact that they were never paid for all their hours of meetings and church duties. That was not the problem. But what troubled them was the lack of appreciation by others for what they were doing in behalf of the congregation. They became discouraged. Their Old Adam suggested time and again that their work ought to be more appreciated and rewarded.

Any worker in the Church who lets these thoughts linger in his heart will find the Lord's work difficult. It will soon become a painful rather than joyful activity. It will turn into a half-hearted, listless effort. For in the Church much is taken for granted. He who seeks to hear many words of praise for his efforts will find little cause for joy. He will soon be disillusioned, disheartened, and disappointed.

Grateful Service

Let all those men recently elected to an office in the Church remember that the real joy in church work comes from serving Jesus, who rendered such unselfish service toward us. It does not come from expressions of thanks from fellow believers. Only what is done out of love for our Savior will bring joy. He gave His life for us. This was the assignment entrusted to Him by the Father. And this fact should be thanks enough for us. It should lead us to use every ounce of energy we have to show Him how much we appreciate our salvation. Faithfulness in our church duties is one way of doing so, and joy is its by-product.

The term of office for Church Council members usually expires after one to three years. At that time the pastor will express the thanks of the entire congregation for the work that we have done. Perhaps individual members will also commend us for the same. But Jesus, who waits to grant every believer eternal life, will show us that not one single effort to further His Kingdom went unnoticed by Him. He knows how faithfully we do His work. Let it be done with joy.

E. Albrecht

Divine Ecology

If there is one "cause" which especially seems to have caught on among our young people in recent years, it is the pollution of our en-

vironment. Beginning with Earth Day several years ago, they have been very successful in making all of us more aware of the abuse and negligence our

environment has received at the hands of man. New laws have been enacted in an attempt to curb the main causes of pollution; automobile and industrial manufacturers are being legally prodded to do their part; the emphasis has been on recycling and the reduction of waste materials. And while we may not share the oft-expressed conclusion that unless drastic steps are taken we may soon find ourselves on the verge of extinction — yet, we well agree the situation is serious. One does not have to be exposed to big-city smog and pollution to realize that.

The earth, together with all its resources and beauties, is first and foremost a gift of God to man. It has been given him for his use and enjoyment, but not for his abuse and misuse. The child of God should be the first to recognize his responsibility as a steward, a caretaker of God's earth. He will do all in his power as a Christian citizen to remedy the ravages of sin and to slow the process of deterioration in God's creation.

Insight

But he will also realize his limitations. For he has been given an added insight not grasped by the majority of environmentalists, an insight accepted and understood only by those who embrace the Christian faith and its divinely-revealed message of Scripture. The insight comes from the Spirit-caused words of St. Paul in Romans 8, particularly verses 18-23.

There we are told that not only man, but the entire creation has been suffering from the devastation of sin since the Fall. "For we know that the whole creation groaneth and travaileth in pain together until now." (v. 22) And why? "For the creature itself was made subject to vanity" (v. 20), was a victim of the futility and frustration of sin — "not willingly", not because it was responsible for its plight, not

because it rebelled against its maker and deserved suffering, "but by reason of Him who hath subjected the same in hope." The creation was simply an innocent bystander which must suffer because its destiny is irreversibly tied to the destiny of him for whom it was created. When man chose to disobey God, he not only ruined himself but he ruined everything around him. All of nature has been thrown into disarray and upheaval as a result of the Fall. The once bountiful earth no longer produces as originally intended, but brings forth thorns and thistles. The animals once created for the happiness of man are in many instances now hostile to him. The so-called forces of nature once harnessed by the Creator for the comfort and well-being of man now often unleash themselves in extreme ways, wreaking havoc and destruction as they cry out for deliverance.

This wasn't the way God wanted his creation to be, but this is the way it is because of sin. And the believer knows that, in spite of all of man's noble and sincere efforts to reverse its course, this is the way it will continue until the end of time. No earth day, no government legislation, no environmental council is going to completely remedy the problems of our environment and make this earth a veritable Paradise. Like every other area of life, sin will continue to take its toll on the creation and perfection will not be attained until the corruption of this present world is destroyed.

