

lutheran
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**TWO
SHALL BECOME
ONE**

CHURCH OF THE LUTHERAN CONFESSION

SAY NO TO SIN

Our sins so often we can't bear, So often do we feel despair.
We want not, yet we do sin's deeds When Satan intercedes.

He makes us think that "It's all right," Convinces us with all his might.
But when we've done the act, we know: We should have told him NO!

God's Word it is that we must seek When spirit's strong, but flesh is weak,
And seek it every waking hour, For His Word is our power.

It is God's armour we must don. Only through Christ is victory won
O'er sin and death and Satan too; We can these foes subdue.

The Scriptures makes this crystal clear: There's nothing now that we need fear.
Because of Christ we need not faint; His blood's removed our taint.

Our life should now be one of joy. We have been placed in God's employ,
So let us truly be the Light And shine with all HIS MIGHT.

—Stan Cooper

Spokesman Editing

Because of past and contemplated surgeries of the editor during the current months, the editing of the *Lutheran Spokesman* is being done by Pastor D. Lau, 1534 West Avenue, Red Wing, MN 55066 at least until the July convention of the CLC. All *Spokesman* materials should be sent to him.

—G. Sydow

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Editor: Pastor Gilbert Sydow, 22 North State Street, New Ulm, MN 56073; Church News Editor, Pastor Rollin Reim, 994 Emerald Hill Road, Redwood City, CA 94061; Staff: W. Bernthal, M. Eibs, D. Lau, E. Hallauer, H. Duehlmeier, R. Roehl, M. Galstad, W. V. Schaller, D. Schierenbeck, M. Sydow, H. Hasse, P. Schaller.

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MEDITATIONS ON PSALM 19 — 11

*A chapel talk given at Immanuel
Lutheran College, Eau Claire, Wis-
consin.*

In them hath He set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and His circuit unto the ends of it: and there is nothing hid from the heat thereof.

Of all God's creation, what force is more powerful and at the same time more beneficial than the sun? The sun makes us warm; the sun gives us light. It dries our clothes and heats our homes. The sun makes our plants grow. Without light either directly or indirectly, crops would die and life would disappear. We need the sun to sustain us. Now while I am not able to describe to you all the ways in which our lives are dependent on the sun, suffice it to say that it is the principal source of energy and strength, not only for our bodies, but also for our feelings. A beautiful sunny day can do much to raise our spirits and give us that "it is great to be alive" feeling.

Bridegroom and Strong Man

When the Psalmist David penned the opening words of Psalm 19 to describe the glory of the heavens and of nature, he devoted almost three verses to praise God just for giving us the sun. To depict the restless energy and power of the sun, the Psalmist chooses two pictures, pictures that describe the most exciting moments in a person's life. One picture shows

us a man on the day of his marriage (THE SUN IS AS A BRIDEGROOM COMING OUT OF HIS CHAMBER); it shows him rising in the morning filled with joy and eagerness and anticipation because that day he will have the woman he loves as his very own bride. That is excitement and energy.

Or consider the other picture of the text (THE SUN IS AS A STRONG MAN TO RUN A RACE). Have you ever run a race? Have you ever been involved in athletic competition? Then you know the excitement of those moments before the game or event, the tension, the knots in your stomach, the eagerness to get at it and show that you can win. These are moments of restless energy, energy that is all tied up inside you, ready to break forth. And that is how the Psalmist says the sun is.

In the morning the sun is waiting below the horizon to burst forth on us, to flood us with its life. If you have ever watched the sun rise on a clear day, you will have noticed that it seems to be spinning with energy and force, eager to climb into the heavens and continue its course

across the sky, shedding its light and heat on everyone the world over, as David says, "THERE IS NOTHING HID FROM THE HEAT THERE-OF."

Life, Light, and Energy

What a wonderful world in which we live, a world in which the sun brings day 365 times a year and with it life, light and energy. Can we not, then, each new morning that the Lord opens our eyes to see the light of day, glorify and praise Him for His creation, for His handiwork?

It is true, the sun has been used again and again by poets and hymn-writers and even in Scripture in connection with the Son of God because of its brightness and because both bring life and light. As the sun brings day and lights our path, so the Son of God breaks through the power of darkness of sin and bright-

ens our lives with forgiveness and hope. Thus we have such obvious imagery in our hymnals as: "Sun of my soul, Thou Savior dear, it is not night if Thou be near." (LH 551) Or that magnificent Easter hymn that compares the resurrection to the bursting, rising sun, when it says: "Like the golden sun ascending, Breaking through the gloom of night, On the earth his glory spending So that darkness takes to flight, Thus my Jesus from the grave And Death's dismal, dreadful cave Rose triumphant Easter morning At the early purple dawning."

