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SPOKESMAN

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I am the light of the world. He that followeth
me shall not walk in darkness, but shall have
the light of Life.

John 8:12



From The Editor

A PAT ON THE BACK

There was as much joy in Houston over the orange dirt encountered on Apollo 17 as there was gloom in Mudville when Casey struck out. Concerned we are, not because so much money went into (or should I say "up" in) the Apollo program. Nor is the political debate over national priorities the disconcerting question. It is statements like this, "Space travel says you can live forever," (Ray Bradbury, quoted in *Time*, January 1, 1973) which throw the issue into a moral crucible, and find the entire effort wanting.

But then I suppose that was entirely predictable. Man-types have a special knack for an enthusiastic interest in breaking their own arms for a "well-deserved" pat on the back. This is just another in a continuing series of efforts to finally reach that time when God is dispensable. Escaping Earth to "live forever" is the suggested alternative. As the gentleman quoted above continues, "Now we are able to transport our seed to other worlds. We can be sure that this miraculous gift (from whom! — ed.) of life goes on

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forever." Sounds strangely familiar, like, "Come...let us make a name for ourselves, lest we be scattered abroad upon the face of the whole earth." (Genesis 11:5)

Space travel is fine. The spin-offs from the program most likely are being used in everyday chores in most of your homes. The injunction of the Creator that man "subdue" and "have dominion" over the created allows for complete and thorough investigation of His wonders. But God has drawn His line. Over it man may not pass. Otherwise, Babel, confusion! For those who wanted the big city and heaven-scraping tower He decided on confusion of language. For those who assume that technology is almighty and space travel is man's savior — confusion. We didn't set the limit — God did!

Earthbound

What all those rocks and packets of dirt mean is not much of an issue. But you can be sure someone will make it one. You've heard it already. The moon took billions of years to develop to its present stage. Or to put it another way: they say, "God," and continue making valiant effort to discover just how long all this could have happened by itself. Yet, it isn't 20th century atheism which has first tried to "be like God." (Genesis 3:5)

As one man put it, "No one gets off this earth alive." Now we're getting somewhere. The umbilical cord stretches even to the moon. It is man who still has the problem. It's the same one Adam and Eve worked on, thinking that they could achieve divine knowledge in the matter of good and evil. It's more than just a shame and pity that they were put out of Eden. Their efforts made them experts on evil, independent in the worst sort of way — the way of death.

What space travel could not do, God did in Christ. He said, "You can live forever," and based His "findings" on the sacrifice of the perfect Man, who came to Earth to deal with an Earth problem.

-M. Sydow

The Real Thing

On the screen flashes a picture — a beautiful young girl with a radiant smile and gleaming white teeth. Although not stated in so many words, the implication is obvious. The particular brand of toothpaste being advertised not only cleans your teeth and freshens your breath, but it also will go a long way toward giving you sex appeal, social acceptance, and happiness — all at a bargain price.

More and more often with their Madison Avenue commercialism, the mass media is presenting a twisted and distorted sense of values to the American people — by cashing in on the weak and vulnerable sinful flesh of their audiences and by ignoring or making light of the truly important things of life. With their suave slogans and catchy cliches, they have often succeeded in convincing people to purchase that which they never really needed or even wanted. They have convinced them that they cannot be happy, or "in", or possibly even survive without their product.

Often, however, there is such a degree of phoniness that even the most trusting or naive viewer becomes suspicious of a product's capabilities — It doesn't change life. It doesn't bring instant happiness. It doesn't solve all our problems. All it does do is sell toothpaste.

God's Advertisers

In the midst of all this misleading commercialism and sophisticated phoniness, we as the faithful of God have been charged with the glorious privilege and awesome responsibility of being his salesmen on earth. With us lies the difficult task of getting God's product to a world which doesn't begin to understand how desperately it needs it. Advertising is our calling in life — and at stake are not dollars and cents, but the eternal souls of men. Our hearts tremble at our weakness, our negligence, our ineptitude — until we understand the product we're offering, until we take a good look at the power and promises of the Gospel.

