

SEPTEMBER 1970 Vol 13, No. 3

LUTHERAN SPOKESMAN



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FROM THE EDITOR

To be remembered. Although this is the 10th Anniversary Year of the Church of the Lutheran Confession, the *Lutheran Spokesman* is about two years older, the first issue appearing in June of 1958. We do not want to underestimate the role it played during the Interim Conference days, serving as a rallying point and source of information for those who eventually became the Church of the Lutheran Confession. During all these years Pastor W. Schaller, Jr., served as the editor. Now a change has come about and some one else has to make the effort, expend the time, the thought, the energy to see to it that publication is carried out. We begin to understand and appreciate the twelve years of devoted work that went into the *SPOKESMAN*. The July convention of this year expressed thanks "to the entire staff of the *SPOKESMAN* for their donation of time-consuming work in producing this official organ of our church body." We cannot but concur in this expression and think of it in particular in connection with the previous editor.

As we enter into this work of being the editor of the *SPOKESMAN* we have no other purpose than that already ex-

pressed in the commitment of the Church of the Lutheran Confession to be faithful to God's Word as expressed in the Holy Scripture through faith in the redemption of Jesus Christ. Here we might add the thought that Luther expressed at Worms, "Unless I am convinced by the testimony of Scripture, or by the clearest reasoning. . ." Luther here acknowledges that which is unavoidable. If Scripture is to be used at all it has to be used with an activity of the mind, not only in understanding but in making deductions, in applying Scripture to our present life. This is the problem that confronts writers and editors, and really all of us. Thus it is, we seek not only to be true to Scripture, but to make true, valid, sensible application of it to our current scene, within and without the Christian life we lead. May our Lord grant this gift!

JUST CHECKING. Church periodicals in recent months have been running an article, "Found: The Missing Day," which has to do with the report of a man working in the space program. Supposedly, in analyzing the previous movements of the sun, moon, and planets with a computer a missing day showed up, which was identified as Joshua's long day (Josh. 10, 12-14).

Now, however, it is reported that the man to whom the report is attributed "disavows the article as it appeared in the newspapers." (Bible-Science Newsletter, 7-15-70). The account cannot be verified.

This tells us a few things. Not that we can't be interested and make use of the reported research and findings of science as they pertain to Scripture, but that we use them with caution, as we should all such materials, lest they be incorrect and unreliable, and we do

damage to our Christian position. Above all, though we are interested in seeing the scriptural record vindicated by the investigations of science, our trust in Scripture as a divine revelation is not based upon such support. Accepting Scripture as what it claims to be, the word-by-word Word of God, is a matter of faith. It is a Spirit-wrought conviction, not dependent on the findings and approval of men. Only within this premise can Christians properly use the learning of men.

—GS

THE SEPTEMBER ISSUE. With this issue the **SPOKESMAN** is being prepared at the new headquarters in New Ulm, Minn. A change in editorship coupled with a change in the mechanics of printing and handling is not always a smooth operation. Patience is called for also on the part of the readers until experience is developed and a routine established. We are making use of the facilities of the **New Ulm Daily Journal** for both composing and printing, and are already enjoying excellent cooperation from business office and the staff of the composing room. The **Journal** has just recently installed the latest equipment in electronic and computerized printing procedures, and is well able to handle all that is called for by the **SPOKESMAN** speedily and efficiently. We look forward to a pleasant association.

GS.

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Spokesman Devotion — I John 2: 3-5

"Am I A Christian?"

Some people are sure they are God's people when in reality they are not; these need to be shaken out of their smugness. Others are uncertain whether they are God's people or not; these need Gospel assurance that they are indeed God's people.

THE LORD'S ANSWER

The first letter of John in our New Testament is a good textbook to study with reference to this question: Am I a child of God? For in this letter John urges us to examine ourselves as to whether we are Christians or not.

In the second chapter he writes: "And hereby we do know that we know Jesus, if we keep His commandments. He that says, 'I know Him,' and keeps not His commandments, is a liar, and the truth is not in him."

I cannot be sure that I am a Christian if my Christianity consists merely in this, that I say I am a Christian. Some who say they know Jesus are liars, and their lives prove them to be liars.

