

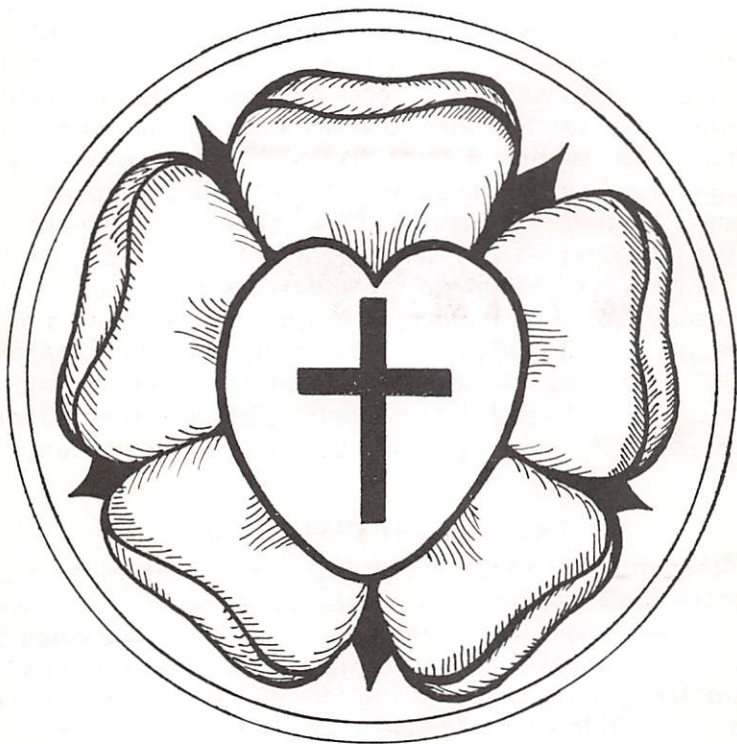
LUTHERAN

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

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SPOKESMAN



LUTHER'S SEAL

BLACK CROSS—sin, shame, suffering
RED HEART—saving blood of Christ
WHITE ROSE — joy, comfort and peace through faith
BLUE BACKGROIUND—promise of heavenly joy to come
GOLD RING—endless bliss of heaven



**From
The
Editor**

The Heritage Of Christian Liberty

At Reformation time the Galatian passage, "Stand fast therefore in the liberty wherewith Christ hath made us free," comes strongly to the fore. In these words the Apostle Paul has reference to the false teachers who were plaguing the Galatian Christians with an insistence that the Mosaic Law, with all its detailed instructions for every phase of life, was still in force for New Testament believers. They were making obedience to it a matter of conscience and of salvation. With some of the strongest language in the New Testament Paul, in the beginning of his letter, denounces these teachers: "let them be accursed." A little later he speaks rather sharply concerning his own teaching: "if I build again the things which I destroyed, I make myself a transgressor. . .for if righteousness came by the law, then Christ is dead in vain." And with equally strong language he says of the Galatians that if they follow this teaching of binding themselves to the Mosaic Law, "Christ shall profit you nothing...Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

THE JEWISH DISTORTION

The Reformation had to do with just this kind of thing. It is true that for the Old Testament Jew, the Law of Moses, though it was not the way of salvation, was bound upon the conscience. When Christ came as a fulfillment of all the promises of God concerning a Savior from sin, the binding nature of the Mosaic Law came to an end. It was no longer in force for the believer. This the Jews for the most part, especially the priests and the scribes and the Pharisees, could not accept. They had distorted the Law of Moses into what it was never intended to be—a way of salvation. Hence, their running battle with Christ, who bluntly had told them, "Except your righteousness shall exceed the righteousness of the scribes and the Pharisees, ye shall in no case enter in the kingdom of heaven." The Judaists with whom Paul was contending in Galatians sought to continue in the teaching of the Pharisees.

TRADITIONS TO DOGMAS

In New Testament times, though Christians began their activity in their new liberty in Christ, yet, because things have to be done in one way or another, traditions developed. This couldn't be avoided. They didn't have the characteristic of the Mosaic Law of being handed down from God Himself, and yet, they went the way of the Mosaic Law. The nature of man being what it is, sinful and self-seeking, traditions became dogmas bound upon the conscience, and a necessity for salvation. As with Christ and Paul, Luther had to deal with self-righteousness based on doing works of a law of one kind or another, which as we see in these Galatians passages, destroys the righteousness of Christ and the hope of salvation in Him. Thus the ringing words, "Stand fast in your liberty."