We do not have to resort to clever advertising techniques to deceive people as do so many who through compromise and indifference have watered down or lost the quality and effectiveness of God's product. God's Word speaks for itself. The Gospel with its message of forgiveness and peace through the blood of Christ sells itself. The Holy Spirit, not our ingenuity, moves sinners to receive it. The Gospel is the one product whose value is immeasurable, yet freely given with no strings attached. It is the one product which claims to do everything necessary to assure man of a truly contented and fulfilling life on this earth as well as a blissful and glorious existence in the eternity to come. It is the one product, furthermore, which does everything it claims to do. It was God Who had "A better idea" when all seemed lost. It was He who took "extra care in engineering" a plan of salvation for a depraved and dying world. It was He "Who cared enough to send the very Best" in the Person of His Son to carry out man's redemption.

No phoniness. No gimmicks. No misleading implications. The Gospel of Jesus Christ is "The Real Thing" — and he who accepts its claims will find himself with the truly Good Life here in time and hereafter in eternity.

-D. Schierenbeck

Faith In Humanity?

Twice within a half hour during the past Christmas season we heard television preachers (one Lutheran, one Baptist) refer to faith in humanity. The Baptist preacher told of an acquaintance who had been reborn to faith in God, faith in Christ, and faith in mankind. The Lutheran preacher said that Jesus persisted in His faith in humanity to the end of His life.

Shortly thereafter I happened to look at John 2: 23-25. "Now when Jesus was in Jerusalem at the Passover, in the Feast Day, many believed in His name, when they saw the miracles which He did. But Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man; for He knew what was in man."

That doesn't sound as though Jesus had much faith in humanity, does it? Nor are we as Christians required by God to trust in human nature or in the future of the human race. There is much careless optimism both in the world and in the churches that is sometimes called faith. But such faith in mankind is not the true Christian faith at all.

Jesus' Lack of Faith in Mankind

At the beginning of Jesus' ministry, when "many" believed in His name, Jesus' first disciples must have been highly optimistic. Through the guidance of John the Baptist they had recognized Jesus to be the Promised Messiah, the Son of God, the King of

Israel. They had been there at the wedding feast in Cana, when Jesus changed water into wine. They had seen Him wield His authority in the Temple at Jerusalem, driving out the money-changers. They had witnessed His other signs and miracles in the city of Jerusalem.

They must have thought to themselves: What a wonderful beginning! Publicity throughout the whole land! Great signs and wonders! The testimony of John the Baptist! Passover crowds witnessing His miracles! What a marvellous thing we have become involved in! We are on the Messiah's bandwagon! We are His first followers! Look at the mobs of people who are accepting our Master. Isn't it wonderful to be alive in this Messianic age?

At this time Jesus' disciples saw no suffering of the cross as they looked ahead. They saw only Jesus' glorious success, some of which rubbed off on them, since they were His first followers.

But just at this point when everything looked so rosy, John's Gospel records that Jesus Himself was not carried away with the enthusiasm of the people. His success would have turned the head of many prophets. Much less success has ruined the missions of lesser men. But Jesus was not overly impressed when many believed in His name because of His miracles. He "did not

commit Himself unto them," because "He knew what was in man."

Jesus had more than human insight into man's nature. He could read their hearts. He knew that their "faith" was only fair-weather faith, and He did not have faith in them. When the time would come for His hard sayings, they would turn away; that He knew.

Mankind's Faith in Mankind

What about mankind today? Do we have faith in humanity? In the world there are always voices telling us things are getting better. Man is evolving into a higher, more civilized, more friendly creature all the time. Of course there are temporary setbacks, but we should always keep faith in mankind and faith in the future. And man is becoming more intelligent. Think of the progress in science, sociology, psychology, and educational techniques. Man will be able to solve his problems eventually, and this world will become a virtual paradise.

We, of course, cannot read men's hearts, as Jesus could. We cannot know the future of individuals or nations. But from God's Words we do know in a general way what is in man. We know that he is not evolving upward from a brute or caveman, but that he was originally perfect and equipped with far greater intelligence and insight than we have today. Man fell into sin, and this sin is with us today. Basically there will be no change in mankind to the end of the world.