Jesus Himself taught the same thing. In His Sermon on the Mount He declared: "Not everyone that says unto Me, 'Lord, Lord,' shall enter into the kingdom of heaven; but he that does the will of My Father which is in heaven." Mere profession of faith in Jesus proves nothing with regard to our Christianity. We may say we know Him. Yet He may say to us: "I never knew you."

Jesus again: "Strive to enter in at the narrow gate: for many, I say unto you, will seek to enter in, and shall not be able. You will knock at the door, saying,

'Lord, open to us. We have eaten and drunk in Your presence, and You have taught in our streets.' But He shall say, 'I know you not.'"

WHERE ARE WE?

We can be sure there will be many members of Lutheran churches also in that gathering outside the door on that day. For even though we cannot read the hearts of men and dare not now separate the tares from the wheat, can we not detect the presence of much Christianity that professes Christ without trying to keep His commandments? Can we not already now hear the excuses of the hangers-on who always thought they were Christians but find themselves locked out on the Last Day? "What do you mean, Lord, you don't know me? I went to church fairly often. I attended all the big church doings. I signed the constitution. I ate and drank with Christians all my life. I listened to your teaching. I was on good terms with the preachers."

There is a difference between profession of Christianity and actual Christianity. "He that says, 'I know Him,' and keeps not His commandments, is a liar, and the truth is not in him." We shudder when we think of Jesus' strong words to the Pharisees and scribes, who thought they knew God but were in fact slaves of sin. "You do the deeds of your father. You are of your father, the devil." "Woe unto you, scribes and Pharisees, hypocrites."

The early Christian congregations had the same problem. Paul wrote to

Titus: "They profess that they know God; but in works they deny Him, being abominable and disobedient."

The genuineness of our profession of Christianity is proved by our daily lives. Are we keeping His commandments? If we find ourselves keeping Christ's commandments, this is proof that we have been reborn and that God's Holy Spirit is working in us. Then we know our profession of faith is not sham. "Faith without works is dead." Faith that brings forth good fruit is alive.

DON'T BE DECEIVED

But right here the devil has an opportunity to introduce the error of perfectionism: the idea that we cannot be true Christians unless we keep God's commandments perfectly. Such an error can easily lead to pride or despair, and John surely doesn't want us to fall into such traps of the devil as these.

If we are careful in our reading, we will see that John does not mean that the Christian proves his faith by keeping God's commandments perfectly. The idea of perfection is not in this at all. For John has just written: "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

So if we say that our faith gives us the ability to keep God's commandments without sin, that's just as much a lie as saying that we can know Jesus Christ without keeping His commandments at all. In either case the truth is not in us.

What then does John mean by the keeping of Jesus' commandments? The question is: what are we doing with all the instructions of our Lord? What are we doing with His words? Are we throwing them out, despising them, neglecting them, deliberately disobeying them? Or are we keeping them, hanging on to them, striving to

live by them and obey them?

In his letter to the Romans Paul discusses this same question in detail. On the one hand he says: "I know that in me, that is, in my flesh, dwells no good thing." On the other hand he says: "I delight in the law of God after the inward man." The Christian is involved in a continuous conflict between his flesh or old Adam and his inward man or new man.

Who's winning in this struggle, the old Adam or the new man? That's the important question. Who is in control? "If you live after the flesh, you shall die; but if you, through the Spirit, do mortify (kill) the deeds of the body, you shall live."

The man who keeps Jesus' commandments and thus proves his Christianity is the man who through the power of the Holy Spirit is daily fighting against his old Adam and knocking him down and out. The man who keeps Jesus' commandments is the man who is earnestly striving to hang on to everything that Jesus has said and carry it out in his own life. Faith in Jesus Christ always bears fruit in a new obedience to God's will.

If I am not this kind of person, how can I claim to be one of Jesus' sheep, who are described by Jesus as hearing His voice and following Him? "Hereby we do know that we know Him, if we keep His commandments. Whoso keeps His word, in him verily is the love of God perfected: hereby know we that we are in Him."

THE OBEDIENCE OF FAITH

God loved us and sent His Son to die for us to bring this very thing about: that we might believe in Him and keep His word. Jesus redeemed us so that we might be His own people, zealous of good works. This is the goal and aim of God's love. When we keep His word,

then God's love is perfected in us; it has attained its goal in our case.

