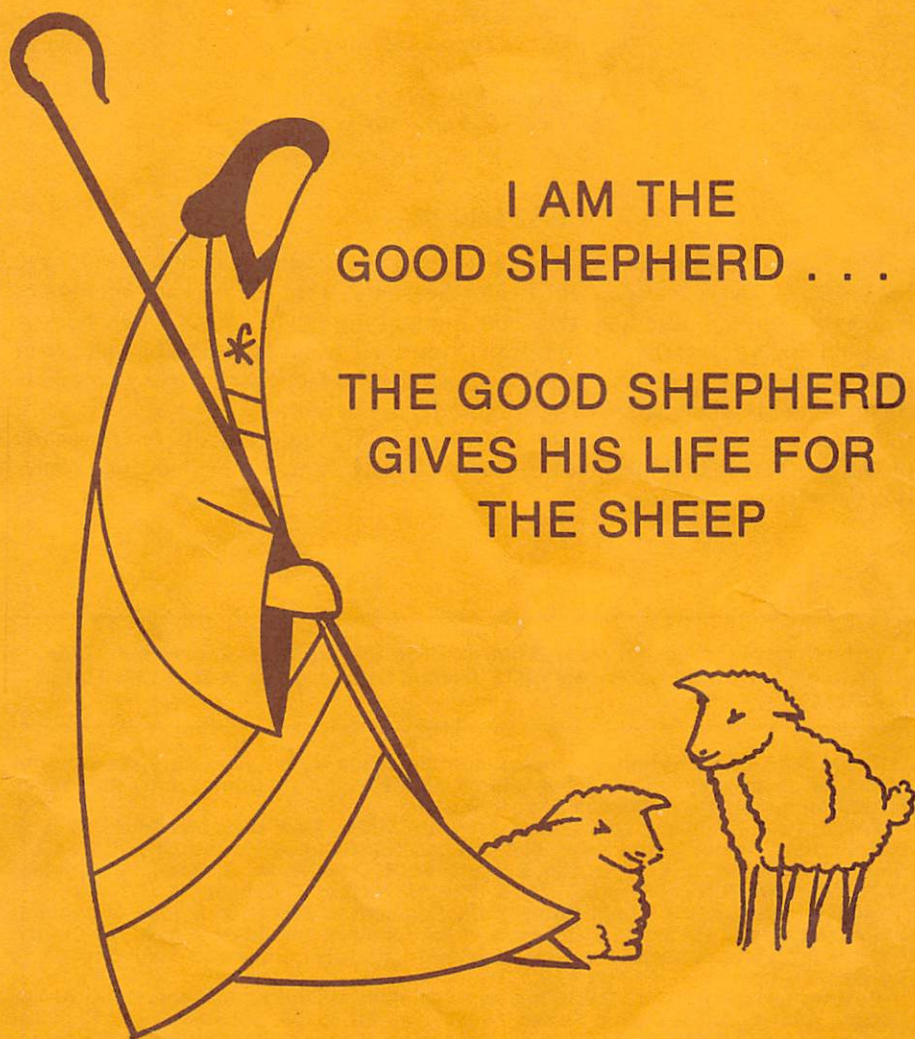


February, 1978
Vol. 20, No. 8

lutheran spokesman



I AM THE
GOOD SHEPHERD . . .

THE GOOD SHEPHERD
GIVES HIS LIFE FOR
THE SHEEP

CHURCH OF THE LUTHERAN CONFESSION

DURING LENT

The Christian poet directs our thoughts during the Lenten Season. In a prayer addressed to the Savior, he writes:

“Jesus, I will ponder now
On Thy holy Passion;
With Thy Spirit me endow
For such meditation.
Grant that I in love and faith
May the image cherish
Of Thy suffering, pain, and death
That I may not perish.” (Hymn 140)

No False Piety

The false traditions of some churches and the customs of this world have caused some people to regard the Lenten Season as a time when men should act especially pious. Before Lent they take one last fling in celebrating in a worldly way, but during Lent they try to refrain from their usual manner of living. Such piety is, of course, a sham. This is also seen by the fact that people who follow such traditions and customs usually do so very reluctantly. They can't wait until they can again eat all the foods they want and indulge in all their worldly pleasures. Yet, they think highly of themselves as though they had done something deserving of praise.

Postmaster: Send notice on Form 3579 to the Lutheran Spokesman, 2750 Oxford St., No., Roseville, MN 55113. Second Class postage paid at Lake Mills, IA 50450.

The Lutheran Spokesman, published monthly at 204 N. 2nd Ave. W., Lake Mills, IA 50450, is an official organ of the Church of the Lutheran Confession, the issues appearing during the first week of each month.

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Material submitted for publication should be sent to Editor G. Sydow one month before the date of publication. Church and school news should be sent to the Church News editor. Announcements and other short notices should be sent directly to Editor G. Sydow.

