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# LUTHERAN SPOKESMAN



THIS IS MY BELOVED SON, WITH  
WHOM I AM WELL PLEASED

# INS

# What's He Worth?

Over the turn of the year, in making out a budget, congregations give attention to their salary schedule - what they plan to pay their public servants of the Word. This is also a recurring synodical concern. Last October the Coordinating Council of our CLC again considered and raised the synodical "code" - the salary that is paid to professors on our faculties, and to subsidized pastors and teachers. In dealing with this subject we are going to speak in terms of a pastor's salary, but we have in mind all public servants of the Word.

## Low man

It appears that there is at least some agreement among those both inside and outside the church that a pastor's income, especially in our circles, comparatively speaking and including the housing, is rather low. In doing something about it, he is at a decided disadvantage. In secular areas, seeking a larger income is an accepted procedure, even if it enters into

adamant demands, ultimatums and strikes. This won't do for pastors. Since Scripture has such words as "not greedy for money" directed specifically toward preachers of the Gospel, it is expected that a pastor humbly and thankfully accept whatever he is given, and bear in resignation and silence when it imposes privations. Our pastors are highly reluctant to say much concerning their salaries lest they appear mercenary and money-minded to their people. Nor would we want it any different. But that doesn't set aside that consideration should come from other sources.

## Possible Oversight

At times lay people fail to see how it might be in a pastor's family. In general, we perhaps can say that for the most part we in the CLC are a low or middle income people. Given this status, many there are among us, often with smaller families and larger incomes than their pastor, who have difficulty in making ends meet. What is

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often missed is translating this into their pastor's situation.

For full comprehension, other things should be taken into account. Fringe benefits - health, accident, life insurance, pensions, part payment of Social Security, investment opportunities - are common for the lay worker of today. Many of our pastors are without such things, or have to take care of them themselves. Most lay people throughout their working years are investing in real estate and end up owning a home. When a pastor faces retirement what does he have? And there is the often overlooked matter of the cost of being a pastor. Who pays for his office needs, his typewriter and having it serviced, his stamps and stationary; his gown, agenda, prayer books, all the needs for public pastoral services; his mileage for church purposes? Many of our people, because of cost, find difficulty in buying religious literature, even providing themselves with a good, serviceable Bible, and a Bible and catechism for their children, and consider the price of their synodical church paper too much of an expenditure. And yet, their pastor is expected to have an entire library of books available for himself and his congregation, and a host of current periodicals, both secular and religious, so that he can be up-to-date and timely in his teaching. Indeed, it is all part of being a pastor, but the yearly cost adds up to more than the yearly contribution of many of our people.

#### Concerned laymen

We are not without laymen who see all this. And some speak up and seek to do something about it. Recently, Mr. Frank Paull of our Calvary congregation in Marquette, Michigan "broke a lance" in the pastors' behalf and wrote an essay, "Providing for the Ministry of the Word," dealing with

this very matter. After reviewing the salaries paid CLC pastors he says: "By any standard this is a sorry picture - by Christian standards, it is a tragedy! Surely, it does not reflect the degree of blessings the Lord has showered upon our membership over the past years. ...These salary figures tell a story of eyes that do not see, ears that no longer hear, and hearts that have become hardened and cold. They reflect a 'tipped scales' in the exchange of spiritual for material. This is especially so, considering the weight of the scriptural 'Pearl of Great Price' that our faithful pastors bring us, preserve for us, and so generously share with us of the CLC laity. How shameful we ought to feel when we bring such meager fruits of faith to the exchange, and at the same time readily give the world three, four, and five fold for its baubles and beads.

"God forgive us! In so doing we hinder the work of God's ministers and teachers - we fail to carry out our most holy assigned mission in life described in Matthew 28:19-20: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

The case is stated strikingly and strongly.

#### How Much

To arrive at what a pastor's salary should be at any given time is not so easy, but the matter cannot hang in the air. Somewhere, somehow, something has to be said. Whatever evaluations and comparisons that are made, they are best made in the area of trades and professions and not in farming. We readily agree that the income of a pastor can hardly be as much as those

in other professions who have a like amount of years in education - doctors, dentists, lawyers, architects and such like. It is better to start at the other end of things. Locally, in a large corporation the starting wage of the lowest paid workers with no more than a high school education - maintenance men, watchmen, custodians - is \$3.50 an hour. With the usual overtime, this would bring a yearly income of at least \$8,000. At the current synodical "code" of \$470 a month, with extra benefits for children and mileage and the rent value of a parsonage, we could say that we are approaching this amount as a pastor's income.