Hope

And therein lies our hope, our certainty. In our Creator's divine ecology plan revealed in Romans 8 is the only way the creation can be restored to its former state of perfection and glory. For just as it involuntarily shared the consequences of man's sin, so "the creature itself shall be delivered from

the bondage of corruption into the glorious liberty of the children of God." (v. 21) Just as the body of God's faithful must return to the dust of the ground only to arise with glorified perfected bodies, so also the entire creation must undergo a similar purifying process. Heaven and earth shall pass away, to give way to that "new heaven and new earth wherein dwelleth righteousness." (2 Pt. 3:13)

We are ecologists of the highest kind when we devote our lives to the attainment of this pollution-free eternal environment for ourselves and for a spiritually contaminated world around us in the only way possible — "Being justified freely by His grace through the redemption that is in Christ Jesus. (Romans 3:24)

-D. Schierenbeck



Church News

Dedications

In some ways they are all the same, these sanctuary dedications. The day marks the end of many months of extended effort, anxiety about costs, surprise over the generosity of gifts, tension in decision making, and simple long waiting. The joy of the occasion makes it all seem worthwhile. There, ready for camera, is tangible evidence of love's labor. A pleasant chapter is at an end, and a sense of accomplishment pervades the fellowship. A promising future beckons, all trimmed with comfort, convenience and fresh design.

When we get reports of church dedications in the CLC, you sense that there is a much different mood from what prevailed as little as fifty years ago. The monument idea is gone. No longer is the elegance and size of the structure a statement about the congregation's wealth and-or devotion to God. Fewer people feel the need to point with pride to a certain building as their "church." The buildings must be functional as well as pleasant to the eye. And the cost must be under control. It was no great surprise to the public when a host of diocesan clergy

had a protest march on the plaza of an extravagant new cathedral in San Francisco — on the very day of dedication. Value structures are changing. Concern for the needs of people, especially the underprivileged, is more compelling than regard for the vanity of the bishop. So they say, at least.

A young church is safer from the temptations to extravagance. The priorities of survival are a form of discipline. Yet there is room for beauty too.

Faith in St. Louis County

A half-mile west of state highway No. 141 on Big Bend Road, there is a structure that seems to "grow out of the ground," in spite of the rough landscape. The simple, clean lines are formed in weathered, rough-sawn cedar. The sanctuary is simple, too, but well decorated with altar furniture which was designed by an art instructor in Kansas City who brings his family for worship at least once a month.

This is a parsonage-chapel combination. It will accommodate an average pastor-family and a wor-



Faith Lutheran Church, Ballwin, Missouri

shipping congregation of 100-120 people. The land-contour allowed for a full walk-in basement which adds much economical space to the whole plant.

Since this is a subsidized congregation, there is likely to be some interest in costs. According to Pastor Michael Sydow, the entire move to this property was made without necessitating any great increase in synodical aid. What they had paid for the rent of a school auditorium plus the

mortgage payments on the previous parsonage was not much less than the payments required for the new facility.

The dedication took place on November 12, with the Rev. Gilbert Sydow (father of the pastor) preaching on the dedication prayer of Solomon. Though God is not confined to our "boxes," he said, "He whom heaven and earth cannot contain chooses to come to men with His Name and His forgiveness." Something to marvel at!

From Ashes to Honor



Out of the ashes of what was old Immanuel in Mankato has risen a structure that affords new joy while preserving a cherished past. On July 14, 1971, a raging fire gutted the church building which had housed Immanuel congregation since 1913. All but the exterior shell was destroyed. The effect of that on the people appears in the dedication booklet. Next to a photo of the cross tilting at a crazy angle from the charred frame of a bell tower is a reference to Psalm 32. "Day and Night Thy hand was heavy upon me."

