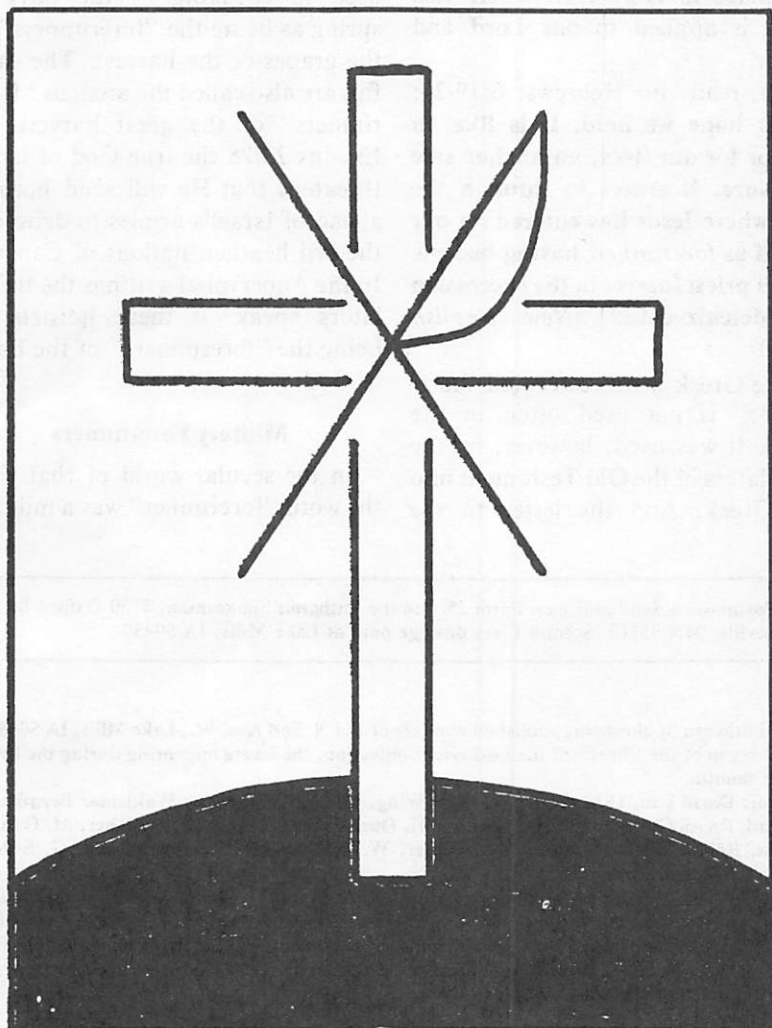


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Lutheran Spokesman

CHURCH OF THE LUTHERAN CONFESSION



“And I, if I be lifted up from the earth, will draw all men unto Me.” Jn. 12:32

The Names of Our Lord and Savior

Forerunner

When we hear the name "forerunner" our minds immediately turn to John the Baptist. For this is a name that is applied to John as the announcer of the Promised Messiah. Seldom do we realize that there is one place in Holy Writ where this name is applied to our Lord and Savior.

We read in Hebrews 6:19-20: **"That hope we hold. It is like an anchor for our lives, an anchor safe and sure. It enters in through the veil, where Jesus has entered on our behalf as forerunner, having become a high priest forever in the succession of Melchizedek."** (*New English Bible*)

The Greek word translated "forerunner" is not used often in the Bible. It was used, however, by the translators of the Old Testament into the Greek. And the letter to the

Hebrews was written for people who knew this translation and who understood the Jewish customs. The term "forerunner" would have a special meaning for them.

In Numbers 13:20 this word is used in speaking of the days of spring as being the "forerunners" of the grapes or the harvest. The early figs are also called the anxious "forerunners" of the great harvest. In Exodus 23:28 the true God of Israel threatens that He will send hornets ahead of Israel's armies to drive out the evil heathen nations of Canaan. In the Apocryphal writings the translators speak of these hornets as being the "forerunners" of the hosts of God.

Military Forerunners

In the secular world of that time the word "forerunner" was a military

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word. The forerunner was a specially trained advance cavalry of an army that would go out and test the strength of an approaching army. The men of such a unit were risking their lives, actually offering themselves up, for they could meet death at any moment. Hence they had special preparation or intensive training. The idea of their entire action was to investigate the size and strength of the enemy, to test their mobility, to harass them in their approach. It was all to help protect and prepare the main forces, so that victory would be assured.

