

LUTHERAN

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SPOKESMAN



LOOK UP AND
LIFT UP YOUR
HEADS, FOR YOUR
REDEMPTION
DRAWETH NIGH

Luke 21:28



MERRY CHRISTMAS

It's time to bring out Christmas again. No other day or month than December 25 would seem appropriate for celebrating the Savior's birth. Nativity scenes and Christmas trees don't fit the melting months of March and April, or the hot and humid days of August. This is the time to bring out Christmas.

This is also then the time to have the Christmas spirit. For at least three months toy stores have urged us to acquire this spirit. They wanted us to be ready for this December 25 celebration, and by now we should be full of the Christmas spirit.

Universal Appeal

Let's face it, Christmas has a universal appeal. It was so intended by God Himself. The angel's announcement of Jesus' birth was meant to be good tidings of great joy for all people. And somehow everyone seems to know about it. The business world especially has found the festival of Jesus' birth a convenient time for promoting selfish and commercial interests. The joy that has for so many centuries held believers in its grip has been felt also by the world. That's why they speak of a Christchild in the manger and refer to Him as the Savior. That's why they repeat the angel's words, "On earth peace, good will toward men," and expound upon them. They believe that all this feeling they have for Christmas is personified in the Christchild of Bethlehem. But on December 26 they are ready to wrap it up and pack it all away.

Mockery

It is nothing short of mockery for us to be urged to enter into the joy of Christmas and to show a Christmas spirit by those who have never given any thought to their soul's salvation. It is nothing short of desecrating all that is holy to hear people of the world praise the birth of a Savior while in reality they couldn't care less. It is a sacrilege, and nothing less, for men, women, and children, who in 364 days of the year do not bother about spiritual matters, nor go near a church, much less join a Christian congregation, to come to church for the festival of Christmas just for sentimental reasons. Christmas is too holy a festival; it speaks of too wondrous a theme; it tells of too unspeakable a mystery; it pours out too much love for fallen sinners to be thus unhallowed by hearts that are un sanctified.

God forbid that we should speak or sing His praises except with upright hearts, and with spirits in which there is no guile. Scripture calls on all in penitence to "Kiss the Son, lest He be angry, and ye perish in the way, when His wrath is kindled but a little." (Psalm 2:12)

Believing Hearts

The celebration of Christmas can come only from hearts that see in the miracle of Bethlehem the mystery of godliness, that "God was manifest in the flesh." The Christmas spirit can be found only in the hearts of those who rejoice over the fact that in the Christ of Bethlehem is their own Savior born. That joy and that spirit has no unnatural ring; there is nothing artificial about it. Believers who praise the Word made flesh, who exalt Him who is the Son of God have a reason to be happy, for their sins are forgiven, their guidance through life has been safely assured, and their happy eternity settled. They have just cause for a Merry Christmas.

It's time to bring out Christmas again. While darkness covers the earth and gross darkness the people, let us at this Christmas season go into our churches to bring praise to Him who became one of us, bore our burdens, assumed our sin as His own, suffered our guilt and wrought our salvation. Let us show forth the praises of Him who called us out of darkness into His marvelous light.

E. Albrecht

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How Do You Read?

No, this is not an inquiry as to your reading ability in general. We assume that all who read the pages of the "Spokesman" are quite proficient in this art. We have reference to the reading of Holy Scripture — the Old Testament Scriptures in particular. That is a portion of Holy Writ which frequently does not receive the attention on the part of Christian readers which is given to the New Testament. Yet this is also God's Word to us. St. Paul had also the Old Testament in mind when he wrote to Timothy: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (2 Tim. 3:16) Jesus was referring to the Old Testament Scriptures specifically when He said: "Search the Scriptures; for in them ye think ye have eternal life." (John 5:39) This goes to show that also the pages of the Old Testament should not be neglected by us New Testament believers of today.

The Key

For the correct understanding of this portion of our Bible a key is needed. Jesus Himself gives us this key in John 5:39, quoted above, when He adds the significant words: "And they are they which testify of me." The Christ, the Savior promised to mankind from Adam's fall on, is the heart and center also of these writings which make up the Old Testament, just as He is of the New Testament Scriptures. Him we must seek also on these pages if we would derive the full benefit from them.