Is it safe to say that a pastor is worth this much? Dare it be suggested that he might be worth more? It could be that in thinking of this objectively, without going into the matter of wherewithal, there may be many among us who readily agree that a pastor deserves something a little bit better. Let us then arbitrarily suggest that at this time in

our economic situation a total package, housing and other benefits included, of \$1,000 a month would be a fair and comfortable income for a pastor. This could be a current goal.

### Impossible!

Obviously, the rub comes when we consider the source of supply, how such an expenditure is to be funded. Here some might be inclined to say: "Mr. Editor (also a pastor) you're out of your tree! You're dreaming! We don't have that kind of money in the CLC." Agreed, we don't see it in our current pattern of giving. The question is, however, does the potential lie in the material assets of our CLC constituency. Actual figures are not at hand and would be hard to gather, but some reasonable "supposing" can be done. In a midwestern congregation of 100 communicants we found that there were 50 full-time earners. With this as a basis, let us suppose this scale of giving:

<u>Earners</u>	<u>Yearly Income</u>	<u>Yearly Offering</u>	<u>Total</u>
12	\$4,000.00	\$200.00	\$2,400.00
11	5,000.00	300.00	3,300.00
10	6,000.00	400.00	4,000.00
9	7,000.00	500.00	4,500.00
8	8,000.00	600.00	4,800.00
<u>50</u>			<u>19,000.00</u>

To this add \$2,000 for the offering of part-time workers, the retired, widows, and non-earning women members. In spite of these modest considerations all down the line, it adds up doesn't it? We come up with a congregational income of \$21,000.00, about \$9,000.00 above the current level. With that kind of funding a pastor could be taken care of quite handsomely. We understand very well

that things don't work out so ideally or mechanically. There are many variables. We merely want to establish the point of potential.

### A Different Attitude

We can safely say that our pastors are teaching what Scripture says about giving - that it is centered in an evangelical motivation, a response of appreciation for what is received in

Christ, the forgiveness of sins, life and salvation. But when it comes to "amount," we limit ourselves to the "bountiful" of Paul in II Corinthians. Actual figures are seldom mentioned. Here is where perhaps something should be said, not to fix amounts in a mechanical fashion, but to break the thralldom of entrenched giving patterns inherited from the past. We begin by entertaining the thought that in spite of a low income status more can be done, and arrive at an attitude that happily works toward an ever higher level of giving. It could be that to some the amounts mentioned in the table appear rather high and out of the question. This is a matter of viewpoint, attitude and experience. We have said they are "modest." Once when actually

asked about giving by a young couple starting a household, the reply was made: "Why not start at \$500 a year, or better \$50 a month, and work up toward \$1,000 and beyond." And we weren't trying to be funny.

Don't say it can't be done. We know too many people, married, buying cars and houses, raising and educating children, who are doing just that. They have broken through. They have arrived at a new concept of "bountiful." They have had the boldness to take the Lord at His Word. They know full well that such giving will not mean less for themselves. There will follow the "bountiful reaping." The windows of heaven will open and pour out a blessing beyond all expectation.

G. Sydow

## It Cannot Be Ignored!

The 1972 convention of the Church of the Lutheran Confession heard an essay on the Aid Association for Lutherans which faulted this insurance organization for being "more unionistic than ever before." Recently a new publication from the AAL, called Yes, presented detailed information on the correctness of this evaluation. The Editor in Chief in his opening remarks (Vol. 1, No.2) describes AAL activity in this way:

"God's love is strange and powerful. It runs in circles. A person to whom God has said YES in the person of His Son, finds himself constrained to say YES to God for the sake of His Son. When Christians respond affirmatively to the needs of their fellowman, they are in fact loving Him Who first loved them. He has said: 'Inasmuch as you have done it unto the least of these my

brethren, you have done it unto Me.' Even more, He is the impulse center in that circle, for He is the Vine, and Christians are the branches. He produces fruit; Christians bear it. So what is done for Jesus is done to Jesus and produced by Jesus.

