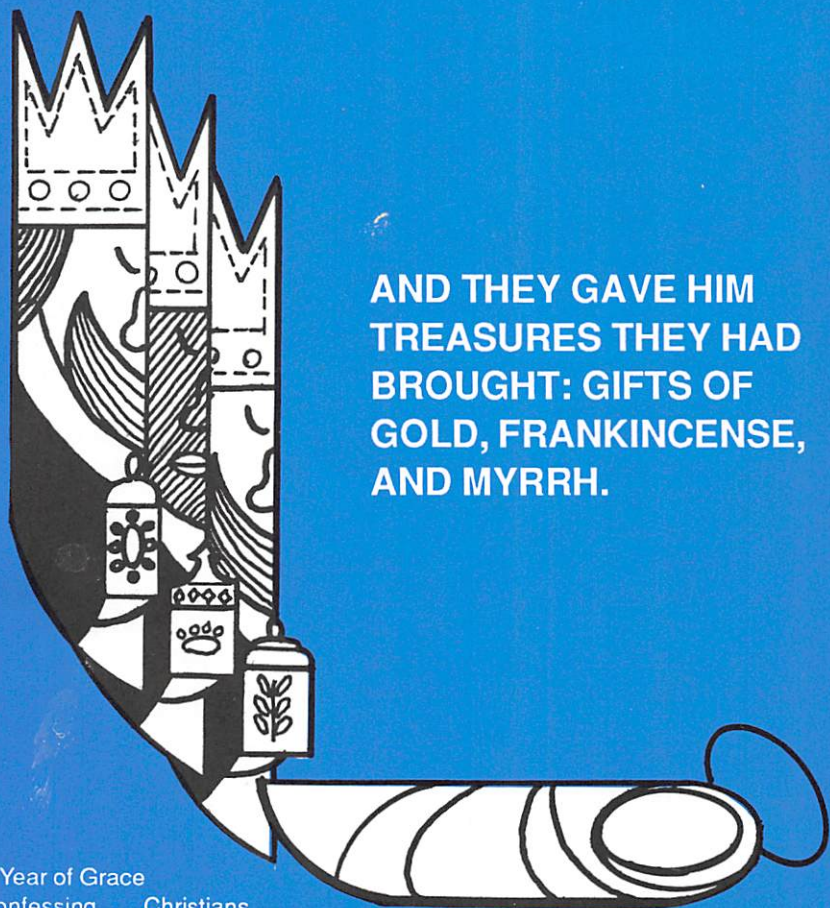


lutheran spokesman

January 1988
Vol. 30, No. 7
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**AND THEY GAVE HIM
TREASURES THEY HAD
BROUGHT: GIFTS OF
GOLD, FRANKINCENSE,
AND MYRRH.**

- * A Year of Grace
- * Confessing . . . Christians
- * Pro-Life Articles
- * Initials New And Old
- * New World Religion II
- * Pastor H. E. Rutz

CHURCH OF THE LUTHERAN CONFESSION

A YEAR OF GRACE

They don't make years like they used to. No, not at all.

I remember those honest old-time years. You know: a good measure of time, pressed down, and shaken together, and running over. Years rich in time. Ah, those were the days! You could stand in January, and December would be way beyond the horizon, almost impossible to imagine. Hundreds and hundreds of days, who could keep track of them?

And months. Do you remember the months of yore, those real months? Not this modern riff-raff, hardly begun already finished kind of month, but months that were prosperous with days—months like women heavy with child, months of generous promise, unbounded expectations, unlimited opportunities. They don't make them any longer this way, and I cannot understand how come.

Weeks are not what they used to be either. I recall those old-fashioned weeks that lasted. Then I felt on Sunday evening that I had done well with serv-

ice and sermon, and that ahead there be a long finale until it be time again to shoulder robe and mount pulpit. Not so any more, friend, not so any more. Come Sunday eve and I am already concerned about what to say next Sabbath. Those seven days have shrunk abysmally, like my trousers 'round the waist.

And what about days? I tell you what about days. It used to be I woke up in the morn', wondering: Now, what shall I do all day long? You got many, many hours to choose from, to fill with work and activity. Alas! Not any longer. Hardly have I digested "Good Morning America" and it's high time to switch on the 10 PM News. Days are a stampede of hours, and somehow I am always left behind, coughing in the dust.

Indeed, the time is out of joint. What has happened?

I feel hesitant about buying a 1988 calendar, to be quite honest with you. They used to be books of heft and substance, almanacs (weighty records of

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the march of time), diaries. I ask you: who bothers writing a diary nowadays? See what I mean?