And yet, while we are ever mindful that God's Son is our light and joy, the literal meaning of Psalm 19 intends no such comparison, but teaches us plainly to glorify our heavenly Father and simply say, "Thank you," for the trees and flowers and sky and sun.

—*Robert Dommer*

The Wisdom of Man Versus The Wisdom of God — II

"I believe . . . in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary. . . ." So we confess in the apostolic Creed. Our children learn from Luther's explanation of the Second Article these words: "I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord."

Old Controversies

Is this a truth we can take for granted? NO! What the apostles believed and taught about the doctrine of Christ's person was challenged already in the early centuries after Christ's ascension. In the year 325 Emperor Constantine the Great called the Council at Nicaea in Bithynia to meet for the purpose of settling the controversy brought about

by the teaching of a man named Arius. Arius denied the true divinity of Christ. From this Council at Nicaea and a later Council in 381 came the confession of faith we call the Nicene Creed (p. 22 of The Lutheran Hymnal). We confess:

"I believe . . . in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, Begotten, not made, Being of one substance with the Father, By whom all things were made; Who for us men and for our salvation came down from heaven And was incarnate by the Holy Ghost of the Virgin Mary And was made man."

Further controversies in later years made necessary also a confession of faith called the Athanasian Creed (p. 53 of The Lutheran Hymnal). In this Athanasian Creed we confess:

"For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man; God of the Substance of the Father, begotten before the worlds; and Man of the substance of His mother, born in the world . . ."

History Repeats Itself

In our day there is new debate over an old controversy. We have good reason to look to our centuries-old confessions of faith, for Jesus' divinity is again being denied by modern theologians. From them we hear the wisdom of man. What do these modern-day deniers of Christ's divinity say about Jesus? One of them, Roman Catholic Priest-Theologian Hans Küng, of the University of Tübingen, Germany, is willing to let the ancient doctrine expressed in the Ni-

cene Creed stand *so long as it fits modern scholars' understanding* of the New Testament. Of Jesus' divinity Küng says God "was present, at work, speaking, acting and definitely revealing himself" in Jesus. To the question, "Is Jesus Christ the pre-existing, eternal Son of God, one in being with the Father?" Küng gives no definite answer. Küng's interpretation of the ancient credal teaching that Jesus has two natures, divine and human, in one person, follows the view of many modern scholars that Jesus did not proclaim himself as the eternal Son of God, nor did the early Christians.

There are other theologians who believe similar false views. Man's wisdom is brought out by Southern Baptist Theologian Robert S. Alley of the University of Richmond. He says that "Jesus never really claimed to be God, nor to be related to him as son." Another theologian from the Netherlands, the late Ansfried Hulsbosch, said: The church should "no longer speak of a union of the divine and human nature in one pre-existent person." Hulsbosch's colleague, Jesuit Piet Schoonenberg, has also discarded the "two-nature" doctrine of Christ and speaks instead of "God's complete presence in the human person Jesus Christ." Another Roman Catholic from Paris, Jacques Pohier, says that "at the limit, it is an absurdity to say that God makes himself into man. God cannot be anything other than God." Still another Jesuit priest and professor, Jon Sobrino, denies that Jesus *is* the Son of God, but says that he

“gradually fashioned himself into the Son of God, became the Son of God.”

These are theological views, and theology is to teach us about God. However, the only place from which theological teachings should come is from God Himself, and He has revealed Himself in His Holy Word, the Bible. What these so-called theologians have given us is merely man’s wisdom.