We readily make the mistake of reading these narratives as bits of ancient history and draw the obvious lessons from them without seeking and finding the references to Christ in them. While there is, indeed, a certain benefit to be derived from that, that benefit will be much greater if we note how Christ is taught also on these pages. The question with which we therefore ought to approach this part of our Bible is: "What does God have to say to me in this story or chapter regarding Christ, my Savior?"

Direct Prophecies

In some instances the references to Christ are readily discernible. There come to mind the many and specific prophecies concerning the promised Christ, such as Gen. 3:15; 12:3b; 28:13,14; 2 Sam. 7:12-14a; Numbers 24:17; Job 19:25-27; Isaiah 53; Psalm 22 and others found especially in the Psalms and the books of the Prophets. Some editions of the Bible call attention to these Messianic prophecies by printing a (P) beneath passages of that nature. With that identification they are readily recognized.

Types

On the pages of the Old Testament much concerning the coming Savior's person and work is foretold also by means of types and shadows. There are the stories concerning Joseph, the well-beloved son of his father, hated by his brethren without a cause, sold for a few pieces of silver, made to suffer though he was innocent of wrong-doing, raised from the deepest humiliation and exalted to rulership, and through it all saving many from death by starvation

under God's all-wise providence.

In this we can see a parallel to what the coming Savior would undergo and do for the redemption of lost mankind. A definite type of the Christ to come is to be found in Melchizedek, who blessed Abraham, (Gen. 14:18) as Hebrews chapter 7 informs us. Likewise in the person and life of David there is much that prefigured and foreshadowed the person and work of his "Greater Son" to come. Jonah, swallowed by the great fish and spending three days and nights in the deep but then spewed forth alive and well, is applied to Himself by Jesus personally as a type of His entombment and resurrection from the dead on the third day. (Matthew 12:40).

There are also the many rites and ceremonies and sacrifices prescribed for the Tabernacle worship of the Children of Israel, as we find them in the book of Leviticus, foreshadowing the true atonement for sin that would be made in the fulness of time by the divinely appointed Lamb of God through the shedding of His blood and His substitutionary death for sinners. There is the Sabbath ordinance laid by God upon the Children of Israel after their departure from Egypt and in force until the time of Christ. The bodily rest which this gave them was to be a weekly foretaste and preview of the even more wonderful rest for the soul which the true Rest-Bringer would bring into being with the forgiveness of sins, as we learn from Col. 2:16,17. We mention only a few of these types to point out what to look for to find Christ on the pages of the Old Testament. A reading of the New Testament Epistle to the Hebrews will help you to find many others.

Other References

Aside from these direct prophecies and shadows and types, Christ is testified to in various other ways. The

Book of Ruth, for example, informs us that this woman of Moab, Ruth, was the great-grandmother of King David, and so an ancestress of his "Greater Son," the Christ, attesting to the truth that the coming Christ would be the Savior, not only of the Jews, but also of the Gentiles as well. The account of Rahab of Jericho and her inclusion in the ancestry of the Savior according to His human nature teaches this same truth concerning Him. That calls to mind the lengthy genealogies we encounter in the Old Testament. These likewise testify of Christ, showing that according to His human nature He is, indeed, the descendant of Adam, of Shem, of Abraham, of David, and of Judah, as it had been foretold of Him.

But what of many of the Old Testament accounts which contain no direct prophecy of the coming Christ, no shadows or types of Him, and no reference to His human ancestry? We call to mind the account of the Flood, of the destruction of wicked Sodom and Gomorrah, and of the reigns of the many wicked kings of Israel and also of Judah. These testify of Christ by showing us what men are like by nature and what they become when they despise and reject the promise of the grace of God in the Christ. On the other hand, the accounts of the lives and doings of godly men, who believed and trusted in the salvation to be brought by the Christ to come, testify of the change that the Christ of God works by His grace in the hearts of those who believe in Him.