When the engineers found the sturdy old brick walls to be safe and sound, the congregation found a way to keep something of their memories while utilizing the benefits of modern technology. Architect Richard Rice managed to design a completely new sanctuary within the old shell. The front view is modified extensively, as you might expect. And the bell towers had to be redesigned and shortened a bit. But the same bells are ringing again. Gone is the pure sound of a magnificent pipe organ. But the familiar chorales and preludes come with beauty and power from the Allen Custom 9 replacement — an impressive specimen of its kind. Gone is the white and gold baroque altar with its picture panels, but the huge rugged cross fashioned from partly burned purlins is mounted at the focal center to induce the same thoughts — in a more graphic manner. Gone is the high pulpit perched above the heads of main floor worshippers — an uncomfortable reminder that the message originates in heaven. The new pulpit is more down to earth, on the eye-to-eye level, but it still proclaims the lofty, everlasting gospel. And the acoustics will be better, when all adjustments are made, than they were in the old building, which was great for music but hard on the spoken word.

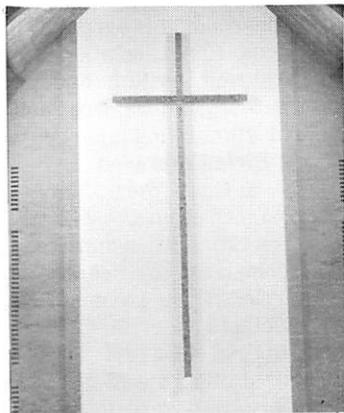
A Healthy Exercise

In retrospect, there are numerous recognizable benefits which came to Immanuel congregation from the Lord's lightning bolt. If any were in doubt about it, they found that their unity and cohesiveness was much more than a common devotion to a building and a tradition. From the very morning of the fire they continued to meet for worship in good number and grand spirit in an austere auditorium in a public high school — without all the advantages of good ecclesiastical design. "For this finding of ourselves, we thank Thee."

This is the second major building program for this congregation within a period of three years. A large new school had taxed their resources heavily. Even though insurance money took care of much of the replacement cost of the church, there was a dramatic outpouring of work and money to extend and improve what was being done for the sanctuary. This kind of exercise always stimulates and benefits "them that are exercised thereby."

And, finally, the congregation is better equipped for its worship and work than ever before. Rejoice with these Christians in Mankato!

Rollin A. Reim



BOOK REVIEW**Halley's Bible Handbook**

Publisher: Zondervan, Grand Rapids, Michigan

860 pages; Price: \$4.50; Available at CLC Book House, New Ulm, MN.

General Description

This book is in the eleventh printing of its twenty-fourth edition. We may therefore conclude that it is generally considered to be a very valuable book by Bible students. It is well bound with hard cover, similar in size to about three Reader's Digests bound together into one. The print is very readable, clear, well spaced. The material is conveniently divided and labeled with helpful captions. Numerous illustrations are offered by way of pictures, diagrams, and maps.

Main Purpose of the Book

The author, Dr. Henry H. Halley, a very diligent Bible student, deplors the fact that so few people really study the Bible. His chief purpose in this book therefore is to encourage and to stimulate all people to an equally diligent and regular study of the Bible. He faults preachers in general for not emphasizing to a greater degree a regular Bible-reading program in their congregations. His exhortations in this respect are well written and strike home! His admonitions are not offensive but stimulating and edifying.

**Bible Enthroned
as God's Word**

It is most refreshing, especially in these present times, when numerous so-called "theologians" are degrading the Bible and classifying so much of its precious contents under the heading of "myths," to read clear and courageous testimony that all of the Bible is God's infallible, inspired Word to men, and

should ever be regarded and treated as such. That kind of testimony is vigorously given in separate paragraphs and also masterfully woven throughout the fabric of this volume. Even a multitude of early and recent archeological findings are included in the book to support this testimony. Although these archeological findings in themselves do not create faith, they nonetheless furnish most interesting evidence of the verity and authenticity of the various books that constitute the Bible.

Abbreviated Bible Commentary

The main reason why certain books of the Bible seem to be unclear and obscure to so many people, is that they are not studied in their historical setting. In this respect Halley's Bible Handbook is most helpful. It supplies the necessary history or current events of the times when each book was written and, wherever possible, gives much information about each writer of the various books, and the conditions under which he wrote. Such information is a distinct aid in understanding the contents.