No, they no longer make years like they used to. Still, there is one comfort you and I might share: that He who created time for us has got all He needs. He won't be running out of it. He is its very source, after all. He has time aplenty for every purpose under the heaven. And I dare trust I am one of these purposes. Yea, that He's got time for me!

What is it Jesus says? "He has sent

Me to preach the acceptable year of the Lord" (Luke 4:19).

So after all, 1988 is not just any accumulation of time, however fleeting. No, it is a year of acceptance. In other words: a year of grace. Yes, a good measure of grace, pressed down, and shaken together, and running over. A year rich in grace. Just what we need! So I will see it from this point: Grace in 1988—that is what it is all about.

You know, I might start a dairy anyway . . . Yours in Him,

Carl Heinrich A. Schmutzler



Encouragement For A New Year From Our CLC President—

CONFESSING . . . LUTHERAN . . . CHRISTIANS

“Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee” (Deuteronomy 32:7). These words were spoken to Israel. They are words spoken by Moses and are found in the valedictory address of God’s servant. You are encouraged to turn to this chapter in Deuteronomy and read the address in its context.

These words were spoken in the “hearing of all the congregation of Israel.” Young and old alike were to take heed. But there is a significant word found in the 46th verse: “Set your hearts on all the words which I testify among you today, which you shall command your children to be careful to observe—all the words of this law.”

Laying The Foundation

The older generation was directed by the Lord to give instruction to the children concerning what Moses had just spoken. The faith and life of the older generation was to stimulate the youth to ask of the hope held by their

fathers. As it pertains to the single verse we have quoted, the older who had experienced the grace of God over a long period were put under obligation to remind, with regularity, the younger of the mercies of the Lord God. The children were to be reminded of how the Lord oversaw the life of Israel in Egypt and before. Certainly, such a reminder would highlight the grace of God, for hardly was Israel worthy of any of the kindnesses shown to it.

In such fashion it is the responsibility of the older generation today to lay upon the hearts of the younger generation whence it is that they are. Commitment to be what one is to be

can only firmly be anticipated by knowing and believing from where it is one has come—or better, been brought. Certainly we want our children to be committed to that which we hold to be true and precious from our God.

The education of the young concerning the grace of God—by which “flesh-born” are made “Spirit-born”—is laid squarely upon the shoulders of the parents. The Lord lays the responsibility there in His Word, and in a very practical fashion by placing children in the home. By word and example, the

young in the home are to be instructed in and of the grace of God. As they are led to understand the magnificent grace of the cross—the blood of Jesus Christ cleanseth us from all sin—they will also understand that the Lord is not unkind to expect to be the Lord of their lives.

Any pastor or teacher will heartily assent to the fact that the frustration level of teaching is substantially reduced where parents have laid the foundation of understanding, and nurtured the growth in faith in the home.

TO TRACE OUR ROOTS

Editor's Note: As suggested in Pres. Fleischer's article, it is important for us to know and trace—or retrace—our beginnings. With this in mind we are listing here some sources for information or review of the origins of the Church of the Lutheran Confession (CLC). These materials may be ordered from:

CLC Book House
501 Grover Rd.
Eau Claire, WI 54701

“If ordering a single item selling for less than \$1.00, please remit \$1.00 for prepaid delivery.” (Book House Catalog)

<i>Sources of an historical nature:</i>	Price
“This Is Your Church”—published by CLC Board of Education. A “light history” intended primarily for confirmation age children.	.35
“Reflections . . . Projections”—a collection of bulletin inserts printed in connection with the 25th anniversary of the CLC in 1985.	NC
“Mark . . . Avoid—The Origin Of The CLC”—a more technical presentation of the doctrinal issues which gave rise to the formation of the CLC.	1.00
“Stand Still . . . Go Foward”—1984 Convention Essay, detailing in particular the history of Immanuel Lutheran High School, College, and Seminary, Eau Claire, WI.	.50
(Perhaps the most exhaustive historical review of our synod is an essay by Prof. C. M. Gullerud in 1978 entitled: “A History of the CLC.” Copies may be obtained for a nominal cost from the <i>Spokesman</i> editor.)	
<i>Sources of a doctrinal nature:</i>	
“Concerning Church Fellowship”—A statement of confession. A thorough treatment of the scriptural teaching.	.25
“There Is Still a Difference—CLC/WELS”—article reprinted from the <i>Journal of Theology</i> .	.50
“Admonition and Romans 16”—admonition of an erring synod; reprinted from the <i>Journal of Theology</i> .	.50
“Concerning Church and Ministry”—A statement of confession. A thorough treatment of the scriptural teaching.	.25
“Statement of Faith and Purpose of the CLC”—3rd ed., 1980	.25
“CLC Constitution”	.50

“There is no question but that if any generation, present or future, forgets its roots . . . a confessing church will ultimately lose its character as it melts into the mainstream of lukewarm protestantism.”