The Blessed Fruit

This by no means exhausts the list of references to Christ found in the Old Testament. It is our hope that these lines will stimulate you to search for and to find more of them yourself, always reading with the question in mind: "How does what I am reading

testify of Christ, my Savior?" Reading those oft-neglected pages with that objective, you will find yourself strengthened and confirmed by the Holy Spirit in the blessed conviction that Jesus of Nazareth is, indeed, He

that should come, the Christ of God and your only Savior from sin, the devil, and death, and that your Bible is truly the inspired, inerrant Word of the living God.

H. C. Duehlmeier

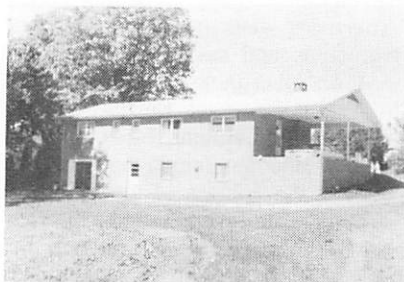


Church News

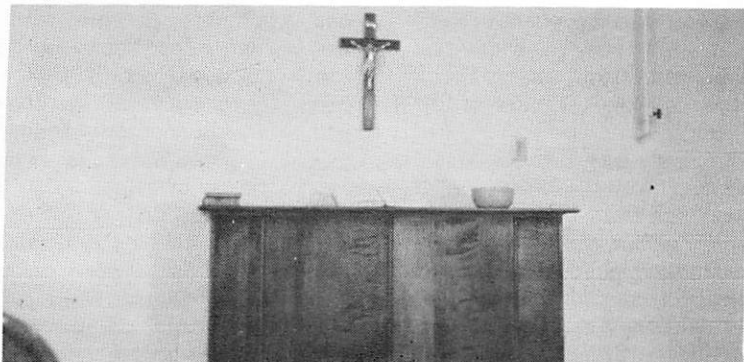
**Less Than A Year Later - -
A House Of God Dedicated!**



Parsonage entrance



Chapel entrance



Chapel interior

That was the theme presented by the undersigned to Living Word Congregation of Hendersonville, North Carolina on the basis of Romans 5:5-6 the afternoon of October 8th when they

gathered to dedicate their basement chapel. Our Savior-God has given them perseverance to continue searching His Word until they were brought to the joy of confessional unity. He has given

them counsel that enabled them to solve the problems that confront every young congregation forged in the Spirit's fires. They, together with the choir and others from Holy Trinity of West Columbia, South Carolina and visitors from the area, were urged to glorify the God of our salvation "with one mind and one mouth."

To the eye of man there isn't all that much to see — an ordinary \$28,000 home, a basement chapel with ground level entrance seating some sixty, and a congregation of but thirty-four souls that is financially independent. But the eye of faith sees more — a shepherd led by the Spirit of God in a most amazing way out of the wilderness of enmeshed error, a flock gathered by the same Spirit from extremely diverse backgrounds, and a sheepfold that

serves as a haven for others in the area who are part of the modern picture that our Lord described so many years ago of multitudes distressed and prostrate as sheep having no shepherd.

And so it is that from that basement chapel dug out of the slopes of a mountain plateau shines a light — as Pastor Fred Archer proclaims the living Word of the living God's solution to man's problem of sin in Christ Jesus to Living Word Congregation. May the Spirit bless this congregation by causing its light to attract others and so enlarge this flock gathered to "glorify God, even the Father of our Lord Jesus Christ — with one mind and one mouth."

Paul F. Nolting

Teachers Conference

FELLOWSHIP AND RENEWED DEDICATION

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16)

This passage was part of the opening address of the C.L.C. Teachers Conference held on October 18-20 at Immanuel School in Mankato, Minnesota. Professor Gene Schreyer pointed out that we may seem a small group compared to the thousands that would meet in the state education conference. However, we are not to grow despondent or despise our smallness. Rather we are to get busy; put that light up on a candle stick where it can be seen.

As members of the conference we pondered his words. We must have strength. We must have skill. Where were we to get strength and ability?

This was the purpose of the conference: the conference was to fill us up. We studied God's Word for strength and direction. We studied each others skills to improve our own.