Therefore, although we may hope that economic conditions will be good for some time, that there will be relative peace in the world and in our nation for a while to come, that business will be good and our lives will

be relatively calm and unfiled with tragedy, and although we may pray for these outward blessings, we know what is in man. In spite of all the advances in science and the immense knowledge in all fields, man remains a sinner still.

Therefore let us followers of Jesus never put our faith in humanity. We ought to learn from history, but we don't. Before the First World War the human race was very optimistic about establishing perpetual peace and freedom in the world. Then came along two World Wars, brutality worse than anything found in the Old Testament. But still men do not understand the doctrine of original sin; they don't know what is in man.

Trust the Word

God's Word of Law and Gospel retains its power. This Word continues to hurt and heal, to kill and make alive. When this Word is used, it can and will accomplish great things, even as Jesus through His Word attracted disciples and strengthened them to remain faithful to the end.

If God obviously blesses the preaching of His Word in our congregations, we should not let success go to our heads so that we begin to depend on ourselves or the methods we have used. On the other hand, we should not be surprised if there is little or no success in a worldly sense. Let us not put our faith in anything human, men or organizations or ideas or methods. But let us be faithful to the word of God, believing it and proclaiming it and letting the Holy Spirit work through it wherever and whenever He wills. God is in control of all things, and His Word will prosper in the way He wants it to. Of God's Word we can be sure, but all flesh is grass.

He Lived For Me

When asked what our Lord Jesus has done for us, our children in our Sunday Schools and catechetical instruction invariably reply: "He died for our sins." Most adult Christians will respond in the same manner when summing up Jesus' work on our behalf as our Savior. Though that answer is correct, it does not tell the whole story — actually only half of it. For our reconciliation with and our justification before God two things were necessary before God could account us righteous and receive us into fellowship with Himself. On the one hand, the divinely decreed penalties for our transgressions of His holy will had to be paid in full. That Jesus bore those penalties for us in His passion all believers readily discern. On the other hand, there had to be worked out for us that perfectly righteous life which God requires of men and which we sinners, even we reborn children of God, no longer can live, try as we may.

Jesus as a Child

In this we find Jesus engaged throughout those thirty-three years of His visible sojourn on earth, from His birth in Bethlehem's stable to His innocent death on the cross. Though as the Son of God and the Lawgiver He was above the Law of God, He placed Himself under it as the Substitute for us, His fallen creatures, who were obligated to keep it but had not done so, Gal. 4:4,5. It was for that purpose that He on the eighth day after His birth submitted to the Old Testament rite of Circumcision, which obligated Him to keep the whole Law of God. In this obedience we find Him engaged in His sinless childhood, in which there appeared none of those evil propensities needing curbing, as must be done in the case of all other children of men; for

from a Child Jesus was "holy, harmless, undefiled, separate from sinners," Heb. 7:26. Of the perfect obedience He always rendered to His human parents St. Luke tells us in the words: "He was subject unto them," Luke 2:51. Where there was disagreement between Him and His mother, as e. g. regarding His tarrying in Jerusalem on that visit to the temple and at the wedding at Cana, we may rest assured that Jesus was doing what was the will of God, and His mother was expecting something of Him that conflicted with the will of His heavenly Father. Neither did Jesus ever have need of praying, as we must so often plead: "Remember not the sins of my youth, nor my transgressions," Ps. 25:7; for also in that stage of His life He always did the will of His heavenly Father perfectly.