Our Blessings

The Lord has laid His name upon His people. We, young and old, are CHRISTian, children of God, joint heirs with Christ. As meaningful and comforting as that is, we cannot rest upon the earth. We are CONFESSING Christians. We are confessing LUTHERAN Christians. This suggests another responsibility we have.

We are assuming that the older generation of the Church of the Lutheran Confession knows what they are and why they are Christian, Lutheran, and members of the CLC. If father and mother have forgotten, we trust they will make it a point to review by studying the Word, reviewing matters of the faith, and/or ask their pastor to help them.

However, the beginning of the CLC and the reasons for its beginning are not known to the younger generation. They are even too young to have lived through the Vietnam war! We need to instruct the generation after us what it means, and what the blessings are in being *confessing Lutheran Christians*.

There are many Lutherans today who are struggling to find a church body where God's inspired Word is the foundation of all teaching in the church. We of the CLC are in such a church. We are not ashamed to say it! Our struggle now is not to find, but to hold on.

Lukewarm?

There is no question but that if any

generation, present or future, forgets its roots, and should through such forgetting give up the struggle for Truth—or worse, never understand the necessity of the struggle—a confessing church will ultimately lose its character as it melts into the mainstream of lukewarm protestantism. When a formerly steadfast and confessional church becomes lukewarm, another voice for the Truth is stilled.

Each believer must believe for himself. Each must by the grace and power of the Spirit be led to a personal commitment to Christ and His Truth. We of the older generation have not only a vested interest in the spiritual welfare of our children, but a responsibility to see to it that our children have the opportunity to be steadfast confessors, as the gracious God would have them be.

The promise of our Lord to Israel will certainly move us, the spiritual children of Abraham. To the faithful in confession of faith and in instructing the young, the promise is given: “For it is not a futile thing for you, because it is your life, and by this word you shall prolong your days in the land which you cross over Jordan to possess” (Dt. 32:47).

How better to begin the new year than to pray to our Lord for an extra measure of commitment and devotion through which our witness in this world is prolonged and our hope of heaven nurtured.

—Daniel Fleischer

PRO-LIFE

It seems strange to be writing an article in favor of life, especially the life of an unborn infant.

But because our age likes to soften the reality of sin with words, those in favor of abortion are referred to as "pro-choice" advocates. This term focuses the emphasis on the "rights" of the woman carrying the child. The Supreme Court, in allowing abortion, placed the rights of the mother above those of the fetus she is carrying. In fact, the Court did not recognize any rights of the unborn child.

Moral Crisis

It is important not only that we recognize the wrongness of abortion but that we understand some of the forces which have produced the moral crisis in our nation and society.

1) *We are seeing the result of a failure to recognize and acknowledge the work of the Creator—God.* The conception and development of a fetus is one of the most awesome witnesses to the wonder and miracle of God's creating power.

Any Christian who has studied the miracle of reproduction echoes the thoughts of David in Psalm 139: "For you created my inmost being; you knit me together in my mother's womb. I will praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well."

The onslaught of evolutionary thinking has dulled our concept of the miracle of conception and birth. It has

made possible a society which does not recognize the wrongness of abortion.

2) *We are seeing the results of the disintegration of the family in the United States.* The family is a unit in which individuals subordinate their rights for the good of others.

A Christian wife submits to her husband; the husband loves his wife with the self-sacrificing love of Christ; children obey their parents in the Lord. (Ephesians chapters 5 & 6)

Divorce, the pressures of wives working outside of the home, and different goals—all are weakening the fabric of the family. In this atmosphere abortion has become accepted in society as a whole.

3) *We are seeing the results of a society blessed materially by God, but which has made materialism its god.* Material prosperity and the pursuit of pleasure have become the gods of the '80's.

What values are parents advocating when they postpone having children until they can afford them? Often this means after they have done what they wanted to do, and gotten the things they desire. We have raised a generation of DINKS (double income no kids).

Children are almost seen as hindrances to the good life. In this climate abortion becomes a way of taking care of a threat to the good life or career.

4) *We are seeing the result of an amoral (no morality) society.* Abortion is part of a sexually permissive age.

Abortion has become primarily a

method of birth control. Young girls in high school know that abortion can take care of the problem of teenage pregnancy.

