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"The Almighty shall be thy defense
And the light shall shine upon thy ways."

—Job 22: 25ff.

IN MEMORIAM

Pastor George Tiefel



The Man Who Couldn't Stop Fighting

The Rev. George Tiefel is a man whom many will remember.

Sixty years of Gospel ministry would bring a preacher of his vitality and zeal into confrontation with many people. To some the memory would be a savour of "life unto life;" to others a savour of "death unto death." But few will forget the strength of the man.

Pastor Tiefel was known to this writer only as a colleague at conferences and church conventions, where he was always ready to speak on anything that concerned our church. Since his mind was clear even in his old age, and since he was given a vast knowledge of theology, his talk will be remembered as well worth the listening.

At the 1970 pastoral conference of the CLC, Pastor Tiefel was asked to preach to his brothers in the ministry. With great earnestness he pleaded for the focus of energy on the basic message of the forgiveness of sins through the redemption that is in Christ Jesus. Then — midway in the sermon — his own energy and memory faltered. For a time he was silent. The silence and our anxiety for him was broken by a personal reference. "I am old," he said. "I am tired And I can't stop fighting." Then, after another pause, he picked up and finished his sermon.

So the man illuminated his own character for us, and so we shall remember him. There was always the "good fight" to fight, using the strong weapon of the Sword of the Spirit, which is the Word of God. And battles were won. God's honor was kept in the fight, and saints preserved.

The war chant of the Spirit of God is a Gospel of Peace, for that weapon alone can destroy the enemies of our souls, the demons of

despair and misery. "This is the day the Lord has made, we will rejoice and be glad in it!"

Pastor Tiefel had an invigorating way of challenging each day and the evil of it. We heard him do it at another conference, when we happened to be quartered in the same home. Booming down the hallway came his vigorous voice.

"Hallelujah, schoener Morgen!

Jah, es ist ein schoener Tag"

(Hallelujah, what a morning!

Yes, it is a pleasant day!)

For him that song still suited March 18, 1971 — the day he finally stopped fighting.

Rollin A. Reim



Pastor Tiefel at conference

A brief review of the life which God, by His grace, gave to Pastor George Tiefel, Sr.: He was born Dec. 22, 1886, in Brazil, Indiana, where his parents operated a dairy farm. His baptism and confirmation took place in St. Paul's Lutheran Church of Brazil. He was led by the Lord to train for the public ministry at Concordia Theological Seminary, Springfield, Illinois, where he graduated in June of 1909.

His first call was to O'Neil, Nebraska, where he was ordained in August of 1909. He also served as pastor and day school teacher at Orchard, Nebraska, for twelve years; later, as pastor at Crookston and Hadar, Nebraska. For many years he was chairman of the district mission board. His last parish was St. Peter's congregation, Stambaugh, Michigan, where he served from 1937 until his retirement in 1969. He was privileged to serve in the public ministry for sixty years.

Funeral services were held at St. Peter's Lutheran Church on March 22, 1971, with Pastor E. H. Rutz officiating. Prof. C. M. Gullerud preached the sermon. By Pastor Tiefel's own request, there was no floral arrangement on the casket, but rather a sheaf of wheat upon which rested a Bible opened to John 12:24: "Except a

corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Burial was at the Highland Memorial Park in Appleton, Wisconsin.

Pastor Tiefel leaves, in addition to his wife, five sons: Pastor Victor Tiefel of Denver, Colorado; Pastor Fred Tiefel of Tokyo, Japan; Pastor Arnold Tiefel of Kewaunee, Wisconsin; Paul Tiefel of Chagrin Falls, Ohio; Pastor George Tiefel, Jr. of South Lyon, Michigan. Two daughters: Mrs. Hal (Gertrude) Gother of Los Angeles, California and Mrs. Ray (Emma) Wenzel of Menasha, Wisconsin. Three sisters, twelve grandchildren, two great grandchildren.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job 1:12

-E. H. Rutz

Mirth or Groans

The faithful sometimes wonder whether to laugh or cry. It all depends. There is a time for this and one for that, as the Preacher Solomon said so classically in Ecclesiastes, chapter three. God's people find themselves in many moods; they vary both with time and circumstance.