How then can I answer this all-important question: Am I a child of God? Well, is my faith starting to produce fruit? Do I have a desire to do the Lord's will? Am I fighting against my flesh? Do I love God and His Word? These questions ought to help us determine just where we stand. If we can truthfully answer these questions with "Yes", then we can be sure God's Holy Spirit is in us and we are the children of God.

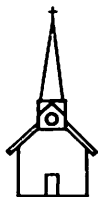
But if this test of my Christianity convicts me of living a lie, then it is necessary for me to be born again, even as it was necessary for that well-educated Pharisee, Nicodemus. Then the only thing for me to do is to come

trembling to my Lord and say: What must I do to be saved? I am a lost soul.

Then by God's grace I will hear the Good News that God so loved the world, including hypocrites and mere professors of Christianity, that He sent His Son to be the payment for the sins of the whole world.

After His warnings have destroyed my smugness, then by His Gospel He can assure me that I am truly His child because of Christ and His death and resurrection in my behalf. But then if I truly have absorbed this Gospel, I shall also immediately begin to bring forth good fruit in my daily life. And I shall be willing to say with James, my Lord's brother: "I will show you my faith by my works."

D. LAU



Church News

MESSIAH OF MILWAUKEE

This reporter has had one of those before-and-after, or earlier-and-later, experiences, which dramatize the fruits of steadfastness and determination.

Ten years ago this summer he attended services in the living room of Pastor Paul Koch, where a handful of a dozen people had met for worship. After services they discussed the formalities of organization. The spirit was good among them, but a visitor could not help but wonder for their future as an association of Christians.

They were establishing a new Lutheran church in a county where almost one out of four citizens is already a member of a Lutheran

church. Yet their affiliation with the CLC and their confessional stand for uncompromised Christian testimony would prevent referrals from any of them. Their pastor's time was largely committed to a livelihood position with the Internal Revenue Service. No support could be expected from the newly-formed CLC. Their tiny membership was scattered from Mequon to South Milwaukee, a distance of fifty miles or so.

This I remembered when I was this congregation again for worship this spring. Half of the original little group are now serving their Lord in other places, but the others were present at the appointed hour — together with a

congregation which must be grateful for the courage given to the charter types. Near a major freeway junction at Hales Corners they were able to purchase 3½ acres of choice land in a young residential division. On this site there is a newly built parsonage and a church building of brick and frame construction. Attached to the sanctuary is a wing with a large schoolroom to which other educational rooms can be added. So you know the direction of their dreams for future ministry of the Word.

Strength

You cannot help but marvel at the zeal of these Christians. With a membership of only sixty communicants, they manage a monthly congregational effort of more than \$1,300. They support a full-time pastoral ministry. They have been heavy contributors to the cooperative endeavors of the CLC. They shared their pastor with a new mission in Chicago for several years. Now they send him to work among the retarded in a Milwaukee institution.

How do they do it?

Although Pastor Bertram Naumann makes much of the fact that a \$6,000 loan from the CLC Extension Fund was a determining factor in their recent building program, it can be said that Messiah of Milwaukee never had a childhood. It was born supporting itself (and others as well) and has stayed that way. The Holy Spirit and the faithful Word met ready hearts and strength was there.

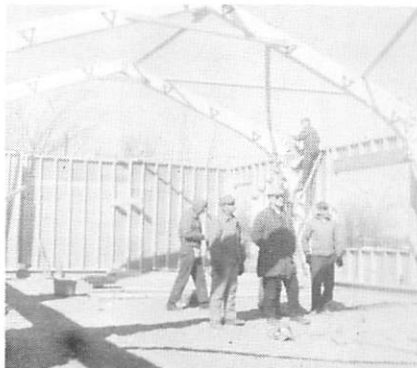
The maturity and experience of the congregation has certainly been an important factor. How else do you explain the patience that carried them through four years of search for a site. Their first choice was preempted by the city for a school. Their second was denied by the Planning Commission. But the present situation proved best by

far, and cost less.

The turn-key cost of the sanctuary was \$56,000. This gains interest for the fact that the final bill was \$2000 under the estimate!