Sexual permissiveness and abortion go hand in hand in today's world. In a society where anything goes, it should not be surprising that abortion is not viewed as a moral issue (right or wrong). Today almost nothing is wrong.

Needed: A Clear Witness

The current attitudes toward abortion should not surprise us. What should surprise us is that the organized church has adopted the view of the world regarding abortion. Most main-

line churches fail to condemn abortion as a sin. They actually try to find theological arguments to defend abortion as a viable right.

We need to be concerned not only about abortion, but about the Christian family and our system of Christian values. Jesus emphasized the importance of children: "Permit the little children to come to me and forbid them not, for of such is the kingdom of God."

Our families need to be families who pray together, worship together, have family devotions together. Let us give a clear witness to the importance of marriage and children within the framework of the Christian family.

—John Schierenbeck



HOLD THAT BIRTH CERTIFICATE?!

"A proposal to withhold birth certificates until newborns undergo medical tests is part of the controversy over whether severely handicapped infants should be allowed to die, a medical ethicist said . . ." (August 15, 1987 Spokane, WA *Chronicle*).

"Meaningful Life"

A group of doctors and nurses were told that "some medical experts are suggesting that birth certificates be withheld for three days until the newborn's mental and physical condition can be determined." And this explanation is given: "Of course, the reason for that is that if they don't pass muster, there is no argument over allowing them to die or putting them to death."

We knew it could come to this, and yet it seems beyond belief.

The fact that such an idea can even be raised stems from the Supreme Court's 1973 argument that an unborn child has no right to life because it is not a "person in the whole sense." With this line of argumentation the Court opened the door for broad interpretations of "meaningful life" and life with "value." And thus we now find the bizarre (to us) suggestion that a severely handicapped baby is perhaps not even to be considered a human being. At least, not until it can be determined (by what or whom?) whether that same infant "passes muster." God have mercy!

Since, in the Court's eyes, a fetus is not a "whole person," the decision as to whether or not it should be acknowledged as a human being ought now—it is

being suggested—be determined by social and/or economic factors. The above article in the *Spokane Chronicle* offered the following reason for allowing the handicapped to die or for killing them: “The cost of caring for a premature and handicapped newborn can soar into thousands and hundreds of thousands of dollars . . . Efforts to save lives can lead to financial ruin of families.”

Meaningful Life

In a world, a nation, a society in which money is the measure of all things and financial success is more and more the bottom line, it doesn't take a prophet to know that the point is reached where the value of life itself is measured by dollars and cents. Life itself becomes cheap when a fetus is not a human being in and of itself and when a nation's god is spelled m-o-n-e-y.

Granted, the spiritual and ethical questions involved are many. But somehow the word of Christ must apply also here: “What good will it be for a man if he gains the whole world, yet forfeits his soul? Or what can a man give in exchange for his soul?” (Mt. 16:26)

Each human being, in the womb or outside of it, handicapped or not, has a blood-bought soul. Each human being, from the time of conception on, has the inalienable right to life. This will be the stance of Christian parents.

And if, for the sake of preserving the life of their newborn, parents find themselves denied the financial means to pursue happiness according to the ideas or standards of society, they will prayerfully trust that the Giver of life, breath, and all things has greater resources for happiness—and for a truly meaningful life—than money.

Chief among these resources is God's love for us in Christ—for us, none of whom pass muster spiritually from birth (cf. Psalm 51:5). God's love for us will then show itself with an unconditional love (see I Corinthians 13!) for each of the children He in His grace gives us.

—Paul Fleischer



HUMAN LIFE . . .
respect it . . .
nourish it . . .
love it.

INITIALS OLD AND NEW

Old Initials No Longer in Existence

LCUSA—Lutheran Council in the United States of America

ALC—American Lutheran Church

LCA—Lutheran Church in America

AELC—Association of Evangelical Lutheran Churches

New Initials of New Church Bodies

ELCA—Evangelical Lutheran Church in America

TAALC—The American Association of Lutheran Churches

The time has come for us to forget such designations as LCUSA, ALC, LCA, and AELC. The organizations represented by these initials are no longer in existence. Since these organizations were never faithful to the Lord Jesus in teaching His Word, we may think that their demise should be a time for rejoicing.

We cannot rejoice, however, in the formation of the ELCA, for this new giant-sized ecumenically minded Lutheran organization threatens to leave its predecessor bodies far behind in its headlong plunge into total apostasy.

Of course, the new leaders of the ELCA try to tell their members that the new organization is still Lutheran in its confession and that it is still committed to the saving Gospel of Jesus Christ. But these are just words to calm those who may have a tendency to become upset by rapid changes.