Business Manager: Mr. Peter Sydow; Assistant Business Manager: Mr. Benno Sydow. Address: 2750 Oxford St. No., Roseville, MN 55113. Subscriptions: \$3.00 for one year; \$5.50 for two years; \$8.00 for three years. Group subscriptions to congregations: \$2.50.

Christian piety is something altogether different. God's Word, not tradition or custom, tells us what is truly pleasing to the Lord. The Christian poet expresses true piety in this way:

"Grant that I Thy Passion view
With repentant grieving
Nor Thee crucify anew
By unholy living.
How could I refuse to shun
Ev'ry sinful pleasure
Since for me God's only Son
Suffered without measure?" (Hymn 140)

The Apostle Peter speaks of true piety and what should move a believer in Christ to live a pious life. "As obedient children, do not conform to the evil desires you had when you lived in ignorance. But just as he who called you is holy, so be holy in all you do; for it is written: 'Be holy, because I am holy.' Since you call on a Father who judges each man's work impartially, live your lives as strangers here in reverent fear. For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect." (1 Pet. 1:14-19) (NIV)

No Mere Show of Emotion

Jesus Christ on the way to Golgotha—what a spectacle! A man weak and weary from lack of sleep, His body bruised and torn and bleeding, a condemned man guarded by Roman soldiers, carrying His own cross on which He would be put to death—oh, what a sight to see!

The Evangelist St. Luke tells us the reaction of some of the people who followed Jesus on the way to the cross. "There followed Him a great company of people, and of women, which also bewailed and lamented Him." (Luke 23:27) Since they are not identified we may assume that these people were for the most part curious onlookers. Some women are singled out and they expressed their sadness with their weeping. It was a pitiful sight which they saw and, no doubt, they felt very sorry for the Man who was about to be crucified. But what they expressed was a mere show of emotion. Jesus told them: "Weep not for Me, but weep for yourselves, and for your children." (Luke 23:28) Jesus did not need their pity. Rather, they should consider their own sad state and that of their children because of their unbelief.

Let us guard against a mere show of emotion during Lent. What the Lord desires is true repentance on our part. When we meditate on Jesus' Passion, let the sorrow in our hearts not be pity for a suffering and dying man, but sorrow over our sins.

"When o'er my sins I sorrow,
Lord, I will look to Thee
And hence my comfort borrow
That Thou wast slain for me;
Yea, Lord, Thy precious blood was spilt
For me, O most unworthy,
To take away my guilt." (Hymn 152)

I BELIEVE IN THE RESURRECTION OF THE BODY

As these lines are being written, our Upper Midwest lies in the cold, dark grip of winter. To some of our readers it may appear to be the wrong time to consider this Bible teaching when all nature appears to be lifeless and death seems to take an even greater toll among the children of men than at any other time of the year. Are we not accustomed to being reminded of the resurrection at Easter when all nature is being resurrected in glorious triumph o'er decay, even as our Savior rose from His grave? And yet is it not most comforting to be reminded at this very time of the year, when decay and death surround us on all sides, of the glorious prospect of the resurrection of our own bodies?

The Evidence For It

But is this Christian hope of ours actually well founded; or is it merely a false, misleading dream based on wishful thinking? Human reason denies the possibility of it, advancing all sorts of reasons that would appear to make it impossible. As far as we know, none of the religions or philosophies devised by men have ever set forth such a teaching. Yet when the Sadducees, the rationalists in matters of religion in Jesus' day, sought to ridicule this Bible teaching, our Savior quickly put them to silence by declaring that they knew neither the Scriptures nor the power of God (Matthew 22:23-32). He there dem-

onstrated to them that the Old Testament Scriptures plainly taught a restoration of the bodies of men after death, referring them to God's statement to Moses at the burning bush, in which He spoke of Himself as "the God of Abraham, and the God of Isaac, and the God of Jacob." According to our Savior's own interpretation of these words, by calling Himself the God of these patriarchs long after they had died, God plainly implied that they would be raised from the dead. The fact of the matter is that God's first promise of a Savior to come after the Fall, which we all heard again on Christmas Eve from our children, already implied the resurrection of the body. The bruising of the serpent's head implied the deliverance from all the evil results and consequences of sin, among which death and the dissolution of the human body are included. Job in his day, perhaps some two thousand years before the birth of Jesus, by inspiration of God clearly foresaw and foretold of the resurrection to come for his own body when he declared: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me," (Job 19:25-27).

New Testament Evidence

In His day Jesus plainly and irrefutably demonstrated the possibility of the resurrection by raising the dead daughter of Jairus, the young man of Nain and His own friend Lazarus. We have His own promise that this is but a preview of what He will do in the case of all the dead in John 5:28,29: "The hour is coming in the which *all* that are in the graves shall hear His voice, and shall come forth." We then see Him demonstrating His complete victory over death by His own triumphant resurrection on Easter morning. Following that we hear His Apostles preaching the certainty of the resurrection of all men again and again, and especially Paul, referring to it in his epistles, devoting the entire fifteenth chapter of First Corinthians to this subject. We are therefore not following a will-of-the-wisp with this resurrection-hope of ours but have a firm foundation for it in the Word of God.