Someone used the contrasting terms in our heading in reference to the moods with which humanity bears the chains of sin. These are sometimes in high hilarity, crackling like thorns in the fire under a pot, but often in such gloom and sadness that one should look away.

Luther's friend, Melancthon, once preached a sermon on life as being so very short and also as being made up of utter pain and sorrow. At the dinner table, Luther suggested that it was a sad sermon, and furthermore it was only half true. The next Sunday the Reformer preached, and he presented life as both eternal and full of purest joy. They both were right, for one described a life without Christ, whereas the other showed faith-life in Christ. It all depends.

Nothing is absolute, if we use that word in its original meaning of "loosened from," independent of all connections. The word has changed to mean sure, but the certainty of the faithful is a sureness that is dependent upon God—it is not independent, indeed it depends very much, and because it depends it is so certain and sure.

MOODS MATTER

Mirth and groaning are the feeling-side of facts and events. Mourning befitted David when a bad conscience was killing him upon his bed, but rejoicing was the proper tone when he had been cleansed of his guilt. Celebration was not the right attitude for Jerusalem when God had brought the Assyrians to chastise the city for its wickedness—there should have been sackcloth and ashes. But depression is not the thing for the redeemed of the Lord.

In the end, surprisingly, our moods are the whole purpose of God. Think of all the passages you know that describe the festivity of eternal life, that tell of banquet, light, song, fulness of joy, pleasures for evermore—what tongue

can tell, there are no words for it, even our imagination boggles at the thought! "Thou hast created all things, and for thy pleasure they are and were created." God will lead the celebration, and the mood of it all is a goal of God for us!

ALREADY NOW

The groans of humanity touched God's heart, and the Savior had compassion on the crowds that were as sheep without a shepherd. He wanted people happy. Read his sermon on the Mount, and you will sense between the lines the burning of his heart to make them so. "What manner of communications are these that ye have one to another as ye walk and are sad?" What had happened on Calvary should not have resulted in this.

AGONY ENOUGH

Even the creation is waiting till all the troubles are over, waiting for the manifestation of the sons of God, when the world of sin will have its final shaking down. "Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain" (Hebrews 12). No wonder there is a fearful looking for of those things which must shortly come to pass! Groaning is the lot of the fearful, the unbelieving, and the abominable and all the rest that face the second death, as in Revelation 21:8.

QUIET!

In the Kingdom of our Christ, "the wolf shall live in peace with the lamb and the leopard will share his bed with the kid. The lion shall eat straw like an ox, while calf and young lion shall feed together; and they will be herded by a little child. The cow and the bear will be friends with each other while their young shall nestle down together. The suckling baby shall play over the hole of an asp and the weaned child toddle

around the viper's nest. None shall hurt and none shall kill in all my holy mountain; for the land shall be as full of the knowledge of the Lord as the seas are filled with water." (Isaiah 11 in the Phillips translation.) Mirth or groans. You have the answer. Prophecy covers all of the two classes of mankind before the Lord.

MEANTIME

"Fear ye not, stand still, and see the salvation of the Lord." "Stand thou still a while, that I may show thee the word of God." "Stand still, that I may reason with you before the Lord of all the righteous acts of the Lords, which he did to you and to your fathers." "Commune with your own heart upon your bed, and be still." "Be still and know that I am God." "In returning (to the Lord) and rest shall ye be saved; in quietness and in confidence shall be your strength." The feeling-side of faith.

Yet passing moods of mirth or groans are not the main matter now, but the steadiness of faith that is the confidence of him who has the "heard and written Word." We would commend to you what has been called "latent Christianity." The word latent means lying hid. Perhaps we are reacting to the noisy activity of much that passes for religion today but may be very little Christian. To be sure, our good works should be seen; but good also is the flavor that men taste only when they try us, for they must drink of our wine before they can know its excellence. Good also is that which men must probe to find.

Our sparkling exterior of mirth may be merely a mask, as many will admit; the long face of the fearful and depressed may be mistaken for piety which it is not. Neither gives a picture of the faithful that is necessarily true, for all are subject to tricky moods of the moment. That is why we like what is latent, even as we know that God does,

and he shall surprise us with it on the final day (Matthew 25:37-39).