Points of Interest

Pastor Paul Koch served Messiah from the time of its first service (March



Messiah Lutheran Milwaukee

13, 1960) until the end of August in that year, when he left to join the staff of Immanuel Lutheran College. On September 18, 1960, David Lau was ordained to the public ministry and installed as pastor. Services were then held in a rented church at 26th and Concordia in Milwaukee. In April, 1964, a second service was inaugurated in Waukesha. From 1965 to 1969 Pastor Lau (and later Pastor Naumann) served the congregation in the Chicago area. In December of 1966 Pastor Lau left for Bowdle, S.D., and Pastor Naumann came from Marquette, Michigan. The new church was dedicated in October, 1969.

GRACE OF SLEEPY EYE

Another summer dedication story gives one a chance to rejoice again in



**Grace Lutheran
Sleepy Eye**

the prospect of quiet strength through grace.

At Thanksgiving-time, 1959, a full-grown congregation was formed in the smallish Minnesota valley town of Sleepy Eye. In those "times for confessing" our new churches were, of course, hard-pressed for places of assembly and parsonages. They had no credit or collateral as organizations. All this had been abandoned in favor of confessional integrity. Yet ways were found. Grace, as the new congregation was to be called, negotiated for an abandoned church building in the heart of town.

The sanctuary was really too small for the congregation, but they made do with two services. As for a parsonage — well, you see, there was this partially exposed basement. . . Memorable to those who saw it was the good grace with which the Nolting family of six inhabited the hastily constructed apartment beneath the sanctuary. The Ministry-by-Mail and the CLC Secretaryship was first conducted by Pastor Paul Nolting from the study-half of the furnace room. Quite a contrast to the deluxe parsonage so recently abandoned!

Grace church is another of those back-bone congregations without which the CLC could not exist. Cramped as they were for space, they hosted one of the early conventions of the CLC. Men of the congregation have served on CLC boards from the beginning.

Unlike a church such as Messiah, the people of Grace had been together and had worked together in the Gospel for many years. Their gifts were numerous, and they knew how to make them work together. They had the patience to stay within their limits and to wait.

The Fruits

In so far as spiritual fruits may become evident in material things, there is much to show for ten years of patience, hope, and loving service. A fine parsonage was built on large acreage at the edge of town. When this was paid for, plans started for the sanctuary. This was begun in August of 1969 and dedicated in June of this year, the Rev. George Barthels (present pastor of Grace) officiating in the ceremonies which marked this point of completion.

The church campus has space for a school, and there is a long tradition of interest in Christian education among the members, so it isn't hard to guess what will be challenging their energies next. It isn't like these people to lounge in their padded pews.

Much of the spirit of Grace was caught by Miss Elsa Romberg in her stanzas written for the dedication. Among them is this verse:

Our one possession held most dear
—Thy True Gospel—we guard with care.
The warmth of Christian friendship here
With joyful hearts, a gift, we share.

ROLLIN A. REIM

TURN, TURN, TURN!

There is truth in the thought that the more things change, the more they remain the same, so there is nothing new under the sun. The latter we accept as a revealed and eternal truth of God, as anyone can know from Ecclesiastes, and from the rest of his Bible.

But people often ask these days, "Where will it all end?" That, too, has been told: "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD, . . ." — you can read the rest of the chapter following Deuteronomy 28:58 and see for yourself. Free men will become slaves in such numbers that the bigness of the supply will depress the price of them in the market. History records that this is what happened.

The Christian today needs the assurance of God's truth to steady his mind, especially at times when things seem out of balance. A sound mind is promised in Scripture, fortunately.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." So spoke out God to Solomon, king of a stubborn people, whose prevailing sin was that of turning away.

History is full of turns. People are always turning away, sometimes turning back. They are not moving consistently in one direction, the end of which is just that, the end. In the overall it is that, yes; but in the meantime there is some circling, because in some lives the grace of God is working to overcome his justice. "A remnant shall be saved." The prodigal

son came home. The Scripture reports reversals. That is what it is all about.

It is the meantime that concerns us just now. Being in the world, Christians need a steady hand. Some are asking us to hold their hand, a good thing to do.

Parents, for instance, are worried about the generation gap. But it is nothing new. We have read a description of it attributed to Socrates or someone, and if it were at hand we would quote it for you, for it sounds like something said for the seventies. Similar complaints were made by the early Romans. In 1911, we read, a writer attributed rebelliousness among the affluent young to the fact that no one read books any more or studied as hard as the current generation had done. The young at that time had their tastes formed by vaudeville and motion picture shows, because the parents were afraid to keep their children home when all the others were allowed to go. It is the same today, only more so, if we can say it that way. Now the children can stay in and get much more of it from a media that makes more impact. The same, only more.