What Will Be Resurrected

Concerning this the Scriptures do not leave us in uncertainty either. It will be the same body we had here on earth, as can properly be inferred from the words of Job: "Though after my skin worms destroy this body, yet in *my* flesh shall *I* see God; whom *I* shall see for myself and *mine* eyes shall behold, and not another." It will not be a foreign body in which we shall arise but the selfsame one in which our soul was housed here on earth. Though the same, yet it will be different. We who believe in the

Savior can look forward to a wonderful transformation on that day, as St. Paul assures us when he writes to the Philippians concerning our Savior Jesus Christ that He "shall change our vile body that it may be fashioned like unto His glorious body," (Philippians 3:21). Freed from all the deformities and ravages wrought in it by sin, restored to the glorious perfection Adam's body had when he came forth from his Creator's hand, transformed to fit into the conditions prevailing in heaven and in eternal life, our resurrection body will be a joy to behold. Those, however, who rejected the Savior and His grace can look forward to no such glorification but will be an abhorrence to all flesh. From St. John's description of the vision granted to him of the great Judgment to come we may rightfully conclude also that all will be raised at the age level at which they departed this life; for he writes: "And I saw the dead, *small* and *great*, stand before God," (Revelation 20:12).

Some Questions

When will this resurrection occur? At Jesus' return to Judgment on the last day of this world. Scripture speaks of only one general resurrection of the dead, as is evident from Jesus' words: "The hour is coming in the which *all* that are in the graves shall hear His voice, and shall come forth," (John 5:28,29). This leaves no room for the erroneous belief held by some, who look for a prior resurrection of those who suffered martyrdom for their Savior's sake. Such

read something into Revelation 20:4.5 which is not found there and which would be in plain conflict with what Jesus says in the previously quoted passage above. What about such who have been cremated, or devoured by animals, or incinerated in the holocaust of an atomic explosion or otherwise? They will be restored by the power of God just as surely as those whose bodies returned to the elements by the much slower process of dissolution in the grave. To such who express doubts on this point we can only say, as Jesus once said to the unbelieving Sadducees: "Ye do err, not knowing the Scriptures, nor the power of God," (Matthew 22:29).

Rejoice!

As you therefore join your fellow-believers each Sunday morning, also in the dead of winter, when you see death and dying surrounding you,

confessing: "I believe in the resurrection of the body," do so with firm confidence and conviction based on the Scriptures of both the Old and the New Testament and your Savior's sure and certain promise. When thinking of your believing loved ones who have departed this life and whose bodies now rest in the cemeteries of this world, call to mind the heart-warming sight of them that will greet your eyes at Jesus' return. When reflecting on the day when you yourself shall find your final resting place in God's Acre, let no fears or misgivings trouble you but say with full assurance of heart with the believing hymnwriter:

Jesus lives! The vict'ry's won!
 Death no longer can appal me;
 Jesus lives! Death's reign is done!
 From the grave Christ will recall me.
 Brighter scenes will then commence;
 This shall be my confidence.

Luth. Hymnal, 201

—H. C. Duehlmeier

INSTANT ITEMS

- Human nature being what it is, one falls easily into overstatement, making something vastly larger and more important than it really is in relation to everything else. Perhaps we can trace also this misbehavior back to the Fall, after which mankind lost the ability to think and act "whole-ly" (sic). Sometimes a person gets *one idea* and then goes on to make everything else that he says and does somehow serve that one supreme notion.

- Christian communities (churches) have taken the term, predestina-

tion, for example, defining it partly as the decision of God from eternity to condemn a certain percentage of humanity, and in the name of that "one idea" they have refused to *offer* salvation (in terms of Christ's atonement) to *all* the world. They denounce the offer. Others have centered on the necessity of speaking in tongues, and anyone who can't is out. And there are those who come to our door with the *one* chief message that the organized churches are but doing the devil's work, and we should be freed from them into the

Kingdom (defined as the soon coming of Christ to set up political rule in Jerusalem and govern the world with the help of a favorite few).

• Such warped thinking and behavior is heresy, as we confess in hymn 326, "I have sinned and gone astray . . . chosen for myself my way." It can become as ridiculous as with the man who was heard playing by the hour on his violin *one* certain chord. When questioned he answered that many others were looking for the lost chord but he had found it! Such behavior exemplifies heresy, as Greek students can tell you about that word in Scripture. It is the defining sectarian sin, the historical cause of division. It can even be caused by following some chosen leader for personal reasons to the rejection of others, as happened in Paul's church at Corinth.