It surfaces in righteousness; where the tree is good, the fruit will also be. Its roots lie latent in the ground, the good ground that brings forth abundantly.

The Christian in society has this to do: to build into himself and in his household that which lies so hidden that men hardly know its presence, yet in

the very test of life it shows its power for right and good and God. All feelings and appearances can bide their time, for when the Hour is fit they will explode in all the sunburst of eternal light and joy. Such is our mirth, when all the groans are gone, nor will the feeling fail us here and now, perhaps betimes.

Martin Galstad

Shall We Continue In Sin?

Martin Luther was criticized for his teaching of justification by faith alone. It was said this teaching would lead to complete moral chaos. Religious leaders said: If we can't hold the Law before people and tell them they can't go to heaven unless they keep the Law, what is to prevent them from doing as they please? If a man is saved by trusting in Jesus Christ alone, why should he care about living a life according to the Law? Why should he care about doing good?

If Martin Luther had to listen to this criticism, so did the apostle Paul before him. His enemies said to him: If what you say is true, Paul, then we may as well continue in sin, we may as well live as sinful lives as we please, because you say God's grace abounds more than our sin and will cover it all with forgiveness in Jesus. If God's grace abounds more than sin abounds, then no matter how much or how often we sin, God's grace will take care of it. So let us continue in sin, trusting in God's continual forgiveness.

How did Paul respond to this criticism? In the sixth chapter of Romans we read: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid."

Then he tells us why this is impossible. He bases his argument on our Christian baptism. When we were

baptized, we were baptized into Jesus Christ, and this makes it impossible for us to continue in sin.

CHRIST WAS FREED FROM SIN AND DEATH

First let us notice what Paul says in this chapter about Christ. He speaks about His crucifixion, His death, His burial, and His resurrection.

What is Paul driving at in referring to these events in Jesus' life? He is pointing out how Jesus was under the power of sin until He died. He had the burden of the world's sin laid on Him, and that burden was not removed until He died. But once Jesus died and paid the penalty of our sin, then He was freed from the burden of our sin. "He that is dead is freed from sin."

When Jesus died, He died to sin. That is, He won the victory over sin. He killed sin's power over Him so that He from that moment on was no longer under the power of sin. He only had to die once to pay the penalty of our sin, and now that He has died that one time, He is free from sin forever.

As far as death's power over Jesus is concerned, this was completely ended when Jesus rose from the dead. "Christ being raised from the dead dieth no more; death hath no more dominion over Him."

Thus Jesus' death brought about the destruction of sin, so that sin had no

more power over Him. Jesus' resurrection brought about the destruction of death, so that death had no more power over Him. Therefore by Jesus' death and resurrection He defeated sin and death and destroyed their power over His body. Now He will never have to be under sin again. He died to sin that one time. Now He will never have to be under death again. "He dieth no more; death hath no more dominion over Him." When Jesus rose from the dead, He rose without sin and He lives to God forevermore.

WE WERE SET FREE TOO

What does all of this have to do with us? Paul says that what happened to Christ in His struggle with sin and death happened to us when we were baptized into Christ. He asks us: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?"

Before Jesus died, He was under the power of sin, as we said. Also of us is it true that before we were baptized into Christ, we were under the power of sin. But then we were baptized into Jesus' death. And you know what happened at Jesus' death. By His death He destroyed the power of sin. So by our baptism into His death He destroyed the power of sin in us.

At our baptism a death took place, the same kind of death that Jesus died. By His death He destroyed the power of sin over Him. By our baptism into His death He destroyed the power of sin over us. Our baptism killed sin. Our baptism buried our old sinful selves, as Paul says: "We are buried with Christ by baptism into death." Our baptism crucified our old man, our old Adam, our flesh, as Paul says: "Our old man was crucified with Him, that the body of sin might be destroyed."

Before our baptism we were burdened with sin, as Jesus was burdened

with sin before His death. But just as Jesus destroyed sin by His death, so also at our baptism into Christ the power of sin was destroyed, the old Adam was crucified, and our old sinful selves buried forever. Just as Jesus died to sin once when He died, so also at our baptisms into His death, we died to sin once.

