Come And Hear
All Ye That Fear God
And I Will Declare
What He Hath Done
For My Soul!

Psalm 66:16
OFFICIAL ORGAN
of the
CONCORDIA LUTHERAN CONFERENCE

This publication appears monthly at a subscription price of $2 per year.

Editor:
Rev. M. L. Natterer
483 Tangent St., Lebanon, Oregon

Assistant Editor:
Rev. P. R. Bloedel
3947 Graham St., Seattle 18, Washington

Send all articles to the editor no later than the last week before the month of intended publication. All letters of comment or criticism concerning an article or articles in this periodical should be directed either to the editor or the assistant editor.

Business Manager:
Mr. Martin R. Luedtke
12472 Beacon Ave.
Seattle 88, Washington

The address label on your Concordia Lutheran shows the expiration date of your subscription.

Address all subscriptions, renewals, and remittances to the business manager. A special notice of expiration will be inserted in the issue which terminates the subscription. Coupons for new subscriptions or renewals will be inserted in this publication every third month.

STATEMENT OF PURPOSE

To set forth in simple and plain language the pure doctrine of God’s Word as taught by the true Lutheran Church in full accordance with the Book of Concord of 1580, and the Brief Statement of 1932.

To show, on the basis of Scripture, what true Christians are to believe and how, out of love for their Savior Jesus Christ, they are to lead godly lives.

To furnish aids for Bible study and articles for Scriptural devotion and meditation.

To demonstrate, by our Scriptural stand, that our Concordia Lutheran Conference is not a sect or a false church body but that the congregations which form it confess, teach, and practice the Word of God in its full truth and purity and use the Sacraments according to Christ’s institution. All who do this are the true visible church on earth.

To seek out all who truly share our Scriptural position in doctrine and practice, and to urge the mutual public acknowledgment of such God-given unity. Thus we shall be able thereafter to practice a God-pleasing church fellowship with them.

To show that we do not have among us a mixture of divergent teachings but that we are, by God’s grace, “perfectly joined together in the same mind and in the same judgment.”

To set forth pertinent historical information which has a bearing upon the Church and to expose modern philosophical thought and the so-called scientific theories which contradict the Word of God.

To expose particularly the false teaching and practice of the various so-called “Lutheran” church bodies by comparing their teaching and practice with what is plainly recorded in the Word of God, in the Lutheran Confessions, and in the old orthodox Lutheran writings.

To expose false teaching and practice wherever it makes its appearance and to keep abreast of the current happenings in the church world and among the nations as signs of the times.

To be truthful and factual in our reporting and freely to correct any misinformation of which we are not aware and which has been called to our attention. Also to clarify any information or statement of doctrine or practice which may be unclear to our readers or which may create a wrong impression.
An Invitation

(The following invitation, which appeared last in the December, 1959, issue of the Concordia Lutheran, is reprinted by resolution of the Twelfth Annual Convention.)

Within recent years, certain pastors and laymen have felt themselves bound by conscience on the basis of Romans 16, 17.8 and other pertinent passages of Holy Writ to sever their connections with congregations and synods of the Synodical Conference. To all such we, of the Concordia Lutheran Conference, extend a cordial invitation to meet with us in a free conference at a time and place to be mutually agreed upon.

Our purpose, under God, in initiating such a conference is to determine after thorough discussion whether or not we can recognize one another as brethren fully united in the faith. Accordingly, this meeting would be open to all who give indication that they:

1. Accept all the canonical books of the Old and New Testament as the plenary inerrant, verbally inspired Word of God;
2. Embrace and confess the Symbolical Books of the Evangelical Lutheran Church as comprised in the Book of Concord of 1580 A.D.
3. Join us in the unreserved acceptance and endorsement of the Brief Statement of 1932;
4. Reject the new and false concepts of such doctrines as unionism and syncretism, church- and selective- and prayer-fellowship, separatism, the Church and Ministry, and marriage and engagement, as set forth in such un-Scriptural documents as A Statement of 1945, the Common Confession of 1950, United Testimony of Faith and Life of 1952, which have sorely disrupted the Lutheran Church during recent years;
5. Are in agreement also regarding correct teaching and practice in such matters as the scope of the church's work, church financing, the lodges, Scouting, the modern dance, etc., in which matters there is wide-spread disagreement among Lutherans of our times.