• Currently we see schisms caused by some who seemingly would die for the idea that women should be made clergy. Others are perhaps rupturing the wholeness of church communities by supposedly improving communion with God with prayers that use language, especially in the pronouns, that we use of one another in our dusty daily living. One wonders about this, when we remember that in Israel of old the Name of God was not even pronounced (out of reverence), but "Jehovah" was used as a circumlocution (a speaking around) for the Name of God in the famous four letters. There *are* reverential terms, but none should make it an elephant matter. Styles of communication change, and none should either be "the first by which the new

is tried," nor yet "the last to lay the old aside," lest he wound the unity of the spirit in a group and becomes guilty of heretical, sectarian, divisive sect-work.

• Perhaps this must be viewed as but an occupational hazard, one that we are compelled to live with, that also *we* are charged with distortion, giving the impression, because of the practice of separation, that "no one will be saved but you." But note well that God has laid the "burden" of separation upon his people. Read the whole Bible and see. Our problem becomes this, that we just may make that one thing our chief characteristic. The tension between faithfulness to principle and being all things to all men (in the spirit of St. Paul) is one that we must live with. This also becomes the constant duty of the devout Christian as he goes about his daily calling.

• Sectarianizing is a danger if one does not work daily to be infused with the full-orbed truth, to have that sound mind that St. Paul assured us is the fruit of the Spirit's instruction (the mind of Christ). One must note the horrible extreme of a given action to be guarded against it in its first beginnings, which can lead into an unholy state. For what good the warning may do us, we give the following item from a teacher who had just drawn a picture of an overbearing and argumentative "witness" (as that word is commonly used in Christendom):

"Here truth is employed as a means to personal triumph and at the same time as a means to kill, which is in the starkest possible con-

trast with love. It produces a few years later that sort of minister (he was speaking to seminary students) who operates not to instruct but to destroy his church. And if the elders, the church, and the young people begin to groan, if they protest to the church authorities, and finally stay away from worship, this young man is still Pharisaical enough not to listen one bit.

"On the contrary, he glances triumphantly over the empty pews and says to himself: 'Take thine ease, my dear soul, by thy truth thou hast produced a legitimate scandal and mayest regard thyself as justified,' or even, 'I thank thee, God, that I am not a rat-catcher or ear-tickler like those colleagues yonder after whom half the city is running. My empty pews testify on my behalf.' "

• Exaggeration needs to be pictured at its worst so that what lies this side of extremism can also be avoided. "Thou shalt not steal," remember, forbids also the "lesser" false dealing in weights and measures that fall this side of violent robbery. Violating the simple faith of a chance-met believer is as wrong as false doctrine, and when that violating comes out of a mere one-sided emphasis on one aspect of truth, so much the sadder is the damage done. One thinks of the making of certain food and drinks the very test of salvation, or the use of a certain translation, or certain liturgies. Such sect-behavior (cutting) rends the body of Christ.

• Anyone who makes an elephant of one chosen feature or aspect that fascinates him to the exclusion of the

rest of Truth naturally ends with his one cherished pet dedication. There is the myth of the man in hell who found himself alone there and could find no others, much to his surprise because he had heard that there would be so many in hell. He had spent his life totally dedicated to himself, never so much as greeting a fellow human being. When he inquired about the lack of others, he was told, "For you there are no others." Hence the treasured counsel: Be careful what you want, for you are sure to get it.

• The microscopic world can be as small as the macro (or tele-) scopic universe is large, if we permitted such language. So the elephantine emphasis of one item that destroys the whole can be matched by a diminution that equally obliterates the whole. We think of the World Council of Churches, which so wanted to eliminate distinctive doctrines that it came finally to speak for no one and nothing. So said someone recently: "Ecumenism is an illogical and deplorable conspiracy to water down religious belief until the intoxicating wine of spiritual communion becomes a flabby gruel for weak intellects. Its eventual goal is a platitudinous 'fatherhood of God and brotherhood of man' creed to which anybody from Karl Marx to a Siberian shaman could and usually does subscribe." It ends in nothing left, from an overstress on the unimportance of anything.

• The sphere of God's truth is remarkable for the wholeness, both of it itself and of the well-roundedness it supplies those who give themselves

wholly to it. "Reading . . . exhortation . . . doctrine . . . meditate upon these things, give thyself wholly to them, that *thy* profiting may appear" (1 Timothy 4). "May God himself, the God of peace, sanctify you through and through (1 Thess. 5, NIV). Our oneness with God's whole truth can be almost a mystical union in view of St. John's Word of truth, "You have an anointing from the Holy One, and all of you know

the truth" (1 John 2, NIV). But the cancer of the uncontrolled "growth" of one idea must not be allowed to destroy the whole, which it will. Overgrowth (as cancer) and its opposite, atrophy, are both fatal diseases. We accept the wholeness of glory that we see in Jesus, and we "are changed into the same image" (2 Cor. 3).