So Paul asks the question: "How shall we, that are dead to sin, live any longer therein?" The Christian person, who has been baptized into Christ's death, has had the power of sin destroyed for him. Therefore the idea that he then should continue in sin is completely false. Why should he continue to serve sin as his master when by his baptism he has killed sin and destroyed sin's power over him? Why should we who have died to sin continue in sin? Why should we who have died to sin live any longer in sin? It just doesn't make sense for someone who has defeated sin to submit to sin and obey sin all over again as though sin had won the victory.

NEW LIFE IN JESUS

The Christian person after his baptism now has the same kind of life Jesus had after His resurrection. After His resurrection Jesus was no longer under sin's power, no longer under death's power. So after our baptisms we are no longer under sin's power, no longer under death's power. "If we have been planted (closely joined) together in the likeness of Christ's death, we shall be also in the likeness of His resurrection." "For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him." "Reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

This then is the way we should think of our Christian baptism: as a participation in Christ's life, death, and resurrection. Jesus lived His life under

the power of our sin. Then He was crucified, dead, and buried — and this destroyed the power of sin. Then He rose again from the dead, free from sin, free from death, living a holy life to God.

Before our baptism we also were under sin. Then by baptism we were crucified, dead, and buried with Christ. Thus God destroyed the power of sin over us, and also the power of death; and we rose up from our baptisms with new life, living holy lives to God as Jesus did.

Paul's point is this: If we killed sin at our baptisms, why should we continue in sin or live in sin? That doesn't fit what happened at our baptisms. But this fits: "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." "Henceforth we should not serve sin."

GOOD WORKS FOR THE RIGHT REASON

Therefore we come to this conclusion. The Christian person, the person who trusts in Jesus Christ for forgiveness and salvation, is very much interested in living a holier life. He does not want to continue in sin and live as his flesh pleases. His motive in living this holier life is not to save himself or earn forgiveness or salvation. If he tries to do good works with that attitude or intention, then he has lost Christ and salvation and everything else.

The Christian does good works because the power of sin over him has been destroyed by Christ at his baptism. He has exchanged masters. He doesn't want to serve his new victorious Master and Savior, Jesus Christ. He is attached to Christ by baptism, and since he is attached to the true Vine, he naturally brings forth good fruit as any branch attached to a living vine.

-D. Lau

Eyes To See

Thirty years ago theologians were claiming that there had never been a time when evangelical witness was more necessary. There's an inclination to think that Christians didn't have such pressing problems facing them in years past. Which brings us to the not-so-original conclusion that evangelical witness has always been necessary. The heralded watchdogs of society's morals, whether they be sociologist, ecologist, psychologist, or whatever, do their confusing best in muddying simple explanations for all the changing situations of contemporary life. There's more money, so more could-have-gone-without necessities. Yet, the people themselves, they're the same. They may be able to get around a bit faster in more comfort. They can watch the world go whistling by at the

switch of a dial. But they are still worshipping at the shrine of Idol No. 1; which translates into the perpendicular pronoun "I".

It is no small wonder then to find Christians wrestling with the world in every age. Reading man's record day by day as reported by the mass media creates an overwhelming impression. We are different. What Christ said would happen to His people is indeed happening. Confession of Christ's name does put us at odds with the values, goals, and procedures of the world's great minds. Jesus said, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John 16:33.

INFALLIBILITY?

For centuries it simply wasn't healthy to disagree with the Roman

Catholic Pontiff when he spoke *ex cathedra* (from the throne) on matters of faith and morals. The Pope claimed such authority as it was passed down by the laying on of hands in an apostolic succession from the apostle Peter.

John Huss of Bavaria, some 100 years before Luther, was burned at the stake for disagreeing with the Pope and the judgment of a church council. Although the doctrine of Papal Infallibility was not officially adopted until the first Vatican Council (1870), the penalties for challenges to the Pope's authority were severe even before that time.