First Day Essays

In the first presentation by Miss Dorothy Schmolesky of Fond du Lac, Wisconsin we took a look at bulletin boards. In nearly two hundred slides, pictures and actual examples, we saw how she emphasized holidays of the church year, taught Bible stories, and illustrated reading skills or mathematical concepts. She enriched us with topics, materials and sources, and construction procedure.

Pastor Paul Nolting explained for us many problems of Biblical chronology and opened our eyes to many more. This presentation especially was lengthened by much questioning and

discussion which pointed out that we still are students and not masters of the Bible. For example, he stated that we must know about both ends of the timeline, creation and judgment. We must prayerfully wrestle with terminology, genealogies and some things that God has left unsaid so that we do not lead ourselves and our pupils astray.

A high point of the conference was the Thursday evening service in which Pastor Mackensen of Red Wing, Minnesota, both encouraged and cautioned us on the basis of Matthew 18: 1-14. First he explained what a privilege we have. Every day we have students quoting God's Word to us as we hear their recitation. We hear them repeat the marvels of God's creation as they learn them in science class. We have a tremendous opportunity to learn about God daily as we teach it to our pupils. He also warned us. We have the grave responsibility in our calling not to lead our charges astray. In closing he comforted us. He reminded us that the God who demands strict adherence to his teaching is our Father who gives us the strength to do His will.

Value of Discussion

Between the sessions of the conference everyone discussed the many ideas brought out by the essayists. These personal discussions multiplied the knowledge of the formal presentations. The presentations themselves cannot be summarized or condensed without losing much of their content. One must read the texts of the presentations and be there to partake of the discussion.

For example, there is no way to accurately report on the round table discussion of parent-teacher organizations. We can only summarize by saying that there is much more flexibility, dedication and effectiveness in our groups than in the usual, secular

P.T.A. Again, one cannot say all that he learned on the trip to the Good Council Reading Center or the Government publications section of Mankato State's library. One must be there to absorb the ideas, the materials and the methods available to us as teachers.

Professor Pelzl of Eau Claire opened his remarks on geometry by listing the geometric terms used by Pastor Nolting. We cannot speak of time and eternity without using finite and infinite. The main thrust of his paper was to urge teachers not to be afraid to teach young children simplified, but accurate, geometric terminology. Children will then find it easier to understand advanced geometry mathematics and religion.

Teacher Henry Haase presented a short paper relating the Bible and Catechism. The paper was written by Pastor Galstad of Winter Haven, Florida. We were reminded that the Catechism is the summary of doctrine, and the Bible is the whole, living story. Each has its place in our schools.

Teacher Elsa Kettler of Mankato asked us to open our eyes in order to open the eyes of our students. She reminded us of the beauty of dew on sunlit grass, graceful animals and colorful flowers. We can appreciate God's creation more by imitating its beauty and trying to create beauty ourselves.

More Essays

Another paper which stimulated much discussion was Professor Radtke's "Christian Attitude Toward Competition." He pointed out to us that competition was founded by the Devil when he sought to be equal to God. However, there is our duty to compete on God's side against Satan for the souls of men. In competition of business, sports and daily life we must watch and pray that sin does not ensnare us. So as teachers we should not

keep our students from competition, but we should teach them how to keep their Christian attitude.

In another paper Teacher Haase wanted us to ponder this thought, that as teachers it is our duty to fill ourselves full with knowledge. He believes one way to do this is to read and read and read. Of course, we start with the Bible, but we do not stop there. He offered us lists of books and periodicals to keep on hand for spare moments. He urged us to use any moment that may otherwise slip away for reading.

The last paper was "Is Education the Solution to our Problem, or is the Solution our Problem?" by Pastor Gilbert Sydow of New Ulm, Minnesota. After explaining the title as he saw it, he said the solution lies in Scripture. God said, "And ye fathers provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:4) and "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." (Prov. 13:24) Illustrations were given from the essayists own family experience. We must keep these directives in mind and pray. As teachers we too must expect our students to live as God wants them to.