—M. Galstad

OUR BAPTIST NEIGHBORS—II

In an earlier article we traced the history of the Baptist movement. In this article we intend to discuss some of the doctrinal points emphasized in Baptist teaching and examine them in the light of the Scriptures.

A Baptist Manual of Polity and Practice, 1963, mentions nine basic tenets of Baptists:

1. The Scriptures as the authority for faith and practice.
2. The priesthood of believers.
3. Freedom of conscience.
4. Congregational polity.
5. The autonomy of the local church.
6. Believers' baptism.
7. Baptism by immersion.
8. A regenerate church membership.
9. The separation of church and state.

Scripture As Authority

We agree with Baptists that the Scriptures ought to be the only authority for our faith and practice. We do not believe, however, that the

Scriptures are the final authority for all Baptist teaching. They indeed claim in their literature that "what the New Testament churches taught and practiced is taught and practiced by Baptist churches today." (from a pamphlet distributed by First Baptist Church of Antlers, OK) This may be true of some Baptist churches with respect to the basic Christian doctrines confessed in the Apostles' Creed, but it is certainly not true with respect to the sacraments of Baptism and the Lord's Supper.

To Baptists the Lord's Supper is only a memorial meal; the elements of bread and wine only *point to* the body and blood of Christ. In Baptist teaching Baptism is not a means by which God works faith and other spiritual blessings in us. Rather, it is regarded as an act of obedience by which the believer shows what God has already done for him.

In reaction to this Baptist teaching on the Sacraments we go back again and again to the same Scriptures

that Martin Luther quoted in his debate with Ulrich Zwingli in 1529. Jesus said: "This IS My body" and "This IS My blood." (Mt. 26:26,28) Those who eat and drink unworthily are "guilty of the body and blood of the Lord." (1 Cor. 11:27) We believe in the *real presence* of Christ's body and blood in the Sacrament because the Scriptures are our authority.

Likewise we believe in baptismal regeneration because the Scriptures teach that "baptism doth also now save us" (1 Pet. 3:21), and that we are sanctified and cleansed "with the washing of water by the Word." (Eph. 5:26) The Baptists' claim that the Scriptures are their authority does not pass the test they themselves recommend: that we search the Scriptures, whether these things are so. (Acts 17:11)

The Priesthood of Believers and Freedom of Conscience

Martin Luther was used by God to restore the New Testament teaching of the spiritual priesthood of all believers, as taught in 1 Peter 2. Martin Luther also established the right kind of freedom of conscience when he declared at Worms in 1521: "I am bound by the Scriptures I have quoted and my conscience is captive to the Word of God. I cannot and I will not retract anything." (*Luther's Works*, Vol. 32, p. 112)

As long as Baptists wish to maintain this kind of priesthood and this kind of freedom, we have no quarrel with them. Baptists, however, have generally gone too far in their priesthood and freedom, maintaining that

each individual Christian priest is free to adopt whatever views he wants to. That is why Baptists have generally been opposed to creeds. They want no "forced external union, based on the autocracy of iron creeds or human popes." (pamphlet from Antlers, OK).

We can therefore understand why Baptists are so divided. They want Scriptures as their authority, and yet they believe that each Christian has the right to interpret the Scriptures for himself and follow his own views of it. What this amounts to is a denial of the *clarity* of the Scriptures and the ability of the Scriptures to interpret itself.

Liberal Baptists carry this freedom so far as to maintain: "Strictly speaking, there can be no heresy . . . in the Baptist denomination, for the reason that there is no creed subscription. . . . Baptist churches . . . hold to the right of private judgment, of freedom of conscience, and of freedom of thought and speech." (G. B. Foster, quoted in *The Religious Bodies of America*, F. Mayer)

But we maintain, in contrast, that our consciences are to be bound not by our personal interpretation of the Scriptures, but by the naked Scriptures themselves. Nor is there anything wrong in binding ourselves to a creed or confession that reproduces the thought of Scripture. "Neither, do we believe, is there room for private interpretation of Scripture on the basis of any supposed ambiguity or unclarity in the divine revelation." (*Concerning Church Fellowship*, p. 10)

Congregational Polity and Autonomy

Some Baptists are willing to concede that "no single pattern of church government is prescribed in the New Testament." (*A Baptist Manual of Polity and Practice*) Other Baptists, however, have stressed that congregationalism is the only right polity and that the episcopal, presbyterial, and synodical polities are contrary to Scripture. Some Baptists have objected even to speaking of the Baptist Church or the universal Church, maintaining that one should speak only of Baptist *churches*, for the local church is the only church there is. "Landmark" Baptists have gone so far as to claim that there has been a continuing succession of true immersing Baptist churches all the way from apostolic times, even through the dark ages under the papacy. When historical research by Baptist scholars contradicted "Landmark" theory, the extreme Landmarkers seceded from the larger Baptist groups.