Furthermore, the substance of whole chapters and groups of chapters is summarized in order to assist the uninitiated in more readily catching the message of a whole section. Upon such discovery the details of individual verses and expressions also quickly blossom forth with clarity and greater meaning. Not that the uninitiated reader could not find these things on his own or by himself, but when someone, who has traveled this way numerous times before, leads and guides, it is always easier for the one making the trip for the first time to get much more

out of it in a shorter time. Thus also greater interest is aroused to do some "individual exploring" on the "next trip."

Another helpful item in the book as a brief commentary is the explanation of the mechanics and manner of expression in Hebrew poetry, which is used so extensively in such books as Psalms, Proverbs, Isaiah, and others. If the reader looks for rhyme and rhythm in these books, as they are translated into our language, he will be disappointed and frustrated, if not entirely confused. The Hebrew way of framing thoughts in poetical pictures and figurative speech and of thus expressing the thought in two or three different ways, called Hebrew parallelism, is clearly explained and enables the reader to catch not only the meaning but even the beauty of such mode of presentation.

Scripture Interprets Scripture

One excellent feature of this book is the abundant use of cross references when explaining individual passages. By far the safest and soundest explanation of a Scripture passage, that for a time seems to be unclear and obscure, is another passage of the Bible that speaks about the same thing, perhaps from a little different approach, and thus unlocks the meaning of the original passage. The greater the overall knowledge of the contents of the Bible by the individual reader, the greater will be his ability in this skill of letting Scripture itself explain Scripture. Moreover, this skill must be performed honestly and in context, for many skillful deceivers have also used cross references out of context in attempting to make Scripture say something that it really does not say. I'm sure we are all familiar with this devilish misuse of Scripture. The author manifests a high degree of

mastery of the right use of such cross references and reveals that he possesses not only a good concordance, but also an intimate familiarity with, and overall grasp of, the details of all the books of the Bible. Such an ability can be acquired only from constant, diligent, and repeated study of those very books. Dr. Halley gives ample proof that he actually practices what he advocates and urges regarding diligent study of the Bible.

Points Up True Meaning of Old Testament

Here is a significant quote from page 387: "The Old Testament was written to create an anticipation of, and pave the way for, the Coming of Christ. It is the Story of the Hebrew Nation, dealing largely with events and exigencies of its own times. But all through the Story there runs unceasing Expectancy and Provision of the Coming of ONE MAJESTIC PERSON, who will Rule and Bless the Whole World. This Person, long before He arrived, came to be known as the MESSIAH. The Predictions and Foregleams of His Coming constitute the Messianic Strain of the Old Testament. They form the Golden Thread extending through, and binding together, its many and diverse books, into One Amazing Unity."

Example of Correct Comment on a Critical Passage

The words of James 2:14-26 cause some to falter, where St. James, in the minds of some, seems to contradict the Apostle Paul in his Letter to the Romans, and others, on the relation of "faith" and "good works." This is what Dr. Halley says:

"Paul's doctrine of Justification by Faith, and James' doctrine of Justification by Works, are supplementary, not contradictory. Neither was opposing the teaching of the other. They were devoted friends and co-workers. James fully endorsed Paul's

work (Acts 15:13-29; 21:17-26). Paul preached Faith as the basis of justification before God, but insisted that it must issue in the right kind of Life. James was writing to those who had accepted the doctrine of Justification by Faith but were not Living Right, telling them that such Faith was No Faith at all."

Other Valuable Inclusions

Besides commentary on the Bible itself, this volume also offers a very interesting summary of HOW WE GOT OUR BIBLE. It traces the beginnings of many of the Old Testament Books from actual Bible passages, shows how they were assembled, preserved, regularly read in the synagogues, and then certified by Jesus Himself and His Apostles by their quoting from them as the actual Word of God. Writings that did not meet this test were not accepted into the "canon," which was the list of the writings that were officially recognized as having been inspired by God. Books of the New Testament also had to meet similar rigid tests in order to qualify for acceptance as genuine Books of the Bible. They had to be written or verified as such by either the original Apostles themselves or their immediate pupils.