"This issue of YES is an attempt to describe how love runs in five circles in AAL. The fraternal activities of 1972 serve as illustrations of this love in motion....The fifth, the most significant and the most expansive circle is that circle in which each member and especially each branch officer stands alone with God and expresses his or her personal response to His love. Examples of how each member and each branch officer said YES are provided in the following pages."

### Church Work

We limit our consideration at the moment to AAL activities that are easily recognizable as being "unionistic." These are included under "the story of the largest AAL circle of love, the fraternal benevolence program. The members of AAL issued a resounding 'yes!' during 1972, providing millions of dollars in support to worthy Lutherans and groups of Lutherans....The funds which make them possible come from the individual members of AAL. Each member has a share in this broad program of caring."

### Examples

"Sixty-seven faculty members of The Lutheran Church-Missouri Synod, Wisconsin Evangelical Lutheran Synod, and the Evangelical Lutheran Synod seminaries received AAL Faculty Fellowships during 1972."

"Five faculty members at seminaries of The Lutheran Church-Missouri Synod, the American Lutheran Church and the Lutheran Church in America received fellowships to help them arrange a sabbatical for post-doctoral study or research programs."

"Lutheran missionaries...were not forgotten by AAL members during 1972...grants, administered through world mission boards of the ALC, LCA, LC-MS and WELS, provided more than \$30,000 in educational assistance."

"An AAL grant to LCUSA will help develop and implement programs to deal with today's critical social issues."

"An AAL grant to the LCA eventually will affect the life of all congregations in that church body."

"Two projects were conducted through a grant from AAL members to

the board and commissions on evangelism of the ALC, LCA, and the LC-MS."

And so it goes. Funds are indiscriminately distributed among those who call themselves Lutherans regardless of their confessional position or what they teach, without concern for scriptural truth. False teaching is being supported and promoted by the AAL, and that with a blasphemous piety - in the Lord's Name.

### Member Responsibility

Acquiring AAL insurance is not a common over-the-counter business transaction such as buying a loaf of bread. Hearsay has it that one AAL agent puts it this way: "When you buy our insurance, you buy our religion!" This may or may not be truth, but it doesn't change the fact that it expresses a reality. This is the essence of holding AAL insurance. Legally and organizationally, one becomes an accountable, responsible member. As the opening quotes in this writing indicate, the AAL wants it this way and makes the most of it, tying all their doings together as a fellowship activity in the Lord.

### A Conflict

As a confessional group the CLC has scruples about unionistic activity. In AAL one who has such scruples is put into a compromised position. With AAL membership he is doing things which he would not think of doing, most likely would abhor and object to doing, through his congregational and synodical membership. "Brethren, these things ought not so to be!"

# The First - Last; The Last - First

Another of the numerous paradoxical statements made by Jesus is the following: "But many that are first shall be last, and the last shall be first." (Matthew 19:30). On two occasions our Savior expressed Himself in this manner. He first did so after the episode of that rich young man, who was so certain that he had lived up to all the commandments of God perfectly and was therefore entitled to eternal life, but who departed sorrowfully when Jesus asked him to demonstrate that he loved his neighbor no less than himself by giving all his possessions to the poor and following Him. The Savior later repeated this paradoxical remark at the close of the parable of the laborers in the vineyard, in which those who had labored long became disgruntled over the fact that the latecomers received the same pay as they. (Matthew 20:16).

## The Meaning of the Paradox

To the natural human mind this statement on the surface appears to be a contradiction in itself. Yet upon closer examination the truth it contains becomes apparent. The "first", of whom Jesus speaks, are those who enjoy the greatest and fullest blessings and who, according to all human reckoning, should reach the goal for which they have set out. The "last" are those, who are not nearly so favored and privileged, but by the grace and unmerited goodness of God do reach the goal at which the first fail to arrive through their own fault. Jesus is, of course, speaking of the spiritual, of entrance into His heavenly Kingdom. In connection with that, many, who could be expected to reach that goal, do not attain it, while others, of whom it might not be expected, will be found there. To be and to remain "first" to the end of

life means to be saved eternally; to turn out to be "last" in the great Judgment does not mean to occupy an inferior place in heaven but to be excluded altogether from its bliss.