Devotions

Teacher Gerhart Mueller of Fond du Lac, Wisconsin led us in the opening and closing devotions for each session. Pastor Reim closed the conference with the thought that we must be non-conformists. So we concluded with our opening thought. We are different by the grace of God, and it is our duty to make this grace known to all people.

The wholesome effects of this conference are not all immediate; they really have only begun. The many ideas and much information may have left us feeling that we were not doing well enough. At the same time we were filled with resolutions. We resolved to spend more of our spare moments reading. We resolved to teach all who come into our rooms with our bulletin boards. Knowing that reading is very important we will try to use everything available to teach our students to read. We will have to learn much more about the chronology of the Bible from beginning to end. Through art we want our students to see the abundance of God's beauty. We are filled up in our minds with things to do. Now these resolutions must be put to action.

-D. Lueck

Jesus Sun Of Righteousness

In his novel "Yaalahn" Gustav Harders mentions a translation difficulty the early Lutheran missionaries encountered when speaking to the Apache Indians about Jesus. Harders explains: "The words 'sun' and 'son' have the same pronunciation. Whenever I had spoken of the Son of God, Nauogo (the Apache interpreter) had taken it to be a reference to God's sun, and had interpreted my talk into the Indian tongue accordingly. We had

been consistently preaching sun worship." (Yaalahn, p. 119)

The Apache Indians welcomed this teaching about the Sun of God, because they themselves were worshippers of God's sun, even though they had never before heard of the incarnation of this sun. It took much effort on the part of the missionaries to correct this misunderstanding.

But even though Jesus is not the sun that God created on the fourth day of

world history, He can be compared with that created sun. The last Old Testament prophet, Malachi, announced the coming of the "Sun of righteousness...with healing in his wings." (Malachi 4:1-3) Just as God's sun is a blessing for mankind without which life on earth would be impossible, so Jesus, the Sun of righteousness with His healing rays, is our only hope for life in a world threatened by God's judgment.

A Consuming Fire

It is instructive to realize that God's judgment is compared in Scripture to much heat. "Our God is a consuming fire." (Hebrews 12:29) Malachi chose to picture God's judgment in terms of fire and flame. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

Jesus, God's Sun of righteousness, in the purity of His holiness is too much for us sinners. He is pure, and we are filthy. He is just, and we are wicked. After Peter witnessed one of Jesus' miracles, he exclaimed: "Depart from me, for I am a wicked man, O Lord." (Luke 5:8)

As this Sun comes near to the earth on the great Judgment Day, His fire will consume all His enemies. "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." (2 Thess. 1: 7-8) "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (2 Peter 3:10)

"Who may abide the day of His coming? And who shall stand when He

appeareth? For He is like a refiner's fire." (Malachi 3:2) The Sun of righteousness is He, perfect and pure in His holiness; but all our righteousnesses are as filthy rags.

Healing in His Wings

But listen to the prophet. He says: "Unto you that fear My name shall the Sun of righteousness arise with healing in His wings." The same Sun that will consume the proud and the wicked on the day of judgment is now shining with healing rays in His Gospel message. For God's name is Grace, Mercy, and Forgiveness in Jesus Christ, as well as Perfection, Holiness, and Justice. Those who fear His name are those who take His Word seriously: both His threats of judgment and His promises of forgiveness.

How can a brightly shining Sun heal rather than burn us ungodly sinners? Because this Sun, who is righteous in Himself, gives us His righteousness in exchange for our sins. The healing rays of His Gospel make manifest "the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus." (Rom. 3: 22-24) This Sun took our place on the cross. He became darkness and a curse for us when He absorbed in His holy body all our sins and their punishment. "God made Him who knew no sin to be sin for us, that we might be made the righteousness of God in Him." (2 Cor. 5:21)

Basking in His Grace

Isn't God's Sun beautiful as He shines in the Gospel, announcing healing for all the nations and pardon for the world through His death and resurrection? Oh, may we all be among those who fear His name and accept His gift of

righteousness through faith! For that is why this Sun is still shining with healing rays. He wants all men everywhere to come in out of the fog and smog of their own shame and unbelief in order to bask in the sunshine of His warm grace.