REGIMENTATION

Lutheranism, wherever it has been faithful to its namesake, has always been strong in this matter of "justification by faith, without the deeds of the Law." In so doing, it was "standing fast" in the freedom proclaimed by the Gospel. "Legalism"—permitting works of the law to enter into the hope of salvation—has always been an evil word in our midst. Although we will always have to guard against this inclination of the flesh, our current threat lies in something that is only akin to it. For the sake of order, some rules and regulations have to be made. Conservatives are inclined to overwork this. They seek to function in Christian liberty, and yet they tend to regiment themselves excessively in the details of Christian living. Does it have to be that way, that orthodoxy and rule-making go together? Can there not be an abiding in Scripture, fully and completely in word and deed, with faithful submission to the principles there laid down, coupled with a living in wholesome freedom with a minimum of detailed rules and regulations? This is what we see in the New Testament. That abuses of such liberty will arise, we have no doubt. And they are not to be overlooked, but this does not call for the establishment of more rules, nor does it rule out a functioning in a less regimented way. To be of this turn of mind is not a trend toward liberalism. In fact, it does much to preserve our Lutheran heritage of breathing the free air of Christian liberty.

We once knew of a school administrator who stopped the printing of a rather lengthy booklet that had to do with the rules and

regulations governing the life of the students. He rewrote it, reducing it down to the barest essentials that were necessary for the orderly running of the school. Concerning this he said, "Why should the entire student body be put under rules that really apply to only a small percentage. There will always be bad-actors, who will abuse this greater freedom, this less-regimented way of student life. I will deal with them as they come up." This appears as a wise approach, a good way to run a school, a good way to run a family, a good way to run anything.

WORDS TO REMEMBER

Our first CLC mentor, Prof. E. Reim, had words related somewhat to this very matter in one of his early essays (Things to Guard Against in our Approach Toward Re-alignment, Cheyenne Conference, May, 1958), which we do well to recall and remember: "Satan is defeated when men stand on the simple truth of God's Word. But he gains precious ground, not only when men weaken in their adherence to this Word, but also when in an excess of zeal they go beyond it, when they seek to fortify it by well-meant but misguided additions of their own. That is how the Scribes and Pharisees became what they were in the days of the public ministry of our Lord. Let us clearly understand that one particular danger facing us lies in the direction of developing a superorthodoxy, an arrogant attitude of pride and self-esteem that someone in Germany has with rare discernment described as 'Lehrgerechtigkeit.' I am not suggesting that this would be anyone's conscious and deliberate attitude. But that Satan will be trying to move us in that direction, of that there can be no doubt. And since he did not hesitate to use God's own Word in tempting our Lord Jesus, he will certainly come to us also with his deceitful, 'It is written.' There is good reason for careful and even critical scrutiny of the way in which others have handled Scripture in our controversy. We shall need to continue this procedure, But in so doing, let us learn to be most critical of ourselves, of our own method of interpreting and applying Scripture. Having some rather strong convictions, and aiming at some rather definite objectives, let us be sure, very sure, that we are really drawing those conclusions out of Scripture, rather than reading them into it. The Devil is an expert on the psychology of controversy."

—G. Sydow

Know The Scriptures-IV

OLD TESTAMENT WITNESSES

We have mentioned the variations that are to be found in the many witnesses to the Holy Scriptures, and we have discussed the science known as textual criticism, the process that seeks to deal with these variations. Now let us look at some of the more prominent witnesses themselves, manuscripts, versions, lectionaries, and quotations by early church fathers. Their names are not nearly as important as are the dates and some of the circumstances surrounding their origin. Nevertheless, we use the names that have been given them for identification purposes.

MANUSCRIPTS

Compared to the New Testament, the number of Old Testament witnesses is not impressive, nor are they as old. Until recently, the earliest existent Hebrew manuscripts dated back only to about 900 A.D. These are called the Cairo Codex and the Leningrad Codex of the Prophets. The British Museum Codes of the Pentateuch (five books of Moses) and the Leningrad Codex of the entire Old Testament are a century or so later. The Hebrew Bible used by our pastors and in our Seminary is based upon these four manuscripts.