## Examples of This Truth

Even in the earthly affairs of men the truth of this statement becomes apparent. We often see the sons and daughters of wealthy parents, who have every advantage by reason of their birth and who enjoy every prerogative of education and social standing and who could be expected to succeed and to make a mark for themselves in this life, turning out to be dropouts and abject failures, and finally concluding their lives in shame and disgrace. At the same time we sometimes see children growing up under the disadvantages of poverty and the most unfavorable environment, who achieve success and renown. In the realm of the spiritual it also happens in some instances that children born of Christian parents, who were brought into the Savior's Kingdom of Grace as infants in Holy Baptism, who were carefully reared in the nurture and admonition of the Lord, perhaps even educated in Christian schools, later on forsaking the Savior and the Christian faith and departing this life as children of the world. The Bible itself furnishes examples of this sad fact. Consider the case of God's own chosen people Israel, blessed above all nations with God's grace but rejecting it for the most part, while the Gentile nations, not nearly so richly blessed, received that grace, when offered to them, with great joy on the part of many. Think also of highly-favored King Saul, of Judas Iscariot, and of Demas, the co-worker of St. Paul. On the other hand, we note others, who had

none of these advantages but grew up in a worldly atmosphere, perhaps even living their lives for years in open sin and shame, but later being led to repentance and faith in the Savior and becoming devoted and diligent and grateful servants of Jesus and dying as faithful Christians. We call to mind the case of Saul of Tarsus, who became the great Apostle Paul, and of a number of individuals from Church History, as for example, the profligate youth, who in later life by the grace of God became the renowned Church Father, St. Augustine, and of others like him. Thus the "first" have become "last" and the "last" "first."

#### The Warning This Contains

In our own day we see church-bodies, once blessed with the saving Truth in richest measure, to whom God gave great and devout and faithful teachers of the Truth, whose preaching of the Truth God crowned with visible success both at home and in the mission fields abroad, but who now have lost the Gospel and have succumbed to the historical-critical method of Bible interpretation, to the social Gospel, and to other faith-destroying influences, which can only lead to the ruination of souls. Once "first" in the Kingdom of Jesus, many among them in the end will find themselves among the "last", unless by the grace of God they still be led to repentance over the error of their ways. Even though they be professors and pastors, they can only expect to hear the verdict from the lips of Jesus, "Depart from me ye that work iniquity." (Matthew 7:23). Their present prominence in what calls itself the Church on earth will not assure them of a place in heaven.

#### For Us of the C.L.C.

We of the Church of the Lutheran Confession are among those who at

present are among the "first." God has granted us the grace to recognize the Truth and to cling to it and to contend for it. The Gospel of His grace in Christ Jesus is proclaimed in our congregations in its full truth and purity. To us it has been graciously given to see what course of action God would have us follow when error raises its deceptive head and how to deal with it so that we do not become infected with its deadly virus by remaining in fellowship with those who propagate it. We need to watch and pray that we do not become smugly complacent, become the victims of dead orthodoxy, take our blessings for granted, grow indifferent to the grace that has been accorded us, as others before us have done and so lost the Truth.

#### For Each of Us Personally

Each of us whom God has called, enlightened, sanctified and kept in the true faith to this hour is among those whom Jesus calls the "first." Not one of us, however, is immune to the danger of becoming one of those whom Jesus characterizes as the "last." This can readily happen if we build our hopes of salvation on the mere fact of our membership in an orthodox church instead of on the Savior Himself, if we become indifferent to grace and begin to seek our righteousness before God in the works we do for Jesus and His Church instead of in what He has done and suffered for us, and if we become apathetic and lukewarm toward the grace that is offered us in the Gospel, as did the Laodiceans. Even the great Apostle Paul recognized that danger in his own case and wrote: "Lest that by any means, when I have preached to others, I myself should be a castaway." (1 Corinthians 9:27b).

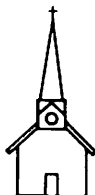
Let us, who enjoy the blessing of God's saving Truth in so rich a measure, daily pray for strength to



fight the good fight of faith to a victorious finish, so that with God's help we may not be among the many, who once were the "first," but will in the great Judgment be declared the "last"

and so be excluded from the everlasting joys of the Kingdom of Glory.