Luther had said at Worms: "Unless I am convinced by the testimonies of Holy Scripture or evident reason (for I believe neither in Popes nor councils alone, since it has been established that they have often erred and contradicted themselves) I am bound by the Scriptures adduced by men, and my conscience is taken captive by the Word of God, for it is neither safe nor right to act against conscience, therefore I cannot and I will not recant, Here I stand. God help men. Amen." (April 1521) For this he became a marked man. Only through Divine intervention in world events was Luther spared and the preaching of the Gospel restored. Otherwise Luther would have suffered as Huss.

The second Vatican Council (1964) restated the claim of Papal Infallibility, and even extended the intent to include the bishops who could proclaim Christ's doctrine infallibly. According to *Time* magazine (April 5, 1971) voices of dissent are again questioning this decree of infallibility from within the church. One John McKenzie, S. J., says, "The Roman interpretation of infallibility claims so much that it becomes irrational and unreal, and if the claim is modified it becomes meaningless."

Father Hans Kung, a Swiss-born

professor of theology at Tübingen University in West Germany, states, "It has now become quite clear that the conception of continuity, authority, infallibility of the Church and the Church's teaching, on which there has been sufficient reflection, has led the Catholic Church into a dangerous tight corner." His philosophy doesn't stop here. He contends that belief is not the acceptance of infallible propositions, but a commitment to Jesus and His message. He would separate the Biblical information about Christ from the person the information describes. Kung thereby leaves in doubt that God could communicate exactly and precisely in human terminology and thought what His plan is for the salvation of mankind. Jesus said; "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." John 8:31, 32.

NO PLACE TO GO

In most Protestant churches just ten years back there were shortages of clergymen. Now the problem is reversed according to a UPI release. "This doesn't mean that there is a clergy surplus. In terms of needed ministries — of work that ought to be done — churches still suffer from insufficient manpower. It is only in terms of effective demand — the number of paying jobs available — that the current supply of ministers is excessive."

Ministers are being forced by economic circumstances to find secular work. Many graduates from seminaries have no prospect of ever finding a pastorate. A number of clergy, who would normally make a periodic move are reluctant to pull up stakes, since there is no place to go.

Although we still have a manpower shortage in the CLC, we dare never let economic priorities in our own lives

create a situation where trained pastors and teachers stand idly in the market place.

BACKTRACKING

The Spokesman has through the years kept an eye on developments in the Lutheran Church — Missouri Synod (LC-MS). This 2.8 million member church body voted in 1969 to establish fellowship with The American Lutheran Church (TALC). At the time there was a rather large movement to vote against the merger. Conservatives in the Missouri Synod urged the delegates at Denver to reject such a proposal, meanwhile pressing that liberal elements should leave the synod.

Missouri was indeed at the "crossroads," as one editor wrote. Now there is another movement afoot to rescind the fellowship resolution passed in Denver at the LC-MS Convention this year in Milwaukee. There is a hope that the synod can scurry back to the crossroads and take the other path. To this end conservatives are circulating "A Call to Loyalty to Our Savior Jesus Christ and Unity in the Written Word." Those who sign publicly declare "that we are in confessional protest (in statu confessionis) to the LC-MS Fellowship Resolution 3-15" They will attempt to persuade the next convention to undo what Denver proposed. They will further ask that the LC-MS withdraw from the Lutheran Council in the U. S. A., a loose federation of the three largest Lutheran denominations in our

country (the Lutheran Church in American, LCA, in addition to the above-mentioned two). Another point marks those who have deviated from the doctrinal position of the LC-MS for discipline.

These statements have been heard before. Similar appeals were made in the Missouri Synod before the Denver convention. These held that they indeed represented the historical and biblical integrity of the synod.

In addition this "Call to Loyalty" includes another note: "If these Scriptural and Confessional requirements are not met, we are conscience-bound to declare our independence of the LC-MS and shall convene immediately after the Milwaukee Convention for appropriate unified action."

The step would seem commendable enough. And it remains to be seen if it is taken should the convention reject their proposition. We do, however, search vainly in Scripture for a justification of "confessional protest." In the close analysis this becomes a rationale for putting off what God says should be done right away. If indeed they have noted that TALC and LC-MS fellowship is not a Scripture-grounded union, they should then avoid association with the errorists, just as God says they should. Romans 16:17, 18. And that's right away. God is certainly more interested in pure preaching than in preserving organizations.