His Public Ministry

When He publicly assumed His office as the Savior of mankind by coming to the Baptist to be baptized of him and when John was reluctant to administer this sacred rite to Him on account of His sinlessness, Jesus overcame his scruples by telling him: "Suffer it to be so now; for thus it becometh us to fulfill all righteousness," Matt. 3:15. Also this ordinance of God, given to sinful men to keep, He would as their Substitute keep for them, though for His own person He had no need of the seal of the forgiveness of sins given in it. So perfect in His obedience to the will of God in all things was Jesus that He could issue the challenge without any fear of its being taken up: "Which of you convinceth (convicts) me of sin?" John 8:46. His heavenly Father Himself on two occasions — at His Baptism and again at His Transfiguration — attested His perfect obedience by declaring in a

voice from heaven: "This is my beloved Son, in whom I am well pleased," Matt. 3:17; 17:5. Even as His God-appointed death on the cross loomed up before Him in Gethsemane, He prayed: "Not my will, but Thine be done," Luke 22:42, and carried it out to His expiring breath. Though unaware of the full implication of his words, the centurion in charge of His crucifixion stated the facts correctly when he declared: "Certainly this was a righteous man," Luke 23:47. In that evaluation of His life the Holy Spirit also concurred, causing Peter to write of Him: "He did no sin; neither was there guile found in His mouth," 1 Peter 2:22. Thus He did what no man since Adam's fall can do; He obeyed the holy will of God perfectly in thoughts, desires, words, and deeds from birth to death — all so that His perfect righteousness might be imputed by God to us unrighteous ones and we for His sake might be declared righteous by His heavenly Father.

Our Need of Jesus' Righteousness

Would it not have been sufficient to make us righteous before God, someone might ask, if Jesus had only paid the penalty for our sinning? Would that not have given us sinners a clean slate before God? By no means, not even according to the standards of men, to say nothing of those of the righteous God in heaven. Permit me to illustrate this with an example. Here is a man convicted of a crime against the laws of men, who is sentenced to serve a certain term in prison to pay for his misdeeds. He serves his full time and is released, as one who has paid his debt to society. But does that restore to him the name of a law-abiding citizen and of one who has always kept the law? So to make us sinners righteous before God, it was necessary for Jesus as our Substitute and Savior also to lead that perfectly sinless life for us that God

requires. St. Paul expresses it so aptly when he writes: "For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous," Rom. 5:19.

Our Comfort

This Bible teaching is of the greatest comfort to us who believe in Jesus as our Savior. How often do not we, who have been reborn by faith in Jesus so that we now want to do the will of God in all things, have to groan with the Apostle: "I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do," Rom. 7:18,19. We now can take refuge in Jesus' perfect fulfilment of the Law as our Substitute and can exult with Luther: "He satisfied the Law; He fulfilled the Law perfectly, for He loved God with all His heart, and with all His soul, and with all His strength, and with all His mind, and He loved His neighbor as Himself. Therefore, when the Law comes and accuses you of not having kept it, bid it go to Christ. Say: There is the Man who has kept it; to Him I cling; He fulfilled it for me and gave His fulfilment to me. Thus the Law is silenced."

Not Careless About Sin

But will not this Bible teaching tend to make believers careless and indifferent toward God's commandments? To this we would reply that this is God's own Truth and God's Gospel Truth never encourages a life of sin in those who truly believe it. Rather love and gratitude to Jesus for what He has done for us in keeping the Law of God in our place will constrain us believers to say with Paul: "How shall we that are dead to sin live any longer therein," Rom. 6:2; and, when confronted with the temptation to disobey the will of God, to say with Joseph of

old: "How then can I do this great wickedness and sin against God?" Gen. 39.9. Therefore thank Jesus that He not only died for your sins but also lived the

perfectly sinless life required by God for you and that that has now been credited by God to you personally.

H.C. Duehlmeier

CLC- WELS III

"The State Of Confession"

In these writings on the issue between the Church of the Lutheran Confession (CLC) and the Wisconsin Evangelical Lutheran Synod (WELS) the expression, "State of Confession," has been used. We find it in the WELS minutes of the July intersynodical meeting of the doctrinal boards: "No Scriptural warrant was granted by the CLC representatives for a state of confession in dealing with the situations in which error in doctrine or practice has infected a larger group of confessional brethren (e.g., congregation or synod). The WELS representatives held, however, that such a state of confession is frequently called for before terminating fellowship with a group that has been infected by error."