Fearing God's name, we have nothing else to fear. "Ye shall go forth, and grow up (better: skip about) as calves of the stall. And ye shall tread down the wicked: for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

Our Jesus has "delivered us from the wrath to come." (1 Thess. 1:10) Therefore like young calves we can skip about with great enthusiasm and high hopes. Our Lord has given us the victory over His and our enemies. Since He has given us His righteousness, we shall not be consumed when He as the Sun of righteousness returns.

Every morning as the sun rises we can sing:

CLC - WELS I

From The Minutes -- The Issue

Most of us are aware that a meeting was held between our Church of the Lutheran Confession (CLC) Board of Doctrine and the Commission on Doctrinal Matters of the Wisconsin Evangelical Lutheran Synod (WELS) on July 18-19, at the Milwaukee offices of the Wisconsin Synod, to deal with the doctrinal issue that divides us.

At an October meeting of the CLC Board of Doctrine it was decided that information concerning this meeting should be presented to our people in the two official synodical publications — *The Journal of Theology* and *The Lutheran Spokesman*. The editors were authorized to do the writing. In the *Spokesman* the matter will be handled in a series of three articles under these

"O Sun of Righteousness Divine,
On me with beams of mercy shine;
Chase the dark clouds of sin away
And turn my darkness into day."
(Lutheran Hymnal 543)

Every evening as the sun sets we can sing that hymn that became a favorite of the Apache believers (Yaalahn, p. 244):

"Sun of my soul, Thou Savior dear, It is not night if Thou be near.

Oh, may no earthborn cloud arise To hide Thee from Thy servant's eyes.

"Abide with me from morn till eve, For without Thee I cannot live;

Abide with me when night is nigh, For without Thee I dare not die." (LH 551)

I cannot live without the Sun of righteousness, and without Him I dare not die. But with Him and His warming rays of forgiveness and life, I do dare to die. For I know that in Christ I shall escape the judgment that will consume this wicked world.

-D. Lau

headings: "From the Minutes — The Issue"; "Keeping the Unity of the Spirit"; and "The State of Confession." Agreement

Previous to the meeting with WELS, the CLC group prepared a writing to facilitate the discussion in which this was said: "We believe that we are faced with an entirely different problem when a lay person, pastor, teacher or church body distorts or rejects any part of the Word of God after the charge of error has been made. If the teaching of error continues, we must recognize the 'false teacher' even though the willingness is there to discuss the matter. . . We are, therefore, to recognize the Lord's evangelical mandate to avoid those who

teach or practice contrary to His Word.”

After discussion it became evident that there was agreement in the essence of this statement as applied to individuals, although each group might have preferred to say things in its own way. The minutes attest to this: from the WELS minutes, dealing “with an individual who became involved in false doctrine or practice. . .there seemed to be substantial agreement as to the basic principles which govern such situations;” from the CLC minutes: “The group was satisfied that no apparent difference was voiced concerning the principle when applied to individuals.”

The Difference

When it came, however, to the consideration of groups — synods, conferences, congregations — involved in error a difference, really the long-standing difference, became apparent. The CLC representatives contended that the same basic principle applied. From their minutes on this point: “Scripture calls for no more fellowship, but to avoid such, least the flock suffer deception and be damaged. What program dare one substitute for the Lord’s avoid?” In contrast, the WELS group contended for a possible protracted period of in-fellowship admonition when dealing with groups in error. From their minutes: “The WELS representatives held that such procedure is called for to satisfy the many Scriptural injunctions quoted in their Church Fellowship Statement bidding us to exercise and make earnest effort to preserve the bond of confessional fellowship, to help the weak and confused.” They held that a “State of Confession,” as they define it, “is frequently called for before terminating fellowship with a group that has been infected by error.” They asked this question: “Is it not in

keeping with fellowship principles to declare one’s self IN STATU, disavow the error, and try to extricate brethren from error in the meanwhile.”

At this point an impasse developed and the discussion became repetitious, which led to agreement that adjournment was in order. Although the issue was pinpointed, nevertheless, in that pinpointed area the essential, long-standing difference remains the same. As the summary titles mentioned before indicate, in subsequent articles in the Spokesman the key questions raised will be dealt with in more detail.