In 1948 the Dead Sea Scrolls were discovered, reportedly by an Arab boy looking for a lost goat in a cave. Over 300 rolls have been found in that region, some of them describing religious beliefs of a particular sect of Jews, and others containing fragments of the Old Testament. Two of these scrolls contain most of the book of Isaiah. They are of interest primarily because they date back about 1000 years earlier than the manuscripts mentioned above.

Does this mean that we must now change our Hebrew Bible to bring it into alignment with the Dead Sea Scrolls? Do these newly discovered manuscripts demand a change in our thinking and faith? It is interesting to note that the Revised Standard Version (RSV) adopted only 13 changes in the section, Isaiah 1-40, and one of the translators later said he felt that some of these changes were a mistake. (The changes based on the Dead Sea Scrolls are identified in the footnotes of the RSV by the phrase, "One ancient MS.") Basically, the Massoretic text still stands. God did not make His people wait until the twentieth century before revealing His Truth to them.

WHO ARE THE MASSORETES?

Before the invention of the printing press, the writings of Moses and the Prophets were copied by hand for future generations. This was the work of the scribes. Because of the difficulty of the Hebrew language and because of the great similarity between some of its letters, errors could have crept into the text. Recognizing the possibility of such errors occurring and dedicating themselves to the task of guarding against them, a group of Jewish scholars, known as the Massorettes, arose. They devised a system of vowels and accents for the consonants of the Hebrew text, and they inserted these vowel points above and below the lines of the manuscript writing to insure the correct pronunciation of the text. Furthermore, in order to eliminate additions or omissions by the scribes they devised a counting scheme by which they determined the middle verse, word, and letter of each Old

Testament book. They counted the number of times each letter occurred in each book, they took note of those verses that contained all the letters of the alphabet, and the like. Consequently, when the scribe finished making a copy, he could check his work against the numbering scheme before using it. If it failed to measure up, it was buried or burned. This accounts for the dearth of Old Testament variant readings and the marvellous agreement between the existing manuscripts.

ANCIENT VERSIONS

Really not a translation, but a form of the Hebrew text is the Samaritan Pentateuch, dating back to about 400 B.C. when the Samaritans separated themselves from the Jews. Their form of Scriptures included only the five books of Moses. With the exception of a considerable number of differences in grammar and spelling and some additions that serve to uphold the religious beliefs of the Samaritans, there are few glaring differences between this version and the Hebrew text.

The Septuagint is a Greek translation of the Old Testament. It came into being about 250 B.C. when it became apparent that the Old Testament ought to be translated for the benefit of those Jews who adopted the Greek language and for those Gentiles who wanted to become acquainted with the religion and customs of the Jewish people. The work of translating was probably done in Alexandria, Egypt, the center of learning at that time.

This version was widely known at the time of Christ. The Apostles and Evangelists usually quoted Old Testament passages according to the Septuagint. Sometimes it does not agree literally with the Hebrew, but by quoting the words of the Greek version,

the Holy Spirit endorses them as a true exposition of the Hebrew original. For a while it was the only Bible the early church used.

After the Babylonian captivity, the Jews adopted the Aramaic language. After some time, when the people no longer understood the Hebrew Scripture lessons, they were translated or paraphrased in Aramaic. In Aramaic a translation is called a targum. The oldest of these are, no doubt, lost, but those that still exist date from a very early period. The targums are not very literal translations but more like commentaries on the original text.

The Syriac Peshitta, a translation of the late first century, agrees closely with the Massoretic text.

The Old Latin version, dating from 150 A.D., is a translation, not of the Hebrew, but of the Greek Septuagint. The Latin Vulgate, on the other hand, was translated by Jerome around 400 B.C. directly from the Hebrew, under commission of the Bishop of Rome, Damasus. It is still the official Bible of the Roman Catholic Church and was the Bible of the Middle Ages.

QUOTATIONS

The Talmud, a collection of ancient regulations developed from the Law of Moses, was in existence at the time of Christ. If Jesus was referring to these as the "traditions of the elders," He soundly condemned them. Nevertheless, the Talmud does contain some Old Testament quotations and is of some value for that reason.