Likewise with protest and revolt in the colleges. In 1925 it was against the ROTC, abridgment of free speech, stupid courses, and official history. A historian of the period wrote, "The greatest gulf was that between generations. Parents, and faculty members over thirty, found the younger generation incomprehensible, while youth regarded their elders as either hopelessly incompetent or as pious hypocrites. Probably never in American history had two generations found it harder to communicate." That was 1925!

A current book on revolt is sum-

marized by someone as pointing out the "dissolution of community, of social cohesion, of respect for authority; much of our national legitimacy is gone, and we will not recover." That expresses the pessimism of most who write on today's state of affairs.

What is happening seems to be new, perhaps because it is happening just now. Opposition to the present war seems to be the greatest ever, but if we have done some reading we will know that the opposition was worse several times before. One investigator has concluded that this one is only the fourth most unpopular war in American history. So also with a number of other things that seem to have gone past the point of no return. The sex-madness looks more like a rerun of what is recorded about the Canaanites, Israelites, and Romans. Small comfort in that, to be sure, but it is so nevertheless.

But to keep our balance! We know that nations rise and fall, that they go from their golden age to that of decay. But through it all our God is stubborn, wherein is his mercy: God will not be frustrated in keeping his covenant and in finding the remnant that shall be

saved. Given Christians may stand at the beginning and in the flowering of a cycle, as they did in America; they may be there for the end, as was Noah; or they may be thrown into the middle, as in the time of Christ and thereafter — the more confused because they had hoped it was a new beginning, but had to see that it looked more like the end.

The dizziness from the turning of the wheels of history disappears when we stand on the Rock of Ages, "the rock that is higher than I." Vertigo vanishes when he speaks to our minds and hearts who says, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come."

With our feet on the promontory of Truth, we can rise above optimism and pessimism, the twin afflictions of mankind. By distancing ourselves from the turn, turn, turn of the world, we can stand with the Center, unmoved. Let the tides of change exhaust themselves. They always do. Backlash is still a function of history; there is a Hand on the whip. "Morality may even become as popular as today's fad, ecology." After some turns.

MARTIN GALSTAD

THE BEATITUDES - II

Sermon on the Mount

"Blessed are they that mourn: for they shall be comforted." Matthew 5:4

Some of our readers will recall or will have heard that song with the stupid lyrics going away back to the time of the first world war: "Pack up your troubles in your old kit bag, And smile, smile, smile!" We mention it reluctantly and only to offer it as a typical example of the philosophy of the world in regard to sorrow. It says: Forget your troubles. And if you had the

statistics available, you might find that the world spends about 95 per cent of its gross product on means to enable people, in one way or another, to do just that. By the same token, the world finds this beatitude incomprehensible. As we have previously seen, our Lord did not address it to the people of this world, either.

Yet on the surface it sounds con-

tradiictory even to us. We learned in an earlier meditation that the word "blessed" in the beatitudes literally means "happy." So this beatitude comes out: Happy are they that mourn. If we are to understand this, we must begin by recalling something we said about the first beatitude, namely that when our Lord declared: Blessed are the poor in spirit, He was not speaking of physical poverty. Let us now also realize that He is not speaking of anything other than spiritual mourning.

This is a state of heart which inevitably goes with being poor in spirit. Just as the Christian, confronted by his knowledge of the holy God, recognizes how poor he is, how totally lacking in all worth of his own, so he is also conscious of what causes this worthlessness in him and in all other men. He lives with a constant awareness of sinfulness, of coming short of the glory of God.

Please don't misunderstand the Lord's meaning. He is not speaking of this alone, that when a Christian has been overtaken by a sin, he stops for a moment of regret and then goes on with his business; or that when he experiences the fruits of sin through and in the pains of life's tribulations, he goes through a period of mourning. No! He mourns without ceasing over the fact that he is as he is by nature, over the war with sin going on in his members, as Paul says. He knows that, left to himself but for a moment, his condition is immediately critical, yes, fatal. "For the good that I would I do not: but the evil which I would not, that I do. . . O wretched man that I am!" (Rom. 7)

The Christian has this capacity for mourning in him, created by the Holy Ghost. When he fails to let it govern him, he is losing his sense of balance and begins to act like a worldling. He has lost sight of the image of his Savior.