A Man-made Expression

This expression is not a translation of a particular phrase of Scripture. Rather, it is man-made, arising in church history in the latter days of the Reformation period. We cannot say that we are fond of it. Speaking an opinion, we see it more as a bit of ecclesiastical machinery tending to relate more to organizational structure than to scriptural principle, and as having questionable status in church activity because its definition is not stable. It tends, also, to lean toward the Roman Catholic concept of "church" rather than the "decently and in order" end of things where organization belongs. We could well do without it. Instead of belaboring ourselves with another definition, why not speak directly of scriptural principle?

Historical Setting

But the term exists and is being used. We can't escape dealing with it. A historical setting for the expression is found in Article X of the Formula of Concord, under the subject matter, "Of Church Rites, which are Commonly Called Adiaphora or Matters of Indifference." Here the point is made that in Matters of Indifference (things neither commanded nor forbidden in God's Word) "in time of persecution and in case of confession. . .we should not yield to the enemies in regard to such adiaphora." In this historical setting it is not indicated that we are dealing with an "in fellowship" situation. Our problems develop when we seek to use the State of Confession idea under conditions of fellowship.

A Current Definition

The Federation for Authentic Lutheranism (FAL) in various issues of its official publication, *Sola Scriptura* (Nov.-Dec. 1970; Jan.-Feb. 1971; March-April 1971; May-June 1971), deals with the State of Confession concept. This is said: "That step (State of Confession) is to declare oneself publicly in protest to those deviations, and unable for doctrinal, confessional reasons to practice fellowship with those who advocate and subscribe to these aberrations." (Nov.-Dec. 1970) Again: "Their status confessionis means that all subscribe to the Lutheran Confessions because they are a true and correct exposition of the Scripture and on this ground they are pledged to refrain from altar and pulpit

fellowship with those even in their own organization who would compromise this testimony to the truth." (Nov.-Dec. 1970) And: "A truly faithful orthodox church is in permanent status confessionis overagainst all others and so is each individual Christian. In instances where sound doctrine or practice are publicly deviated from in any way, faithful believers must publicly avoid such errors." (Jan.-Feb. 1971) Consistently the State of Confession is here defined as including separation in fellowship. If the expression has to be used, the CLC would find little problem with such a definition. What it says is that also in group situations established error calls for no fellowship. Additional quotations and groups could be cited to further the evidence that bringing separation into the definition of the State of Confession is perhaps the rule and not the exception among conservative Lutherans. In passing, it could be noted that here the FAL has more in common with the CLC than the WELS with whom it has established fellowship.

It is no doubt true that the *Sola Scriptura* statements have reference to a State of Confession usage within a synod, where fellowship obviously has been inexistence. In principle the definition would work the same in a group situation, where one synod in fellowship with another declares itself to be in the State of Confession overagainst the other. Here we cannot escape the common concept of what corporate structure means — the group is considered and dealt with as an individual. What is more, it could be that in our preoccupation with organization we play around with words. Let us not confuse ourselves. As FAL sees it, the State of Confession is nothing else than suspension of fellowship. All such terms — suspension, separation, severance, withdrawal-in this fellowship usage are

synonymous and in essence mean the same thing.

The WELS Definition

The WELS defines the term differently. This is apparent in the previously quoted statement from their minutes: "...that such a state of confession is frequently called for before terminating fellowship with a group that has been infected by error." This means "in fellowship" protest, as expressed by their up-dated version of the term State of Confession — "a vigorously protesting fellowship." It is apparent from their literature that they derive this definition from their understanding of II Thess. 3:14-15. In an article on this passage (*Quartalschrift* Jan. 1957) Prof. J. P. Meyer, in speaking of a previous verb "withdraw," (v. 6) says: "possibly a process of some duration, involving different steps at different times." This thought controls the entire presentation. That WELS ties their definition of the State of Confession to this passage is also said in two Northwestern Lutheran articles (Nov. 2, 1952; July 2, 1972). Here we have the "process of admonition" and "proving persistence" theology which applies "in fellowship" protest to errorists whom Romans 16, 17 says we should avoid.