We sympathize with the desire of Landmark Baptists to separate themselves from what they consider to be false doctrine. We too "believe and teach that church fellowship is forbidden with all who deviate from the Word of God in their teachings." (*Concerning Church Fellowship*, p. 41) But we disagree with the Landmark Baptists and like-minded Lutherans who so emphasize congregational polity and local autonomy that they deny to a synod or larger grouping its right to be called a church of Jesus Christ. Our teaching is that "synodical association is as

valid an arrangement as any that Christians make for the efficient pursuit of their divinely appointed task—as valid as the forming of a local congregation." We believe that "any group of professing Christians gathered in Christ's name (Mt. 18:20) can rightly be called 'church' because of the Christians in it." (*Concerning Church and Ministry*, p. 21, p. 6)

Believers' Baptism by Immersion

The Baptists get their name from their particular view of Baptism. They say: "By baptism we believe the New Testament teaching to mean the immersion of a believer in water in token of his previous entrance through personal faith into the saving power of Christ." (pamphlet from Antlers, OK) Baptists are opposed to the teaching that infants can be brought to faith by God's Word working in Baptism. They believe that infant baptism is a church tradition that has no basis in the New Testament. With regard to the mode of Baptism most Baptists agree with Walter Rauschenbusch, the Baptist leader of the "social gospel" movement, who taught: "The Greek word '*baptizoo*' means immerse." (from *A Baptist Treasury*)

In our limited space it is not possible to enter in on a lengthy study of the Greek word "*baptizoo*." Such a study is scheduled for our CLC Pastoral Conference in 1979. Let it suffice here to say that three times in the KJV the Greek word for baptism is translated "washing." (Mk. 7:4, Mk. 7:8; Heb. 9:10) Twice the Greek

word for baptize is translated "wash." (Mk. 7:4; Lk. 11:38) If the Greek words for baptism and baptize always indicate immersion, then the Bible is telling us in Mark 7 that before eating, the Jews immersed themselves when they returned from the marketplace, and that they always immersed their tables before they ate from them. Such a conclusion would mean that every Jewish home would have had a very large water tank, and there is no evidence that such was the case.

Moreover, when the disciples were baptized by the Holy Spirit on Pentecost, the Bible speaks of the Holy Spirit being poured out on them. Their baptism in that case was accomplished by pouring rather than by immersion. We therefore believe that the Scriptures themselves indicate that Baptism need not be restricted to any particular mode of application. We may apply the water of Baptism in any convenient way, whether by immersion, pouring, sprinkling, washing, or daubing. "Indeed the earliest Baptists seem to have baptized by pouring water upon the head rather than by immersion." (*A Baptist Manual of Polity and Practice*, 1963)

More serious is the Baptist contention that infant baptism is a misuse of God's ordinance. They refer to the baptisms described in the book of Acts (Acts 2:41; Acts 8:12, 36-37; Acts 16: 14-15, 31-33), claiming that in all these cases the subjects of Baptism were adults who professed their faith before being baptized. When the household baptisms of Acts 16

are presented to them as evidence for infant baptism, they reply: "In the so-called household baptisms of Acts 16, there is no intimation that there were little children." (pamphlet from Antlers, OK)

They even quote Mt. 28:19 as supporting their position, saying that Jesus commanded us to make disciples of all nations "before" baptizing them. The fact is, however, that the Greek construction of Mt. 28:19 indicates that we are to make disciples of all nations "by" baptizing them and then teaching them to observe all things that He has commanded.

The Bible Basis for Infant Baptism

We believe that our Lord's command in Mt. 28:19 provides the solid basis for infant baptism. As Martin Luther said, "He has commanded us to baptize all heathen. Children constitute a great part of the heathen. . . . In this I cannot err, for God's command cannot deceive. If I believe, this baptism is of value to me. If I do not believe, it is not of value to me. But baptism in itself . . . is as sure as are the Word and command of God." (*Luther's Works*, Vol 40, p. 245 ff.)

Moreover, in Colossians 2:12 the apostle Paul calls Baptism "the circumcision of Christ," or Christian circumcision. Thus in the New Testament Baptism takes the place of circumcision, which in the Old Testament was performed on all male children on the eighth day after their birth. It is therefore reasonable to conclude that Baptism should be

administered at an early age as the means of grace God has designed for little children in this New Testament age. In the third century a bishop of Carthage in North Africa insisted that "baptism should not be administered until the eighth day after birth," but 67 other bishops objected, saying that "the children should be baptized directly after birth." (Jeremias, *Infant Baptism in the First Four Centuries*) Other similar evidence indicates that infant baptism was the regular practice in the early Church from the time of the apostles until the fourth century, even as infant circumcision was the practice in the Old Testament.

The Bible also teaches that infants are flesh born of flesh and need to be born again. (Jn. 3:5-6) Baptism is God's "washing of regeneration" (Titus 3:5), through which infants are born again of water and the Spirit. Why should we want to deprive our children of this means of regeneration by refusing to have them baptized?

