

## Interviews with God

- **I ASK:** “How great is Thy love for me?”
- **THUS SAITH THE LORD:** “Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee” Jeremiah 31:3.  
“God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” John 3:16.  
“In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him” 1 John 4:9.  
“God is love” 1 John 4:8.
- **TO WHICH I RESPOND:** “Dear Heavenly Father, Thou has given me ample proof that Thou art a God of love. Let nothing ever shake my confidence in Thine unchanging regard for me. No matter what trouble or sorrow may come to me, grant that I may still hold fast to the truth that Thou lovest me with an everlasting love. I ask this in the name of Christ, who is the gift of Thy love to this sinful world. Amen.”

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## Don't Personalise Rejection

“Out of weakness were made strong” Hebrews 11:34

**Always try to be open to constructive criticism, but don't personalise rejection.**

Don't allow your opinion of yourself to be coloured by the opinion of those who fail to see your best qualities and potential. Successful people all have one thing in common: **they had to overcome rejection.** In 1902 an aspiring young writer received a rejection letter from the poetry editor of *The Atlantic Monthly*. Enclosed with a sheaf of poems the twenty-eight year old poet had sent them was this curt note: “Our magazine has no room for your vigorous verse.” Yet he became one of the most beloved and popular American poets of all time. Who was he? **Robert Frost.**



In 1907, the University of Bern turned down a PhD dissertation from a young physics student. Yet that student went on to change the scientific world forever. Who was he? **Albert Einstein.**

When a sixteen-year-old student got his report card from his rhetoric teacher in school, there was a note attached that read: “A conspicuous lack of success.” But he refused to accept it. Who was he? **Winston Churchill.**

**SOMETIMES  
YOU NEED TO BURN  
BRIDGES TO  
STOP YOURSELF  
FROM CROSSING  
THEM AGAIN.**  
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After listing the heroes of faith in Hebrews 11:34 we read, “**Whose weakness was turned to strength; and who became powerful in battle**” (paraphrased). That can be your story too. **David**, who experienced spectacular failure in life, wrote, “**The Lord is my strength and my shield; my heart trusted in Him, and I am helped**” Psalm 28:7.

The only people who can let you down are the people you lean on. **So lean less on people and more on Christ.**

**Soul Food: Amos 5:18–9:15, Matthew 20:29–34, Psalm 119:145–160, Proverbs 19:1–2.**

### **Seven ways to avoid personalizing errors and rejection**

Not taking rejection personally is a **skill you can learn**, just like any other coping skill. These tips can help get you started.

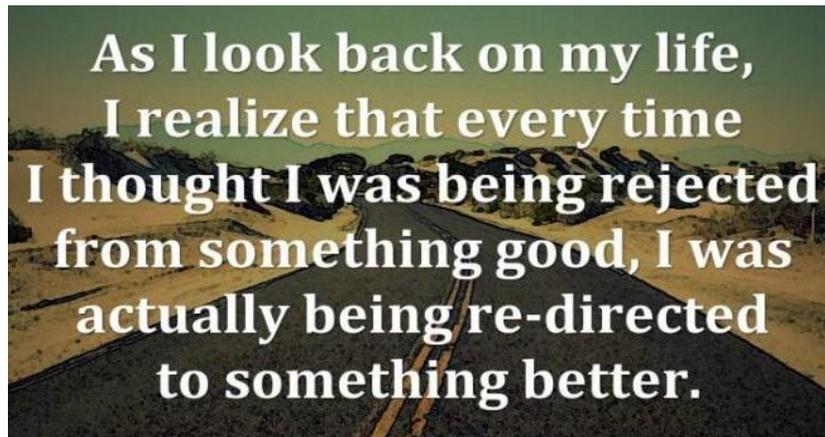
1. **Don’t catastrophize criticism.** If you get a rejection, it doesn’t mean you’re never going to be successful. If you get negative feedback on a piece of work, it doesn’t mean you have no capacity to become better at it or that you’re not talented. If you find yourself personalizing rejection or negative feedback, ask yourself whether you’re catastrophizing—blowing it up into far bigger of a deal than it is.
2. **Be gentler to yourself** about your imperfections, mistakes, and times when you’re not as good at something as you’d like to be. If you can learn to be nicer to yourself about your imperfections, you won’t automatically jump to feeling attacked when other people make comments.
3. **Frame taking rejection well as a positive goal.** For example, frame refusing to personalize at work as part of being professional and robust. Recognize that demonstrating your ability to accept negative feedback likely will bring you accurate feedback. When people worry about hurting your feelings, they are more likely to provide confusing feedback.
4. **Learn to label your emotions accurately.** Emotions drive thoughts as much as thoughts drive emotions. What emotions trigger personalizing for you? Some common ones include anxiety, embarrassment, disappointment and anger. If you can label your emotional reactions accurately, you can then focus on doing some appropriate self-care to deal with that emotion. Once the emotion subsides, so will the personalizing.