H. C. Duehlmeier



## Church News

Ed. note — The Church of the Lutheran Confession has divided itself into various area conferences for study of Scripture and discussion of matters relating to the church body's witness of their Savior. Recently a new area conference joined the existing four.

EASTERN? ... As one man suggested, the term "Eastern" to describe a new area conference of the CLC is only technically correct. It all depends on where you stand. But nonetheless, the Eastern Conference finally had a meeting. And the standing place is somewhere around the western end of the Oklahoma panhandle. Nine pastors from such diverse places as Texas, Michigan, North Carolina, Florida, Missouri, and South Carolina gathered as guests of Holy Trinity congregation of West Columbia, South Carolina, to do what our pastors usually do at pastoral conferences: Study and worship at the feet of the King. The date was November 6th, almost exactly one year after an earlier scheduled meeting could not be held.

Certain things about conferences of pastors don't change much — the essay presentations, the discussions, procedural matters — all subjects of consideration. The hours are long and physically taxing. But for each, this

conference had a twist of its own. The meeting was hosted by a congregation in the South, one which had met the subtle erosion of liberalism and determined rather to remain with the Word of their God. Some pastors attending this conference had not been to a "local" gathering for six or seven years, since their distance from the "hub" of theological busy-ness precluded their presence. For others this was the first time they had been south of the Mason-Dixon line, a fact which not only fascinated their geographical perspective, but added a feature or two of a different cuisine — grits, barbecued pork, hush-puppies butter beans, black-eyed peas, pickled artichokes, barbecued and Southern-fried chicken.

Those who attended were there for a singular reason: to hear their Master speak. Pastor Ralph Schaller recalls the type of faith that produces (Exegesis of James chapter one). Pastor Paul Nolting challenges us to more and better study of the Bible's prophetic literature, especially in contrast to the erroneous approach to Scripture interpretation by the Dispensationalists. Pastor Dan Fleischer paints the divine frown caused by certain types of rock and

Gospel-rock music. Pastor Fred Archer tells how it once was for him, calling himself the "Abe Lincoln of the CLC" (his phrase) — learning by candlelight the precepts of God's Word, things he missed in his former affiliation. And the discussion — lively...questions patiently answered...new insights gained into the ways of the unchangeable and unchanging God of our salvation.

Pastor Dale Redlin runs the meetings; he was elected Moderator. Pastor Michael Sydow writes down what happens; secretary. Pastor Paul Nolting is the temporary Visitor until a delegate conference has a chance to elect its own. Others present: Pastor Martin Galstad and this year's Seminary graduate, Pastor Paul Tiefel, Jr. Pastor Earl Eargle stopped by for a time to share his greetings and receive ours.

The highlight, at least to this reporter, was not really anything that happened in one of the sessions. It occurred standing outside the chapel after the Wednesday evening communion service. I listened to the people. They talked about the Gospel and perspective of Truth as those who haven't been accustomed to it for a very long time. The heritage of Reformation doctrine, an item which most in the CLC take for granted, brought excitement to their faces, caused a fascinating thrill in their voices, and showed evidence of deeper motive in their expression of the proverbial Southern hospitality. One layman attended every session of the conference, because he wouldn't let work interfere with his living. There was no better place to be at the time.

M. Sydow

## Our God, The Living One - II

The self-revealed God of the Bible gets a great deal of bad press these days. Neglect is bad enough. Announced neglect is a real slap in the face. We're living in a time when God is seldom consulted for His views on a variety of spiritual, ethical, and moral questions.

Time was when everybody at least admitted that things were moral or immoral, right or wrong. Now men have a preoccupation with ammorality (there is no right and wrong). In the early decades of the century peddlers of pornography and prostitution operated underground. Now they sell their wares openly and argue for their right to do so. In the 1920's seeing a

woman's ankle was considered suggestive and immoral. Today X-rated movies leave nothing to the imagination.

Well, call it ammorality, or situation ethics (you can do absolutely anything you want just so it doesn't hurt anybody) or new morality (which is no morality at all), the problem's the same. God is neglected. As a matter of fact He is admittedly ignored because of an alleged senility.

