

LUTHERAN

J. J.  
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S. D. G.

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# SPOKESMAN



Oh, come,  
let us adore Him

# My Peace I Give Unto You

As Mikado's executioner says, "I've got a little list . . ." This month's reason for merriment and joy finds many jotting down all the names; ". . . and let none of them be missed." There's the family gift list — the office exchange list — the who-will-get-cards-this-year list. The list becomes the thing. And woe to him who forgets my name on his.

It's likely true that men would have invented a celebration. That Christmas is convenient doesn't change the nature of their intentions. We add our warning. The jolly, red, fat substitute won't preach salvation. An emphasis on "receiving" (you know the symptom, "What did you get for Christmas?") will overshadow the very nature of "giving" — we know which is better. The type of peace found in alcohol isn't known to last too long. The annual wrap race is here to stay. And pious sounding words become hollow noises wherein men completely miss the Holy Day. (resembles "holiday")

All too many are looking for a prince of peace, rather than the Prince of Peace. The holiday pause doesn't change the headlines. The wars go on. People still kill themselves and one another. Civil strife is daily diet. And no amount of wishful thinking will cause these problems to melt away.

Those who look for the world peacemaker certainly must be disappointed. So many cry, "peace, peace," and haven't found it. The

desired security from external harassment has not been guaranteed by the United Nations or this year's Nobel prize winner in that category. When you think about it, the world at the time of Christ's birth didn't need another "peacemaker." Caesar Augustus was doing a pretty good job. The Pax Romana (Peace of Rome) is in the record.

Individuals seek their own umbrellas for personal peace and security. One says, "I am a good citizen." "I take care of my family." "I help the poor." "I had godly parents." "I belong to church." "I do the best I can." "I'm as good as most others." (Check that list!) The trouble is — umbrellas make lousy parachutes.

Jesus told us exactly why he came: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John 18:37) Pilate had a bit of trouble with Christmas. He ended the conversation with a question he really didn't care to have answered: "What is truth?"

The truth is that there's a spiritual world with divine responsibilities; whether one believes it or not. The truth is that the human creature rebelled against God and sought his own truth. The knowledge from the tree made the progenitors experts on evil. The truth

is: "God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:17) The truth is, there's only one list that really makes a difference — that our names are recorded in the Book of Life.

Our Savior King is Prince of a different kind of peace. He is the Peace of God who stands far above the mind's capacity to comprehend. He says, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27)

Bearing witness to this truth causes the world to pick up their swords. They

can't stand anything that tells them they don't have to do a thing for their spiritual security; rather they wish to work it out for themselves. They can't stomach the invitation to humble repentance at the feet of One whose way is the cross. Rather make the list the thing! Stand in line for that next promotion. Be a somebody. Measure importance by those other mortals who have jotted the right name in their little notebooks. In this the devil has his day.

The forgiveness of sins, that inner peace which comes through knowledge that the war is over between God and men through Christ, is the real content of Christmas. The angels said it all: "And on earth peace." (Luke 2:14)

-M. Sydow



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# Infant Baptism In The Early Church

It has been suggested that *The Spokesman* devote an occasional column to answering questions from its readers. The following question has been submitted as a starter:

Is there any evidence, other than the Scriptures, to substantiate that infants were baptized in the early Christian Church?

Well, what do you mean by the "early" church? We can find direct, conclusive evidence of the practice of infant baptism back to about 200 A.D. And that is saying quite a bit, since it brings us within a hundred years of the time St. John was writing the last books of the New Testament.

## The Church Fathers

Cyprian, bishop of Carthage, wrote his *Epistle 64* to Bishop Fidus in answer to the question whether it would not be permissible to wait until the 8th day to baptize infants, since he thought them somewhat too repulsive to give the kiss of peace before that. After consulting the other bishops of North Africa, Cyprian informed Fidus that the request had been unanimously turned down, and insists that baptism of infants take place on the second or third day after birth. In Africa then at this time (250 A.D.), infant baptism was not only a church custom but a church requirement. In another book Cyprian indicates that, far from denying baptism to the young, it was even customary then to admit little children to communion!