Another valuable part of the book is an accurate summary of Church History not only of the period between the Old and the New Testaments, but also from the days of the Apostles to modern times. It shows how in a westward movement one nation after the other was brought into contact with the saving Gospel of Christ, the vehement and cruel resistance that it encountered in the persecutions, the rise and development of the Roman Papacy, the Reformation, the Counter-Reformation and Protestantism, the wars, lengthy and bloody, that were fought in desperate attempts to preserve and retain the Word of God by

those who were won by it, the settling of the American Colonies, the development of the principle of Separation of Church and State and Freedom of Religion, so that the spread of Christ's saving Gospel could the easier proceed into all the world. Most distressing in our modern times is the widespread apathy and indifference on the one hand, and the satanic attacks against the Bible on the other, by millions of people, whom the Lord God of heaven desires to bless and to save through this His saving message unto all men. As throughout all Church History, there are only the few, the "remnant," the small minority, who truly appreciate the Bible, love it, and use it by diligent and regular study. It is the author's earnest desire that every one of his readers would become a part of that small group.

A Few Disappointments

It is most regrettable that among the many benefits and blessings of such a book as this, there must be listed also a number of disappointments. The first one appears quite early in the book (page 60) in connection with the days of creation, and is introduced with these two sentences: "Whether they were days of 24 hours, or long successive periods, we do not know. The word 'day' has variable meanings." The Lord's own repeated definition in this connection, "the evening and the morning," seems to have been missed. Despite this disappointment the author leaves no room for the theory of evolution, although in connection with the creation record he does do an excessive amount of "supposing" on his own in his attempt to supplement the brief Biblical record. This characteristic of too much "supposing" and expressions like "evidently," "it seems," and "probably" constitute a slight blemish on other parts of the handbook also.

The treatment of the Sacraments is another disappointment. In his expressed attempt to avoid such controversial "taking of sides" in his handbook, the author makes no mention of the Sacraments as actual Means of Grace, by which forgiveness of sins is actually dispensed to the recipients, but calls Baptism an "initial rite in becoming a Christian" (page 568), and the other Sacrament, "the New Memorial Supper which was to be kept in loving remembrance of Jesus till He comes again." (page 448). From the other side also, no attempt was found to justify the insistence of some upon immersion in Baptism, nor a denial of the Real Presence of the Lord's body and blood in the Lord's Supper. Nothing was said about "Infant Baptism." This reviewer considers it a weakness not to confess the Biblical truths on these questions in a handbook such as this.

Other areas of disappointing silence are the Biblical teaching of Universal Justification of all sinners through the merits of Christ; the doctrine of Man's Conversion by the Holy Spirit alone, without the co-operation of man himself; the doctrine of Eternal Election,

and others. Although the author condemns the Roman Papacy, he does not identify it as the "man of sin" of II Thessalonians 2. In connection with "The Last Things," he holds to the belief that all Jews will eventually be converted to Christianity; that there will be two different resurrections of the dead: one before, and one after the "Millennium." He leaves room for the belief that the Millennium will be an age of blessedness in this present world. (Page 734f).

From the above weaknesses and deficiencies of this handbook it becomes clear that the author did not succeed in hiding his inclinations toward the Calvinistic doctrines of the Reformed Church. However, if due care is exercised in these areas, the book can still be a very effective help to our people in an intensive, regular program of Bible study and in deepening their knowledge of the Holy Scriptures to their own great blessings. With these above mentioned restrictions carefully noted, we would highly recommend it to our people.

G. Barthels

CLC - WELS II

"Keeping The Unity Of The Spirit"

A Question Posed

In the correspondence previous to the July meeting of the CLC Board of Doctrine and the WELS Commission on Doctrinal Matters, the WELS Commission took note of a Lutheran Spokesman article, "The Unwarranted Dilemma," (July, 1971) and submitted questions concerning it. Among these, this final general observation was made: "Does this document actually come to grips with the problem of dealing with a church body with which one has been previously in fellowship,

and in which several positions are striving for mastery? Are there additional Scriptural principles which must be borne in mind when a church body instead of an individual is involved?"