God’s Wisdom

How refreshing it is, after hearing man’s wisdom, to come back to the Word of God! In this, as in all its teachings, the Bible speaks with authority simply because it is God’s Word. “*All Scripture is given by inspiration of God, and is profitable for doctrine. . . .*” (II Tim. 3:16) God’s Word also gives light in the darkness of man’s wisdom. The psalmist says: “*The entrance of Thy words giveth light; it giveth understanding unto the simple.*” (Ps. 119:130) Therefore, we can also use the Word of God as a weapon with which to combat all error conflicting with God’s truth. We have the example of Apollos: “*A certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. . . . He mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ.*” (Acts 18:24-28)

The Bible Teaches Jesus’ Deity

In the Old Testament Scriptures Jeremiah said of the promised Messiah: “*This is His name whereby He*

shall be called, *The Lord, Our Righteousness.*” (Jer. 23:6) When Jesus was born, the angel called Him: “*Christ the Lord.*” (Luke 2:11) The heavenly Father said of Jesus: “*This is My beloved Son. . . .*” (Matt. 17:5) The disciples, with Peter as their spokesman, confessed during Jesus’ ministry: “*Thou art the Christ, the Son of the living God.*” (Matt. 16:16) The apostles in their epistles testified of Jesus: “*We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life.*” (I John 5:20)

Jesus Claimed That He Is God’s Son

Only God is eternal. Jesus claimed this attribute. He told the Jews: “*Before Abraham was, I am.*” (John 8:58) Prior to His Passion, Jesus prayed to God in heaven: “*Now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was.*” (John 17:5) Before He ascended into heaven He told His followers: “*Lo, I am with you always. . . .*” (Matt. 28:20)

Jesus repeatedly claimed that He was God’s Son in His conversations with the Jews. He said: “*I came down from heaven, not to do Mine own will, but the will of Him that sent Me.*” (John 6:38) “. . . *I proceeded forth and came from God; neither came I of Myself, but He sent Me.*” (John 8:42) Jesus referred to the Jews’ charge of blasphemy regarding His claim of deity: “*Say ye of Him, whom the Father hath sancti-*

fied, and sent into the world, Thou blasphemest: because I said, *I am the Son of God?*" (John 10:36) Jesus told the Jews: "I and My Father are one." (John 10:30)

Jesus claimed equality with the heavenly Father. He told the Jews: "Verily, verily, I say unto you, The Son can do *nothing* of Himself, *but what He seeth the Father do*: for what things soever He doeth, these also doeth the Son likewise." (John 5:19) Jesus also claimed the same honor as is due the Father: "All men should honor the Son, *even as they honor the Father*. He that honoreth not the Son honoreth not the Father which hath sent Him." (John 5:23)

Jesus' Enemies Knew What He Claimed

Jesus' claims were not misunderstood by His enemies, the leaders of the Jews, as they seemingly are misunderstood by some modern theologians. On one occasion when Jesus claimed His divine sonship, the Bible says: "Therefore the Jews sought the more to kill Him, because he not only had broken the sabbath, but said also that *God was His Father, making Himself equal with God.*" (John 5:18) On another occasion the Jews wanted to stone Jesus to death because of His claim of deity. When Jesus asked about this, they answered: "For a good work we stone Thee not; but for blasphemy; and because that *Thou, being a man, makest Thyself God.*" (John 10:33) At the time of Jesus' suffering and death, Caiaphas the high priest asked Jesus: "Art Thou the Christ, the Son of the Blessed? And Jesus said, I am."

(Mark 14:61.62) This is why the Jewish high priest said: "He hath spoken blasphemy," and the Sanhedrin agreed and said: "He is guilty of death." (Matt. 26:65.66)

Our Confession

What we confess concerning Jesus Christ's person is all-important. In 1538 Dr. Martin Luther wrote:

"In all the histories of the entire Christendom I have found and experienced that all who had and held the chief article concerning Jesus Christ correctly remained safe and sound in the true Christian faith. . . . On the other hand, I have also observed that all errors, heresies, idolatries, offenses, abuses, and ungodliness within the Church originally resulted from the fact that this article of faith concerning Jesus Christ was despised or lost."

(Trigl., p. 14)

Speaking to the Jews who hated Him, who always asked questions to tempt Him, our Savior on one occasion took the offensive and asked them: "What think ye of Christ? Whose son is He? They say unto Him, the Son of David. He saith unto them, How, then, doth David in spirit call Him Lord? And no man was able to answer Him a word. . . ." (Matt. 22:42.43.46) Let us not be tongue-tied as these Jews were, afraid to confess the truth. Rather, having heard the clear Word of God teaching Jesus' deity, let us confess Him as our Lord and God. Then we too can look forward to this promise of Christ being fulfilled: "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven." (Matt. 10:32)

—M. H. Eibs

Are the WELS and the CLC Schismatic?