What are we told of Him?" A man of sorrows, and acquainted with grief." Was this true of Him only at times, or only on Golgatha? Surely not. Not for one moment from the hour of His coming into our flesh could He put aside or forget the fearful burden He was bearing: the inadequacies, the shortcomings, the sin — not His, but that of the whole world.

Does this mean, then, that since we are Christians, we must go about with long faces and despairing hearts? If our sins and sinfulness were all that we had to think about, the answer would be: Yes! To eat, drink and be merry as the world recommends would then be the greatest folly. We note with interest how Luke reports one of the Lord's sayings from this same sermon or one much like it: "Woe unto you that laugh now: for ye shall mourn and weep" (Luke 6:25). That is the verdict upon the lost, the unbelieving. Their so-called joy must turn into ashes.

The Christian, on the other hand, will promptly and constantly be comforted. Thus we have the paradox: Happy the mourner. Just as he can never banish the bitter taste of the desert of sin in which he dwells here, and is ever aware of his own guilt and the great corruption of mankind, so surely he is also given to see how Jesus died for all sin and stands as our Advocate before the throne of God. This is the perfect healing for all sorrow. Daily the Christian weeps inwardly and never gets used to his own failures or the evil of the world; and hourly Jesus says to him: Weep not! Fear not! Let not your heart be troubled. So the Christian smiles; and this is what "enjoying life" really means. It means to be constantly comforted.

E. SCHALLER

THE SEVENTH LUTHERAN FREE CONFERENCE

The Seventh Lutheran Free Conference convened at Rockford College, Rockford, Illinois, July 14-16 with a total paid registration of 185. This was 7 more than last year's figure which was the lowest recorded. The way to true Lutheran unity was very well presented in everything that was offered on the basis of Article VII of the Augsburg Confession. Confessional unity requires a full agreement on all that God's infallible Word teaches, not only in so-called fundamental but also in so-called non-fundamental doctrines. It means that we uphold the whole truth of the Word in all its parts without distinction against any error that may turn up.

The word that best describes the general attitude and the expression of the conference is "consensus." Such consensus was noted in the essayists, panelists, and the speakers from the floor, among them men from Germany, France and South America. They were all deeply concerned because of liberal tendencies in Lutheranism in all parts of the world. No dissent was voiced. Prior to adjournment Dr. Kirsten of the Oberursel Seminary in Germany expressed his joy over the unity of spirit manifested among the participants at the conference and stated that where there is such unity there should be union. In much of Lutheranism today men are striving for union without unity. It was his prayer that the unity expressed in the conference would result in a union where full fellowship could be practiced.

This is a hope which we share. But its fulfillment would require more than a consensus on the sound and scriptural presentations of the Seventh Lutheran Free Conference. There must also be a consensus on doctrines which have not so far been treated in the conference,

such as the doctrines of conversion and election, and in matters of practice such as Scouting, the military Chaplaincy and others. Above all there must be a clear understanding of the confessional principle laid down for us in God's inerrant word and its application to any given situation where error is evident.

Looking back on years of doubts, fears, hopes, disappointments, heartache and struggle in the recent conflicts of Lutheranism brings to mind the words of our Savior in John 8:31-32: "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free". But we have not felt free, at least not always. Here all must humbly say: "Lord, we confess our numerous faults". Bound by synodical loyalties and sentimental ties, many have been misled by resolutions and committees, and sidetracked by political maneuverings that play both ends against the muddle making the muddle worse. It has overwhelmed those who fail to separate from associations committed to error because they hope that they can clear the muddle up. So things become more muddled as years, and not only years, but decades, pass by.

The only way to become unmuddled is to follow the fellowship principle laid down in scripture. It is not a wait and see principle. It tells us to mark them that cause divisions and offenses contrary to the doctrine we have learned and avoid them — not next year or two years from now or in ten years, but as soon as it is evident that they are sponsoring error and thus causing divisions, even if this is done in weakness or ignorance or for any other reason. For division makers are to be

treated as division makers regardless of what else they may be. It is the division making alone that counts.