A trained force called the "fore-runner" also went out to keep the enemy from sending out so-called "flying parties" which would go into the fields and farms of the countryside and stack up supplies for the enemy troops. The forerunner would keep the enemy so busy that this type of plundering could not be carried out. In this way also the supplies of the main army would be protected. Naturally only the best were chosen for such a force or mission.

"Forerunner" was also a naval word. The forerunner was a small fleet of very swift ships that went ahead of the main squadron to strike unexpected blows on the enemy ships so that they were never set or well-prepared for the battle. Again, such a fleet had to be trained to the highest degree of efficiency.

From this usage the word "fore-runner" developed specialized meanings such as at the great harbor of Alexandria, Egypt. This harbor was said to be very difficult to enter. A

pilot boat was thus sent ahead to guide the large cargo ship through the channel into the port. This would insure its safety and that of the cargo. This pilot ship was called the "forerunner." It went first to make it safe for the large ship to follow.

The High Priest As Forerunner

Now this picture of the "forerunner" was most applicable to the ancient Temple worship at Jerusalem. As the Hebrews knew very well, the approach to the Temple was through a series of courts into which always fewer and fewer people could enter. The first court was the Court of the Gentiles into which ALL could enter. This was followed by the Court of the Women beyond which *the women* could not go unless they were to make special sacrifices. The third court was the Court of Israel beyond which *no layman* could go. The next, the Court of the Priests, was where the sacrifices were made and the Temple rituals carried out.

The Temple proper actually stood at the far end of this area and was divided into two parts: the Holy Place and the Holy of Holies. *Only the High Priest*, in office, could enter this Holy of Holies, and then only on one day: The Great Day of Atonement (Yom Kippur). Even then he could not linger there, for this was "the presence of God." This presence of God was barred to the ordinary persons by the famous double veil or curtain.

Even the High Priest was in great danger in approaching God. For Scripture says: "No man shall see

Me (God) and live." (Ex. 33:20) Thus the High Priest had to enter first for the forgiveness or payment of his own sins, and only afterwards for the people. In this way then the High Priest was a "forerunner." He had to be able to go first into the presence of the Eternal God and live. Like the military forerunner, he had to go ahead first for the protection of all.

The real greatness of Jesus is that as our High Priest He was able to enter by His work into the very presence of His heavenly Father and to open the way to that Father *for every man*. Thus Jesus is the great FORERUNNER who went first into the presence of the Father to make it possible for us to follow and live.

Our Need for a Forerunner

Sin, you see, separated men from God, the Source of life. Sin made it impossible for mankind to stand before God. Even the boldest and most brazen sinner has by nature a shyness in the presence of God because of sin. Adam and Eve showed this in the Garden of Eden after they had fallen into sin. When God came to visit them after they had lost their perfection, their first instinct was to hide, even though they should have known better.

Man has been trying ever since to carry out the great "cover-up!" Is it not true that men still try to bluff God by the manner in which they live? The idea seems to be that if a person can get away with something on earth, then it must be hidden from God also. People think they are safe if no one on earth knows their

crime. But such false security will very suddenly and disastrously come to an end when they must face the Judge of heaven and earth.

How extremely important it is for us that our FORERUNNER Jesus came into the world. He went out to meet the foe first, for He was perfectly qualified to destroy the power of Satan, Sin, Death, and Hell. He took down the veil in the Temple completely by taking away the great barrier of sin that separated us from God. Having paid for our sin and having kept the holy will of God in our place so that no charge could be leveled at us, He went ahead and entered into the presence of His Father. With the words: "Father, into Thy hands I commend My spirit" (Lk. 23:46), He laid down His life. The righteous Ruler of heaven and earth judged His work of redemption as sufficient to atone for the sin of the world. At that moment the veil in the Temple between the Holy Place and the Holy of Holies was symbolically torn from the top to the bottom. (Cf. Mt. 27:51)

Thus Jesus proved Himself to be our great FORERUNNER. Now we sinners see God as a God of love in Christ Jesus, and we can come before Him with all our problems in serious and worshipful prayer. We come into His presence every single day. And when our days shall end, we can approach the throne of our God fearlessly, since Christ as our Forerunner is ever holding up the complete victory of His cross as our very own. Our Forerunner is our Victorious Protection indeed.

—Ralph Schaller

The Life of a Jewish Christian Missionary

Traitor? by Dr. Jacob Gartenhaus, Thomas Nelson Publishers, Nashville, Tennessee; 1980, 284 pages; \$5.95 paperback.