Other lesser known sources are Origen's Hexapla, the Coptic, Ethiopic, Armenian and the Arabic versions and more.

NOT SO OLD

Relative to the New Testament manuscripts, those of the Old Testament are not so old at all. This

might have been a hindrance to their acceptance if the Massorettes had not devised their intricate safeguards and strict rules which governed the scribes and copyists. This, together with the

testimony of early versions and other valuable sources, confirms the reliability of our present Hebrew Old Testament.

E. Hallauer

Questions And Answers About The Church

The CLBA And The CLC

“Because of its stand on church membership, its non-liturgical form of worship and its strong emphasis on evangelism, the Church of the Lutheran Brethren holds a unique position among the Lutherans in America.” (Questions and Answers, p.7)

EVANGELISM

We in the CLC certainly have no objection to a strong emphasis on evangelism, for evangelism is defined as “zeal in spreading the Gospel.” Our Lord and Savior has commanded us to evangelize, and we ought to be ever engaged in this task.

FORMS OF WORSHIP

What about the non-liturgical forms of worship of the CLBA? The CLC is accustomed to liturgical forms. That is our tradition. But one of our pastors presented a conference paper on freedom and form, in which the statement was made: “We, as ransomed Christians, are completely free to establish any forms and patterns we may choose, provided that our exercise of this freedom is conditioned by brotherly love. . .If it is decent and

orderly you may be confident in the doing of it. Beware a slavish submission to any form.” (Freedom and Form, p. 2)

Another one of our pastors has put it this way: “God gave the WHAT to His people, but the HOW He left to their decision.” (CLC Journal of Theology, December 1963, p. 34)

But it seems that the CLBA’s rejection of liturgical forms is a matter of conscience with them. They make the point that “Scripture indicated simplicity of worship as opposed to the elaborate ceremonies which prevailed in many church services.” (Questions and Answers, p. 3) They also state: “We also believe that the practice followed in many, if not most, Lutheran Churches of associating absolution with the communion service is entirely unscriptural.” (Questions and Answers, p. 30)

By their criticism of elaborate ceremonies and by their condemnation of the practice of absolution in the communion service it seems quite evident that the CLBA is restricting our Christian freedom in worship. We must oppose such restriction, just as we

oppose all those who insist that immersion is the only proper method of baptism.

CHURCH MEMBERSHIP

What is the CLBA's stand on church membership? In many respects they take the same unpopular position as the CLC. For example, they openly state: "No applicant will be accepted who is a member of the Masonic lodge or indeed of any secret society or lodge, or who practices Spiritism in any form." (Questions and Answers, p. 18)

The CLBA is opposed to the practice of open communion. "We deplore the practice of a general invitation to one and all to come to the communion table as well as the indiscriminate giving of communion to any and all without reference to their spiritual state. We will not knowingly permit anyone at the Lord's table who has not truly repented of his sins and who does not believe on the Lord Jesus Christ." (Questions and Answers, p. 31)

This is also the practice of the CLC. "The Sacrament of the Altar is administered in our churches. . . only to those for whom it was intended (insofar as we are able to determine), namely to penitent sinners who desire to confess and live according to God's Word." (Statement of Faith and Purpose of the Church of the Lutheran Confession, p. 7)

It is true that the CLBA's method of distribution of the Lord's Supper is different from our usual method, for they practice "the distribution of the elements by the elders of the church" rather than by the pastor. (Questions and Answers, p. 31) But this is merely a matter of outward form which we are at liberty to change, as long as we do this decently and in order and in brotherly love.

But still more must be said concerning the CLBA's stand on church

membership. The CLBA came into existence around the beginning of the twentieth century chiefly because "they could find no Scriptural foundation for accepting the unconverted into full membership. Neither could they find any basis for admitting unconverted to communion and for requiring the oath in confirmation from young people who were not in the right relationship with God." (Questions and Answers, p. 3)

It was their conviction that many of the Lutheran church members listed on the books were members in name only without any other evidence of their Christianity. They laid the blame for this situation partly on the traditional practice of confirmation, partly on the neglect of church discipline. They believe many young people vowed their eternal allegiance to God at their confirmation because they were expected to rather than because they really wanted to or even believed what they were saying. These uncommitted young people forever after remained nominal members of the congregation without ever assuming an active role in the congregation's work.