Dealing with an article of the Augsburg Confession naturally emphasized the need of confession and brought the confessional principle into the picture at various points at Rockford. May the testimony given at this

heartening conference lead to a full understanding of this principle! The conference closed on a high note and the arrangements committee was unanimously agreed that we let it rest for next year and decide the following year on any future meeting and purpose of it.

OTTO J. ECKERT.

SABBATH VIII

The Clashes Between Christ And The Pharisees On The Sabbath

During the four centuries between Malachi and Christ a slow process of spiritual sclerosis worked its deadening effect upon the Sabbath law. The letter was upheld and magnified, the spirit dimmed and lost. The shell was put on in pious display, the kernel had withered away. Rest to conform to the legal stipulation of "no work," instead of rest for worship and worship that pointed to Rest, became the weekly ritual. On the other hand, glorying in the Sabbath dress and festive meal accentuated the grossly material at the expense of the spiritual. The Sabbath doctrine and practice had become dead and deadening, mechanical and unspiritual, an exercise in work righteousness rather than a symbol and an exercise of faith in the grace of Rest to come. Thus it was inevitable that Jesus, the promised Sabbath, should soon come into conflict with the religious champions, but desecraters, of the Sabbath.

The first clash came at that unknown feast in Jerusalem when Jesus healed the impotent man at the pool of Bethesda. Judging by the letter of the law, which cataloged the mercy of healing on the Sabbath as an infraction of the law, Jesus was charged with

Sabbath violation. When in His defense he testified of His deity, His testimony was considered blasphemous, and the Jews "sought the more to kill him." On His next trip to Jerusalem more than a year later Jesus discussed that incident again and exposed the conflict between the "Sabbath laws" of the Pharisees and the spirit and intent of God's Sabbath law:

Jesus answered and said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? Judge not according to the appearance, but judge righteous judgment. John 7:21-24.

Shortly after healing the impotent man at the pool of Bethesda Jesus began His ministry in Galilee. On the first Sabbath He healed the demoniac in the synagogue and Peter's mother-in-law in the privacy of her home. Neither of these incidents of mercy done on the Sabbath caused any adverse stir among the unsophisticated Galilaeans. The

Pharisees had not yet launched their propaganda program of discrediting Jesus and so curbing popular enthusiasm for Him.

The synoptists — Matthew, Mark and Luke — all report the two incidents of plucking the ears of corn and healing the man with the withered hand on the Sabbath. It was on these occasions that the Lord proclaimed principles that the Pharisees had smothered with their legalistic interpretations of the Sabbath law. First, "The sabbath was made for man, and not man for the sabbath." The Sabbath was instituted as a blessing for man — to give his body rest from the consequences of sin and to provide his spirit with opportunity for nourishing his faith with God's plan for the removal of his sin and all its consequences. The Sabbath was not given for the sake of itself — to be an abstract, inhuman principle put in the form of law to tyrannize and enslave man.

Second, "The Son of man is Lord also of the sabbath." He had instituted the

Sabbath. He was the Antitype, of which the Sabbath was the type. He was the Fulfiller of the Sabbath, who would give the Old Testament shadow its true spiritual body and significance. And so it was, in fact, blasphemy to charge Him with Sabbath violation or desecration.

Third, "I will have mercy, and not sacrifice." Any seeming conflict between the showing of mercy and the mechanical, external performance of rituals and rites is to be resolved in favor of mercy. This is a basic principle of the whole law, whose purpose is to preserve life. Religiosity without mercy is always pious sham.

St. Luke reports later clashes with the religious authorities — in the healing of the woman who had been sick for eighteen years (13:10-17) and the healing of the man with dropsy (14:6). The charge of the Pharisees remained the same — that showing mercy on the Sabbath, if it involved the "work" of healing, was evil.