The Baptists argue that little children cannot believe, and that therefore their Baptism is worthless. But Jesus spoke of the little ones who believed in Him. (Mt. 18:6) We even have the unusual case of John the Baptizer (better than the misleading "John the Baptist"), who was given the Holy Spirit while he was still in his mother's womb. (Lk. 1:15, 41) How can anyone prove that little children cannot believe in Christ, when we have Jesus' command to

baptize all nations, including children, and we have God's Word that Baptism is a "washing of regeneration?" Martin Luther asked: "Since Christ is present, speaks, and baptizes, why should not His Word and baptism call forth spirit and faith in the child? . . . If faith remains with the sleeping Christian while his reason is not conscious of the faith, why should there not be faith in children before reason is aware of it?" (*Luther's Works*, Vol. 40, pp. 242-243)

Conclusion

We conclude therefore that Baptists have no right to deprive the infants in their care of the blessings of Baptism. Nor do they have reason to criticize our churches for baptizing infants, although we may well deserve their criticism for neglecting the Christian education of our children after we baptize them.

Our Lutheran forefathers exposed the errors of the Anabaptists, and we must expose the errors of the Baptists. We trust that our Lord has His own sheep among the Baptists, but at the same time "we cannot forbear testifying against them publicly, before all Christendom, that we have neither part nor fellowship with their errors, be they many or few, but reject and condemn them . . . as wrong and heretical, and contrary to the Scriptures." (*Concordia Triglotta*, p. 1097)

—D. Lau

Treasurer's Report

July 1, 1977—January 1, 1978

RECEIPTS:	DECEMBER	TO DATE
Offerings	\$17,712.14	\$112,342.29
Memorials	—	68.00
Interest Earned	52.79	78.81
TOTAL RECEIPTS	<u>\$17,764.93</u>	<u>\$112,489.10</u>
DISBURSEMENTS:		
Retirement Benefits	1,581.00	9,486.00
Capital Investments	1,672.79	10,568.22
General Administration	5.00	3,385.35
Missions and Administration	6,628.75	40,942.36
Immanuel Lutheran College	7,756.75	46,540.50
TOTAL DISBURSEMENTS	<u>\$17,644.29</u>	<u>\$110,922.43</u>
CASH BALANCE FOR PERIOD	120.64	\$ 1,566.67
CASH BALANCE, JULY 1, 1977		<u>14,783.61</u>
CASH BALANCE, JANUARY 1, 1978		<u>\$ 16,350.28</u>

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OTHER OFFERINGS RECEIVED:

I.L.C. Expansion Fund	\$ 1,726.37	\$ 3,786.19
CEF-Mission Investment Fund	3,431.51	7,826.91
Udo Educational Fund	25.27	169.37
Nigerian Fund	137.92	538.36
Nigeria Visitation Fund	570.37	620.37

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COMPARATIVE FIGURES

	DECEMBER	SIX MONTHS
BUDGET OFFERINGS NEEDED	\$23,178.00	\$139,068.00
BUDGET OFFERINGS RECEIVED	<u>17,764.93</u>	<u>112,489.10</u>
BUDGET DEFICITS	(—\$ 5,413.07)	(—\$ 26,578.90)

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BUDGET OFFERINGS, 1976-1977	\$17,406.12	\$109,355.54
INCREASE, 1977-1978	358.81	3,133.56

Respectfully Submitted,
Lowell R. Moen, Treasurer
B. Naumann, Chairman

DAILY DEVOTIONS

The Order of Morning Service (L.H. page 5) and The Order of Holy Communion (L.H. page 15) are the worship services with which you are probably the most familiar. In addition to these, our Hymnal includes an "Order of Morning Prayer" (Matins) and an "Order of Evening Prayer" (Vespers). These services are primarily devotional, centering in the use of Psalms, lessons, canticles, hymns and prayers. For this reason Matins and Vespers might well be used at times by the Christian family or the individual believer in daily devotions. And the more familiar we are with these two liturgies, the more meaningful our use of them will be when they are used in church.

Of these two services The Order of Vespers (L.H. page 41), or parts of it, is probably the more widely used in our circles. In fact, you may now be using portions of it in your Lenten services. Let us now therefore, turn to this service and in our Daily Devotions consider the divine truths upon which it rests and by which we are led in the worship of our Savior—God.