The *Church Order* of Hippolytus sets forth the order in which different age groups should be baptized during the great festival for baptizing converts on

Easter: "First the little ones should be baptized. All who can speak for themselves should speak. For those however, who cannot, their parents should speak, or another who belongs to their family," after that the men and then the women. Most scholars concede that this establishes infant baptism in Rome at 220 A.D.

One of the most respected Fathers of the early church was Origen, who was born probably in Alexandria about 182 A.D., and died 253 in Caesaria. He had also travelled widely, becoming familiar with Rome, Greece, Syria and Arabia. In his writings in Palestine during the last 20 years of his life he mentions infant baptism at least three times. In his *Commentary on Romans* he states: "For this reason the Church received the tradition from the Apostles to give baptism to infants too." His first-hand witness goes back at least to the time of his youth, before 200. And his impression was that infant baptism was not a new custom then, but rather a tradition that had been handed down from the apostles.

The evidence in ancient sources for the period between 100 and 200 A.D. is somewhat less decisive. Joachim Jeremias, professor of theology at Goettingen, has written a scholarly book in which he examines the writings of Tertullian, Ireneus, Justin Martyr and others of this period and finds sufficient indirect evidence to convince him that infant baptism was an established custom that can be traced all the way through this period to the time of the apostles. But then you pick up the next book on the library shelf,

written by Kurt Aland, professor from Muenster, and find that he has pored over the same material for the same period and arrives at entirely different conclusions. Though he concedes that the case for baptism of children "several years old" is established during this century, he insists that the evidence for infant baptism is not conclusive until shortly before 200 A.D.

In some respects the available evidence from this period is similar to that in the New Testament itself, where we have a very liberal amount of indirect evidence that supports the assumption that infants were baptized in the days of the apostles, but no indisputable direct evidence to that effect.

#### The Better Reason

The question comes to mind, Why did not the Holy Spirit see fit to include in the New Testament at least one clear instance of an infant being baptized? This could have eliminated all the debate on this subject that has kept theologians busy writing books against each other for centuries. One of today's researchers on the subject of baptism offered a possible answer by pointing to the tendency the churches have already shown for abusing baptism as if it were a magic potion. The familiar account of the first Jesuit missionaries to America spraying baptismal water over the assembled but uncomprehending Indians is a case in point. That may have been an effective method of swelling the statistics in reports to the mission board back home, but it was hardly the thing Jesus had in mind when He told His disciples to make disciples of all nations and baptize them. Who knows how much more of this would have taken place if the case for infant baptism had been made even stronger than it already is?

Basically the question of infant baptism should be considered a theological question rather than one that needs to be settled by historical investigation. Our practice today should not depend on whether or not we can prove that the early church baptized the very young, but rather on what Scripture tells us about the nature, blessings and use of this sacrament. Aland does not believe you can prove the practice of infant baptism in the age of the New Testament or in the ancient church till shortly before 200 A.D. But he makes it clear that he does not believe it follows from this that we should avoid infant baptism today. On the contrary, he closes his book on the subject by quoting Luther over against those who say that no one should be baptized until he believes:

I do not get baptized, explains Luther, because I am sure of faith, but because God has commanded it and will have it. 'For even though I were never more sure of faith, yet am I sure of the command, since God enjoins baptism, sending forth the command for the whole world. Here I can make no mistake, for God's command cannot deceive; but he has never said or ordered anything about my faith.' If God makes his covenant with the world, 'who then can exclude the little children?' 'Since he commands, all the world should receive it. On the basis of such a command (because nobody is excluded) we safely and freely baptize everybody, and nobody is excluded, unless he resists it and does not wish to receive such a covenant. When we baptize everyone according to his command, we leave to him the problem of how the baptizand believes; we have done enough when we preach and baptize. If

we possess no special sayings that tell us to baptize the children, no more have we sayings that command us to baptize older people (i.e. adults). But since we have a command to offer everyone the universal gospel and the universal baptism,

the children must also be included. We plant and water and leave God to give the increase.'