Any and all who would be interested in attending such a free conference are kindly requested to make their wishes known to our Committee on Lutheran Union, Vice-President E. L. Mehlberg, Chairman, 7331 West Ruby Avenue, Milwaukee 18, Wisconsin.

H. David Mensing, President
Official Announcement

Alvin J. Cordes of Denver, Colorado, has declared his full agreement with the doctrinal position of our Conference and has passed a colloquy (examination) given on June 23 by four of our pastors under the arrangement of our former President in accordance with the Constitution (Article VIII, E and IV, B, 2). He is therefore now received into our midst as a candidate for the holy ministry (c.r.m.) and is eligible to receive a solemn call.

The Rev. Mr. Cordes formerly served five years in the ministry of the Missouri Synod. He terminated his relations with that body because of its persistently false doctrinal position. His present address is 1041 Yuba St., Denver 8, Colorado.

This announcement is made to the glory of the Triune God, Father, Son and Holy Ghost, by whose grace alone we are brought into and kept in the unity of the true faith.

—H. David Mensing, President

Shortly after the substance of the above official announcement was made known to those present at our recent convention in Milwaukee, Rev. Cordes presented for reading to the convention the following reply, which we herewith reprint by his permission:

Please forgive me for using this way to express my joy that the Lord Jesus so graciously heard my prayers and the prayers of my family.

I want to express my joy in this that the Lord has again so graciously provided me with the fellowship I so sorely needed, namely the fellowship of dedicated Christians and pastors. So thankful am I for the patience and the time you, my now fellow pastors, showed me in examining my doctrine to see if I hold not just to the fundamental doctrines of His most holy Word, but also to ALL the doctrines of the Word of the triune God. Words cannot contain all the joy that fills my heart and, I am sure, the heart of my wife and children for the fellowship which under God we here have established.

May God continue to bless all the pastors, the congregations, the individual members of this conference, that it continue to be a salt and a tool to the glory of God and the welfare of His Church on earth. May God also help me to permit Him to use His talents in me for His glory through this conference, its pastors and congregations. May His holy Spirit rest upon each of us pastors and our congregations to all eternity and the coming of our Lord and Savior. Amen.

June 23, 1962

(Signed) A. J. Cordes

Signed at Christ Lutheran Church (Con. Luth. Conf.), Milwaukee, Wis.
THE CONCORDIA LUTHERAN CONFERENCE  
CONVENTION DIGEST

"How excellent is Thy loving kindness, O God! Therefore the children of men put their trust under the shadow of Thy wings. They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures. For with Thee is the fountain of life: in Thy light shall we see light!" Ps. 36:7-9.

Joining wholeheartedly in these words of the psalmist were the pastors and lay delegates who traveled many miles and assembled at Christ Lutheran Church, Milwaukee, Wisconsin, June 22-24, 1962, for the twelfth annual convention of the Concordia Lutheran Conference. There the Lord granted pleasant weather as the representatives of our churches met to discuss and decide upon the work of Christ's kingdom. The official Proceedings of the convention, giving more detailed information, will, God willing, be printed as soon as possible. In the meantime a brief resume of the 1962 convention is herewith offered.

The convention proper began on Friday, June 22, with a divine service. President E. L. Mehlberg, Milwaukee, Wisconsin, delivered an edifying sermon on the theme: "How shall we Survive in these Corrupt Times?" and based his message on Jude 21-25. Pastor M. L. Natterer of Lebanon, Oregon, served as liturgist.

On Sunday morning, June 24, another divine service was held in which Holy Communion was celebrated. Pastor M. L. Natterer, Lebanon, Oregon, preached an inspiring sermon on 2 Tim. 1:12b under the theme: "Let us be certain of our Salvation!" The host pastor, Rev. E. L. Mehlberg, served as liturgist.

Four pastors, four lay delegates, and 36 visitors were in attendance at this convention. People came from the states of Oregon, South Dakota, Colorado, Illinois, and Wisconsin.

Each session of the convention was preceded by an appropriate devotion. In addition, a brief portion of the essay on "The Doctrine of Church Government" was read by President Mehlberg. Since time did not permit the completion of this instructive and enlightening essay, it was resolved to hear it in its entirety at the 1963 convention. Various committee reports were also made to the Conference.