Casuistry

When the CLC representatives say that the same principle applies to both individuals and to groups they are not saying that dealing with a group may not be much more complicated and complex, or that questions or casuistry (applying principle to cases) would not develop. However, in laying out Scriptural principle, in no case is it to be derived from such casuistry, or from practice or experience or history. Principle is derived solely from what can be clearly established from Scripture. A working backwards from what has been done or is being done dare never undo the Word of God.

This whole proposition of the complexity of the group situation can be overworked. From the outset it has to be granted that when the Lord gives instructions He does not put us into positions impossible for our finite existence. Sophistry could well enter the picture. For instance, the passing of time is unavoidable in our human situation, and yet this does not, and dare not be used, to destroy the principle, modify it, or make it unworkable. There is no problem in what the Lord says on this point, or even in doing what He says. The supposed problems in the group situation are of our own making,

either because we have been unaware of all the implications of what the Lord

has said, or are unwilling to follow His instructions.

-G. Sydow

The CLC Book House

At the July convention this resolution was adopted: "Whereas there are many CLC booklets useful for personal instruction and mission use, and Whereas the availability and content of these materials are not widely known, Therefore be it resolved that the CLC Book House function as a central clearing house for such materials. Be it further resolved that the CLC Book House make known the existence, content, and price of such materials through the Spokesman."

This we will now do, but first a bit of general information on the Book House. This is an official and incorporated enterprise of the CLC. Because of the limitation of space, personnel and market, it operates on a modest scale, handling only the most commonly used items in our religious life — Bibles, hymnals, prayer books, devotional books, Bible story books, catechisms and instructional materials. Its prime purpose, however, is to serve in the capacity mentioned above — a "clearing house" and a repository for CLC materials. In this area we find these materials:

CONCERNING CHURCH FELLOWSHIP, a statement of principle on fellowship, included in the confessional article of the CLC constitution. \$.50 postpaid.

CONCERNING CHURCH AND MINISTRY, a defining of these doctrines as related to the differences that arose within the Synodical Conference, included in the confessional article of

the CLC constitution. \$.50 postpaid.

STATEMENT OF FAITH AND PURPOSE, a brief expression of the doctrinal position of the CLC. \$.50 postpaid.

MARK AND AVOID, historical background of the CLC. \$.25 postpaid.
1972 DIRECTORY, names, addresses, phone numbers of CLC schools, congregations, pastors, teachers and professors. \$.50 postpaid. 1973 edition to be out soon. Price not available at the moment.

OUR FATHER'S BUSINESS, Immanuel Lutheran College chapel addresses by Prof. E. Schaller, a memorial booklet. \$.50 postpaid.

THE CLC CONSTITUTION, none available. A new edition with recent revisions will be printed in the near future.

THE THOUGHTFUL CHRISTIAN, pamphlet on leaving bequests to the CLC, supplied to congregations gratis.

MEMORIAL CARDS, two forms, identical except for the designation: one for CLC purposes, the other for congregational purposes, supplied with envelope. \$.05 postpaid.

Inquiries as to what other items can be obtained through the Book House are always welcome.

The CLC Book House
P.O. Box 145, 22 No. State St.
New Ulm, Minn. 56073



January is "Epiphany month." The traditional festival day falls on the 6th, and this year the season extends through the entire month. The Epiphany Season is closely related to Christmas in thought and theme, since its message is this: The Christ-child in the manger is the Savior of the entire world, Gentiles as well as Jews — and the very Son of God with power and majesty.