In posing this question the WELS Commission pinpointed, even before the meeting, what really was the divisive issue. (See the previous article, Lutheran Spokesman, December, 1972, "From the Minutes — The Issue.") As Bible-bound believers, whenever a question is directed at

"scriptural principles" (emphasis ours), we perk up and take another look. Never are we to get above an attitude that "examines itself" and "searches the scriptures, whether these things are so."

To Be Considered

Pertinent to this question, at the July meeting the CLC representatives were asked to consider a number of things. Reference was made specifically to the Ephesians 4:3 passage, which reads, "Endeavoring to keep the unity of the Spirit in the bond of peace." Reference was made to additional scriptural passages, evidenced in this statement from the WELS minutes: "The WELS representatives held that such procedure is called for to satisfy the many Scriptural injunctions quoted in their Church Fellowship Statement bidding us to exercise and make earnest effort to preserve the bond of confessional fellowship, to help the weak and confused." And reference was made to the historic situation between WELS and the Lutheran Church — Missouri Synod, especially during the fifties, and illustrations drawn from it.

Keeping the Unity

The Ephesians 4:3 passage is a general statement on fellowship. From the outset it has to be stated and agreed that it in no way contradicts the separation principle of Scripture, which says that believers are to "have no fellowship with the unfruitful works of darkness." Here we have the application of this principle by Paul in Romans 16:17-18 particularly in mind. When this is considered, then it is seen that godly separation serves and furthers "keeping the unity of the Spirit." In no way does this passage tell us that there is a different principle to be applied when dealing with error in a group as distinct from dealing with error held by an individual.

Other Passages

The passages referred to in the previous quote, found in the **WELS Fellowship Statement** (in particular B4d and B5b), have been examined. We find no occasion to question their usage under the points mentioned in the Statement, except that II Thessalonians 3:6, 14, 15 takes special consideration (to be dealt with in a third article, "The State of Confession," **Lutheran Spokesman**, February, 1973). For the sake of brevity we are not taking up these passages individually in this writing, but here again the point is not established that groups are to have special handling under a different principle than that which applies to individuals.

Intersynodical Dealings

In the WELS minutes, in defense of their concept of the State of Confession, this is said: "... a state of confession is frequently called for. . . 1. In order to offer opportunity for determining what the confessional position of the group for which it must be held responsible really is (this may become necessary because of mutually exclusive statements, pronouncements, resolutions made in such a group; because of conflicting positions contending for mastery in this group, one or the other of which may for good reasons be considered to be only temporarily in control); 2. To offer opportunity to bring Scriptural testimony against the error infecting the group to those brethren who are not themselves advocating and propagandizing the errors — before treating such brethren as responsible partakers of the error or false practice infecting their group." Illustrations were offered to further explain this procedure.

Concern for the Flock

A "concern for the flock" approach, which has to do with the relationship

between pastor and congregation, and in a limited way between members of a synod and their officials, was used by WELS representatives as applicable to intersynodical dealing. A question concerning the Call comes into the picture, but even organizationally the situations are not parallel. Concern for the flock both as to Call and organization applies to pastor and congregation, and, within the scope of the Call, to a synodical constituency and its officials, but not to an intersynodical relationship. As to Call, the members of one synod are never "flock" to the officials of another. As to organization, in actual intersynodical dealing, correcting testimony obviously does get to a corresponding committee or board, it may get before a convention, but seldom, if ever, does it get to the "flock," the rank and file members of a synod.

Letting Down Brethren

For the group situation it was also said that brotherly consideration calls for giving support to these in another synod who are still upholding the truth, with the thought of not "letting them down." This is commendable but not decisive under circumstances where Scripture says "avoid." Even so, correcting testimony is not lost under "avoid." The issue is not whether to rebuke or admonish, but whether to do so in fellowship. The confessional position of a synod and its stand on fellowship, and all writings related to this, always are an abiding testimony to all the world, and in particular, to other church groups. What is more, where would this end? In 1961 when WELS finally broke fellowship with Missouri, there were still "old-line" Missourians testifying within their own synod. And there still are today. Were they "let down" by the '61 withdrawal?