As we know from the New Testament, the apostle Paul was considered a traitor by his countrymen for confessing that Jesus of Nazareth was the promised Messiah. Because they considered him a traitor, they hated him and persecuted him. In Damascus "the Jews took counsel to kill him." (Acts 9:23) In Jerusalem "they went about to slay him." (Acts 9:29) In Antioch of Pisidia "the Jews . . . raised persecution against Paul and Barnabas, and expelled them out of their coasts." (Acts 13:50) The same thing happened in Thessalonica and Corinth and Ephesus. Paul's own explanation of the reason for this persecution is recorded in Romans 10:2-4: "They have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the Law for righteousness to every one that believeth."

The experiences of the "traitor" Paul have been reenacted to some extent in our own century in the experiences of Dr. Jacob Gartenhaus, an orthodox Austrian Jew who was brought to faith in Jesus of Nazareth and as a result endured much persecution from his family and countrymen. His 1980 autobiography *Traitor?* is a fascinating glimpse into

the world of orthodox Judaism, evangelical Jewish Christianity, and Jewish Christian Zionism.

Orthodox Judaism

The first part of the book describes orthodox Judaism as it existed in Austria from 1896 until the First World War. The father of Jacob Gartenhaus was a rabbi who devoted himself to the Old Testament Law, the Jewish Talmud, and other rabbinical writings. Jacob was taught that "to be in full harmony with God meant to observe not only the 613 laws of the Pentateuch (the five books of Moses) as interpreted by the rabbis, but also the innumerable by-laws that rabbis, all through the ages, have added to that original number." (p. 27) Jacob was taught that he could inherit the world to come through his efforts to obey God's Law. Daily he thanked God that He had not brought him into the world as a hated Gentile, for the Gentiles (the "*goyim*") blamed the Jews for killing their God and actually worshipped that terrible man Jesus, who was guilty of the grossest blasphemy. As a boy Jacob prayed with his people for the coming of the Messiah when Jews would be the masters and Gentiles would be their slaves. The apostle's statement: "They have a zeal of God, but not according to knowledge," was cer-

tainly true of this orthodox Jewish family.

But the Lord Jesus had already made other plans for Jacob Gartenhaus. At the age of ten he accidentally drank some poison and had to go to a hospital in Vienna. There he became acquainted with Christian Gentiles and learned that they were not at all as horrible as he had been taught.

When Jacob returned home after his long hospitalization, he began to do some serious thinking about his relationship to God. For example, the curse of Deuteronomy 27:26 on all those who do not keep all of God's laws made him realize that the Jewish people were "under the curse" for their disobedience of God's Law. Likewise, he wondered why the Messiah had not come. His questioning of his own religion made him give up his desire to become a Jewish rabbi like his father.

His Brother's Testimony

Jacob's brother, who was four years older than Jacob, was teaching in a Hebrew school in Vienna. How surprised Jacob was when his brother confessed to him that he had read the New Testament and that he was convinced that Jesus of Nazareth was the Jewish Messiah. Jacob's brother had become a traitor, a *meshummad*. "Almost every Jew grows up with a deep aversion, hate, and fear of the very word." (p. 59) So even though Jacob had serious doubts about Judaism, his reaction to his brother's confession was swift: "I'd rather die than believe in the blas-

phemous and treasonable words that you're talking about." (p. 64)

After several frustrating failures, Jacob finally received permission from his parents to emigrate to America and live with an uncle. In America he found an altogether different kind of Judaism. Jewish young people spoke English and dressed like the Gentiles. Even the rabbis knew very little Hebrew or Jewish Law. Most American Jews seemed more interested in earthly prosperity than in Moses or the Messiah. Some of them even worked on the Sabbath to make more money. For a time Jacob was on his way to becoming just like the rest of them.

Jacob's Conversion

But Jacob's older brother was intensely desirous of converting Jacob to Jesus. When his letters to Jacob from Europe had no effect, he decided to come to America for the sole purpose of converting Jacob. On his part, Jacob was desirous of converting his brother to his new American philosophy of "eat, drink, and be merry." After all, he had it made. At age nineteen he "was a skillful designer of women's hats," "was receiving a good salary and frequent raises," "cultivated a hectic pace of activities" "in wonderful New York." (p. 76) What more could anyone need?