The fact is that the ELCA does not want to subscribe to an errorless or inerrant Scripture. Lacking that biblical foundation, it will find itself unwilling and unable to deal with doctrinal or ethical error in any of its forms.

Inclusive

One key word in the ELCA's stance seems to be "inclusive." Attempts are

being made to include racial and ethnic minorities in the administration of the church. There is nothing wrong with this, of course, as long as the candidates are otherwise well qualified for their positions.

Even though no women were chosen as synodical bishops in the new organization, many women were elected to other high offices. God's Word forbidding women from exercising authority over men in the church (I Timothy 2:11) has been almost totally forgotten, or judged to be obsolete in our present world.

There are those who fear that even the so-called "gay" minority will soon also demand representation in the leadership of the church. It is no secret that the newly elected ELCA bishop, Herbert W. Chilstrom, has ordained avowed homosexuals as pastors, as long as they agreed to be celibate during their ministries.

The ELCA will also be inclusive in its doctrine and practice, making common cause with the Roman Catholic hierarchy, the Episcopalian church, and certain Reformed organizations as well. It is hard to imagine anyone in the new church condemning unionism or religious fellowship with errorists. In fact, it is hard to imagine anyone in the new church condemning even such

gross heresies as universalism (the teaching that all will eventually go to heaven) or liberation theology (the teaching that Christ is a proponent of revolutionary socialism).

Dim Prospects

The ELCA's new communications head, Carol Becker Smith, was quoted as saying in a recent speech: "As a woman who watched the formation of the new Lutheran church with some interest, I wondered at the evenness with which we embraced the process of becoming inclusive, how we held at arms' length our confessional heritage. It's almost as if we are so interested in inviting everybody to the party, we have forgotten what the party is about" (LCUSA News Bureau release of Nov. 20, 1987).

In my opinion, the ELC and its predecessor organizations have been in the process of forgetting what the party is about for a long time already. Whatever the ELCA's earthly prospects may be, its spiritual prospects are not bright unless there is a complete reversal in its attitude toward Scripture. Jesus said: "The Scriptures cannot be broken" (Jn. 10:35). When our attitude toward Scripture is like His, then and then only are we ready to organize a new Christian church body.

A Changing Scene

Now that the ELCA is a reality, the only very large Lutheran church body that is not a part of it is the Lutheran Church-Missouri Synod (LC-MS). A

small number of LC-MS congregations have chosen to abandon the relative isolation of the LC-MS and also become part of the ELCA. A LCUSA news release of Nov. 25, 1987 informs us that at least twelve congregations left the LC-MS to join the AELC shortly before the AELC became part of the ELCA.

On the other hand, a fairly large number of former ALC congregations or parts of such congregations have chosen not to join the ELCA, mostly for doctrinal and organizational reasons. Some of these have joined already existing church bodies such as the Association of Free Lutheran Congregations (AFLC) or the World Conservative Lutheran Association (WCLA).

But at least 22 congregations have organized a new Lutheran church body calling itself The American Association of Lutheran Churches (TAALC). "We see ourselves as continuing what we regard as the best of the ALC . . . especially in regard to the inerrancy of Scripture and local autonomy of the congregation," said the Rev. Donald Thorson of Chippewa Falls, Wisconsin, one of the TAALC officers elected at the first convention (Nov. 5-7, 1987) in Bloomington, Minnesota (LCUSA News Bureau release of Nov. 16, 1987).

Breath Of Fresh Air

Since Pastor Thorson lives in the Eau Claire area, I took the opportunity to visit his installation service and be-

"Whatever the ELCA's earthly prospects may be, its spiritual prospects are not bright unless there is a complete reversal in its attitude toward Scripture."

come better acquainted with him and the TAALC. I reported the following to our CLC congregation in Eau Claire: the TAALC is "interested in preserving and proclaiming the truth that Jesus is true God and true man, the only Savior for all mankind. Moreover, they accept the Bible as the errorless Word of God and the only rule for faith and life. They accept the Lutheran *Book of Concord*, containing the Lutheran confessions, as being in agreement with the Holy Scriptures. And they want to foster a true Christian lifestyle flowing from faith in the Savior. They have already taken public positions in opposition to abortion and the homosexual lifestyle."

In comparison with the stale and stagnant liberalism of the ELCA, the TAALC is indeed a breath of fresh air. But I also had to report to our congregation "that there are at present doctrinal differences between the CLC and TAALC, particularly in connection with the teachings and practice concerning church fellowship."