Readers wishing to submit questions for this column may send them to Norbert Reim, 20120 — 24th Ave., Lynnwood, WA 98036.

## The Eye Of The Buddha

On three pages with eight illustrations the Saginaw News of October 16, 1971 reports the local dedication of a Buddhist Temple. It states: "Saginaw has the distinction of having the only Buddhist Temple in the state of Michigan. That same Temple, at 2107 California, also contains the largest statue of Buddha in the United States, say its pastors. The hollow figure weighs one ton . . . Buddha's head alone weighs 250 pounds. . . The figure is 6½ feet high and 5 feet across at the knees. It is a half foot taller than the reported next largest in the United States, the Buddha in the San Francisco Tea Garden . . . It contains a red agate wisdom eye donated by a Lutheran layman from Lansing."

### WHAT THE EYE SEES

This wisdom eye symbolizes the wisdom that Buddhism sees and teaches as the way of salvation. It is called THE NOBLE EIGHTFOLD PATH of right comprehension, right resolution, right speech, right conduct, right living, right effort, right meditation, and the attainment of peace through contemplation. Having attained the eighth stage (peace) man has finally extinguished the false self and reached perfection and everlasting

salvation for the soul. The soul cannot achieve this state in one life-time. So it must go into another body at death and keep on doing this successively until it has achieved it. Then the merry-go-round of life and death is stopped dead, and the wheel of Buddha spins no more in the permanent state of NIRVANA. Of NIRVANA Buddhism says that it is not to die since dying means to live again in another body and die again; and it is also not to live, since living means only to suffer in another body and die again. It could best be described as the freedom of the soul from any further existence in a body and hardly more than a state of unconsciousness in which "foregoing self the universe grows." Like platonic philosophy which considers the body a prison for the soul it breeds a disregard for the body. Perhaps the cremation of Buddha's body at his death at the age of 80 and having his ashes distributed among eight cities, was an expression of this. At any rate the wisdom eye of Buddha naturally sees NIRVANA or salvation as restricted to the soul. Its opposite is continuing to be earthbound even in the bodies of animals, if one has been too evil.

### THE EYE LOOKS DOWN

This wisdom eye never looks up to

God but always down to man and sees salvation as a human achievement without any external help. It all comes from within the human soul and from its striving. The wisdom this eye sees and proclaims says thus: "No priest, no God, can deliver a man. By himself is evil done, by himself he endures the shame and pain. By himself and his own will and struggle he becomes pure. There is none can save a man but himself — No, none in heaven or earth. It is he himself who must walk the way. The ENLIGHTENED (i.e. the Buddha) can but show it. If it be thus, and a man holds deliverance in the hollow of his hand, it can be done. Today, brother let us take the first step." So speaks the Buddha who at his birth is supposed to have said in a lordly voice: "I am the chief of the world, I am the best in the world, I am the first in the world. This is my last birth," and at his death: "Therefore, be ye lamps unto yourselves. Be ye a refuge unto yourselves. Betake yourselves to no external refuge." Again the Buddhist Annual of Ceylon defines Buddhism as: "That religion which without starting with a God leads man to a stage where God's help is not necessary." This is pretty close to atheism.