At this convention special joy filled the hearts of all as another pastor was received into our fellowship. He is the Rev. Alvin J. Cordes, Denver, Colorado, formerly pastor of the Murdo-Draper, S. Dak. parish (Missouri Synod). While teaching his members the
full truth of God's Word and pointing out the errors of the liberal and unionistic Missouri Synod, Pastor Cordes met with growing opposition on the part of Synodical officials, was unjustly deposed from his office, and so obeying God rather than men, he tendered his resignation from the parish and Synod. The hand of God led him to learn about our Conference and guided him to our convention where, after passing a colloquy, he was welcomed into our fellowship and declared eligible for a call in our midst. May the Lord's richest blessings attend his labors in our Conference!

The convention adopted a budget for the coming fiscal year of $6,570. Of this amount $3,625 has been earmarked for the Seminary (salary and supplies) and $1,200 has been designated for Missions. Of this latter amount $100 per month is a subsidy grant to St. Luke's Lutheran Church, Seattle, Washington, subject to the approval of the Conference congregations through a referendum.

We now present some of the important resolutions which were adopted at the convention.

The convention authorized the Committee on Lutheran Union to proceed with plans for a meeting with the group in Minneapolis served by Pastor W. McLaughlin.

It was resolved that we as a Conference and as individual pastors and congregations publicize to the best of our ability our existence and our adherence to the true teachings of the Word of God.

The convention also authorized the mimeographing of 1,000 copies of our Constitution, with printed cover, including the recently adopted amendment and By-Laws, when these have been ratified by the Conference congregations.

In reply to the request of the Committee on Theological Education to this convention regarding the 1958 Convention Resolution concerning the support of the ministry, the following resolution was passed: "The Conference holds that the full financial support of the ministry is ordained by God, 1 Cor. 9:7-14, as pointed out in the 1958 Convention Resolution. We should therefore not begin any new mission work which is contrary to this principle. As to any existing conditions in the Conference in conflict with this principle, namely, where a pastor because of unusual conditions finds it necessary, in obedience to another Word of God, 1 Tim. 5:8, to be engaged in some secular work for the provision of his household, we should as Christians strive to rectify such a situation in an evangelical manner and arrive at arrangements which are in full accord with God's Word."

Another resolution encouraged the laymen, not only to support the work of the Lord in their own congregations, but also to put forth every effort to attend future conventions where such work is
carried on jointly by all the congregations of our Conference.

It was also resolved to appeal to our people to consider what God's Word teaches in regard to the Office of the Public Ministry so that "parents would deem it a high honor and special grace of God if they could have their sons trained for this sacred office, and that young men realize that their labor yields the most precious result, namely, the salvation of man, plus the promise of a gracious reward, which consists in a glory in the world to come that is unutterably great, exceedingly abundantly above all they ever could have asked and prayed for in this life." Walther, Law and Gospel.

The following were elected for the coming year:

President: Rev. H. D. Mensing
Vice-pres.: Rev. E. L. Mehlberg
Secretary: Rev. O. W. Schaefer
Treasurer: Mr. Elfred Bloedel
Board member-at-large: Mr. Lloyd Martin

The Editorial Committee consists of Pastor M. L. Natterer, editor; Pastor Paul Bloedel, assistant editor; and Mr. Martin Luedtke, business manager. The Committee on Theological Education consists of Pastor M. L. Natterer, Pastor O. W. Schaefer, Mr. Elmer Freerichs, and Mr. David T. Mensing. The Committee on Missions consists of Pastor E. L. Mehlberg, Mr. Kenneth Ahlmann, and Mr. Henry Bochmann. Mr. Victor Bloedel of Milwaukee, Wisconsin was elected as the layman on the Committee on Lutheran Union.

The time and place of next year's convention was placed in the hands of the Board of Directors, which will await an official invitation from any of our congregations.

The convention concluded its official business late Sunday night, June 24. For the inspiration afforded by the sermons and devotions; for the fine Christian fellowship; for the generous hospitality of the host congregation, and for the wonderful cooperation of all, we laud and magnify the Lord of the Church. May He give us all new zeal and courage to go forth and serve Him with all our heart! May His blessings rest upon our consecrated endeavors to His honor and glory and to the welfare of immortal souls! "The work of our hands establish Thou it!"