Often, appropriate self-care for emotions just involves accepting that you’re having the emotion and patiently waiting for it to pass. The things people do to try to “get rid of” their emotions usually end up causing more harm than good.

5. **Put yourself in situations in which rejection is likely but doesn’t have any major negative consequences.** Doing things such as making requests when you expect you might be told “no” will help you learn that rejection often isn’t personal. Learning through doing behavioral experiments is the best way to change thoughts.
6. **Don’t be overly eager to please because you’re afraid of being disliked.** People who personalize often have attachment anxiety. If you act overly eager to please, you’ll just end up believing that it’s the only way to be accepted. Be warm but have good boundaries.
7. **Believe in your capacity to become someone who doesn’t excessively personalize things.** I see a lot of people who seem to have accepted that

**SOME PEOPLE  
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they're doomed to a lifetime of being the way they've always been. You can change your cognitive style.



## A Short Exposition of 1 Peter

(Continued from September – December 2019 edition)

Why are true Christians to bless and thank “The God and Father of our Lord Jesus Christ?”

Five reasons why true Christians are to thank and praise the Father:

**1 Peter 1:3–5: Blessed be the God and father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.**

FIRST REASON: True Christians have been made God’s spiritual children by regeneration.

Under inspiration St Peter writes, “Blessed be the God and Father of our Lord Jesus Christ, **which according to His abundant mercy hath begotten us again...**

What is meant by regeneration? St Peter uses the expression “hath begotten...again” to describe regeneration. When we were born into this world, at our first birth we were all born in sin, utterly lost and condemned, even though we had not yet said or done any wrong thing. This was due to Adam and Eve’s disobedience and thus all people are born utterly corrupt and sinful in the sight of God. King David writes under inspiration in Psalm 51:5, “Behold, I was begotten from sinful seed; and in sin did my mother conceive me.” (Luther’s Translation). The act of begetting always refers to the Father’s part and the act of conception to the mother’s part in the having of children. Therefore King David confesses: “I was born in sin because my parents were sinful.” St Paul tells us in Ephesians 2:3, “We were by nature the children of wrath.”

Here in 1 Peter 1:3 the Lord tells us that we must all be “begotten...again” if we are to be saved. When the Lord told Nicodemus, “Except a man be born again he cannot see the Kingdom of God,” Nicodemus asked, “How can a man be born when he is old?” John 3:3-4. Nicodemus, like all Pharisees, believed that he could be saved by the works of the Law. Jesus then spoke to him about the NEW SPIRITUAL BIRTH. Nicodemus knew that a physical rebirth was impossible and yet because of the blindness of his corrupt natural heart he did not know what the Lord meant by the NEW BIRTH. Here we see the truth of St Paul’s words, “The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can He know them, for they are spiritually discerned.” 1 Corinthians 2:14. Then Jesus explained to Nicodemus the reason WHY He had come

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into this world: “For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” John 3:16. We learn that Nicodemus became a true believer in the Lord.

What is meant by “regeneration” or the “new birth” or “being begotten again?” It refers to the fact that the Holy Spirit first of all, working through the Law, shows a person his sin and the punishment that he deserves because of it. When the terrified sinner realises that he cannot earn his own salvation, the Holy Spirit, working through the Gospel, tells him about how Jesus came to buy him back from sin, death and the devil by fulfilling the Law perfectly in his stead and by suffering the torments of hell on his behalf. Through this message the Holy Spirit works faith in that person’s heart. Since the Holy Spirit (Who is true God) alone does this through the Word, Holy Scripture calls every person who truly believes in Jesus Christ as the Saviour as being “BORN (Greek: begotten—referring to the work of the Holy Spirit making people spiritual sons of God by faith in Christ) OF GOD.” Luther writes: “Whoever believes in Christ...is born again, or born anew.”

The moment a person is “begotten again” or is spiritually reborn by faith in Christ, this shows itself in the life of the person. The Holy Spirit dwelling within the Christian drives out the love of sin and implants in him the love for Christ’s Word and moves him to live for Christ out of love to Him. Dear Reader, have you been “begotten again” of God the Father or are you still under His wrath by virtue of your corrupt sinful FIRST BIRTH?