Concerning this Thessalonians passage it should be understood that there is disagreement among competent Greek scholars on the details of what is said. This is a study in itself, too long to be included here. However, it is a commonly accepted procedure that passages which pose exegetical questions are not used as "proof" passages. This in no way weakens the case for the scriptural doctrine of separation. Those called out of darkness into the marvelous light of the Gospel still are committed to "come out from among" established error, "and be separate, and touch not the unclean

thing." It is to be remembered that these words follow the passage which asks, "what partnership have righteousness and lawlessness, or what fellowship has light with darkness?" (II Cor. 6:15; NASB)

A Modern "Corban"

It is a thing to be feared that the term State of Confession becomes a modern "Corban." Recall the Mark 7:11 passage which tells us that the Pharisees would permit that what should have been used by children to help and support their parents could be declared "Corban" (given to God), "thus invalidating the word of God by your tradition." (Mark 7:13; NASB) This is a repetition of what had happened in Old Testament times. The children of Israel used the expression, "the temple of the Lord, the temple of the Lord," as a cover from which they went on to say, "We are delivered to do all these abominations." (Jer. 7:4ff) Beware of convenient slogans which "invalidate the word of God."

Our Hope

It is well over ten years now since the CLC-WELS controversy began. In the early years it could well be that too much subjective feeling entered the picture. For our part, even here the words of Byron applied: "To be wroth with one we love doth work like madness in the brain." Hopefully, we have come to the time when objectivity and principle rule. And here the CLC cannot abide the double standard set up by the WELS, using the correct scriptural standard when dealing with an individual, and an incorrect standard when dealing with a group. And with it goes the further matter, that "when you say A, you must, or are permitted, to say B." Once an erroneous proposition has been set up, other things follow which cannot stand close scrutiny in the light of Scripture. To the WELS we are saying: "Give up your group exception and abide by the basic separation principle on which we are already agreed."

-G. Sydow

"Things That Come To Pass"

Fiscal Responsibility

It is seldom in good taste to say, "I told you so," but at times one hardly has another choice. Recently a notice was received from a Michigan court that a religious publishing house, with related corporations, had filed for bankruptcy. Since in a small way we were a creditor we were advised to make a claim to the court.

But that isn't the point of this writing. For a number of years now this particular company offered religious books for sale at such an absurd, low price that without taking an inventory and making an audit one could predict they couldn't stay in business. At the same time this whole operation was piously

called a venture of faith and trust in the Lord, with the obvious meaning that even if things didn't add up the Lord somehow or other will make it come out all right.

We are all for trust in the Lord, but let us not get mixed-up in our thinking. This same confusion could be found in our own midst. We have no question that we are absolutely and completely under the providential care of God and are to trust in Him implicitly. But we are also under instructions from the Lord that with our finite understanding and human capability we are to be careful stewards of whatever He has entrusted to our care. We dare not get

these two things confused. In our stewardship we always have to operate with $2 + 2$ equals 4, because that is the limit of our ability. We are well aware that the Lord can make $2 + 2$ equal 100 or $2+2$ equal 0, and He may do either, but that is His business, and it does not nor dare not change our approach.

Christianity, believing in Christ for salvation, does not supplant godly stewardship and sound fiscal responsibility. In fact, they go together. When this is overlooked financial problems, even bankruptcy, follows. The Lord does not promise to bail us out of all our foolishness.

Supreme Degeneration

Yesterday came the shocking news that the Supreme Court of our nation has approved abortions within the first six months of pregnancy under what is called a "right of privacy," that it is within legal liberty that a woman have freedom of decision whether or not to terminate a pregnancy. The six months limit was set for the practical reason that within that time the procedure "although not without risks, is now relatively safe."

Judge H. Blackmun, who delivered the majority opinion (7-2), says: "We need not resolve the difficult question of when life beings. When those trained in the respective disciplines of medicine, philosophy and theology are unable to arrive at any consensus, the judiciary, at this point in the development of man's knowledge, is not in a position to speculate as to the answers." That neatly dodges the issue, and opens the door to more questions. The judiciary does say something about when life beings. We have laws on the books concerning taking a man's life — murder and man-slaughter. Evidently, it is birth that makes the difference. And now the Supreme Court owes us an explanation what there is about the transition of birth that decides this.