The TAALC does not at present agree with the CLC position that "complete doctrinal agreement is the Scriptural basis for church fellowship" (*Concerning Church Fellowship*, p. 41). The TAALC sees no problem in practicing a limited kind of fellowship (prayer fellowship, for example) with Christians who accept the inerrancy of God's Word, even though these persons may differ in their understanding of Baptism and the Lord's Supper. The TAALC *Declaration of Faith* says: "We will cooperate with Reformed pastors in community events such as ministerial meetings, graduations, and other celebrations." The *Evangel*, the

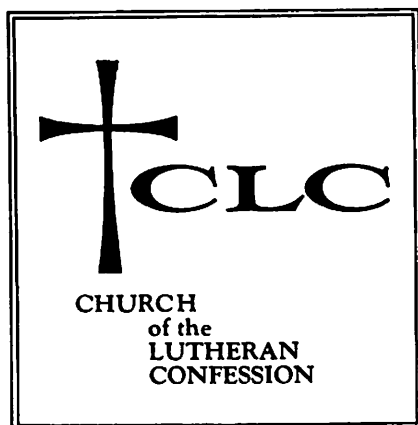
official TAALC publication, makes mention in its September/October 1987 issue of a new congregation, St. Matthias Lutheran Church of Seattle, Washington, that is simultaneously affiliated with both TAALC and the National Association of Evangelicals (NAE).

Even though we now differ on the doctrine and practice of church fellowship, we pray that the Holy Spirit will move the TAALC through the Holy Scriptures to a truly confessional Lutheran position.

Our Lutheran fathers, we believe, were following Scripture when they declared with reference to Anabaptist errorists of the sixteenth century: "We have neither part nor fellowship with their errors, be they many or few, but reject and condemn them, one and all, as wrong and heretical, and contrary to Scriptures" (*Formula of Concord*, Art. XII, Thorough Declaration).

All false teachings are dangerous, even those false teachings promoted by people who accept an inerrant Bible.

—D. Lau



THE NEW WORLD RELIGION AND HOW TO SURVIVE IT

(Part II)

“What is truth?” asked Pontius Pilate. He is the prophet of the new world religion. And his skeptical question actually is crucial. Because, if you listen carefully, you will notice that the new world-wide religion *does* use many impressive and interesting words—such as inclusive, minority, justice, liberation, social—but it never mentions “truth.”

Our Truth-less World

There simply is no interest in finding any truth. As a matter of fact, the new believers do not believe there *is* any such “truth” to be found or had. The New World Faith is truth-less. It is, in fact, a philosophy that is centered on man, not on “faith” in the meaning in which you and I use the word.

Well, maybe we could call it “faith in man.” Man is regarded as being as a child: somewhat problematic, but on the whole quite promising. And with proper training and education he is sure to develop into perfection. You will find this idea accepted not only in Washington, D.C. but also in Moscow, USSR. World religion and communism have, in fact, quite a few basic ideas in common. One such idea refuses to acknowledge that there be any such thing as “sin.” Therefore you need no salvation either.

If there is no need for salvation, then of course you need no Savior. And as the universe—if we may believe them—sort of generated itself, there is no need for a Creator either. Jesus is re-

duced to a role that anyone could accept with pleasure: a nice, kind man, giving good advice, ever smiling, ever courteous, dispersing instruction on how to live in harmony in and with this, our new little world. And alas! By some regrettable juridicial mistake, Jesus was executed—nobody really knows by whom, or why.

It is a charming, user-friendly philosophy. And therefore so viciously dangerous! It reflects our own deep-seated thoughts and desires. When we listen to it, we actually hear ourselves: and we just love it.

Sometimes I am told by people, commenting on what is going on in—for example—American Christianity: “The grassroots are to be pitied, because they don’t know what is going on. If they only knew, they certainly would force their leaders out of business and find the way back to Christian faith!” That is kindly said, and perhaps also true, to some extent at least.

On the whole, however, I am convinced that the great majority of people actually are very well aware of what is going on. And they suffer it to happen *not* because they have no means to stop it, but because they do like it. They are getting, at last, what they really desire! They still may have a little bit of bad conscience about it, but that too will fade away. The next generation will not even be able to recall the old faith. We are getting a unity of unbelief: all are one, as Jesus prays, but one not in Jesus. No! One in the world—this

brave new world.

Can We Escape?

You might wonder: so what has all this got to do with me?

Whether we like it or not, we are part of this world, this new little world. Whatever affects it affects you and me. As little as you could escape Japanese electronics today, so little could you escape the rainbow colors of the world religion. It is showered upon us day and night—through the media, the TV soap operas, the latest hits on radio, the editorials in our dailies, the publicity of the big multi-national corporations.