His brother knew Jacob needed Jesus. On a Yom Kippur (Day of Atonement) in 1915 this persistent brother marshaled all his arguments for Jesus, and the Holy Spirit used his words to change Jacob's life. The

reading of this chapter on Jacob's conversion was a memorable experience. How much more memorable it must have been for Jacob himself to hear his brother tell him: "All the life and death of this divinely incarnate Son was predicted by the ancient prophets. He died on the cross as the Lamb of God to expiate the sins of the world." (p. 88)

Now Jacob was truly interested in studying the New Testament and comparing it with the Old Testament prophecies. "I soon discovered that the Old Testament contained a clear biography of the Messiah. It predicted the tribe and family from which He would come, the manner, time, and place of His birth, His rejection by the rulers, and finally His vicarious atonement." (p. 101)

Jacob Gartenhaus began to attend meetings held by converted Jews in the Jewish districts of New York. The Jewish Christians pleaded for a hearing from their Jewish listeners. But it was like Jesus' crucifixion all over again. Police protection was necessary to keep angry mobs from attacking the "traitors." As soon as Jacob himself began to confess his faith in Jesus, he was beaten and kicked and almost killed. His uncle ordered him out of the house. His former friends deserted him. He lost his job. His family rejected him. He began to waver in his new faith, but his brother encouraged him: "What did you expect by serving the Master, who Himself was nailed to the cross for no reason except for telling the people what is good for them? Do you consider yourself more worthy than He?" (p. 114)

Studying for the Ministry

The lonely Jacob now found his way to the Moody Bible Institute, the Chicago Hebrew Mission, and the Southern Baptist Theological Seminary in Louisville, Kentucky, where one of his teachers was the noted Greek scholar, Dr. A. T. Robertson. While he studied, he also testified, especially to his own people. For example, while he was still a student, he told a Jewish rabbi: "Christianity has given me a personal, living Messiah who is the fulfillment of all our hopes and aspirations. Through faith in Him I have found a peace which passeth all understanding, a peace made possible by the assurance of forgiveness of sin through His vicarious atonement. The prophecies contained in our Scriptures concerning the advent of a Messiah are minutely fulfilled in Jesus of Nazareth; if He is not the Messiah then there never will be one." (p. 137)

Jacob Gartenhaus remained faithful to this basic Christian teaching during his long ministry, as a Southern Baptist missionary-at-large to the 800,000 Jewish people living in the South, and since 1949 as the organizer and head of the International Board of Jewish Missions. His account of his methods and experiences in mission work in this country and around the world is interesting reading. The persecution, of course, continued. What hurt him the most was the rejection by his own parents, although at the age of ninety, shortly before his death, his father indicated that he, too, had come to believe in Jesus as the Messiah.

Jewish Christian Zionism

Unfortunately we must also mention that in his training Jacob Gartenhaus imbibed several points of view that are not faithful to the New Testament. He was trained as a Baptist, and as such he taught believers' baptism only, that is, the baptism of adult believers. Although he did not tolerate the "liberal" views of those who denied Jesus' virgin birth and His physical resurrection, he did practice unionism in his mission work, that is, the working together of various denominations who were not agreed in their confession of the truth.

Most significantly, Dr. Gartenhaus was led to accept the millennialistic interpretation of Biblical prophecy, which includes the belief that the nation of Israel is to play a great part in the evangelization of the world. He thus became what we would call a Jewish Christian Zionist.

We find it difficult to find fault with the teaching of someone who has suffered so much persecution for Jesus' sake, but still we must warn, especially in our time, against any form of Zionism that pictures Jesus as an earthly king ruling in Jerusalem. Dr. Gartenhaus believed that the regathering of Jews to the Promised Land and the establishment of the state of Israel in 1948 were the fulfillment of prophecy. He believed and taught that Jesus will come again to establish an earthly kingdom of universal peace.

It is even possible that Dr. Gartenhaus had an influence on United

States President Harry S. Truman, who was in office at the time when the nation of Israel was founded. As Dr. Gartenhaus relates, President Truman "wanted to know whether I, as a Jewish Christian, believed in the rebuilding of the Jewish homeland. My reply was that both as a Jew and a Christian, I believe in the Bible, which revolves around the Jewish people and their mission as a regenerative nation in their regenerated Promised Land. At the close of the interview he expressed appreciation and apparent agreement with my views." (pp. 199-200) According to his own account Dr. Gartenhaus converted hundreds and even thousands of Christians to his views of Zionism.