#### A SICK EYE

The size of the wisdom eye and its beautiful red color rank it as a rare beautiful and valuable agate. So also there are some things in Buddhism that are beautifully said concerning men's conduct in this life, just like the wise sayings of Confucius. In spite of this, the wisdom symbolized by the beautiful agate in the middle of Buddha's forehead is a very sick eye, which should be plucked out when it comes to salvation, for it sees only the big lie that man can be his own savior. The saving truth comes from "the light that

shineth in the darkness." (John 1:5). It shines forth from the empty tomb of Him whose body never turned to ashes. It shows us that we are redeemed from sin, death and the power of the devil by His holy precious blood and innocent suffering and death, and that there is no refuge in ourselves who are dead in trespasses and sins (Eph. 2:1) and lost and condemned creatures. It illuminates the darkness of our hearts to lead us to an external refuge outside of ourselves, namely Christ who is the way the truth and the life. (John 14:6) It teaches no body-hopping for the soul after death until we reach perfection but tells us that when we are absent from the body we are at home with the Lord (II Cor. 5:8), whose righteousness is ours by faith and is all we need. It fills us with the joyful hope of resurrection of the body to glory on the last day. All this comes not from the folly of human wisdom which has its origin in the darkened heart of man. It comes straight from the heart of God who is our only refuge and strength and by whose power we are kept by faith unto salvation. (I Peter 1:5) It is declared by the only-begotten Son, Who is in the bosom of the Father (John 1:17-18) and is imparted to us by the Spirit who proceeds from the Father and the Son. "All our knowledge, sense, and sight lie in deepest darkness shrouded, Till this spirit breaks our night with the beams of truth unclouded."

#### KEEP YOUR AGATES

A gift that serves the aims of any party, organization or cult is an act of fellowship with it, whether the donor sees it or not. So also is any act such as joining a lodge, promoting scouting or any similar organization that contains the element of work-righteousness found in Buddhism. The same holds true in a wider sense regarding joint

work and worship with churches that promote or tolerate any other error contrary to the Word of God. It is for us to know from the Word what it stands for and to stand for it in our testimony to those who stand for anything against it. That means marking those who teach anything contrary to scriptural doctrine and avoiding them in religious fellowship. (Rom. 16:17) Thus we guard and keep the precious agates of divine truth found in the Word in a world where much of Lutheranism has lost its bearings.

God's Word is our great heritage  
 And shall be ours forever;  
 To spread its light from age to  
 age  
 Shall be our chief endeavor.  
 Through life it guides our way,  
 In death it is our stay.  
 Lord, grant, while worlds endure,  
 We keep its teachings pure  
 Throughout all generations.

Otto J. Eckert

THE LIGHT OF ASIA by Arnold and  
 THE SPLENDOR OF ASIA by Beck  
 were used in preparing this article.

## Sin-Consciousness I

(An essay, "What Can We Do To Promote Sin-Consciousness In This Age Of Permissiveness," presented at the October Minnesota Delegate Conference. Printed in installments by request.)

There is a question implied in the proposition before us. Does it come to mind only out of a more mild and general concern, or does something more specific and urgent suggest it to us? What has brought it to the fore? And is there significance in the "we?" Are we talking about others or ourselves as CLC Christians? There is some seriousness to the implications. When we seek to promote sin-consciousness, we are also saying that this may be something we are lacking, or that is slipping away from us. Is this an unwarranted assumption? From what do we draw such conclusions? And just how are we going to evaluate such a thing? And to what is our state of sin-consciousness to be compared — with what people, to what age?

### A LEGITIMATE QUESTION

That we ask such questions does not

mean that they can be quickly answered. Although I do not know what was in the mind of the one who proposed this topic I agree that there may indeed be particular reasons why the question might arise, and yet they may not be so easily enumerated. We are dealing with personal judgment and subjective opinion, based on something we sense or feel. At this writing I will point to something that has been on my mind. Others may be able to point to something else.

It is my opinion, and here I am not making a sweeping indictment, that in recent years in my pastoral work I have had more occasions to be faced with public sins which are an offense to the congregation. But what is even more disturbing, my knowledge of such things comes from secondary sources, the newspaper or hearsay. On my own initiative I have to conduct my own investigation, track down the offender, and in effect force a confession of sin from him. Repentance by coercion, it would almost appear. This is not a good



thing! And in cases of young people, where some laxity in this might be expected, even the parents remain silent. This bothers!