CONFIRMATION

As a result of their study of church membership the CLBA changed their method of confirmation to what it is today. They still retain the typical pre-confirmation instruction in Luther's Small Catechism and Bible history. At the completion of this course of instruction the young people are publicly examined; they are given certificates indicating they have completed the course of instruction; the congregation prays for them. But the young people do not automatically become communicant members of the congregation, nor are they required to vow their perpetual allegiance to God at this time.

If these young people wish to become communicant members of the congregation, they must apply for membership individually, and the congregation decides on their applications individually.

Why has the CLBA rejected the traditional form of confirmation? Four answers are given: 1) Because it violates the principle of free choice inherent in Christianity. 2) Because confirmation as it is generally practiced gives an erroneous impression of the true nature of the Christian life. 3) Because experience and observation have proven beyond the shadow of a doubt that the majority of the confirmands do not take seriously their confirmation vows. 4) Because the traditional rite of confirmation is neither Scriptural nor Lutheran." (Questions and Answers, pp. 28-29)

There is some merit to these answers. It is certainly in place for us to reexamine our practice of confirmation, as has been said in *The Lutheran Spokesman* in past issues. "Confirmation is not a biblical institution, and therefore it is quite legitimate to study it, criticize it, improve it, or even eliminate it." (*Lutheran Spokesman*, May 1969, p. 13)

Nevertheless we cannot recommend the CLBA practice in its entirety. One element in their confession troubles us. They say: "All men must have a conscious experience of sin and grace." (Questions and Answers, p. 34) In the same vein it is said: "They will need what we have called a crisis experience of sin and grace." (Questions and Answers, p. 22) Again: "All applicants for communicant membership must have assurance of a right relationship to God." (Questions and Answers, p. 17)

This emphasis on experience and personal assurance would seem to be very dangerous. Instead of basing his salvation on the objective facts of

Christ's death and resurrection for the justification of all mankind, the applicant might easily be led into putting his trust in his conscious crisis experience of sin and grace. On the other hand, the Christian without such an experience might be led to despair.

OTHER DIFFERENCES

Other differences between the CLC and the CLBA include their practice of woman suffrage and their belief in our Lord's return to this earth to establish His millennial kingdom at some time previous to Judgment Day.

It is true that in their annual synodical meetings "only male members have the right to vote." (Questions and Answers, p. 17) Yet they say: "In most of our congregations voting members include all communicant members who have passed their twenty-first birthday." (Questions and Answers, p. 16)

It is the conviction of the CLC that 1 Tim. 2: 11-15 forbids the practice of woman suffrage in congregational meetings as well as in synodical meetings.

Since the CLBA adheres to the Augsburg Confession, it is somewhat surprising that they accept the idea of a millenium, the thousand-year reign of Christ on this earth before Judgment Day. The Augsburg Confession specifically says in Article XVII: "Rejected are certain Jewish opinions. . . which teach that, before the resurrection of the dead, saints and godly men will possess a wordly kingdom and annihilate all the godless."

This raises the question as to how serious their adherence to the Lutheran confessions is meant. Luther's Large Catechism, the Apology of the Augsburg Confession, the Smalcald Articles, and the Formula of Concord are not mentioned in their confession,

only Luther's Small Catechism and the Augsburg Confession.

—D. Lau

Koinonia VII

The Noun, koinonia (continued): St. Paul used the word koinonia in a series of rhetorical questions in the well-known separation passage, II Cor. 6:14-18. Note the synonyms that are used together with and as substitutes of koinonia: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

UNEQUALLY YOKED

Paul begins by warning against becoming mis-matched yoke-fellows. His figure is taken from one of the prohibitions of the Old Testament ceremonial law: "Thou shalt not plow with an ox and an ass together." Deut. 22:10. Then Paul continues by setting pairs of exclusive opposites overagainst each other: righteousness and unrighteousness, light and darkness, Christ and Belial, believer and infidel, idol and temple of the living

God. The words between the pairs of exclusive opposites express an intimate relationship and compatibility that is emphatically denied by the form of the rhetorical question. These words are fellowship, communion, concord, part, agreement.