— Paul Nolting

CHURCH OF THE LUTHERAN CONFSSION TREASURER'S REPORT

July 1, 1970 to August 1, 1970
BUDGETARY

RECEIPTS:	July
Offerings	\$9,415.13
ILC Revenue, Board & Room	727.00
ILC Revenue, Tuition	130.00
TOTAL RECEIPTS	\$10,272.13
DISBURSEMENTS:	
General Administration	\$69.12
Emergency Support	475.00
Capital Investments	870.00
Home Missions & Administration	5,503.81
Japan Mission	600.00
ILC, Educational Budget	4,280.76
ILC, Auxiliary Services Budget	1,416.48
TOTAL DISBURSEMENTS	\$13,215.17
CASH DEFICIT, August 1, 1970	\$2,943.04

THE BREAD OF LIFE

Sept. 8	Q. 153,4	1 Corinthians 12:14-25	25,1
Sept. 9	Q. 155	Daniel 3	25,2
Sept. 10	Q. 156	Matthew 6:19-34	25,3
Sept. 11	Q. 157,8	1 Kings 17:1-16	25,4
Sept. 12	Q. 159	Psalms 114	25,5
Sept. 13	Q. 160	Hebrews 12:1-11	25,6
Sept. 14	Q. 161,2	Acts 12:1-11	36,1
Sept. 15	Q. 163,4	Job 1:1 - 2:10	36,2-3
Sept. 16	Q. 165	Genesis 1:26-31	37,1
Sept. 17	Q. 166,7	Genesis 3	37,2
Sept. 18	Q. 168,9	Galatians 4:1-7	37,3
Sept. 19	Q. 170,1	John 3:14-21	251,2
Sept. 20	Q. 172,3	Matthew 1:18-25	343,1
Sept. 21	Q. 174	John 1:1-18	343,2
Sept. 22	Q. 175	Luke 2:39-52	343,3
Sept. 23	Q. 176	Luke 1:26-37	343,4
Sept. 24	Q. 177,8	Hebrews 2:14-18	343,5
Sept. 25	Q. 179	Matthew 1:21	343,6-7
Sept. 26	Q. 180	Matthew 3:13-17	339,1-7
Sept. 27	Q. 181	Hebrews 9:1-14	220,1-4
Sept. 28	Q. 182	Luke 4:16-30	66,1-5
Sept. 29	Q. 183	Psalms 2	367,1-4
Sept. 30	The Importance of the Christ: Hebrews, Ch. 1-13		

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10th ANNIVERSARY THANKOFFERING

	July	Todate
Offerings	6,053.15	\$172,651.17
Respectfully Submitted		Lowell R. Moen, Treasurer
COMPARATIVE FIGURE		
Budgetary Offerings		\$11,250.00
Budgetary Offerings Received		9,415.13
Deficit		\$1,834.87
Budgetary Offerings, '69-'70		\$10,247.37
Decrease, '70-'71		832.24
L. W. Schierenbeck, Chairman, Board of Trustees		

CHANGE OF ADDRESS:

Pastor C.M. Kuehne
 P.O. Box 86
 Okabena, Minn. 56161

Pastor P. Larsen
 1162 Marshall Ave.
 St. Paul, Minn. 55104

WISCONSIN PASTORAL CONFERENCE

Time: Oct. 4-6, beginning 7:00 P.M. Place: Sem House, Immanuel Lutheran College, Eau Claire, Wis. Agenda: Exegesis of Hebrews 6:4ff, E. Schaller; Exegesis of Proverbs 1:14ff, G. Radtke; Isagogical Study of a Minor Prophet, C. Hanson; "Should the Church Accept Any Kind of Government Aid?" B. Naumann; "Are the Customs Mentioned in I Corinthians 11 Binding on the Church for All Time?" J. Lau; "The Pastor and His Personal Use of Christian Liberty," L. Schierenbeck; Reports (ILC, Missions, Visitor, etc.); Conference speaker, C.M. Gullerud (A. Gullerud).
 Please announce or excuse to the host pastor, L. Schierenbeck.
 J. Sandeen, Secretary

INSTALLATIONS:

Pastor Paul Larsen was installed by Pastor H.C. Duehlmeier at Berea Lutheran Church, St. Paul, Minn. in an afternoon service on May 17, 1970, assisted by Pastor R. Mackensen.

With the authorization of President R. Reim, Pastor Clifford Kuehne was installed as pastor of St. John's Lutheran Church, Okabena, Minn., on July 5, 1970, by Pastor G. Sydow.

As authorized by President Robert Reim, I installed Mr. Daniel Wehrwein as upper-grade teacher of Faith Lutheran School in Markesan, Wisconsin, on August 2, 1970.
 Egbert Albrecht