#### WHAT MIGHT BE EXPECTED

Church practices undergo change. We have heard that years ago when a member was guilty of an open sin, which was an offense to the entire congregation, he was required to make personal and public repentance before the entire congregation, if he wanted to continue his communicant membership. We have gotten away from this practice, but we cannot set aside the principle behind it — that the congregation has a right to know what has been done about the sin which was an open offense to all believers.

Our concern has to do first of all with the salvation of the individual involved, but also with ourselves, that we don't make ourselves guilty of becoming "partakers of another man's evil deeds," condoning it by inactivity and silence. Both of these things are scriptural matters. They go with the responsibilities of fellowship in the Lord, with our membership in a Christian congregation. It is a primary concern of a child of God, in whom newness of life is to be expected and active, that he does not shame his Lord and his fellow believer with sin, but should he do so, he will be eager, he will run, he will not rest until he has removed the offense with repentance and fruits meet for repentance, not only before the Lord, but before his fellow Christians. This is the very nature of our spiritual being. We do well to consider our fellowship responsibilities in these terms also.

It is not betraying a confidence to say that in talking among themselves CLC

pastors have become increasingly concerned that our people, who have made such a good confession before men in doctrine, are showing signs of becoming careless about confession in life; that they are losing in a personal way a consciousness of sin. The Apostle Paul speaks of the possibility of the "conscience becoming seared as with a hot iron." The picture is of scar tissue after a burn, hard, calloused, insensitive. This can happen spiritually — that we become insensitive to sin, as the adulterous woman described in Proverbs, "she eateth, and wipeth her mouth, and saith, I have done no wickedness." This is a dreadful state to be in.

#### STIPULATIONS

As we proceed into this matter there are a few things that can be stipulated, agreed to in advance. We readily agree, do we not, that sin-consciousness is something enjoined upon us by Scripture. We hardly could present "our bodies a living sacrifice, holy, acceptable unto God," without being very sensitive to sin, its nature and how it dwells within us. Paul, who could honestly say: "I labored more abundantly than they all." "I have fought a good fight, I have finished my course, I have kept the faith," still openly confessed: "I know that within me, that is, in my flesh, dwelleth no good thing." "Now if I do what I would not, it is no more I that do it, but sin that dwelleth in me." "When I would do good, evil is present with me." This brings him to cry aloud: "O wretched man that I am! Who shall deliver me from the body of this death?" In this, sin-consciousness is strongly in evidence.

We should also be able to say from the out-set that the grace of God in Christ, and the forgiveness of sins that goes

with it, does not lead to an indifferent, a trivial, a superficial attitude toward sin. Paul poses somewhat the same question when he writes in Romans, "What shall we say then? Shall we continue in sin, that grace may abound," and immediately rules it out with a strong, "God forbid" implying that the entire thought is preposterous. It hardly need be said among us that forgiveness of sin does not mean carelessness about sin.

And there very likely is little debate among us that we are indeed living in an age of permissiveness. This is the day of "situation ethics," with its rejection of absolute norms of behavior. We have to grant that mankind has been sinful throughout all ages, and perhaps our age is no worse than some others, but simply because we are living now we can speak about it with some particular definition. I am inclined to think of our age as being not

only immoral, but amoral, not having morals. This follows from the basic philosophy which is being pursued with a vengeance all about us. The theory of evolution in all its ramifications plays a huge role in the affairs of men. In our concern at the moment, it destroys the functioning of the natural law. In this theory we search in vain for the concept of sin. Where would it be found? The "brave new world" of modern man speaks only in terms of man being the "captain of his soul the master of his destiny," and that destiny has to do with evolving into the perfect man and a utopian society. That which we call sin becomes only the halting steps of the ever upward progress of evolution. Permissiveness implies little or no moral restraint. This we see. Currently, man sees himself only at one stage in animal evolution, and acts according. Day by day he becomes more beastlike, even less than beastlike, in behavior, in actions and attitudes.