**HOW IS THE CHRISTIAN “BEGOTTEN AGAIN?”** Saint Peter tells us: “ACCORDING TO HIS ABUNDANT MERCY.”

The word “mercy” in the Greek here refers to the divine pity and sympathy which God the Father has over the misery that sin brought upon all lost and condemned mankind, and particularly the terrible tortures of hell that are awaiting the sinner, and that He showed this divine pity and sympathy in that wonderful act of sending the dearest and best that He had, His uniquely begotten Son, into this world to conquer hell, sin, and Satan and to take all those who believe in Christ to heaven. The Greek word paints the picture of God the Father as a Judge who feels sympathy and pity for a rightfully condemned criminal awaiting his punishment, and even though he does not deserve it, the Judge shows this sympathy and pity by saying: “Because of the Work of My Son, you are declared free from punishment!” The words “according to” in the Greek mean “moved” or “impelled.” So God the Father made us His children not due to any good work, merit, or worthiness in us, but He was moved SOLELY by His great, abundant, and incredible mercy toward us. He did not want anyone to be lost That is why the Bible says in 1 Timothy 2:4, “God will have ALL MEN to be saved and to come unto the knowledge of the truth.” Even though through Christ God the Father wants to save all people, yet the great majority commit the sin of sins and reject His mercy. Thus they are damned by their own fault. Dr Luther says: “HE WHO DISTRUSTS GOD’S MERCY SINS NO LESS THAN WHO TRUSTS IN HIS OWN WORKS.”

This verse teaches us that nobody can approach God the Father except through Jesus Christ Many people say, “Yes, I believe in God,” but they do not believe in Him through faith in the work of Christ They want to come to Him in the tattered filthy rags of their own righteousness. Again listen to Luther who tells us:

“We ourselves cannot take action before God, for we are all children of wrath. But we must have another through Whom we may come before God, Who shall intercede for us, and reconcile us with God. Now there is no other Mediator than the Lord Jesus Christ, Who is the Son of God.

“Saint Paul says in Romans 5: ‘We have access to God BY FAITH; not through ourselves, but through Christ. Therefore we must bring Christ with us, must come with Him, must satisfy God by Him, and all we have to transact with God, we must do through Christ and in His Name.’”

As to the greatness and the abundance of the MERCY OF GOD, the Church Father CHRYSOSTOM writes:

“The mercy of God is IMMENSE. Man can neither fathom its depth nor scale its height. When the whole world was submerged in SIN, God arose and conquered the powers of darkness so that the vilest among men cannot reject his salvation. Are you corrupt? Receive the forgiveness that Christ obtained for the tax collector (Luke 18).

Are you IMPURE? Receive the forgiveness that Christ obtained for the adulteress (John 8:11)! Have you become guilty of blasphemy? Receive the forgiveness that Christ obtained for Saint Paul! First he persecuted the Christian Church, then he preached the Gospel; first he was a wolf, then a shepherd; first he was a destroyer of the Lord’s vineyard, then a guardian of it. At first you look into the abyss of the depravity of your sin and then into the sea of God’s infinite MERCY.”

## *Brief History of the Church— Life and Deeds of Dr Martin Luther*

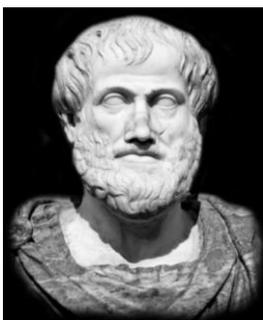


[**Professor Koch:** “**History is a great teacher.**” Let us take note of the following lessons of history and value God’s grace in preserving His Word with us.]

### **CHAPTER 11— LUTHER IS CALLED TO WITTENBERG**

(Continued from the June - August 2019 edition)

In the year 1502 the **Elector Frederick of Saxony**<sup>1</sup> had, through Dr Martin Mellerstadt and **Dr John Staupitz**, established the **University of Wittenberg**. Staupitz desired to elevate the study of theology in the new university; and because he had observed in brother Martin great talents and earnest piety, he brought him, in the year 1508, to the convent at Wittenberg. His departure from Erfurt took place in such haste that scarcely his nearest friends were aware of it.