### Subjectivity

All this propaganda for new freedoms, doing what you feel (what comes naturally), is really nothing new. Where man doesn't have the truth of God, he'll inevitably replace it with a

lie (Cf. Romans 1:25). Changing its name hasn't changed its character. Most old enough to have viewed at least three decades of American history admit, though, that the situation is growing progressively worse. Now there is no real objective morality, no clear-cut lines of right and wrong. The wicked are no longer underground. The subjective approach seems to have the majority influence. Perhaps it's because the mass media pick up what is sensational and shocking. What is "old" isn't really very newsworthy. The fact remains: There is a wide neglect of God in our times and an alarming willingness to defy His statements about what constitutes right and wrong.

#### Theological Subjectivity

Much of 20th century thinking had its roots in 19th century developments. In the "church" there arose a viewpoint toward the Scriptures which robbed it of its objectivity. The question whether accounts in the Bible are factual becomes less important than how you feel about it. For example, according to the subjective approach it doesn't really matter whether Christ rose from the dead or not. What matters is how you personally react and interpret your reaction. What men such as Schleiermacher and Barth advocated a hundred years ago has whelped a raft of subjective off-breeds.

We oft hear of the charismatic movement prevalent in America today. The emphasis is on emotional reaction. How you feel determines whether you're saved or not. At that rate men and women are in and out of heaven hourly. Emotions are that fickle.

God would rather point out the objective Gospel, which speaks of a real, genuine Savior, a real death, and a factual resurrection. God's an-

nouncement of forgiveness is dependent on these facts. He tells us that. How you feel doesn't determine your salvation; it results from the fact that you are already saved. And these reactions are predictable: joy, compassion, happiness, contentment...

#### Scientific Subjectivism

It seems absurd to suggest a heading like that. Yet one gentleman has stated that science can produce subjectivism. It goes something like this: (1) Man is master and in control. (2) Science can inaugurate a worldly millenium. How a man feels about a variety of subjects is determined by his aspirations for mankind from the areas of science and technology.

Yet scientific law is only empirically established. In other words, if some research or discovery comes along which challenges and contradicts widely accepted "truths," then the new "law" replaces the old one. Everything is up for grabs — nothing is fixed and final in this realm of "truth."

Some have caught on. The hopes for a scientific and technological Utopia have turned out to be false gods. The golden age everybody hoped for turned out to be an age of pollution. Scientism has been called by one man the "myopic mythology of the Western world."

Our God, the living One, just had to tell it the way it is. With Him things are only one way. God can't deny Himself. With Him reality and truth are established because He is who He is. If He says things are black, then they're black. Same with white. If He says the only hope for mankind is faith in Jesus for forgiveness of sins, then that's the way it is. And the only way. How you feel won't change it. Thank God for that!

# The Isolated Christian

Throughout the history of penal institutions, one of the most severe punishments inflicted on prisoners has been solitary confinement, complete isolation not only from the outside world, but also from fellow prisoners. The loneliness, the lack of contact and communication with others are things which very few can endure for any real length of time.

There are times when the child of God, through no fault of his own, finds himself in a kind of spiritual solitary confinement, separated miles from one of his churches, virtually isolated from those who share his convictions. For reasons which need not even be mentioned, a believer should make every effort to settle in the vicinity of a church which teaches the Word of God in its truth and purity, and should be willing to make sacrifices to do so. But there are times when this is simply humanly impossible. Business transfers, job commitments, educational opportunities, service hitches - all of these combine to drive our people to distant and remote areas of our country, even overseas.

## The Diaspora

The problem is more widespread in our circles than many realize. With an increasingly mobile society in which it is said the average family moves every three to four years, the number of isolated CLC brethren is increasing every year. One of our pastors has compiled a "Diaspora" List (Diaspora

was the name given to those Jews separated from Palestine and maintaining their faith in surrounding heathen lands) containing the names and addresses of our many CLC people geographically separated from their home congregations. The list is rather amazing. Although we have congregations in only twenty states and Japan, we have sheep under our spiritual care in many more states and several more foreign countries.