The Wisconsin Evangelical Lutheran Synod (WELS) has sometimes been called *schismatic* by the larger Lutheran church bodies. The reason for this charge, among other things, is that the WELS continues to insist that God created the world in six normal days and that the prophet Jonah actually lived and was swallowed and spit out again by a large fish. The WELS is so in earnest on this teaching that it has been unwilling to declare fellowship with the Selbständige Evangelisch-Lutherische Kirche (SELK), a church body in Germany, because, in part, the SELK has been unwilling to agree "to a dogmatization of the duration of the creation days." (*Wisconsin Lutheran Quarterly*, April 1978, p. 131)

The SELK and others seem to have difficulty understanding why the WELS should be so "stubborn" on this point and several others like it. So the WELS is accused, in effect, of being schismatic. "The implication is that the Wisconsin Synod is too much concerned about insignificant matters; it lets what is inconsequential divide it from other Christians." (*WLQ*, January 1978, p. 3)

On the basis of the information supplied in the January and April issues of the *Wisconsin Lutheran Quarterly*, we do not believe that the WELS is guilty of sinful schism when it insists that the creation days were

normal days, and that every church body with which it is in fellowship should be in agreement with it on this point. For this is a matter settled by God's clear Word, as the WELS has made clear through its consistent, clear public testimony on this doctrine.

A Doctrinal Difference

The Church of the Lutheran Confession (CLC) has also been called schismatic by many. We sympathize with the difficulty outsiders must have in determining the doctrinal differences between the CLC and other conservative Lutheran church bodies, such as the WELS. The difficulty is compounded by the great number who explain: "There is no difference in teaching between the CLC and the WELS. They agree in all the articles of faith. The only difference is that one group broke with the Missouri Synod earlier than the other."

If this explanation were in agreement with the facts, the CLC would indeed be guilty of schism for refusing fellowship with the WELS. But the fact is that there is a doctrinal difference between the CLC and the WELS on the question of termination of fellowship with a false-teaching church body. This doctrinal difference has been evident ever since the CLC came into existence in 1960. The many meetings between CLC

and WELS representatives since that time have continued to indicate that the difference is real.

What is the difference? In 1959 the WELS adopted a statement of principle on termination of church fellowship that declared: "Termination of church fellowship is called for when you have reached the conviction that admonition is of no further avail and that the erring brother or church body demands recognition for their error."

In response to this principle the CLC confesses: "We believe and teach that a suspension of an established fellowship is to take place when it has been ascertained (made certain) that a person or group is causing divisions and offenses through a false position in doctrine or practice. . . . We reject the teaching that errorists and their followers are to be avoided only when they no longer listen to admonition, or that we are to remain in fellowship with errorists as long as we think there is hope that they might give up their errors. Though the teaching Church is ever an admonishing Church, we reject the opinion that separation from errorists is dependent upon the course of admonition." (*Concerning Church Fellowship*, pp. 41-42)

Avoid Them

The Scriptural criterion (Rom. 16: 16-18) for termination of church fellowship is this, that divisions and offenses are being caused contrary to Scriptural doctrine. When such divisions and offenses are being caused, we must avoid those who are causing them, regardless of whether we think

admonition will be of further avail or not.

Actually the WELS has indicated that it is in agreement with the CLC that when a *person* is causing divisions and offenses, suspension of fellowship should take place. But the WELS claims that when a *group* rather than a person is involved, "a state of confession is frequently called for *before* terminating fellowship with a group that has become infected with error." (See CLC 1974 Convention Proceedings)

There are several definitions of the term *state of confession*. It is clear that in the context of the above statement the WELS understands by a state of confession a kind of protesting fellowship in which fellowship has not yet been terminated. The CLC insists that such a procedure bypasses or nullifies God's clear command in Rom. 16:17 and therefore cannot be tolerated among Christians.

"When such a state of protesting fellowship is proclaimed, but business is carried on as usual, with the individual continuing to treat the errorists as though they were still faithful teachers and hearers of the Word—then that use of the expression is to be condemned as a cloak for unionistic activity." (*Concerning Church Fellowship*, p. 39)

Not Schismatic

The 42nd Biennial Convention of the WELS expressed regret over the failure at the July, 1972 meeting of CLC and WELS representatives to reach agreement with the CLC on the

doctrine of termination of church fellowship. Since both the CLC and the WELS admit that there is an unresolved doctrinal difference, neither side should be charged with being schismatic, that is, of refusing fellowship for no justifiable cause. Rather, since God's Word is clear and does not contradict itself, either the CLC or the WELS or both are guilty of false teaching.