The word koinonia is used by Paul in the second pair, light and darkness. Light dispels darkness; darkness replaces light. They have no koinonia—no communion or fellowship or concord or part or agreement with one another. They have nothing in common. They are exclusive opposites.

WORD PICTURES

Light and darkness are, of course, used by Paul as word-pictures of spiritual values. Prof. John Meyer in his commentary, "Ministers of Christ," writes as follows (p. 136):

"Light and darkness are metaphorical expressions for life, hope, and joy on the one hand, and death and despair on the other. Christ is the light of the world, and there is no darkness in Him. The devil is the prince of darkness, blinding the eyes of his victims so that even the bright light of the Gospel of Jesus Christ, the Son of the living God, who lives in an exquisite, unapproachable light, cannot even begin to dawn in them. Satan keeps his victims bound all their lifetime by the fear of death, dragging them down into outer darkness, where there is wailing and gnashing of teeth.

"What communion, what sharing,

either active or receptive, is possible for light or darkness? The Christians through faith in Jesus Christ enjoy the light. And if anyone tells them that they themselves must supplement that light, and if it were only by an infinitesimal fraction of a candle power, he is fusing darkness into their light. But since these are mutually exclusive opposites: light and darkness, life and death, hope and despair, then by an attempt to combine the two the light will be put out and the darkness intensified. There is no yoke-fellowship possible."

Any and every error is a bit of darkness. Any and every false teacher or preacher and member of a church that teaches or tolerates error is guilty of incorporating a bit of darkness into

his spiritual life. That is most dangerous to this life. Whether that bit of darkness will destroy the light in him — his faith in Jesus Christ — we cannot determine. Neither are we to judge that. But we know what our relationship is to be overagainst such. We can detect "bits" of darkness wherever it might be by confession. Then comes the question: "What communion hath light with darkness?" None whatsoever! Then follows the directive; "Wherefore come out from among them, and be ye separate!" We are forbidden to worship together, or go to the Lord's Table, or carry on spiritual work with any one or group that is infected by "darkness."

—P. Nolting

A New Synodical Conference?

Public proposals have of late been made, and efforts have been initiated, looking toward the possibility of uniting conservative Lutheran groups in a federation resembling the former Lutheran Synodical Conference.

In principle one can only applaud the idea of working toward such an objective. For many decades the old Synodical Conference of North America stood as a bulwark of sound Scriptural doctrine and practice against a swelling wave of heresy and modernism in other church bodies, and its constituent synods benefited from mutual watchfulness and the sharing of their spiritual gifts. The dissolution of that wholesome union was due, in large measure, to the doctrinal defection of its largest constituent body. But this tragic development offers no ground for an assumption that the concept of a federation of orthodox churches is dangerous or doomed to failure. Unity

and union, in any dimension, are natural twins and, when properly matched, may expect God's Blessing.

THE SPIRITUAL CLIMATE

But one must wonder whether the present spiritual climate among conservative Lutherans is conducive to a safe growth of the synodical conference idea. It is true, of course, that in a time of radical change and serious confessional upheavals one cannot expect to find ideal conditions for progress toward true confessional unity. The road to union, even among the most conservative bodies, is obstructed by unresolved doctrinal conflicts. This fact in itself, however, should only serve to encourage true-hearted seekers of unity to confront the differences and remove them under the probing and healing light of God's infallible Word.

MURKY BLUEPRINT

It is when men who advocate union by

a new alignment of conservative churches indicate a willingness to ignore differences, to work around rather than through the doctrinal road-blocks, that their blueprint for union becomes murky and blurred. We find this a real and present danger. Christian News, for example, which presumably speaks the mind of an assortment of conservative Lutheran individuals and groups, has recently suggested that "minor differences" ought not be cause for deferring the establishment of a union. When a pastor, in a letter to the periodical, referred to one such existing difference (issue of Feb. 13, 1971), it drew the following editorial response:

"We have been asked a number of times to publish articles on various controversies between confessional Lutherans. There are some minor disagreements among confessional Lutherans but we don't believe these differences should prevent them from being in fellowship with one another. It appears to us that far too much time and energy has already been spent on the church and ministry controversy. While we agree with 'old Missouri's' doctrine of the church and ministry, we pray that the members of the Lutheran Churches of the Reformation will again enter into fellowship with the Wisconsin Evangelical Lutheran Synod. Loyal Lutherans in all Lutheran bodies throughout the world should form some sort of synodical conference."