In Wittenberg he was at first required to teach the Dialectics<sup>2</sup> and Physics of **Aristotle**<sup>3</sup>. But the chair<sup>4</sup> of philosophy was distasteful to him, and he would therefore from the beginning, as he wrote to his friend John Braun, gladly have exchanged it for that of theology, especially of the theology which searches for “the kernel of the nut, the heart of the wheat, and the marrow of the bones. But,” he adds, “God is good, and man often, nay<sup>5</sup>, always, errs in his judgment. He is our God; may He Himself lead us according to His kindness eternally.”

### **LUTHER BASES HIS LECTURES SOLELY ON THE SCRIPTURES**

<sup>1</sup> Elector (Prince) Frederick the Wise.

<sup>2</sup> Dialectics is the art of investigating or discussing the truth of opinions by using logic, reason, argumentation and philosophy.

<sup>3</sup> Aristotle (384–322 BC) was an ancient Greek philosopher of the classical school.

<sup>4</sup> This is used in a figurative manner to refer to the academic position of a professor who has the public recognition for specializing in a certain subject and who is in charge of that area of learning at a university. Often it is recognized the research he has done in a certain area of study and that he has distinguished himself as an expert in that field.

<sup>5</sup> “Nay” means “or rather.” It is used to emphasize the words following it.

On 9 March 1509, in his 26th year, Luther became bachelor of theology with the designation “*ad biblia*,” i.e. **for the interpretation of the Bible. He now devoted himself entirely to the study of the Scriptures**, and began to dispute against the principles of the sophists<sup>6</sup>, which were then everywhere in vogue, and to enquire into the true and certain ground of our salvation. Therefore **he based his lectures exclusively upon the Holy Scriptures**, and considered these more exalted, more thorough, and more certain than all sophistry and scholastic theology. By this course he attracted so much attention that even then already intelligent men were astonished at it. The celebrated Mellerstadt, who was then rector of the university, often said of him: “This monk will confound all the doctors, introduce a new doctrine, and reform the Romish Church; for he devotes himself to the writings of the prophets and apostles, and takes his position upon the Word of Jesus Christ, which no one is able to refute or overthrow with philosophy or sophistry, with the weapons of the Albertists or Thomists, or with all the Tartaretus.”<sup>7</sup>

### LUTHER BEGINS PREACHING ON THE BIBLE

**Staupitz** also strongly urged Luther to engage in **preaching**. But as it seemed to the latter no slight matter to speak in God’s stead to the people, he was not easily persuaded. He found fifteen pretexts for declining the call to preach. At last he said: “Doctor, you will deprive me of my life; I shall not hold out three months.” To this Staupitz replied: “Well, in God’s name be it so; what then Our Lord has great works in hand and needs men of wisdom on high also.” He was thus compelled to yield, and to preach to the brethren in the hall of the convent, afterwards publicly to the congregation.



The little church in which Luther at first preached Myconius thus describes: “In the new **Augustine convent at Wittenberg**, the foundation of a Church had been laid, but had been brought no further than to a level with the ground. In the middle of the square an old wooden chapel, thirty feet long and twenty wide, was standing; yet, which was daubed with clay, very much dilapidated, and propped up on all sides. It had an old sooty little gallery, upon which twenty persons could stand in an emergency. At the wall towards the South was an old pulpit of rough boards, elevated about three feet above the floor. In short, it looked in all respects like the stable at Bethlehem in which Christ was born, as this is usually represented by the painters. In this poor and wretched chapel it pleased God that His holy Gospel and the dear child Jesus should be born anew, and that all the world should see how sweet and lovely they are, and what comfort and salvation they bestow. There were thousands of cathedrals and splendid churches, but God did not choose them for the purpose. But his chapel soon became too small and Luther was ordered to preach in the parish church: thus the child Jesus was brought into the temple.”

### ONLY THROUGH THE BIBLE DO WE KNOW THE PURE TRUTH OF GOD’S WORD AND OUR SALVATION

A ray of light had then already penetrated the soul of Luther, which groped in the darkness of the papacy. **God had led him to the Holy Scriptures and he chose them as his loadstar**<sup>8</sup>; he felt that they alone could give him the truth and peace which he sought. But they were yet a sealed book to him, and therefore he still clung to Rome. According to the purpose of God, however, **the Son of Righteousness should again rise in his view, and through him shine upon the nations who languished in the papistic shadow of death**. The way in which God led him to the knowledge of the

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<sup>6</sup> The sophists were the Catholic theologians whose theology was dominated by the thinking of Aristotle and the ancient Greek philosophers who falsely believed that **human reason** determines what we are to believe in regard to Christianity rather than our **faith and life, doctrine and practice being absolutely and solely based on God’s Word**.