-G. Sydow

## Creation: Nature's Designs and Designer

This is the title of a book that we feel compelled to call "a happy find." It is designed to provide a spiritually wholesome and needed "antidote" to the poison of evolution which is being fed to our children in the public schools and colleges, and which is repeatedly thrust at us in so many magazine articles and TV programs in our day.

The book shows an impressived list of ten authors, all of whom have Ph.D.

degrees in various areas of science, and all of whom have come to reject evolution on both Scriptural and scientific grounds.

In the words of these authors: "Some may be surprised, even distressed, to learn that so much of biological theory (namely, organic evolution) rests upon such a shaky foundation. . . But the general theory of evolution is no more than a working hypothesis. Neither in the fossil record nor in the living world

has it been demonstrated or confirmed."

### Its Contents

The first chapter of the book is entitled "Designed for Flight." After describing many amazing facts about bird flight (Did you know that "a single wing feather of a pigeon consists of more than a million parts"?), the author of this chapter concludes: "Solomon, the wise man, likewise amazed, exclaimed. 'The way of an eagle in the air' is 'too wonderful for me.' It is 'too wonderful' for me also. And I believe it is 'too wonderful' for blind chance as well. 'Too wonderful,' indeed, for anyone or anything except the great Designer, the Creator."

The author of the next chapter takes us "Inside a 'Simple' Cell," and shows a complexity of structure and function that puts even the largest man-made chemical factory to shame. (Did you know that the outer membrane of a cell "decides" what substances will enter the cell, which ones will leave, and the exact amounts of the materials entering and leaving?") The author's conclusion: "This 'simple' cell, this highly sophisticated and diversified factory, containing precision machines so delicately tooled and intricately regulated, can only be the product of an incomparable Intellect whom we call God, the Creator."

The final nine chapters discuss such topics as "Photosynthesis — Bread From Light," "Fossils From the Ancient Seas," "Proteins and Probability," "What 'Natural Selection' Cannot Do," "Those Missing Links," — and others! We like the concluding statement of the last chapter, on "Dimensions of the Mind": "The existence of the human brain can,

in fact, be one of the strongest evidences that there is a Creator. For the God who made us gave us minds to appreciate His creatures and designs in nature and to fit us to ponder what He made."

After reading this book, a Christian cannot but join the Psalmist in saying: "The fool hath said in his heart, There is no God." (Psalm 14:1)

### Its "Approach"

We appreciate the approach of the book. It is doing what Scripture itself suggests, as it keeps tracing the foot-prints of the Creator in nature. Over and over we recognize His "eternal power and Godhead" in the things which He has made. (Romans 1:20)

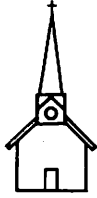
The authors of the book have made an effort to keep the language as simple as possible, but the reader will be helped if he has had a course in life science or in biology. But even the scientifically untrained Christian will understand enough on almost every page to cause him again and again to applaud the wisdom and power of God.

Those who enjoy pictures and diagrams will not be disappointed. The jacket of the book is correct when it says: "Written in popular language, this volume is profusely illustrated with colorful photographs and many original drawings."

### Where to Get It

This book is a 1971 publication of the Pacific Press Publishing Association, Mountain View, California 94040. It is hard-cover, has 143 pages, and lists at \$4.95. Copies ordered through one's pastor or church can be obtained at a discount.

C. Kuehne



## Church News

### "Here I Stand!"

Was it a moment of carnal defiance of the establishment or was it one of those rare moments when words flowed from the lips of a man whose heart was throbbing with faith? The psalmist once cried out, "I believed, therefore have I spoken" (Ps. 116:10) Luther believed, and so had to speak up at the Diet of Worms: "Here I stand; I cannot do otherwise. God help me! Amen."