Internal Weakness

In the group situation the possibility

of confessional weakness within one's own synod comes into the picture, with this in mind that separation must be delayed until synodical members are properly informed and brought to a level of understanding whereby they can vote intelligently on a separation proposition. Again, this indeed may be desirable, but is not decisive when the scriptural "avoid" is called for. That information and understanding is wanting in the general constituency of a synod, may reveal a failure on the part of responsible officials, but be that as it may, there is a decided limitation as to what can be done in this respect. In group confession it simply is a fact that the strong carry the weak. The least common denominator of doctrinal and confessional understanding cannot be made the norm for group confession, whether in a congregation or a synod. The shepherd doesn't ask the sheep, he leads them. In vital matters of doctrine it would well be, and most likely should be, that synodical conventions take early and decisive confessional leadership. The constituency of the synod, congregations and pastors, individuals and groups, have the choice of following or not.

Not Impressed

As this writing indicates the CLC representatives were not impressed with the line of thought presented in these illustrations from synodical and intersynodical life. That such things on occasion are worthy of consideration we do not question, but that they should forestall a called-for "avoid" of Scripture is quite another matter. In reply to the question of WELS quoted in the first paragraph of this article, this answer was prepared even before the July meeting: "As to 'several positions striving for mastery,' we have to deal with the public doctrine of a church body at a given time. The question leads us into casuistry. We are

primarily interested in principle at the moment. In essence, dealing with an individual and a church body are the same. The distinction here proposed has to do with organizational arrangements Christians set up in their exercise of liberty. Scripture does not

speak pertinently to such arrangements, but we do not see that they set aside what is said about fellowship."

-G. Sydow



READINGS FOR FEBRUARY

The writer to the Jewish Christians of the first century rebukes his readers by saying, "At a time when you should be teachers you need someone to teach you the ABC of God's Word again. It has come to this that you need milk again instead of solid food." (Hebrews 5: 12, Beck)

As children of God we should grow up in the faith. The mark of the mature believer is a firm grasp and an active use of the basic truths of Christian faith and life. Then, through His Word and His servants use of the Word, the Lord can lead us beyond the foundations without our stumbling over them. For God has prepared solid food (strong meat) for His people that they may always continue to grow up in Christ.

It is clear, then, that if we are to be in a position to go beyond the simplest and most basic teachings of Scripture, we must not pass them by. Instead, we should always thirst for the pure milk of the Word so that we might grow especially strong in

"THE ABCs OF OUR FAITH"

Feb. 1	Rom 5:1-11	Atonement — salvation through the substitutionary, sacrificial death of Christ.
Feb. 2	Gal 3:26-4:7	Baptism makes us children of God through faith in the only begotten Son.
Feb. 3	Acts 10:34-43	Christ is the Messiah in whose name we have forgiveness.
Feb. 4	Eph 6:10-16	Devil — to stand against his tricky ways we need the full armament of God.
Feb. 5	I Jn 5:1-5, 10-13, 20	Eternal life is a gift of God to us for Jesus' sake.
Feb. 6	Rom 3:20-28	Faith in the redeeming blood of Christ is the sinners only hope.
Feb. 7	I Cor 1:18-25	Gospel — the Good News of Christ-crucified, the power of God unto salvation.
Feb. 8	Rom 8:5-17	Holy Spirit — the Giver of life by whom we are born into the family of God.
Feb. 9	II Tim 3:14-17	Inspiration makes the Bible God's own book, full of saving truth and sure guidelines.
Feb. 10	II Cor 5:17-21	Justification — God credits the righteousness of Christ to the believing sinner.
Feb. 11	Ps 2	Kingdom of God — King Jesus rules to the end of the time and beyond.
Feb. 12	I Cor 11:23-29	Lord's Supper — the heavenly feast prepared by Christ for His children here on earth.
Feb. 13	Acts 8:26-39	Means of Grace — through Word and Sacrament God makes and keeps His own.
Feb. 14	Luke 10:25-37	Neighbor — God's love has reached down. Ours reaches up and out.