-M Sydow

Koinonia IV

The Noun, Koinonia: A "koinonos" is one who has something in common with someone else — be that business, suffering, consolation, a quality or characteristic, a belief or faith.

"Kononia" is the word that designates the interaction or interrelationship that results when a group of people function — people that have something in common.

IN THE FIRST CONGREGATION

Perhaps the best known passage in which the word, *koinonia*, is used is Luke's description of the first Christian congregation in Jerusalem. He writes, Acts 2:42, "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Notice that Luke links continuing in doctrine — without any ruptures or divisions or schisms caused by the entering in of error — with the word, fellowship. The first Christians continued in the apostles' doctrine and fellowship! The two belong together. Where the apostles' doctrine is taught and learned, believed and confessed, people have something in common spiritually. They are joined one to the other. They believe the same. They reject the same errors. Their hopes rest on the same foundation. They are willing to and do suffer for the same truths. They rejoice together in that truth. A oneness characterizes them. The word that expresses all of this, as these people inter-relate and interact, is *koinonia*, fellowship. Luke mentions especially two manifestations or exercises of that fellowship — "breaking of bread" and "prayers." On the basis of this passage the church has come to speak of "pulpit, altar, and prayer fellowship," for where the apostles' doctrine is preached and where the holy supper is administered according to the institution of our Lord and where prayers ascend heavenward in the Name of Jesus — there is *koinonia*, that fellowship which is a creation of the Spirit of God.

A COLLECTION IS TAKEN

Paul uses the word, *koinonia*, in his letter to the Romans in connection with the offering that the Gentile congregations were gathering for the poor Jewish Christians in Jerusalem. Paul wrote the Romans concerning his

plans to go to Jerusalem to carry the offering unto the saints there (15:25). Then he speaks of the "contribution" that the Macedonian and Greek congregations had made. The King James translates (v. 26) in this way: "For it hath pleased them of Macedonia and Achaia (Greece) to make a certain contribution for the poor saints which are at Jerusalem." The RSV and Phillips retain the word "contribution" as a translation for "fellowship." The New English Bible speaks of raising a "common fund." But literally the verse should be translated: "For Macedonia and Achaia resolved to exercise a fellowship with the poor of the saints in Jerusalem." The exercise of that fellowship took the form of a collection for the poor saints in Jerusalem. That was the response of the Gentile Christians for the needs of the Jewish Christians — whom they did not know personally, but with whom they were bound together by a common faith in Jesus Christ.

A COMMON BOND THROUGH OFFERINGS

In the following verse Paul gives the Romans an explanation for this reaction on the part of the Gentile Christians: "For it hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things (fellowshipped in their spiritual things), their duty is also to minister unto them in carnal things." The Gentiles had fellowshipped in the spiritual things of the Jews in faraway Jerusalem. They had entered into that fellowship when Paul and his assistants had come and preached Christ as the fulfillment of all the Old Testament prophecies of a Messiah, especially as the Light to lighten the Gentiles. When the Spirit of God worked the same faith in the Gentiles that He had previously worked in the Jews in Jerusalem, the

Gentiles became the spiritual beneficiaries of the Jews and were at the same time united with them by a spiritual bond that was much stronger than the centuries of religious racism that had separated Gentiles from Jews. How could the Gentile Christians show that they had something dear and precious in common with the Jewish Christians? The need of the Jews gave

them opportunity. They responded by raising a collection for the relief of the poor Jews. They repaid a spiritual debt with something carnal — money to buy food. But in so doing they exercised *koinonia*, fellowship. *Koinonia* presupposes a common bond that cannot be kept from manifesting itself.