We cannot undertake at this time a refutation of millennialism and Zionism. We recommend the reading of *Israel Today: Fulfillment of Prophecy?* by Louis DeCaro, Presbyterian and Reformed Publishing Co., Phillipsburg, New Jersey, 1979, 241 pages, \$4.50. His well-documented position is this: "What is taking place in Israel today is not a fulfillment of prophecy, nor does it relate to the fulfillment of prophecy." (p. 42)

Our own confession is summarized in these words of the *Brief Statement* of 1932: "We reject every type of Millennialism, the opinion that Christ will . . . establish a dominion of the Church over the world; or that . . . a universal conversion of the Jewish nation will take place. . . . We teach . . . that the kingdom of Christ on earth will remain under the

cross until the end of the world . . . and that there will be no general conversion . . . of the Jewish nation."

But at the same time we agree with Dr. Gartenhaus, and with the apostle Paul, that the Gospel of Jesus should be proclaimed to the Jews. He claims that "difficulties in winning the Jews are not insurmountable." (p. 255) In fact he quotes one authority as saying that "there is one

Protestant Hebrew convert to every 156 of the Jewish population. The proportion from all other non-Christian religions together is one to every 525." (p. 167) We need the spirit of the apostle Paul: "My heart's desire and prayer to God for Israel is, that they might be saved." (Rom. 10:1)

—D. Lau

THE APOSTOLIC LUTHERANS

The Apostolic Lutheran Church of America traces its beginnings back to the mid-nineteenth century in Europe. A Swedish clergyman, Lars Levi Laestadius (1800-1861), underwent a "profound spiritual experience" in the winter of 1844-45. He then began a revival throughout the Scandinavian countries, vigorously attacking immorality and preaching the Gospel with unusual fervor. The movement begun by Laestadius gained a large following especially in northern Finland. From its very beginning a distinguishing mark of the movement was the emphasis it placed on the duty of lay members to confess their sins to, and receive absolution from, one another.

Many Laestadians (as they were called) were soon forced, for economic reasons, to emigrate to America. They settled mainly in Minnesota and in the copper country of Upper Michigan. In the winter of 1872 a congregation was organized in Calumet, Michigan. The group

called itself the Solomon Korteniemi Lutheran Society after their lay preacher and leader, Solomon Korteniemi. Seven years later the congregation took the name of Finnish Apostolic Lutheran Church of Calumet.

In the beginning the congregation was served almost exclusively by lay readers. The first and only professionally trained clergyman they had was Arthur Heideman, who served them from 1890 to 1916. The church's early efforts at outreach were carried out by lay preachers. These facts introduce us to what might be called another distinctive of this church. It deemphasizes formal ministerial training, at least in many quarters.

Many Divisions

Throughout its history there have been many divisions among Apostolic Lutherans in this country, even as among its followers in Europe. Around 1890 there developed the

“Old Laestadian” and the “First-born” groups in Europe. These groups in turn had their American counterparts. As a result of a so-called “Big Meeting” held in Calumet in 1908, a group calling itself the “Heidemans” split off from the majority, most of whom called themselves the “New Awakenists.” In the 1920’s still another separation took place. Some of the Heidemans went their own way and became known as the “Evangelicals.” This latter group in turn is divided today into “Evangelicals No. 1” and “Evangelicals No. 2.”

In spite of this internal struggling, the church has survived. The largest group remaining after the 1908 “Big Meeting” managed to incorporate as the Finnish Apostolic Lutheran Church of America. This incorporation took place officially in 1929. (The name “Finnish” was dropped in 1962 to remove the ethnic flavor.) This major branch of the church, which includes the “New Awakenists,” has its headquarters in Kimball, Minnesota. It numbers some 9,000 supporting members in some 64 congregations in the United States and Canada. Of special interest to us of the Church of the Lutheran Confession is that it also operates a foreign mission in Nigeria.

The followers of Heideman, who call themselves Apostolic Lutheran Congregations, continue today as a group of independent churches. The Heidemanians number about 60 congregations with around 6,000 members. The other segments of the movement, none of which have

formal organization or headquarters, have roughly 5,000 members.