Feb. 15	Rom 7:14-25	Original sin clings to us throughout our lives.
Feb. 16	Mt. 6:5-13	Prayer is the believing child speaking to his heavenly Father.
Feb. 17	Eph 2:4-10	Quickening — raised by God from spiritual death to spiritual life.
Feb. 18	Ps 130	Repentance is sincere sorrow for sins and faith in forgiveness for Jesus' sake.
Feb. 19	I Thess 4:1-12	Sanctification — the Holy Spirit leads us in Christ-like living.
Feb. 20	Mt 3:13-17	Trinity — go to Jordan and there see the Trinity.
Feb. 21	Rom 15:1-7	Unity — a warm and wonderful gift God gives to fellow believers.
Feb. 22	Mt 1:18-25	Virgin birth — by this miracle we have a sinless Savior.
Feb. 23	Jn 15:1-8	Works — the believing life, a fruit of faith and a thank-offering to God.
Feb. 24	Mt 18:21-35	70 X 7 — filled with an unlimited willingness to forgive, even as God.
Feb. 25	Mt 11:25-30	Yoke — come unto Christ. Through His Word He gives His followers heart-rest.
Feb. 26	I Thess 1:1-8	Zeal — let us truly live to Christ, believing, laboring, hoping, spreading the Good News.
Feb. 27	Rev1:1-8	From A to Z, from first to last, Jesus Christ is God's revelation to man.
Feb. 28	1 Pet. 5: 10-11	A closing prayer and benediction.

W. V. Schaller

CHURCH OF THE LUTHERAN CONFESSION TREASURER'S REPORT

July 1, 1972 to December 1, 1972

RECEIPTS:	NOVEMBER	TO DATE
Offerings	\$20,118.72	\$66,998.80
Memorials	4.00	243.00
Payment on Spokesman Loan	—	200.00
TOTAL RECEIPTS	\$20,122.72	\$67,441.80
DISBURSEMENTS:		
Retirement Fund	\$ 310.00	\$ 1,550.00
Capital Investments	1,155.00	5,775.00
General Administration	181.20	2,620.78
Home Mission & Administration	7,916.38	34,790.97
Japan Mission	565.00	2,825.00
Immanuel Lutheran College, Regents	4,300.00	21,500.00
TOTAL DISBURSEMENTS	\$14,427.58	\$69,061.75
CASH DIFFERENCE FOR PERIOD	\$ 5,695.14	\$(-1,619.95)
CASH BALANCE, July 1, 1972		\$11,453.12
CASH BALANCE, December 1, 1972		\$ 9,883.17

Respectfully submitted,
Lowell R. Moen, Treasurer

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COMPARATIVE FIGURES

	NOVEMBER	5 MONTHS
Budget Offerings Needed	\$14,256.00	\$71,280.00
Budget Offerings Received	\$20,118.72	\$66,998.80
SURPLUS	\$ 5,862.72	
DEFICIT		\$ 4,281.20
	+ +	
Budget Offerings, 1971-1972	\$16,687.76	\$61,691.86
Increase, 1972-1973	\$ 3,430.96	\$ 5,306.94

Board of Trustees,
L. W. Schierenbeck, Chairman

Announcements

Church of the Lutheran Confession Directory for 1973

This directory contains a complete listing of all pastors, teachers, and professors; the personnel of boards and committees; descriptions of synodical institutions and their faculties; service schedules and locations of all congregations affiliated with the CLC; Christian day schools and high schools of the CLC; and brief statement of doctrine and purpose of the CLC.

Single copies may be obtained at CLC churches. Or send \$.50 with your address to

The CLC Book House

Box 145

New Ulm, Minnesota 56073

For prices on quantity orders, please inquire.

Rollin A. Reim, Editor



Installation

On November 5, 1972, the Rev. Arvid G. Gullerud was installed as pastor of Servant of Christ Lutheran Church, Sepulveda, California. His new address:

12138 Beaufait Street

Northridge, California 91324

Telephone: (213) 368-4636

Correction on church address:

Servant of Christ Lutheran Church

8750 Woodley Ave.

Sepulveda, CA 91343