-P. Nolting

"Our Thing"

To express motives, purposes, reasons for existence, with heavy emphasis on the negative is never highly recommended. And yet, we are going to do it. Over the years striking paragraphs on the desperate plight of men have accumulated. Of course, that mankind is in bad shape is revealed in the Bible, as a decree come down from heaven, telling us in Ephesians 2 that those without Christ "have no hope." However, thinking men with their own powers have pierced fleshly vanity, seen through the superficiality and transient nature of man-made idols and ideals, and have come to the same conclusion. This ability we grant them, and as we read their forlorn words the blessedness of a child of God under Christ will loom large, and motives and purposes will take shape.

A believing scientist has this to say about his fellow scientists who are trying to function without God. "Hence the speechlessness of some men of culture still extant in Western civilization when they are forced to witness the further rending of once transcending values of the worth of human life, full application of talents, sanctity of relations between male and female, and surrender of remnants of freedom of choice in exchange for

decision-making machines and self-less calculating machines The man of culture understands what is being done, but he cannot convey his understanding because he cannot express the idea of sacrilege in the terms of materialism or scientific naturalism His cries of 'abeste profani' (do not profane) are not heard by those who in the exhilaration of breaking some restraint feel that they are extending the boundaries of power and knowledge." (Creation Research Quarterly, Jan. 1966, p. 15)

A seminary professor, one who we might say should know better, admits to being "emancipated from biblicism." But then he comes to this: "What shall I say? As I reflect on my situation, on my emancipation from every characteristic structure of thought in my spiritual heritage, I am shocked into the recognition that every one of these structures has collapsed, at least potentially, and I stand amid the ruins of every human possibility, even in religion All the old systems, securities, partial explanations are gone. My spiritual pride has departed. I wait alone, a naked, lonely, insecure man among three billion others on a small planet which may be doomed to demolition at any moment or may by great good fortune and the gracious

providence of God survive for eons yet to come, spawning billions more like myself, with their own problems, their own insecurities, their own little selves on their hands. For all my destructive wisdom, I am only one of them, standing in icy loneliness and insecurity. Painfully self-conscious, analytical of every motive, stripped by modern psychology of the possibility of ever acting without devastating reservations and self-doubt, I am left with nothing to trust, no glad cause to espouse, no unsullied banners to march under, no crusade, no historic assurance, no wave of the future." (Confessional Lutheran, Jan. 1963)

An avowed unbeliever reflects on life in these terms: "What disturbs me most, I think, in the very depths of my being is the black, nagging fear that all of this is for nothing, that any quest is meaningless, because life itself is meaningless. This blank futility of life's struggle causes the darkness in the center of my being. For what does it, can it ever amount to, even in the most elevated of men? Do not all of us achieve in the end the exact same prize for having lived, struggled, and squirmed: the oblivion of death? Do not kings and queens, knaves and scoundrels go down into the same dark, eternal sleep? Does it matter in the end that one pygmy rose above all others to become a giant in his time? Were not the days of all the brighter lights of history as circumscribed as all the rest? Have not all the greats of humankind lain down in darkness beside the countless millions of lesser beings? "Then why am I here?" I suddenly blurt aloud: the timeless question asked by men of all ages: the foolish, tormenting, unanswerable question of man, "What are any of us doing here?" " (Northwestern Lutheran, Jan. 19, 1971)

The picture continues in the account of one in the political field who spoke to a group of students on the matter of "restoring values to our culture." When asked, "Sir, upon what do you build your values?" he could only look down and say, "I do not know." (Christianity Today, Dec. 4, 1970)

Here is bleakness, emptiness, futility! It hardly need be said that against this repeated picture of hopelessness the place of Christianity is enhanced. Its book, the Bible, tells us that God has entered the scene and given us a sure hope in Jesus Christ. "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them," (II Cor. 5:19) is the foundation and from it great things follow. In Christ God settles the big question of the forgiveness of sin and eternal life, but it doesn't end there. In His Word He does as much for the questions, perplexities, insecurities of every day existence. God's grace in Christ puts meaning in life, imparts knowledge, gives purposes and values, answers questions and solves problems. And not with a far-out vagueness, a beclouded idealism, but with precepts and principles that are realistic and reasonable. They make sense and they work.

We stand tall! We know our value. We are worth the redemption of Christ. And should we be asked, "What is your purpose in life? the answer is ready at hand, "We live for the glory of God through faith in Jesus Christ." What is more, we live to impart this message to others, to put hope where there is hopelessness, to put meaning where there is emptiness, to replace sorrow with laughter. To borrow the current expression, "This is our thing!" You'd better believe it!