Ps. 90:17.

—O. W. Schaefer, Secretary

Cast not away therefore your confidence, which hath great recompense of reward. (Heb. 10:35)
FOR OUR CHILDREN
Luther Before Karl von Miltitz...

Cardinal Cajetan was unable to force Luther to repent and to revoke his writings. In his rage Cajetan sent a letter to Elector Frederick and demanded that Luther be sent to Rome in chains. The elector, however, refused to do this because he was determined that Luther be given a fair trial.

The pope and his counselors felt that Cajetan had not dealt wisely with Luther. They felt that Cajetan had lost the cause by trying to use force rather than by wise counsel and strategy. The pope, therefore, sent a second agent to meet with Luther in a more friendly manner. This man was the pope's own personal chamberlain, Karl von Miltitz.

In order to win Elector Frederick to their side against Luther, Miltitz carried with him a consecrated golden rose as a gift for the elector. Frederick took the rose but held to his own opinion with regard to Luther. Miltitz also brought with him over 70 "Apostolic Letters" from the pope to princes and ruler commanding them to arrest Luther or to pass him on to Rome through their lands.

Miltitz soon realized that there was a great change in the sentiments of the people since he had last been in Germany. He estimated that 3 out of every 4 persons favored Luther and that an army of 25,000 soldiers would not be strong enough to carry Luther away to Rome. Miltitz would have to use shrewd diplomacy in dealing with Luther.

Publicly Miltitz began to denounce Tetzel for his thievery and immorality.

Elector Frederick asked Luther to meet with Miltitz at Altenburg in January, 1519. In this meeting Miltitz treated Luther with great kindness and consideration. He fiercely denounced the shameless indulgence sellers and spoke flatteringly of Luther's person and of his great influence. Among other things, he said: "Dear Martin, I thought you were an old doctor who sat behind the stove full of crotchety notions. But I see that you are a young and vigorous man. Besides, you have a large following, for on my journey I made inquiries to discover what the people thought of you, and I noticed so much that where there is one on the Pope's side there are three on yours against the Pope. If I had an army of 25,000 men I would not undertake to carry you out of Germany!" Miltitz did not insist that Luther repent and retract his writings but begged him, with tears in his eyes, to help in restoring peace. Luther promised to be silent and to drop the controversy if his opponents would do the same. It seemed as though everything had been settled. (But God
had decreed otherwise. The opponents of Luther did not remain silent and therefore Luther could not remain silent.) Later on Luther saw through the hypocrisy and deceitfulness of Miltitz. He realized that it was only because Miltitz was afraid of the people that he did not carry out his original plan of carrying Luther to Rome in chains. "Man proposes but God disposes."

—B

Other foundation can no man lay than that is laid, which is Jesus Christ. (1 Cor. 3:11)

Walking In The Old Paths

1 Cor. 11:26, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

If the Apostle requires of all the communicants that when they partake of the Lord's Supper, they should also "shew" the death of the Lord, then it is evident, first of all, that he requires this that although they especially do indeed celebrate the Holy Supper for their own sake, nevertheless, they do it also for the sake of their neighbor, for the sake of their brethren and for the sake of the world; for the sake of them all, namely, that thereby they should proclaim and glorify the ransoming death of the Lord. The altar at which the Holy Supper is celebrated should at the same time serve as the laymen's pulpit at which also they as real spiritual priests should appear in order to shew forth the praises of Him who has called them out of darkness into His marvelous light.

When the preacher has finished preaching his sermon in the pulpit, then the believing congregation shall step forward out of the audience and by its public partaking of the Holy Supper shall by this act proclaim Him who has been preached to it and thereby demonstrate that it is Christ's Church.

If Christ had only instituted the office of preaching and not also the Holy Sacrament, then no one would be able to know where the Church or the communion of saints, with which he is obliged to identify himself, is to be found. For many hear the sermon who do not want to be Christians, to whom the crucified Christ is still foolishness and an offense. As therefore such, who have come to faith in Christ through the preaching of the Gospel, already by Baptism
publicly leave the world, join the Church of believers and pledge eternal allegiance to Christ, so also should these baptized Christians now again and again appear at the Lord’s Table and thereby give proof of the fact that they still remember their covenant and that they are disciples who have remained true to the Crucified, that, accordingly, His Church is here.