It is easy for those of us who have always lived near our church to take our blessings for granted and to underestimate the difficulties and temptations which confront our isolated brethren. Without a formal worship service to attend, without wholesome Christian fellowship, without religious educational programs, without facilities to go to, without a pastor or brethren to speak to personally - one's faith can easily grow weak and one's soul faint. More than a few apparently faithful have buckled under these pressures - either drifting off into spiritual apathy or otherwise endangering the well-being of their souls by involvement in false teaching churches under the pretense that some religion and some public worship, even if not entirely correct, is at least better than none at all.

## Alternative Solution

Although sympathizing with the dilemma faced by the isolated believer, by no means can such solutions be considered acceptable or God-pleasing.

The clear warnings of Scripture against indifference and false doctrine are not conditional. There are other alternatives. Although separated by hundreds of miles from Christian brethren, the isolated believer is far from being alone. He has One Who is with Him always and everywhere, One Whose power, love, and personal concern in His life are beyond question, One Who promises to guide and direct, to comfort and encourage, to strengthen and support His faithful wherever they might be, One Who still communicates intimately with us on the pages of His Word.

Furthermore, in this age of improved communication systems there are many practical ways for one to alleviate his isolation and maintain contact with his home church. Through his pastor, he can receive the precious Bread of Life via taped services or printed sermons; he can keep abreast of the work of his congregation through bulletins and other printed literature; he can receive Sunday School lessons and other instructional material for himself and his family; he can still continue to participate in Kingdom work at home and abroad in a very tangible way by supporting the preaching of the Word. Where there is a sincere desire to remain faithful and a heartfelt determination to continue serving the Lord, the Lord will show the way.

#### **A City Set On A Hill**

There is another factor to be considered. Very often in life, our Lord takes things which do not appear to us to be good and turns them into good - for the well-being of our souls and in the best interests of His Kingdom. When the early Christians were subjected to those vicious persecutions,

and were scattered everywhere, the future of the Christian Church appeared to be very much in jeopardy. Humanly speaking, it should have meant the downfall of the Church. But when those early Christians were scattered, they took something with them; they went everywhere preaching the Gospel. And soon others were brought to faith, and the Church began to grow and flourish.

The very same phenomena can occur when a believer of our day is scattered. Simply by living and practicing his faith, by testifying to the hope that is within him as the Lord gives him opportunity - he too can be a city set on a hill in a land of unbelief, a light that shines brightly in a community of darkness. Isn't this precisely the way in which several of our mission congregations have been started, by isolated believers whom the Lord used to draw others unto Himself?

For the faithful child of God isolation can present some very real problems, but it can also provide some very special blessings. The problems can be met and solved with the aid of the Spirit and blessings will follow. But this will happen only if our people make full use of the precious opportunities for training, instruction, and strengthening in the Word of God which they now have at their disposal. Then and then only will they be ready, if and when they are ever put to the test. Then they'll have something which can never be taken from them. Better yet, wherever they go, we know they'll be taking it with them.



The Gospel According to St. Luke

(Shorter selections appear in parenthesis when a reading appears too long for a family devotion.)

III. The Later Ministry of the World's Redeemer (continued)

Feb. Luke

- |    |                  |  |
|----|------------------|--|
| 1  | 13:10-35 (18-35) | What is the Redeemer's Kingdom like?   |
| 2  | 14 (7-24)        | Are you too busy to accept the Redeemer's invitation?                          |
| 3  | 15 (11-32)       | Unceasingly, unflinchingly the Redeemer seeks out the lost.                    |
| 4  | 16 (19-31)       | God uses the Scriptures to bring men to repentance and to know their Redeemer. |
| 5  | 17: 1-19         | The Redeemer teaches with words and actions.                                   |
| 6  | 17:20-37         | The Redeemer's Kingdom — now and at His return.                                |
| 7  | 18: 1-17         | Practice patience and persistence in prayer. Put away pompous pride.           |
| 8  | 18:18-43 (31-43) | Through faith we are given eyes to see our Redeemer.                           |
| 9  | 19: 1-27 (1-10)  | The Redeemer's mission — to seek and to save the lost.                         |
|    |                  | IV. The Closing Ministry of the World's Redeemer                               |
|    |                  | The Redeemer — He is King.   |
| 10 | 19:28-48         |  |
| 11 | 20: 1-26 (9-26)  | A pointed parable — a perfect reply.   |
| 12 | 20:27-47         | The Redeemer, great David's greater Son.                                       |
| 13 | 21: 1-24         | The end result of rejecting the Redeemer — destruction.                        |
| 14 | 21:25-38         | The Redeemer shall return.   |
|    |                  | V. The Passion of the World's Redeemer   |
| 15 | 22: 1-30 (1-22)  | The Last Passover — the First Lord's Supper.                                   |
| 16 | 22:31-53         | The Redeemer arrested!   |
| 17 | 22:54-71         | Trial and denial — the Redeemer stands alone.                                  |
| 18 | 23: 1-26         | The Redeemer sentenced to die by crucifixion.                                  |
| 19 | 23:27-46         | The ransom paid — "He was delivered for our offenses."                         |
| 20 | 23:46-56         | The Redeemer entombed.   |
|    |                  | VI. The Resurrection and Ascension of the Redeemer                             |
| 21 | 24: 1-12         | The Redeemer lives — "Raised again for our justification."                     |
| 22 | 24:13-35         | "Abide, O Dear Redeemer, among us with Thy love."                              |
| 23 | 24:36-53         | Proclaim it to all nations: He has redeemed the world.                         |