READINGS FOR JANUARY

"HAIL THOU ALL-INVITING SAVIOR"

Jan 1	Is 60:1-15	People will come from afar to the Light of Light.
Jan 2	Is 2:2-5	Let us walk in the Light of the Lord.
Jan 3	Is 49:1-12	The Messiah is sent. To the Jews. . . to the Gentiles.
Jan 4	Mt 15:21-28	Jesus' Ministry fulfills the prophecy of Isaiah.
Jan 5	Mt 21:33-43	Jesus' parable points out that fulfillment.
Jan 6	Mt 2:1-12	The Epiphany of Our Lord. Wise men from the east.
Jan 7	Is 42:1-8	A Light to the Gentiles. . .
Jan 8	Acts 13:42-48	For salvation unto the ends of the earth. . .
Jan 9	Mt 12:15-21	That it might be fulfilled which was spoken by Isaiah.
Jan 10	Jn 1:29-34	The Lamb takes away the sins of the whole world.
Jan 11	Jn 3:14-17	Whoever believeth in Him should not perish.
Jan 12	Rom 15:4-13	The joy of the Gentiles.
Jan 13	Jn 10:11-18	Gentiles are the Good Shepherd's "other sheep"
Jan 14	Mt 8:1-13	Through faith in Him:
Jan 15	1 Jn 3:1-5	The sons of God!

"GOD IN MAN MADE MANIFEST"

Jan 16	Ex 40:34-38	The Glory of the Lord fills the Tabernacle.
Jan 17	Lk 2:41-52	The Glory of the Lord fills the Temple.
Jan 18	Mt 3:13-17	Manifest at Jordan's stream, Prophet, Priest and King supreme.
Jan 19	Mt 4:1-11	Manifest in valiant fight, Quelling all the devil's might.
Jan 20	Lk 18:35-44	Manifest in gracious will, Ever bringing good from ill.
Jan 21	Jn 2:1-11	Manifest in power divine, Changing water into wine.
Jan 22	Mk 2:1-12	Manifest in making whole palsied limbs and fainting soul.

Jan 23	Mt 8:23-27	Manifest in calming word, Worship Him as Nature's Lord.
Jan 24	Jn 1:47-51	Manifest in sight divine, Calling men with words benign.
Jan 25	Mk 1:40-45	Manifest in healing touch, Restoring those He pitied much.
Jan 26	Mt 14:22-33	Anthems be to thee addressed, God in man made manifest.
Jan 27	Rom 3:19-31	In Christ the righteousness of God is manifested.
Jan 28	Mt 17:1-13	The Glory of His Godhead shines through.
Jan 29	2 Pet 1:12-21	The report of an eyewitness of His Transfiguration.
Jan 30	Mk 9:14-29	Lord, we believe; help Thou our unbelief.
Jan 31	1 Cor 1:20-31	The Lord of Glory is our glory.

- W. V. Schaller

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

July 1, 1972 to November 1, 1972

RECEIPTS:	OCTOBER	TO DATE
Offerings	\$15,617.81	\$46,880.08
Memorials	229.00	239.00
Payment on loan to "Spokesman"	200.00	200.00
TOTAL RECEIPTS	\$16,046.81	\$47,319.08
DISBURSEMENTS:		
Retirement Fund	\$ 310.00	\$ 1,240.00
Capital Investments	1,155.00	4,620.00
General Administration	417.74	2,439.50
Home Missions & Administration	6,867.49	26,874.59
Japan Mission	565.00	2,260.00
Immanuel Lutheran College, Regents	4,300.00	17,200.00
TOTAL DISBURSEMENTS	\$13,615.23	\$54,634.17
CASH DIFFERENCE FOR PERIOD	\$ 2,431.58	\$(-7,315.09)
CASH BALANCE, July 1, 1972		\$11,453.12
CASH BALANCE, November 1, 1972		\$ 4,138.03

Respectfully Submitted,
Lowell R. Moen, Treasurer

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COMPARATIVE FIGURES

	OCTOBER	4 MONTHS
Budget Offerings Needed	\$14,256.00	\$57,024.00
Budget Offerings Received	\$15,617.18	\$46,880.08
SURPLUS	\$ 1,361.18	
DEFICIT		\$10,143.92
Budget Offerings, 1971-1972	\$15,655.93	\$45,004.10
Decrease, 1972-1973	\$ 38.12	
Increase, 1972-1973		\$ 1,875.98

Board of Trustees,
L. W. Schierenbeck, Chairman

900175
R THURLOW, NONA
ROUTE #2
MARKESAN W