However, when the Apostle writes in our text: “As often as ye eat this bread and drink this cup ye do shew the Lord’s death till ye come,” when he thus declares the partaking of the Supper to be, at the same time, an act of fellowship of faith and an act of fellowship of confession of faith, he thereby requires, in the second place, that we should celebrate Holy Communion only with those who confess one and the same faith with us. If the Holy Supper were instituted for the purpose that we eat the true body of Christ with our mouth and drink His true blood with our mouth, then we could and we then ought to partake of it indeed anywhere wherever it is rightly celebrated according to Christ’s institution. But since Paul says that we thereby “shew the Lord’s death,” that means, we should confess it. In that case it would indeed be contrary to Christ’s will if we would want to celebrate it there where our confession of faith is contradicted.

Wherever the Holy Supper is celebrated, it is the flag and banner of faith of that church or congregation in whose midst it is being held. As one openly takes the side of that army which holds to the same flag to which he himself has pledged allegiance and rallies around its peace- and war-banners, thus also every Christian takes his stand on the side of that congregation in whose midst and fellowship he joins in partaking of the Holy Supper. If now the congregation confesses the true faith, then the communicant confesses that same faith through his public communing at the same altar. But if the congregation confesses a false faith, then through his participation in its celebration of Holy Communion the communicant confesses this false faith along with that congregation, while the true faith he thereby in reality denies.

Let us, therefore, as often as we approach the altar, appear before the world as confessors of the Crucified, as true spiritual priests who shew forth the praises of Him who has called us out of darkness into His marvelous light. At the same time, finally, let us not rally around this banner of faith in the false church, but only there where Christ, that is, where His entire Gospel, in its full truth and purity, without any additions or subtractions, is confessed and preached.

Lord Jesus, Thee we thank and praise
For this soul food and drink al-
Leave Thee never,
By Thy Spirit;
Grant that we Thy heaven inherit!
Amen.

Taegliche Hausandacht
C. F. W. Walther (Crull)
Translated by E.L.M.

A few hours after Scott Carpenter was picked up from a life raft in the Atlantic, a reporter asked the astronaut's wife, Rene: "Did you pray?" Mrs. Carpenter replied, "No, I did not, I feel the same as Scott does, that it is presumptuous to pray for oneself." The Carpenters are church-going Episcopalians. Their attitude is shared by many others. Their reasoning goes something like this: "Since God is infinitely wise, He knows my problems and needs better than I do, and there is no reason for me to call them to His attention. Pleading with Him to help me is an insult to His love, because He needs no urging to do what is best for me." This attitude is supposed to reflect a much higher degree of spiritual maturity. Actually, such an attitude reflects an abysmal ignorance of the Scriptural teachings concerning prayer. God commands us to make known unto Him all of our problems and wants, spiritual and physical, assuring us that such requests are not only heard by Him but also answered. Read such passages as: Ps.27:7; 50:15; Matt.7:7,8; John 16:23; 1 Thess. 5:17. The Lord Jesus prayed for Himself in the State of Humiliation, Mark 14:35, 36; the publican prayed for himself, Luke 18:13; the leper pleaded for himself, Luke 5:12,13; the Apostle Paul prayed for himself, 2 Cor. 12:8. These and scores of other Bible texts constrain us to reject most emphatically the assertion: It is presumptuous to pray for oneself.

In a challenging address before the convention of the American Society of Newspaper Editors in New Orleans, Mr. Jenkin Lloyd Jones, editor of the Tulsa Tribune, attacked the "Erosion of Principles" in America. In plain language he pointed out the seriousness in the collapse of our moral standards and cited general examples to back up his charges. Some confirmation of Editor Jones' charges were also to be found in the Look
杂志，七月 3rd，在一篇文章
by Samuel Grafton, “What has
happened to LAW AND ORDER
in the United States?” There, too,
we are given some unpleasant facts.
“Every 17 seconds, a serious crime
is committed in the United States
... 237 policemen were slaughte-
ed in this country between 1956
and 1960 ... Juvenile arrests for
larceny rose 61 per cent in five
years, 41 per cent for sex offences
... Crime in U.S. cities of over
25,000 went up 14 per cent in
1960, 2 per cent more in 1961 ... there were 2,525 attacks on New
York police in 1961.” People are
afraid to venture out upon the
streets at night. Such facts should
make us Christians more aware of
the nearness of our Lord’s coming.
Jesus tells us, “Likewise also as it
was in the days of Lot ... even
thus shall it be in the day when the
Son of man is revealed.” (Luke 17:
28ff.) For a description of how
things were in Lot’s day read Gen-
esis 18:20 to 19:28. “So likewise ye,
when ye shall see all these things,
know that it is near, even at the
doors.” (Matt. 24:33)