According to *Profiles in Belief*, Vol. II, by A. C. Piepkorn, from which much of this information is taken, the doctrinal differences between the different groups of Apostolic Lutherans are relatively minor: “All of them require total abstinence from alcoholic beverages; all use ‘God’s Peace’ in greeting one another; all stress the universal priesthood of believers and practice it in confession and absolution as well as otherwise; all interpret literally the apostolic affirmation that ‘faith comes by what is heard’; all emphasize the absolute authority of the Bible and call for simple adherence to its teachings. In all groups only confessing believers can enjoy the privileges of full church membership in the local congregations, such as the right to vote and to hold office; those who accept the church’s teaching without personal faith can only become ‘supporting members.’ All have very simple services of worship, limited to hymns, biblical lessons, prayers, and a sermon, with the addition of the Apostles’ Creed and the words of institution at celebrations of the Holy Communion.”

A Form of Pietism

The confessions of the Apostolic Lutheran congregations are limited to the three ecumenical creeds. The religious material that comes into one’s hand from one or another of the Apostolic Lutheran groups is very basic and general. Often it reveals a forced and therefore

strange literal interpretation of the Bible.

The careful observer begins to sense a form of Pietism among Apostolic Lutherans. Pietism is a word to describe those who place an undue emphasis on the outward life and conduct of believers. Most pietistic of the Apostolic Lutheran groups are the Firstborn. This group stresses plainness of dress (no jewelry), manners, and mode of life. Some of the groups are beginning to use pianos and organs in their worship services, and growing numbers of their members' homes contain previously forbidden items such as radios and televisions.

Often going hand in hand with Pietism is a form of emotionalism. Although it appears to be waning, some of this emotionalism is still seen among Apostolic Lutherans. *Profiles in Belief* tells us that, while Apostolic Lutherans disclaim any connection with the Pentecostal movement, some of them refer to themselves as "Holy Rollers." Nevertheless, we are told that the ecstatic loud thanking and praising of Jesus that was common in Laestadian church services in the past has become somewhat rarer today.

Perhaps a few more words on Pietism would be in order. As a forerunner to the Apostolic Lutherans, Pietistic movements which arose during the seventeenth and eighteenth centuries took aim at what was considered a dead formalism in the established churches. While some of what the Pietists said may have been needed, in the final analy-

sis the consequences of the movement did more harm than good. The life and conduct of believers (Christian sanctification) dare not be, cannot be, legislated. The Gospel alone produces God-pleasing life and conduct. The harmful result of Pietistic movements is that pious desires and emotional inner feelings and experiences become dominant. Also, the importance of purity of doctrine begins to fade into the background, as does the proper distinction between Law and Gospel.

Among Apostolic Lutherans there is great emphasis on the *feeling* of contrition or sorrow over one's sins, and on the *experiencing* of conversion (traits common to most Pietistic movements). Apostolic Lutheran documents include talk about a Christian's *experiencing* Jesus' baptism of blood (Mt. 20:23), *experiencing* the godly sorrow which works repentance to salvation (2 Cor. 7:10), and *experiencing* "a real awakening of his conscience . . . that he comes to know in a personal way, in his heart, the redemptive grace and pardon of God."

Over against this subjective emphasis we must be reminded that it is the work of the Holy Ghost to "reprove the world of sin." (Jn. 16:8) It is the work of God the Holy Ghost to convince men of their sinfulness and their need for forgiveness. The Holy Ghost does this work whenever the Law of God is preached, for "by the law is the knowledge of sin." (Rom. 3:20) So often Christians try to be sorry for their sins as though it were something they had to do, feel, or

experience. Instead, it must be recognized that true contrition is something that happens to us when the Holy Ghost through the Law does His "strange work" of convicting us of sin. Furthermore, God forgives our sins *not* if, or because, we are sorry for them. He forgives us only for Jesus' sake, only because of what Christ has done for us.

This objectivity must be firmly maintained. Anything which tends to make the sinner's confession of sin a meritorious exercise must be scrupulously avoided.

With that, let us not lightly dismiss the importance of confession of sin nor the comfort that comes from the absolution which follows. We dare not permit the Sunday joint congregational confession to degenerate to mere formality (as the Apostolic Lutheran movement seems to imply that we do). Also, the pronouncement of absolution by the pastor (or a lay Christian, see James 5:16, Matthew 18:15) should be a source of joy and comfort to penitent sinners.

Distinctions in Membership

Much could be said about the doctrine held in common by congregations of the Apostolic Lutheran movement which distinguishes, in church membership, between "confessing believers" and "supporting members." Surely we sympathize with any and every concern to impress upon people the serious nature of taking and holding membership in a Christian congregation. But we fail to find Scriptural support

for drawing the distinctions they do when it comes to membership in our visible Christian churches.