This forthright declaration gives us pause. In the context, "minor differences" must be understood as referring to doctrinal, not procedural or liturgical or administrative differences. Here, then, we have a distinct echo of the initial overt aberration of the Missouri Synod which, in 1938,

formally subscribed to the listing of four "non-fundamental doctrines" in which a difference among churches "need not be divisive of church fellowship," and in which a difference among churches "need not be divisive of church fellowship," and in which a deviation from Scripture "need not be regarded as a cause for division." Christian News appears to be advocating the same brand of unionism. Building bridges over "minor" doctrinal differences is a fundamentalist, not a Lutheran approach.

SEEK TRUE UNION

If theologians gather about the table to seek a basis for a new synodical conference, and find in one another one or more unscriptural positions which the pressure of a desire for union would move them to evaluate as "non-divisive," the entire undertaking will be abortive. And we have reason to fear that the unionistic approach is not limited to some who are associated with Christian News. Thus we are moved to sound a warning. Before well-intentioned men commit themselves to formal discussions that look toward a federating of their confessional groups, let them make sure that the correct premises underlie such a venture. The old Synodical Conference held to the principle that full agreement in doctrine and practice is necessary for a God-pleasing union. If anyone were to advance the cynical claim that this principle was more honored in the breach than in the observance, he would be falsifying history. Whether practice always, at all times and in all places, conformed to the principle is another matter. Fallible men do not attain to perfect sanctification in this life, and neither do churches or fallible men. (We are well aware of the fact that the Church and Ministry issue was a problem under which unity suffered

strain for a long time. But that is a story which cannot be told in a few words. It never became quite clear whether a doctrine was at stake or whether the disputes lay in the area of emphasis and semantics.) But it is certain that the principle was never disputed or disavowed by any constituent synod of the Synodical Conference until 1938. It

was then that the wind was sown, and we reaped the whirlwind (Hos. 8:70). May God preserve us from repeating the experience. Let us seek a true union, and not produce a further scattering.

E. Schaller

JOURNAL OF THEOLOGY, Vol. II, Number 1, March 1971

Announcements

INSTALLATIONS

As authorized by Pres. Robert Reim I installed Miss Constance Bernthal as teacher in the Christian Day School of Messiah Lutheran Church, Eau Claire, Wis., on Aug. 30, 1971.

L. W. Schierenbeck

On June 6, in a special service at 4:00 P.M., John H. Johannes was installed as pastor of Faith Ev. Lutheran Church, Cambridge, Wis., and also as missionary in the Madison area, serving the retarded at Lake Shore Manor and CLC students at the university. Installed by Pastor Bertram Naumann, assisted by Pastor Egbert Albrecht.

At a 9:30 A.M. service on Aug. 29, with the authorization of Pastor R. Reim, president of the Church of the Lutheran Confession, Michael Sydow was installed as pastor of Faith Lutheran Church Manchester, Missouri, by Pastor. G. Sydow.

CONFERENCES

West Central

PASTORAL CONFERENCE

10:00 A.M. Oct. 5 to 12:00 noon, Oct. 7. St. Luke's Lutheran Church, Denver, Colo., V. Tiefel, host pastor. Agenda: Does the Gospel Need the Preaching of

the Law Before It Can Be Effective? V. Tiefel; The Use of Audio-visual Aids in Our Ministry, W. Schaller; Exegesis of Jesus' Parable of the Sower and the Seed, L. Grams; Can a Christian in Good Conscience Join Veterans' Organizations? D. DeRose.

D. Lau, secretary

WISCONSIN PASTORAL CONFERENCE

Oct. 4-6, beginning at 1:30 P.M., Sem House, Immanuel Lutheran College, Eau Claire, Wis. Agenda: Exegesis of Hebrews 6:13ff, essayist to be announced; Exegesis of Proverbs 1:24ff, G. Radtke; Isagogical Study of a Minor Prophet, P. Koch; A Review of the Book of Concord, background and content, A. Schulz; The Christian's Response to Social Ills, D. Fleischer; An Evaluation of the New English Bible, A. Gullerud; The Use of Audio-visual Aids in our Ministry, J. Schaller; Fulfilling Our Mission Responsibilities to the Total Community, R. Dommer; Reports; Conference speaker, C. Hanson (G. Radtke).