According to the United States
Department of Public Health, alco-
holism is now the fourth most
prevalent “disease” among the
American people, exceeded in num-
ber of patients only by heart dis-
ease, cancer, and mental illness.
Alcoholism is commonly referred
to as a disease by many physicians
and clergymen. Others disagree.

Dr. Jules H. Masserman, professor
of neurology and psychiatry at the
Northwestern University Medical
School, says that alcoholism is no
more a disease in the usual sense
than "gambling or biting your
nails.” Dr. Edward T. Sheehan,
associate psychiatry professor at
Marquette University Medical
School, holds that calling alcoho-
ish a disease is merely a euphe-

According to the United States
Department of Public Health, alco-
holism is now the fourth most
prevalent “disease” among the
American people, exceeded in num-
ber of patients only by heart dis-
ease, cancer, and mental illness.
Alcoholism is commonly referred
to as a disease by many physicians
and clergymen. Others disagree.

Veheement protests were heard a-
cross the land last month following
a U.S. Supreme Court decision for-
bidding the recital in New York
public schools of the following
prayer: “Almighty God, we ac-
cknowledge our dependence upon
Thee, and we beg Thy blessing up-
on us, our parents, our teachers,
and our country.” In ruling
6 to 1 that the prayer trespassed against
constitutional guarantees of re-
ligious freedom, the Court dealt
only with a particular form of
public worship local to New York
State. However, many fervent ob-
servers read into the decision a
stringent new view of church-state
separation that seriously challenged
their conception of the role of religion in our society. "It is a stupid decision that spits in the face of history," editorialized America, a Roman Catholic Jesuit weekly. Roman Catholic cardinals in the U.S. voiced their disapproval of the Court's decision. Many leading Protestants, especially the Episcopalians, denounced the decision of the Court. In Washington, Congressional reaction was vehement. In both houses of Congress, bills to overrule the decision by amending the Constitution were offered and put in Judiciary committees. We firmly believe that the decision which the U.S. Supreme Court has handed down is the only decision which it could make on the basis of our Constitution. "In this country," read Justice Black, "it is no part of the business of the government to compose official prayers for any group of the American people to recite."

On the basis of Scriptural principles we also believe that the Church and State must be kept separate, Matt. 22:21; John 18:36; that it is the duty of the parents to see to it that their children are brought up in the nurture and admonition of the Lord, Eph. 6:4; that the joining together of Christians, Jews, Buddhists, Mohammedans, etc., in a so-called non-denominational prayer is an abomination in the sight of God, Exodus, 20:3; John 5:23; 14:6; Rom. 16:17; 2 Cor. 6: 14-18.

—M.L.N.

Luther on the Word of God

"Oh, how great and glorious a thing it is to have before one the Word of God! With that we may at all times feel joyous and secure; we need never be in want of consolation, for we see before us, in all its brightness, the pure and right way. He who loses sight of the Word of God falls into despair; the voice of heaven no longer sustains him; he follows only the disorderly tendency of his heart, and of world vanity, which lead him on to his destruction."

—From Luther's TABLE-TALK
Selected by O.W.S.

If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing.

(1 Tim. 6:3,4)
Christian Stewardship

(Continued from last issue)

"Who maketh thee to differ from another? and what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it?" (1 Cor. 4, 7.) In these words the great Apostle not only warns against unseemly glorying, but at the same time makes acknowledgment of natural and spiritual gifts as endowments of God, to be held in trust, and to be used for God’s honor and the neighbor’s welfare; as appears more clearly when we note that these words closely follow his statements about stewards: “Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found faithful.” (1 Cor. 4,1,2.)