<sup>7</sup> These were the different schools of humanist philosophy that dominated religious thought at the time of Luther. **Thomists** were the followers of the work and thought of **Thomas Aquinas** (1225–1274). His principles of human reason became the basis of the Catholic church at Luther’s time.

<sup>8</sup> This is an old English word that means a star that leads or guides.

truth was wonderful. Luther had taken up the Epistle<sup>9</sup> to the Romans to explain it. When he came to the passage from the prophet Habakkuk: “**The just shall live by faith,**” this sentence, **by the power of God, made such a deep impression upon his mind** that, whatever he was engaged in, he thought he heard the words: “The just shall live by faith.” He was conscious that his soul was deeply moved, but he knew not how to still the commotion.

At the same time God in His wisdom so directed him that he, by his own observation, became acquainted with **the seat of the papacy**<sup>10</sup>.

### **CHRIST DOES NOT TERRIFY BUT HE CONSOLES THE TORTURED SINNER IN THE GOSPEL**

God comforted Luther’s bruised heart especially through **Dr Staupitz**. To him Luther often confessed, and complained of his trials.

Staupitz replied: “I have never experienced such conflicts; but as far as I can see and understand, they are more necessary for you than eating or drinking.” Then Luther thought that no one had any such trials but himself, and became as pale as death.

Finally Staupitz said to him at the table, where he was so sad and dejected: “Why are you so sorrowful, brother Martin?” Luther replied: “Ah, where shall I go?” Staupitz said: “O, you do not know how beneficial and necessary such trials are for you; without them nothing good would become of you. God does not send them to you in vain. **You shall see that God purposed to use you for the accomplishment of great things.**”

“This,” Luther says, “I accepted as words of comfort and as the voice of the Holy Ghost”

Once he said to Staupitz: “Why, my dear Doctor, God deals so terribly with men; who can serve Him when He lays about Him thus?” Staupitz answered: “Dear Sir, **learn to think differently of God**; if He dealt otherwise, how could He subdue stubborn heads? He must restrain the lofty trees that they grow not into the heavens. **God strikes to heal**, that we, who would otherwise be oppressed, may be delivered and redeemed.”

He also frequently wrote to Staupitz, and once in a letter uttered the complaint: “O my sin, sin, sin!” Staupitz made this reply: “You would be without sin, and yet leave no sin in reality. **Christ is the forgiveness of real sins**, such as the murder of parents, open blasphemy, contempt of God, adultery, etc. These are sins in truth. You must keep a record of real sins, if Christ is to help you, and not be engaged in such mummery and puppetry, making every trifle a sin.”

At another time, when Luther had fallen into great temptations, Staupitz comforted him with power, saying: “Why, would you be only a pretend sinner and have only a pretend Saviour? Accustom yourself to **think of Jesus as a real Saviour, and of yourself as an actual sinner**. God is not engaged in vain show or idle jest when he sends His Son into the world to die for us.”

“When I was a young man,” Luther relates, “as I was walking in the procession in priestly robes at Erfurt, on Corpus Christi day, I was so terrified at the Sacrament, which Dr Staupitz carried, that I was all in a perspiration, and thought I must die of fear. After the procession I told Dr Staupitz of my anguish. He said: ‘Your thoughts are not Christ; for **Christ does not terrify; He only consoles.**’ These words I received joyfully, and they gave me great consolation.”

When Luther was once cruelly **tortured by the doubt** whether he was going to receive eternal life, and told Staupitz of his distress, the latter comforted



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<sup>9</sup> Letter.

<sup>10</sup> This is an idiom for what the Papacy teaches publicly and officially.

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him with the words: **“Believe in Christ and cling to Him. Begin at the wounds of Christ, and all doubts will at once cease.** Therefore cling to the Word, in which God has revealed Himself, and adhere to it steadfastly; in this you have the true way of life and salvation, if you only believe it. But when we would follow our own thoughts and reason we forget God. In Christ all treasures are contained.”

Once when the **subject of conversation and repentance** was discussed, Staupitz said: “Only that is true repentance which flows from love to God and His righteousness.” These words penetrated into Luther’s soul like the sharp arrow of the mighty. He searched the Scriptures more fully, and experienced the sweet joy of finding that all the passages of Scripture harmonized with the proposition. Afterwards nothing had a more pleasing sound than the word repentance, which before was the most bitter.

Especially did Luther frequently mention with esteem and gratitude an old monastic brother, who referred him to the words in the Apostles’ Creed: **“I believe in the remission of sins.”** This article he thus explained: “It is not enough for you to believe in general that God forgives sins, but you must believe that **He forgives you, you, you.** For we are saved by grace through faith.”