THE ORDER OF VESPERS

March 4	Mark 7:31-37	O Lord, open Thou my lips.
	5 Psalm 34	And my mouth shall show forth Thy praise.
	6 Psalm 70	Make Haste, O God, to deliver me.
	7 Psalm 38	Make haste to help me, O Lord.
	8 II Thessalonians 2:13-17	The Gloria Patri concludes the Psalm versicles, reminding us that our God is the true, the Triune God.
	9 Psalm 111	Hallelujah! (Hebrew) Praise the Lord! (English)

Note the Rubrics (Worship Directions) under the heading Psalmody (L.H. page 42). The Psalms for March 10-17 are Psalms well-suited to Vespers (evening) use. The Antiphons for Lent are on page 97 of the Hymnal. These are devotional statements which connect the Psalm with the theme of the season. You might read the one suggested in unison before reading the Psalm for the day. After the Psalm you might sing the Gloria Patri as the rubrics (Page 42 top) instruct.

March 10	Psalm 4	(Antiphon 4) The Evening Hymn of a Believer in Distress
	11 Psalm 8	(Antiphon 1) Christ is our Representative and Substitute, the Ideal Man.
	12 Psalm 91	(Antiphon 2) The Lord is Our Refuge.
	13 Psalm 104:1-18	(Antiphon 3) God's greatness is seen in His creation of land, and sky, and sea.
	14 Psalm 104:19-35	(Antiphon 1) Praise the Lord, the Creator and Preserver of all.
	15 Psalm 127	(Antiphon 4) Man's need of God's Blessings
	16 Psalm 139:1-12,23-24	(Antiphon 2) Our God is present everywhere and can do anything.
	17 Luke 4:16-32	In the Lection Jesus Himself addresses us.
	18 Acts 13:14-41	In the Lection Jesus' appointed messengers speak to us.
	19 Acts 13:42-52	But Thou, O Lord, have Mercy upon us.
	20 Psalm 30	Thanks be to Thee, O Lord.
	21 Isaiah 53:4-10	and the Responsory for the Passion Season (Lutheran Hymnal page 97)
	22 Exodus 30:1-10	Let my prayers be set forth before Thee as incense.
	Revelation 8:1-4	
	23 Psalm 141	And the lifting up of my hands as the evening sacrifice.
	24	Hymnal page 97 Read and discuss the Versicles for the Passion and Easter Seasons.

The Canticles used in Vespers (p. 42ff) and Matins (p. 34ff) are nearly all songs taken from the Holy Scriptures. The Lutheran Hymnal gives nine additional canticles on pages 120-122. Here, then, we have a wonderful variety of inspired songs to enrich our devotions. You will note that the rubric on the bottom of page 42 suggests that a seasonal antiphon be used before (and/or after) the canticle. This is to help us use the canticle in connection with the particular thoughts the season of the church year bring to mind. An Easter antiphon is suggested for the canticles we will be using on March 26-April 4. The names of the canticles are derived from their opening words in the Latin.

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- March 25 "Dignus Est Agnus" Hymnal, page 122 . . . Easter Antiphon #1 page 97
26 Luke 1:46-55 "The Magnificat" . . . Easter Antiphon #2 He hath showed strength with His arm.
27 Luke 2:25-33 Lord, now lettest Thou Thy servant depart in peace. Easter Antiphon #4.
28 "Benedicite Omnia Opera", Hymnal p. 120 EA #3.
29 Isaiah 12 "Confitebor Tibi" Hymnal p. 120, Easter Responsory, p. 97.
30 I Samuel 2:1-11 "Exultavit Cor Meum", Hymnal page 120 Easter Antiphon #2
31 Exodus 15:1-2,6,11,17,18 "Cantemus Domino", Hymnal page 120 EA#3
April 1 Hebrews 3:1-6,13,18-19 "Domine, Audivi" Hymnal page 121 EA#4
2 Deuteronomy 32:1-4,9, 36,40,43 "Audite, Coeli" Hymnal page 121 EA#1
3 Isaiah 38:9-22 "Ego Dixi" Hymnal page 121, and the Responsory for Easter (page 97).
4 Matthew 5:3-12 "Beati Pauperes" Hymnal page 122 EA#4.

—W. V. Schaller

NOMINATIONS FOR ILC PROFESSOR

The following names have been submitted as nominations for the new professorship at ILC. Please have any correspondence pertaining to these in the hands of the undersigned by February 15, 1978.

Garrett Frank
David Gullerud
Henry Hasse
LeRoy Hulke
Robert List
David Lueck

Gerhardt Mueller
Robert Rehm
Paul Schaller
Lester Schierenbeck
Alvin Sieg
James Sydow
Shirley Wendland
Paul Larsen, Sec.
ILC Board of Regents
9308 Rich Valley Blvd.
Inver Grove Heights, MN 55075

ORGAN OFFER TO ANY CLC CONGREGATION

Berea Congregation, Inver Grove Heights, MN is offering the following organ to any CLC congregation that needs and can make use of it. The offer is gratis:

Schober Consolette II with bench. It is fully transistorized, two full-sized keyboards, 17

pedals, and 22 stops. Speaker system is also included as a separate item.

For further information, or to accept the offer, please write to:

Berea Ev. Lutheran Church
9308 Rich Valley Blvd.
Inver Grove Heights, MN 55075