There is no way escaping it, and we will inevitably fall prey to it, unless we literally *stand on the walls as watchmen* (Isaiah 62:6), critically observing what is going on all around us, trying to understand its meaning, incessantly

speaking of true God to one another, arming ourselves with the means of grace, working hard and dedicated to preserve the truth amongst us.

The truth not only as something we know of, but also as something we live of: in Christ, one body, here and now and ever after. Nothing less than eternity is at stake!

Let's be realistic about ourselves: we certainly are not immune to the seductive propaganda of the new world religion. Our only protection is struggling, as individual Christians and as Synod, to come closer to the center of our faith: Jesus Himself. There is but one way to go: immersing ourselves into Scripture, studying the Confessions with renewed dedication, boldly striving to become Lutherans in the full sense of the word.

—Carl Heinrich A. Schmutzler



A Faithful Servant's Homecoming



On November 5, 1987 Pastor Helmut E. Rutz was called out of this life to his Lord in heaven. One word beautifully sums up his entire life—*faithful*. He willingly followed where the Lord led him, and gladly used his gifts and talents to the glory of Christ Jesus.

Helmuth Ernest Rutz was born September 26, 1908 at Pipestone, MN to Frederick and Otilie Rutz. He attended school at New Ulm, MN; Northwestern College, Watertown, WI; and was graduated from Wisconsin Lutheran Seminary, Thiensville, WI in 1933.

For nearly half a century he served

in the public ministry in the following parishes: Gary, SD (1933-1939); Lemmon, SD (1939-1946); rural Hazel, SD (1946-1956); Jamestown, ND (1956-1967); and Clarkston, WA/Orofino, ID (1967-1980).

Pastor Rutz selflessly proclaimed Jesus' name and God's love for fallen mankind. He followed in the footsteps of St. Paul who told the Corinthian congregation: "I resolved to know nothing while I was with you except Jesus Christ and him crucified" (I Cor. 2:2).

Faithfulness to the truth of God's Word led Pastor Rutz to break his ties with the Wisconsin Synod and become a charter member of the CLC. He retired from the active ministry in 1980 at which time he moved to Cheyenne, WY and remained there until his death.

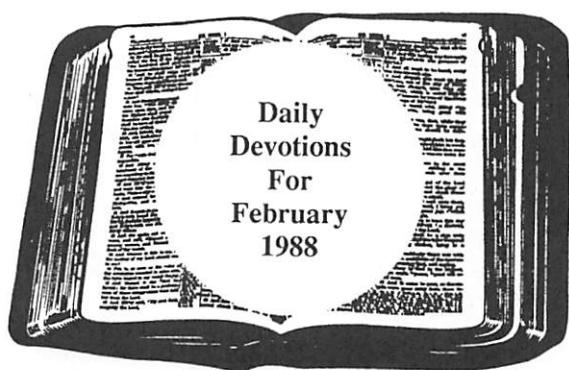
The Lord granted him the gift of a lifelong companion and helper in Rhoda Gerth whom he married on June

12, 1938 at Estelline, SD. The marriage was blessed with five children.

Pastor Rutz was afflicted with poor health during the last few years of his life, but still, as much as possible, took an active interest in the work of the Church. He was buried at Cheyenne, WY on November 9, 1987. Pastor Michael Eichstadt officiated, and Pastor Paul F. Nolting delivered an address on behalf of the CLC.

It would be impossible to add up all the lives which have been brightened by the "light" which Pastor Rutz let shine throughout his 79 years. Truly, he was a gift to the Church for which we thank our God. We rejoice that now his service is completed. "I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness . . ." (2 Tim. 4:7-8).

—M. Eichstadt



Christians have always recognized the book of Psalms as a rich treasure house of devotional materials, sufficient to satisfy every need and every mood of the human heart. In this month of February we continue to use psalms for our daily devotions that reflect some of the thoughts of the traditional Sunday Gospel lessons.

During the week following Septuagesima Sunday (January 30 through February 6) we consider the concept of God's grace, His undeserved mercy towards us sinners, together with His contempt of the proud who foolishly try to earn God's favor.

During the week following Sexagesima Sunday (February 7 through 13) we contemplate the work-

ings of God's powerful Word in human hearts, converting dead-in-sin sinners and producing the fruits of faith in their lives.

During the week of Quinquagesima Sunday and Ash Wednesday (February 14 through 20) we meditate on the willingness of our Lord Jesus to be obedient to His Father's will, even when that will mean slander, persecution, suffering, and death for Him.