(Readings for the remainder of February will appear in the next issue, as we begin to read "volume two" of Luke's inspired writings.)

W. V. Schaller

## Announcements

### Appointment

I have appointed Pastor Paul Nolting of West Columbia, South Carolina to serve as Visitor of the newly organized Eastern Conference of the CLC.

R. Reim, president

### New Preaching Station

Weekly Sunday evening services and Bible Study are now being held in Montevideo, Minn. For further information contact: Mr. Darryl King, 118 So. 14 St., Montevideo 56265; or Pastor M. Eibs, Box 63, Sanborn, Minnesota 56083.

**Wisconsin Pastoral Conference**

Time: Feb. 4-6, beginning Monday at 1:30 p.m. Place: Sem House, Immanuel Lutheran College, Eau Claire, Wis. Agenda: Exegesis of Proverbs 3, C. Kuehne; Exegesis of Hebrews 7, A. Schulz; How to Improve our Methods for CLC Publicity, R. Roehl; To what Extent do our Present Funeral Customs and Practices Reflect a proper Christian Attitude, C.M. Gullerud;

Alternatives to our Present Confirmation and First Communion Practices, J. Sandeen; Why aren't More Men Preparing for the Public Ministry (panel discussion), R. Dommer; Speaker for the Communion Service, J. Johannes (C. Kuehne). Please announce or excuse to the host pastor: L. Schierenbeck, 2015 No. Hastings Way, Eau Claire, Wis. 54701.

J. Johannes, secretary

**CHURCH OF THE LUTHERAN CONFESSION****Treasurer's Report**

July 1, 1973 to December 1, 1973

	NOVEMBER	TO DATE
<b>RECEIPTS:</b>		
Offerings	\$15,882.70	\$76,225.27
Memorials	----	20.00
<b>TOTAL RECEIPTS</b>		
<b>DISBURSEMENTS:</b>	\$15,882.70	\$76,245.27
Retirement Fund	\$ 530.00	\$ 2,650.00
Emergency Support	---	400.00
Capital Investments	1,904.03	7,185.51
General Administration	256.81	2,223.13
Home Mission & Administration	6,195.40	33,117.69
Immanuel Lutheran College, Regents	4,757.00	23,785.00
<b>TOTAL DISBURSEMENTS</b>	\$13,643.24	\$69,361.33
<b>CASH BALANCE FOR PERIOD</b>	\$ 2,239.46	\$ 6,883.94
<b>CASH BALANCE, July 1, 1973</b>		\$17,658.33
<b>CASH BALANCE, December 1, 1973</b>		\$24,542.27

Respectfully Submitted,  
Lowell R. Moen, Treasurer

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**COMPARATIVE FIGURES**

	NOVEMBER	3 MONTHS
Budget Offerings Needed	\$15,172.00	\$75,860.00
Budget Offerings Received	\$15,882.70	\$76,225.27
<b>SURPLUS</b>	\$ 710.70	\$ 365.27
Budget Offerings, 1972-1973	\$20,118.72	\$66,998.80
Decrease, 1973-1974	\$ 4,236.02	
Increase, 1973-1974		\$ 9,226.47

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