-G. Sydow

Announcements

WEST CENTRAL DELEGATE CONFERENCE

10:00 a.m. June 8 to 12:00 noon June 10,
St. Luke's Lutheran Church, 2nd Ave.
E. & 11th, Lemmon, S. Dak. Host
Pastor: A. F. W. Geiger. The Layman
and Mission Work in the Local
Congregation — Ray Eilers; En-
couraging Our Families to Conduct
Home Devotions — John Johannes; The
Importance of Delegate Conferences —
Norman Oster; How Conditions
Preceding Judgments of God Compare
with Conditions Today? — L.D.
Redlin; A Comparative Study of the
Hebrew Words for "Lord" — Walter
Schaller; Discussion of Various
Synodical Matters — discussion leaders
to be assigned by Chairman V. Greve.
David Lau, Secretary

ORGAN FOR SALE

Peace Ev. Lutheran Church of Mission,
So. Dakota, has an amplified reed
organ available for \$250.00. One manual
with two-octave pedals and separate
speaker.

M. Sydow
665 W. 6th St.
Winner, So. Dakota 57580

CLC PASTORAL CONFERENCE

Immanuel Lutheran College, Eau
Claire, Wisconsin, July 13-15, 1971

P. Nolting, secretary

COMMENCEMENT AT IMMANUEL LUTHERAN COLLEGE

Class Day Exercises
May 27 at 3:00 p.m.
Commencement Concert
May 27 at 8:00 p.m. in the Fieldhouse
Commencement Service
May 28 at 10:00 a.m. on the Campus.
C. M. Gullerud, President

CHURCH OF THE LUTHERAN CONFESSION
TREASURER'S REPORT
July 1, 1970 to April 1, 1971

RECEIPTS:	MARCH.....TO DATE	
Offerings	\$ 10,413.00	\$ 94,118.74
Memorials	—	687.00
Insurance Refund	—	126.00
ILC Revenue, Board & Room	2,723.00	47,322.00
ILC Revenue, Tuition	1,176.00	23,027.00
ILC Revenue, Other	25.00	545.00
TOTAL RECEIPTS	\$ 14,337.00	\$165,825.74
DISBURSEMENTS:		
General Administration	\$ 95.63	\$ 1,715.52
Retirement Fund	200.00	1,800.00
Emergency Support	200.00	2,575.00
Capital Investments	870.00	8,892.96
Home Missions & Administration	5,294.38	49,810.38
Japan Mission	575.00	5,175.00
ILC, Educational Budget	5,441.96	46,530.65
ILC, Auxiliary Services Budget	4,828.01	32,835.52
ILC, Insurance	—	1,851.00
TOTAL DISBURSEMENTS	\$ 17,504.08	\$151,186.03
CASH BALANCE, April 1, 1971	\$(-3,167.08)	\$ 14,639.71

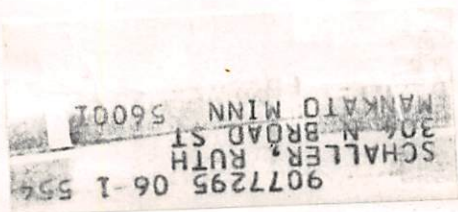
10th ANNIVERSARY THANKOFFERING

Offerings	\$ 2,162.65	\$211,784.21
	Respectfully Submitted,	
	Lowell R. Moen, Treasurer	

COMPARATIVE FIGURES

	MARCH.....9 MONTHS	
Budgetary Offerings Needed	\$ 11,250.00	\$101,250.00
Budgetary Offerings Received	\$ 10,413.00	\$ 94,118.74
DEFICIT	\$ 847.00	\$ 7,142.26
Budgetary Offerings, 1969-1970	\$ 7,286.09	\$ 94,276.60
INCREASE, 1970-1971	\$ 3,126.91	
DECREASE, 1970-1971		\$ 158.06

BOARD OF TRUSTEES
L. W. Schierenbeck, Chairman



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