Behind all this it is to be feared that the devilish theory of evolution is showing its ugly head. "As we sow, so shall we reap." If man is nothing but a high-grade animal then taking his life is

on a par with drowning a cat, shooting a dog or butchering a cow. If our Supreme Court is operating with this theory, they have more problems than they realize. They have to explain why man, at least after birth, should be treated differently than an animal. On the basis of evolution we could remove all laws concerning murder from the books and turn the matter of killing over to the Humane Society.

Blackmun may be correct when he says there is no "consensus" when life begins in the medical, philosophical and theological fields, but that doesn't mean the question remains doubtful. Medical science has answered that question and it is the same answer we get from Scripture. When we Christians confess Sunday after Sunday in the Apostle's Creed concerning Jesus Christ, that He was "conceived by the Holy Ghost," we are also saying when life beings. Then the "Thou shalt not kill" of the Lord applies. And for us the matter of abortion is settled.

We teach obedience to the "powers that be," the laws of our nation, with the one exception that we are "to obey God rather than men." Here this comes into the picture. As Christians we cannot but condemn what will now be allowed throughout our land and dare never make use of this accursed freedom to destroy a human life.



READINGS FOR MARCH

"Our Lord and Master Jesus Christ, in saying: Repent ye! intended that the whole life of believers should be penitence." So Luther noted in the first of his 95 Theses. However, there are times when the need for repentance is especially impressed upon our hearts. Lent is such a time. A true hearing of Jesus' suffering and death will lead us to sincerely repent of our many sins. But there's more to true repentance than even the deepest of regret. Our Lord's Passion proclaims the blood-bought deliverance God gives us in Christ Jesus. To this Redemption the contrite sinner flees for refuge from well-deserved punishment. To deplore our sin and depend on our Savior — that's repentance. To such a heart comes God's own assurance of absolution.

"I am He that bloteth out thy transgressions for mine own sake, and will not remember the sins." Isaiah 43:25.

REPENTANCE AND RESTORATION

March 1	Rom 2:1-4	The Lord leads men to repent.
March 2	Jn 20:19-23	The Lord sends the message of peace to sin-stricken hearts.
March 3	Joel 2:12-14	The genuine sorrow of repentance.
March 4	Mt 9:1-8	The genuine joy of forgiveness.
March 5	Mt 26:69-75	Bitter tears.
March 6	Is 38:1-8	"I have seen thy tears."
March 7	Lk 18:10-14	The repentant sinner can't forget his filthiness.
March 8	Heb. 10:1-17	The forgiving God can't remember our sins for Jesus' sake.
March 9	Ps 51:1-9	"Wash me, Cleanse me, Purge me. Against Thee, Thee only, have I sinned."
March 10	Ps 51:10-19	"Restore unto me the joy of Thy salvation."
March 11	II Sam 12:1-13	"I have sinned against the Lord."
March 12	Is 55	The free refreshments of a forgiving God.
March 13	Ps 32	"I will confess my transgressions unto the Lord."
March 14	Is 44:21-26a	"I have blotted out thy transgressions."
March 15	Lk 13:1-5	Impenitence is death.
March 16	Col 2:6-15	In Christ is life.
March 17	Ezek 18	Turn from wickedness and live.
March 18	Ps 85	"Turn us, O God of our Salvation."
March 19	Lk 7:36-50	The sinner separates himself from God.
March 20	Ps 103:1-12	God separates sin from the sinner.
March 21	Ps 41	"Lord, heal my soul."
March 22	Is 57:13-21	"I will heal him...of a contrite spirit."
March 23	Dan 9:3-15	We have sinned and brought evil upon ourselves.
March 24	Is 53:3-9	HE was wounded for our transgressions.
March 25	Mt 3:1-12	Repent...and bring forth the fruits of repentance.
March 26	Acts 2:36-42	Repentance...Restoration...Renewal.
March 27	Lk 15:11-32	Such sons are we.
March 28	I Jn 1:3:2-2	The blood of His Son restores us to the family of God.
March 29	Gal 3:6-14	Cursed...Redeemed...Blessed.