In the light of these and other Scripture passages we must declare that all life is a stewardship; that not only man’s material possessions, but that the physical, intellectual, and spiritual energies, differing in degree in different individuals according to natural endowment and also according to opportunity for development, are a trust for which each must give account.

From the twofold truth, that God is the absolute owner of all, and that man holds simply in trust all that he has received, there follows necessarily the law that man as a steward is accountable to his Master how he uses his goods.

Now the underlying principle of this law is readily recognized. As a matter of fact, this principle is universally acknowledged in earthly relationship as between trustor and trustee, owner and steward, employer and employee. It is part of the common law of every civilized country that a trustee must employ the trust funds according to the will of the trustor; that a steward must use his master’s goods not for himself, but only for his master and as directed, and must ever be prepared to give an accounting; that an employee must rightly use and preserve the materials belonging to his employer, and must faithfully employ his strength and skill for the benefit of his employer during all the hours for which the latter pays him.

And this law of stewardship is clearly taught in the Scriptures, and particularly by Jesus Himself, as applying to man’s relation to God.

The law obtaining among men: “Unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more” (Luke 12, 48), Jesus applies to the human servant in the service of his divine Lord. The rich man whose grounds brought forth plen-
tifully, and who said to his soul, "Take thine ease, eat and be merry," was startled by the voice of God: "Thou fool, this night thy soul shall be required of thee; then, whose shall those things be which thou hast provided?" (Luke 12, 16 ff.) And Christ upon that parable makes the general application: "So is he that layeth up treasure for himself, and is not rich toward God." To be rich toward God (eis Theon) implies, first of all, to be rich in God, to have accepted in faith the riches of grace in Christ, to have laid hold on heavenly treasures. But to be rich toward God surely means also to be "rich in good works, ready to distribute, willing to communicate" (1 Tim. 6, 18), in other words, to give proof of gratitude toward God by abundant love toward the neighbor. The root sin to which Jesus points in this parable is covetousness; but by reason of that covetousness the rich man failed of his stewardship; he sought only to make a fortune for himself, instead of using his entrusted wealth for God.

In the parable of the Foolish Rich Man, Christ reveals the steward’s relation to God. In the story of the Rich Man and Lazarus (Luke 16, 19, ff.), Christ points out the steward’s relation to his fellow-men. The one apparent sin of the rich man was that, while he himself "fares sumptuously," he distributed nothing to the needy. This faithlessness in his stewardship revealed, of course, the condition of his heart, lack of faith and love. When the rich ruler came to Jesus (Luke 18, 18 ff.), with the conceit that he had kept all the commandments from his youth, and asked, "What shall I do to inherit eternal life?" he received this reply, "Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow Me." By that answer Christ not only uncovered the ruler’s lack of love to his neighbor, but also his lack of supreme love toward God, and thus also his false attitude toward his possessions. He really did not possess his wealth; it possessed him. His heart was in his possessions. Thus he also failed of his stewardship. "Sell—distribute": the general lesson of this specific command is that all men should think of their possessions as belonging to God, to be used or disposed of absolutely according to His bidding.

From Christ’s parable of the Unjust Steward (Luke 16) we get these features of stewardship:—

(1) The rich man: representing God, to whom alone belong all things.

(2) The steward: representing man, who holds everything in trust.

(Ito be continued)
The Concordia Lutheran
836 Vine Street
ALBANY, OREGON

Guard, O God, our faith forever;
Let not Satan, death, or shame
Ever part us from our Savior;
Lord our Refuge is Thy name.
Though our flesh cry ever: Nay!
Be Thy Word to us still Yea!

Trinity

WELCOME
TO ALL OLD AND NEW SUBSCRIBERS
We appreciate your concern for true orthodox Lutheranism and are certain that, by God's grace, you will receive rich spiritual benefits through your faithful reading of our Concordia Lutheran articles which are based solidly upon the pure and unerring Word of God.

$2.00 a Year
Give a subscription as a gift to a relative or friend.
Send your subscriptions or renewals to
THE CONCORDIA LUTHERAN
12472 Beacon Ave., Seattle, Washington

Please notify the Business Manager promptly upon a change of address to insure receipt of every issue of the Concordia Lutheran. The United States Post Office Department, at present, does not forward this publication, even within the same city.