J. Sandeen, secretary

MINNESOTA DELEGATE CONFERENCE

Faith Lutheran Church, Nicollet, Minn., Oct. 17, 3:00 P.M. Agenda: What

Is Acceptable As Good Lutheran Organ Music In Our Churches? C. Thurow with J. Watermann giving the necessary demonstrations; What Can We Do To Promote Sin-consciousness and Christian Sanctification In This Age of Permissiveness? G. Sydow; Why Can't We Have Open Communion Like Other Lutherans Have? H.C. Duehlmeier.

R. Rehm, secretary

Change of Address
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Manchester, Mo. 63011
314-227-9138

"IN DEFENSE OF MARTIN LUTHER," a recent writing of Dr. J. T. Montgomery, has these thought-provoking paragraphs:

"On the long drive back to Strasbourg, many thoughts crossed my mind. God gave the Gospel to 'the Jew first' and as a result of rejecting it, he first drank the cup of God's wrath as well. Is Germany's sorry history in modern times in part at least the result of similar rejection of special grace as bestowed in Luther's Reform? If so, does Luther's Germany constitute a handwriting on the wall for our own nation — originally a refuge for those who wished to proclaim and live Biblical truth, now a refuge for those who would benefit from an astronomical standard of living."

Another: "I am certainly no 'American firster,' but I seriously question the ethics of 'live and let live' in our world...As Gwyn Thomas has well said, 'We may sojourn briefly or long in some enchanted castle like the Wartburg, as Luther did, protected by the shield of a genial, friendly prince. Then we may play with the idea of withdrawal and peace. But the night will come when old, long-fingered dreams will tap at the windows. A door will open on the road we have to go, toward some climactic affirmation of faith which will end with Luther's words: Here I stand. Amen.'"

On the criticism that Luther was "hardly a man of missions in our sense of the word," Luther himself is quoted: "When a Christian begins to know Christ as His Lord and Savior, who has redeemed him from death, and is brought into his dominion and heritage, his heart is thoroughly permeated by God; then he would like to help everybody attain this blessedness. For he has no greater joy than the treasured knowledge of Christ. So he begins to teach and exhort others, confesses and commends his blessedness before everybody, and sighs and prays that they, too, may come to this grace. He has a restless spirit while enjoying rest supreme, that is God's grace and peace. Therefore he cannot be quiet or idle, but is forever struggling as one living only to spread God's honor and praise farther among men."

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

RECEIPTS:	AUGUST	TO DATE
Offerings	\$ 7,724.86	\$ 16,506.76
Memorials	10.00	10.00
ILC Revenue, Board and Room	1,822.00	2,151.00
ILC Revenue, Tuition	87.00	202.00
TOTAL RECEIPTS	\$ 9,643.86	\$ 18,869.76
DISBURSEMENTS:		
Retirement Fund	\$ 200.00	\$ 425.00
Capital Investments	1,126.00	2,783.48
General Administration	174.53	192.28
Home Missions and Administration	5,204.64	10,425.53
Japan Mission	565.00	1,130.00
ILC, Educational Budget	4,970.92	9,362.22
ILC, Auxiliary Services Budget	1,468.64	2,497.63
TOTAL DISBURSEMENTS	\$13,709.73	\$ 26,816.14
CASH DEFICIT, August	\$ 4,065.87	\$ 7,946.38
CASH BALANCE, July 1, 1971		\$ 3,846.02
CASH DEFICIT, September 1, 1971		\$ 4,100.36

10TH ANNIVERSARY THANKOFFERING

Offerings and Interest	\$ 971.75	\$218,620.79
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Respectfully Submitted,
 Lowell R. Moen, Treasurer

COMPARATIVE FIGURES

	AUGUST	TWO MONTHS
Budgetary Offerings Needed	\$12,375.00	\$ 24,750.00
Budgetary Offerings Received	\$ 7,724.86	\$ 16,506.76
DEFICIT	\$ 4,650.14	\$ 8,243.24
	+ + +	
Budgetary Offerings, 1970-1971	\$ 4,755.84	\$ 14,170.97
Increase, 1971-1972	\$2,969.02	\$ 2,335.79

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