March 30
March 31

Rom 5:11-21
Micah 7:18-19

Sin and grace.
What a God we have!

W. V. Schaller

Announcements

WISCONSIN PASTORAL CONFERENCE

Time: February 19-21, 1973 beginning at 1:30 P.M.

Place: The Sem House, Immanuel Lutheran College, Eau Claire, Wis.

Agenda: Exegesis of Proverbs 3 — C. Kuehne

An Evaluation of the New American Standard Bible — C. Hanson

An examination of Usus Paedagogicus Legis — C. M. Gullerud

Exegesis of Hebrews 7:10-28 — A. Schulz

The Historical Background of the Book of Concord — Apology to the Augsburg Confession — R. Dommer
A Study of the term "Status Confessionis". — R. Gurgel

What obligation does a congregation have to a person (newly confirmed) who does not live up to his promise to make diligent use of the Means of Grace? — M. Sydow

Reports (Doctrine, Visitor, ILC, Board of Trustees, & Missions)

Speaker for the Communion Service — E. Rutz (M. Sydow)

Please announce or excuse to the host pastor — L. Schierenbeck, 2015 N. Hastings Way, Eau Claire, Wis. 54701

J. Johannes, Sec.

PACIFIC COAST PASTORAL CONFERENCE

The Pacific Coast Pastoral Conference will be held in San Francisco Jan. 30 — Feb. 1; Pastor Rollin Reim, host pastor.

Agenda: Religious Curriculum, L. Bernthal; Unity of Faith Expressed in Communion, M.J. Witt; Pastoral Problems in Regard to Divorce and Remarriage, R. Reim; Exegetical Study of I Cor. 15, H.E. Rutz; Critical Review of NASB, J. Schierenbeck; Methodology in Mission Programs that would Utilize all Our Gifts, N. Reim; Preacher, L. Bernthal (H.E. Rutz); Chaplain, J. Schierenbeck.

J. Schierenbeck, Sec.

Request

If any pastor or layman has made up or used an instruction course on Christianity which would be suitable to be used through the mails, please send it or information on it to Pastor D. Koenig, P.O. Box 516, Mission SD 57555.

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

July 1, 1972 to January 1, 1973

RECEIPTS:	DECEMBER	TO DATE
Offerings	\$13,644.48	\$80,643.28
Memorials	_____	243.00
Payment on Spokesman Loan	_____	200.00
TOTAL RECEIPTS	\$13,644.48	\$81,086.28
DISBURSEMENTS:		
Retirement Fund	\$ 310.00	\$ 1,860.00
Capital Investments	1,155.00	6,930.00
General Administration	206.10	2,826.88
Home Missions & Administration	6,522.10	41,313.07
Japan Mission	565.00	3,390.00
Immanuel Lutheran College, Regents	4,300.00	25,800.00
Extra-Budgetary	150.00	150.00
TOTAL DISBURSEMENTS	\$13,208.20	\$82,269.95
CASH DIFFERENCE FOR PERIOD	\$ 436.28	\$(-1,183.67)
CASH BALANCE, JULY 1, 1972		\$11,453.12
CASH BALANCE, January 1, 1973		\$10,269.45

Respectfully Submitted,
Lowell R. Moen, Treasurer

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COMPRATIVE FIGURES

	DECEMBER	SIX MONTHS
Budget Offerings Needed	\$14,256.00	\$85,536.00
Budget Offerings Received	\$13,644.48	\$80,643.28
DEFICIT	\$ 611.52	\$ 4,892.72
Budget Offerings, 1971-1972	\$12,014.82	\$73,706.34
Increase, 1972-1973	\$ 1,629.66	\$ 6,936.94

Board of Trustees,
L. W. Schierenbeck, Chairman

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

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