Those words of faith come echoing down to us in a familiar hymn sung by the Church Militant as it marches through this "desert drear" to its heavenly home. Who has not enthusiastically joined in the singing of "Stand up! Stand up for Jesus"? But who has not also witnessed the sad fact that after closing their hymnals so many, for all practical purposes, simply roll over and play dead?

#### Refreshing Witness

It is refreshing to hear of someone and a group somewhere speaking from faith and daring to stand up. The Spirit brought about such a witness to His power recently in a most unexpected place, but a place whose names bears witness to the power of God — Thunderbolt, Georgia. A pastor with others stood up for Jesus.

The pastor received his college training at the University of South Carolina and his theological training at the Lutheran Theological Southern Seminary in Columbia, South Carolina. He has served two congregations of the Lutheran Church in America for some seven years. But he experienced an uneasiness, a feeling that the church he was serving had drifted far away from the moorings of the Word of the Lord. He was about to resign from the public ministry in total frustration, because he realized how futile it was to try to battle or reform the ecclesiastical establishment of the LCA.

But the Lord of the Church didn't want him in secular employ. He wanted him as a witness to the Truth. So He led this man to a CLC pastor some one hundred and fifty miles away and through him into His inspired message for modern man. The Lord led this man to realize that resigning from the ministry was not the answer to his problem. Standing up and confessing was.

#### Flow of Events

Once this decision was made, he found himself caught up in an irreversible flow of events. He announced his withdrawal from the LCA, and his application for membership in the CLC on Aug. 8. His congregation, St.

Luke's of Thunderbolt, invited a CLC pastor to present the issues on Aug. 22. On Sept. 6 the LCA officials came with their counter testimony. On Sept. 12 the congregation voted heavily "to remain loyal to the LCA."

It seemed like another crushing defeat for witness to the Truth. But in the midst of the confusion of the meeting the pastor quietly announced services on the next Sunday for any and all who still wanted the Word preached as the Lord would have it preached. Twenty-eight people gathered for that first service on Sept. 19.

Since that the time pastor has rented a home on the corner of Atlantic and Maupas Avenues, Savannah, Georgia. The congregation, which has averaged some twenty a Sunday, meets in the living-dining room area which can accommodate from sixty to seventy people. At the end of October the congregation numbered only eight communicants and three children, but there it is — **STANDING AND CONFESSING!**

#### Support

The pastor is M. Earl Eargle; His wife, Eva; his children, Greta, five and Rex, two. The CLC and Holy Trinity congregation of West Columbia, South Carolina, are supplying financial support, although this group could not

at this time be added to the mission budget of the CLC. Individuals from the Savannah area as well as from widely scattered parts of the country and congregations of the CLC have been sending their gifts. Anyone desiring to help may send his gift to "Ministry by Mail," P.O. Box 801, West Columbia, SC 29169.

This is the report of one "standing up." A second took place in a city in North Carolina on Reformation Day. That shall also be reported. Praise be to the Lord whose Spirit still moves men and women and children to a faith that cries out: "I believed, therefore have I spoken."

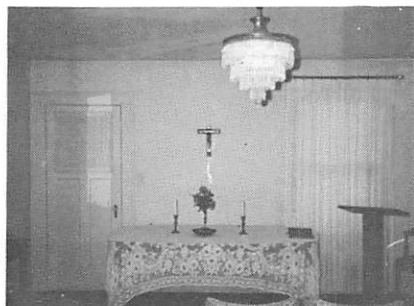
P. Nolting



Pastor Eargle and family



Parsonage and chapel



Chapel

# Announcements

## Wisconsin Pastoral Conference

God-willing, the Conference will meet January 31-February 2, 1972 at the Sem House at Immanuel Lutheran College, beginning at 1:30 p.m. Program:

- 1) Exegesis of Hebrews 6:13ff — B. Naumann
- 2) Exegesis of Proverbs 2:1 ff — G. Radtke
- 3) The Background of the Augsburg Confession, Part II — J. Johannes
- 4) Fulfilling Our Mission Responsibilities to the Total Community — R. Dommer
- 5) History of the Protestants — P. Albrecht
- 6) To be announced, a topic encouraging "the beginning & expanding of our Christian Day Schools." — J. Pelzl
- 7) Reports (Doctrine, ILC, Trustees, Visitor, Program)
- 8) Speaker: G. Radtke (L. Schierenbeck)

Please announce or excuse to the host pastor, L. W. Schierenbeck.

James E. Sandeen, Secretary

## Change of Address

Pastor Paul Albrecht  
1214 Marquette St.  
Eau Claire, Wis. 54701

## Pastor Qualified

Pastor M. Earl Eargle, Savannah, Ga., has been found to be in agreement with the confessional position of the Church of the Lutheran Confession. We welcome him to our fellowship and declare that he is qualified to serve in the preaching ministry of our church body.

Robert Reim, President

## Application For Membership

Pastor Frederick M. Archer of Hendersonville, No. Carolina, has terminated his membership in the Lutheran Church of America and has applied for membership in the Church of the Lutheran Confession. Pastor Archer has been in contact with our church body for several months and has declared himself to be in agreement with our confessional position. If there are any members of the Church of the Lutheran Confession who have information or comments pertinent to this application they are asked to have them in my hands by Dec. 20, 1971.

Robert Reim, President

**CHURCH OF THE LUTHERAN CONFESSION  
TREASURER'S REPORT**

July 1, 1971 to November 1, 1971

	OCTOBER	TO DATE
<b>RECEIPTS:</b>		
Offerings	\$ 15,655.93	\$ 45,004.10
Memorials	—	19.00
ILC Revenue, Board & Room	4,128.00	22,834.00
ILC Revenue, Tuition	1,762.00	11,905.00
ILC Revenue, Other	85.00	435.00
<b>TOTAL RECEIPTS</b>	<b>\$ 21,630.93</b>	<b>\$ 80,197.10</b>
<b>DISBURSEMENTS:</b>		
Retirement Fund	\$ 200.00	\$ 825.00
Emergency Support	300.00	300.00
Capital Investments	1,126.00	5,035.48
General Administration	205.71	1,040.54
Home Missions & Administration	5,955.03	21,741.36
Japan Mission	600.00	2,295.00
ILC, Educational Budget	5,966.81	21,177.56
ILC Auxiliary Services Budget	4,947.84	11,715.96
ILC, Insurance	1,000.00	1,000.00
<b>TOTAL DISBURSEMENTS</b>	<b>\$ 19,401.39</b>	<b>\$ 65,130.90</b>
<b>CASH BALANCE</b>	<b>\$ 2,229.54</b>	<b>\$ 15,066.20</b>
<b>CASH BALANCE, July 1, 1971</b>		<b>\$ 3,846.02</b>
<b>CASH BALANCE, November 1, 1971</b>		<b>\$ 18,912.21</b>
<b>10TH ANNIVERSARY THANKOFFERING</b>		
Offerings & Interest	\$ 931.18	\$220,019.47

Respectfully Submitted,  
Lowell R. Moen, Treasurer

**COMPARATIVE FIGURES**

	OCTOBER	4 MONTHS
Budgetary Offerings Needed	\$ 12,375.00	\$ 49,500.00
Budgetary Offerings Received	\$ 15,655.93	\$ 45,004.10
Surplus	\$ 3,280.93	
Deficit		\$ 4,495.90
	+ +	
Budgetary Offerings, 1970-1971	\$ 15,657.64	\$ 40,339.19
Decrease, 1971-1972	\$ 1.71	
Increase, 1971-1972		\$ 4,664.91

Board of Trustees,  
L. W. Schierenbeck, Chairman

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