The Bible does speak of mature and immature Christians (1 Pet. 2:2), spiritual and carnal Christians (1 Cor. 3: 1ff.), weak and strong Christians (Rom. 14). But in each case the context makes clear that the immature, weak, and carnal ones are still to be considered Christians. The mature, spiritual, and stronger Christians are called on to encourage and bear with the weaker lest the latter be unduly offended, losing what faith they have. Consideration should also be given to First Corinthians, chapter 12. There ever exists within the body of Christ (the Invisible Holy Christian Church, the communion of saints) members who possess vastly different *Spirit-given* gifts and abilities. Those members who correspond to the foot, ear, or eye of the body of Christ are not to despise those whose gifts or abilities may be less honorable, less comely.

The Christian congregation will gladly welcome into membership all those who profess faith in Jesus Christ, who accept the doctrinal basis on which the congregation stands, and who make diligent and faithful use of the Means of Grace in Word and Sacrament. While there will be hypocrites among those who hold membership in visible Christian churches (as the Savior teaches in the parable of the tares among the wheat, Mt. 13), it is not God's way to seek to avoid this unwelcome fact by establishing some system of membership degrees. Rather, every attempt will be

made to strengthen and encourage the weak brethren. In cases where absence of faith becomes evident through manifest impenitence, the Christian congregation, in the fear of God and out of sincere love for the impenitent sinner, will exercise church discipline according to Matthew 18: 15ff.

In conclusion, it needs to be said again that the Gospel of Christ alone builds up a person's faith. However well-intentioned our zeal for having a "perfect" church on earth, we must beware of establishing membership "safeguards" which have the end re-

sult of hindering the very power of the Gospel which we claim to preach. Anything that smacks of a legalistic approach, such as the position of the Apostolic Lutheran congregations in their withholding full membership from those whose evident fruits of faith do not conform to a humanly observable standard, must be carefully avoided. In this connection the often used Bible verse, "The Lord knoweth them that are His" (2 Tim. 2:19) must be borne carefully in mind.

—Paul G. Fleischer

A Gift from the Lord

So beautiful the baby that God has
sent to you,

Clothes trimmed in soft satin, of
yellow, pink, or blue,

Entrusted to your care, from heaven
above,

The little baby awaits the precious
gift of love.

The delicate little hand that grasps
your finger tight,

Yearning for the day of Baptism and
a robe of snowy white.

Heard over the choirs of angels sing-
ing as the Sacrament is received:

The joyful heart of the baby shout-
ing, "Yes, Lord, I believe!"

Such a large statement from one so
very small!

But Jesus tells us that as little babes
we have the greatest faith of all.

—Marlene Najacht

Daily Devotions

THE FRUIT OF THE LIGHT

“ . . . now you are light in the Lord. Live as children of light (for the fruit of the light consists in all goodness, righteousness and truth) and find out what pleases the Lord.”

(Ephesians 5:8-10—NIV)

March	Scripture	Theme	Hymn
1	1 Corinthians 16:1-4	As God Has Prospered	442
2	Philippians 4:10-20	Concerned with Needs	412
3	Acts 5:12-16	Successful Witness	511:1, 3, 5, 6
4	Acts 5:17-26	When Opposition Arises	490:1-3
5	Acts 5:27-32	Obey God Rather than Man	261
6	Acts 5:33-42	Counted Worthy to Suffer	259
7	Philippians 1:27-30	It Has Been Granted to You . . .	406:1-2
8	Matthew 10:16-23	Suffering for Christ's Sake	506:1-4
9	Psalms 62:1-8	A Refuge in Troubled Times	376
10	2 Timothy 2:1-13	Suffer as a Good Soldier	447
11	Hebrews 12:3-11	The Discipline of Suffering	445
12	Revelation 7:13-17	With Palms They Stand	656
13	Acts 6:1-7	Men of Good Repute	429:2
14	Acts 6:8-15	The Courage of Conviction	263
15	Acts 7:30-38	Recalling God's Historic Acts	27 (esp. st. 6)
16	Acts 7:54-60	Faithful unto Death	259
17	Genesis 12:1-3	A Blessing to Everyone	150:4
18	Isaiah 42:1-9	A Light to the Gentiles	197:3-5
19	Romans 10:11-15	The Same Lord of All	205; 487
20	Acts 8:4-8	Preaching the Word Everywhere	204
21	Acts 8:14-25	God's Gifts Can't Be Purchased	411:1, 3, 5, 7
22	Acts 8:26-39	He Preached Jesus to Him	364
23	1 Thessalonians 2:1-9	Sharing Is a Personal Thing	490
24	1 Timothy 1:12-17	The Foremost of Sinners	342
25	1 Corinthians 1:26-31	God the Source of Life	153:4
26	Galatians 1:11-24	Called by Grace	325
27	Acts 9:1-9	Confronted by Christ	500
28	Acts 9:10-19	Confirmed in Faith	532
29	Acts 9:20-31	Growing in Confidence	269
30	2 Timothy 4:9-18	Finishing the Race	267