The traditional Gospel lesson for the first Sunday in Lent is the account of Jesus' temptation in the wilderness. In this week (February 21 through 27) we concentrate on Jesus' third answer to Satan, namely: "You shall worship the Lord your God, and Him only you shall serve."

The Gospel lesson for the second Sunday in Lent leads us to the marvelous truth that the goodness of God to Israel was intended to overflow from the children of Israel out to Gentile "dogs" like the woman of Canaan.

Date	Reading	Theme	Hymn
1	Psalm 33	The eye of the Lord is on those who hope in His mercy.	31
2	Psalm 145	The Lord is gracious and great in mercy.	542
3	Psalm 138	God regards the lowly, but rejects the proud.	575
4	Psalm 123	The proud despise us, but the Lord has mercy.	526
5	Psalm 115	To Your name give glory because of Your mercy!	522
6	Psalm 113	God seats the poor and needy with the princes of His people.	275
7	Luke 8:4-15	The Word of God produces fruit.	49
8	Psalm 19	God's Word converts the soul and enlightens the eyes.	53
9	Psalm 1	The one who meditates on God's Word brings forth fruit.	414
10	Psalm 112	The man who delights in God's Word is righteous in his life.	52
11	Psalm 119:9-16	God's Word in the heart is a weapon against sin.	286
12	Psalm 119:41-48	God's Word in the heart becomes the confession of the mouth.	451
13	Psalm 119:89-96	God's Word in the heart is comfort in time of affliction.	48
14	Luke 18:31-43	Jesus was willing to go to Jerusalem and die.	150:1-3
15	Psalm 40	The true Messiah is perfectly obedient to the Father's will.	150: 4-5
16	Hebrews 10:1-10	Jesus came to do God's will and sacrifice Himself.	142:1-3
17	Matthew 6:16-21	May Lent be a time, not for external fasting, but for laying up treasures in heaven.	142:4-6
18	Psalm 57	Jesus' enemies were preparing a net for His steps.	524
19	Psalm 59	Jesus' enemies lay in wait for His life.	534
20	Psalm 62	Jesus' enemies attacked Him with lies and curses	528:11-15
21	Matthew 4:1-11	Only the true Lord God is worthy of our worship.	19
22	Psalm 99	Exalt the Lord our God, for He only is holy.	246
23	Psalm 100	Let all lands praise and serve the Lord!	14
24	Psalm 104	The Lord is the very great Creator and Sustainer of all.	17
25	Psalm 111	Greatest of all the Lord's works are His works of grace and compassion.	18
26	Psalm 95	The Lord is the great King above all gods.	3
27	Psalm 93	The Lord is mighty and majestic from everlasting.	44
28	Matthew 15:21-28	The children's bread goes out to the Gentiles.	510
29	Psalm 67	Let God's salvation be known among all nations!	20

—D. Lau



Call For Nominations

Professor Gordon Radtke's two-year term as President of ILC expires June 30, 1988. We are therefore seeking nominations to this office.

All voting members of CLC congregations, pastors, professors, and male teachers are entitled to nominate a candidate or candidates. All nominations shall be made from the present full-

time faculty of ILC (cf. Proc. 1982, p. 11; XI).

Nominations are to be sent to the undersigned and postmarked no later than January 31, 1988.

ILC Board of Regents
 Vance Fossum, Secretary
 1183 Big Bend Rd.
 Ballwin, MO 63021

Wisconsin Pastoral Conference

Place: Trinity Lutheran Church, Millston, WI.

Dates: February 2-3, 1988 beginning at 8:30 a.m.

Tuesday

Agenda:

Old Testament Exegesis—P. Teifel

New Testament Exegesis: 2 Cor. 1:1ff.—

T. Barthels

Homiletical Study—ILC Professor

Book Review—J. Johannes

Study of any current popular religious
sect—A. Schulz

The Danger of Departing from the
Historic Liturgy; Reasons for Clinging
to our Historic Liturgy—M. Gullerud

The Scriptural Foundation of the term
"Self-exclusion"/"Exclusion" and its
Practice—M. Sydow

Conference Speaker—D. Sweet

Chaplain—E. Albrecht

—*Mark Gullerud, Secretary*

Installation

The installation service for Professor John Reim will be held at Immanuel Lutheran College on Sunday, January 10, at 7:00 p.m. Returning students, parents, neighboring congregations, and friends are invited.

—*Gordon Radtke,*
ILC President



Ordination Of Pastor Patrick Udo—Nigeria; April, 1987