By these words Luther was not only strengthened, but his attention was also directed to the truth that we are justified through faith. Upon this he read many commentaries, but by frequent conversations with the old brother and by the consolation which he experienced he soon perceived what sorry helps were the commentaries then in vogue. He therefore read and compared, with daily prayer, the

declarations and example of the prophets and apostles upon the subject, and thus the light became gradually brighter in his soul. In the writings of Augustine, also, he found many clear sentences which confirmed him in this doctrine concerning faith and in the consolation which it brought to his heart.



**VITAL LESSON: The great blessing of God’s Word in its truth and purity is that souls on the brink of despair or afflicted and anxious about their salvation can know with certainty from the Bible that they are saved and have a gracious God who cares for, comforts and helps them alone through faith in the sacrifice of Christ on Calvary.**



—From an old Missouri pastor and translated by Prof Loy, pages 51–54. Headings and emphasis added. To be continued.

# The Duties and Obligations of Office Bearers

(Continued from September – December 2019 edition)

## Meeting Procedure —Part III

### Summary of Procedures for Normal Agenda

[Note: If the Chairman does not know this procedure off by heart, it would be a good thing for him to have a copy written in a diary, a notebook, or on a card for use at the meeting]

1. Meeting declared open by the Chairman
2. Visitors welcomed
3. Secretary calls roll
4. Apologies
5. Minutes of the previous meeting read by Secretary
  - a) Any additions or corrections
  - b) Minutes confirmed as read
6. Business arising from the Minutes
7. Correspondence (read by the Secretary)
  - a) Inwards—received
  - b) Outwards—endorsed
8. Reports:
  - a) Treasurer’s Report—normally received; if audited—received and adopted
  - b) Any other reports
9. General Business
10. Elections (at Annual Meeting)
11. Date of next meeting
12. Vote of thanks (if applicable)
13. Meeting Closed by Chairman

#### A. Meeting Responsibility to Chairman

The Chairman is responsible for the conducting of the affairs of the meeting. Therefore he should be treated with respect and addressed with the formal title of Mr Chairman. All motions that are made, reports given and all discussion is to be directed through the Chairman.

Under normal circumstances, the Chairman’s ruling on points of procedure should be regarded as final. If, however, any member feels he has valid reasons for disagreeing with a point of procedure in the meeting, he makes his feelings known by saying, “Point of Order.” The Chairman should then give him the opportunity of explaining his objection. If the Chairman agrees with the objection, the meeting should proceed. If the Chairman replies and states that he cannot agree with objection, the member who disagrees should be permitted to put a motion “that the Chairman’s ruling be disagreed with.” Thereupon the motion is put to the meeting without further discussion, and a decision made by the body of the meeting.

#### B. Leave of Absence

Any member who wishes either temporarily or permanently to absent himself from the meeting while it is still in progress should ask for leave from the Chairman, who may either grant it from the chair or preferably call for a motion granting leave of absence.

#### C. The Meeting to be conducted in a Christian and orderly manner.

It is obvious that since the Luther League Meeting is a gathering of Christians, the meeting should be conducted in a Christ-like manner. No room should be granted for bad language, sarcastic speech or ill-feeling to be shown on the floor. If there are differences of opinion, time should be allowed for these to be aired without any resentment expressed either in the words or the tone of voice. If an

individual refuses to conduct himself properly, he should be asked to apologize and if he continues, to leave the meeting.

Concerning the orderliness of a meeting, the following Four Basic Principles of Parliamentary Law should be followed:

1. Courtesy and justice for all
2. Consider one thing at a time
3. The minority must be heard
4. The majority must prevail (in earthly matters)

#### D. Visitors

The Chairman should make it his business to extend a welcome to the visitors present. This will not only make them feel a part of the gathering but also encourage them to attend future gatherings.

The meeting does have the right either to grant or to refuse permission for visitors to remain during the business meeting. However it should rarely be necessary to take any such action as it is understood that visitors are welcome to remain unless there is any objection.

#### E. Roll Call and Apologies

It is a good thing for a roll call to be had at the beginning of the meeting. This will enable the Secretary in the minutes of the meeting to outline the number of members present.

Also, if a member knows he will be absent from the meeting, he should send an apology to the gathering. These apologies are accepted by the Chairman and noted in the minutes by the Secretary.

(To be continued).

—*Luther League Messenger*, 1983