—P. Schaller



Directory Correction

Mrs. Ona Wheaton
1620 E. Kemp Ave.
Watertown, SD 57201
(605) 886-4117

Installation

As authorized by President E. Albrecht, I installed the Rev. Ralph E. Schaller as the first permanently called pastor of Holy Truth Lutheran Church of Ketchikan, Alaska, on November 2, 1980.

—B. J. Naumann

CLC Youth and Family Camp

Date: July 12-18 (Sunday noon through Saturday noon)

Site: On the campus of Immanuel Lutheran College, Eau Claire, Wisconsin.

What: Activities will include Bible study and devotions for all who attend, hiking and nature study, swimming, softball, tennis, canoeing, handicrafts, astronomy, instruction in basketball and volleyball fundamentals, movies, campfires, and a lot of fun.

Cost: \$30 per youth camper ages 9-14, reduced rate for additional youth campers of the same family. Rates include lodging and meals for 7 days and regular camp activities. Registration will be limited to 140 youth campers housed in the dormitories. Families will be able to camp on the campus grounds. Cost to families will vary depending on meals and needs provided. Registration must be made by June 13, 1981.

For a brochure with complete details, contact your pastor or write:

Professor Michael Buck
Immanuel Lutheran College
Eau Claire, Wisconsin 54701.

ILC Visitors' Day

Immanuel Lutheran College has set aside May 1, 1981, as Visitors' Day. A special schedule of classes and activities has been planned for the visitors. Please announce your intentions to attend by April 23, 1981, to:

Visitor Committee
Immanuel Lutheran College
West Grover Road
Eau Claire, Wisconsin 54701

—Ron Roehl

Housemother Needed

Immanuel Lutheran College will be in need of a housemother for the girls' dormitory, beginning in the fall of 1981. Applicants should contact ILC President Roland Gurgel to arrange for an interview. Send any inquiry to:

President Roland Gurgel
Immanuel Lutheran College
West Grover Road
Eau Claire, WI 54701

—Paul Larsen

VBS Series

A new five-day Vacation Bible School series entitled "Pictures of Jesus in the Old Testament" has been prepared and published by a group of lower Michigan pastors and laypeople.

The series focuses on five Old Testament pictures of Jesus (The Passover, the Scapegoat, the Brass Snake, Jonah and the Fish, and the Shepherd Psalm) and includes story sheets, work sheets, coloring sheets, and teachers' notes for the following Fall grade levels:

Level I — Preschool — Grade 1

Level II — Grades 2 and 3

Level III — Grades 4 and 5

Level IV — Grades 6-8

Lessons may be ordered at a cost of 50 cents per student plus postage. Sample packets may be ordered at a cost of \$2.50 postpaid.

Also available are all levels of the 1979 VBS series, "The Psalms — Hymnbook of the Holy Spirit." Cost for this series: 40 cents per student plus postage.

Please send all orders or correspondence to:
Pastor David Schierenbeck
3460 Crestmont Drive
Saginaw, Michigan 48603

ILC Alumni Meeting

The ILC Alumni Association will hold its annual meeting on the campus of Immanuel Lutheran College, Eau Claire, Wisconsin, on Saturday, May 2, 1981. The tentative schedule of events is as follows:

10:30 a.m. Registration
11:00 a.m. Business Meeting
12:00 Noon Picnic on Campus
3:00 p.m. Recreation
7:30 p.m. 110 in the Shade — Music Guild Performance

Details will be provided in a letter to members of the Association.

—Susan Nolting

S 430 148 JN99 4
SCHALLER, PAUL REV
1040 11TH ST
CLARKSTON WA 99403

Send Change of Address to:

THE LUTHERAN SPOKESMAN
2750 OXFORD ST. N.
ROSEVILLE, MN 55113

Please include an old address label to expedite processing.