We have compared our teaching on this point with Scripture and do not believe that our teaching is false. We believe the WELS position is false, and that is why we refuse the hand of fellowship.

Is this difference so inconsequential as to be undivisive? There are those who think so. But then there are also those who think that the differences between the WELS and the SELK are inconsequential also, and undivisive.

Our Attitude Toward Scripture

As the WELS has maintained in its stand over against the SELK, what is involved in these so-called minor differences is "one's method of dealing with Scripture." The

question comes down to this: Are we going to listen to God and follow His Word or not? It is true, as the *Wisconsin Lutheran Quarterly* says: "Man is not always consistent and may not always see all the consequences of his views. That does not make those positions less dangerous." (*WLQ*, January 1978, p. 5)

Those who deny that creation took place in six normal days do not always go on to question other Biblical teachings. Those who bypass Rom. 16:17 by a "state of confession" theory do not always go on to disobey this command in other areas of church life, nor do they always go on to disregard other commands of God.

Nevertheless, our basic attitude toward God and His Word may be indicated by our reaction to that Word at any point, whether it is Genesis 1 and 2 or Romans 16:17. As the WELS is rightly in earnest over against the SELK with regard to the days of creation, so the CLC is in earnest over against the WELS on the proper understanding and obedience of Rom. 16:17.

—D. Lau

FROM FOND DU LAC TO KETCHIKAN

The parsonage at 395 E. Division in Fond du Lac, Wisconsin became a busy place this spring, for the occupants were breaking up housekeeping, disposing of non-essentials,

reducing their possessions to one carload destined for the Ketchikan mission field. Such an uprooting is not easy, but Pastor and Mrs. Waldemar Schuetze undertook just such a move



Pastor W. Schuetze

with the help of their children.

After twenty years in Fond du Lac, most of them as pastor of Luther Memorial Church, Pastor Schuetze accepted a call from the Lord through the CLC Board of Missions to serve in Ketchikan, Alaska for a two-year exploratory period. Ketchikan is at the southern end of the Alaskan panhandle, 700 air miles from Seattle.

In a special service on April 30 at

Luther Memorial Church Pastor John Pfeiffer commissioned Pastor Schuetze as missionary to Ketchikan. Pastor Carl Thurow, chairman of the Board of Missions, preached the sermon. (On May 21—God willing—Pastor M. J. Witt conducted the installation service in Ketchikan.)

After the commissioning service the members of Luther Memorial and many well-wishers from neighboring CLC congregations got together for a potluck meal, commemorating also Pastor Schuetze's 45 years in the preaching ministry. Pastor and Mrs. Schuetze were given gifts including the money for a new typewriter and a plaque acknowledging the 20 years of service in Fond du Lac.

As they crossed one mountain range after another on their long trip from Fond du Lac to Ketchikan, Pastor and Mrs. Schuetze had ample time to reflect on the text of the commissioning sermon: "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" (Is. 40:9)

—Gerhardt Mueller and David Lau

DAILY DEVOTIONS

We continue to use the worship resources of THE LUTHERAN HYMNAL, with Scripture readings from pages 161-165 and prayers from pages 102-109.

- July 1 I Samuel 24:1-22, Collect #62
 2 Psalm 28; Collect #22
- 3 I Samuel 26:1-25; Collect #66
- 4 Romans 13:1-7; Collect #25
 5 I Samuel 31:1-13; Collect #72
- 6 I Corinthians 1:10-31; Collect #17
- 7 I Corinthians 2:1-16; Collect #2
 8 I Corinthians 4:6-21; Collect #53
 9 Psalm 47; Collect #40 or 41 or 42
 10 I Corinthians 6:1-8; Collect #65
- 11 I Corinthians 6:9-20; Collect #36
- 12 I Corinthians 8:1-13; Collect #71
- 13 I Corinthians 9:1-23; Collect #37
- 14 I Corinthians 10:14-33; Collect #31
- 15 I Corinthians 11:17-34;
 Maundy Thursday Collect, p. 66

Love your enemies . . . even as Christ did.
 Pray for help; praise God for His help—especially when the truth of His Word is at stake.
 When God, in Christ, cleanses the heart, it shows in the life.
 Pray for those in positions of leadership.
 Without the Lord death is destruction. Honor those in authority for the sake of their God-given office.
 In the message of Christ-crucified is life and salvation.
 The Cross is the Key
 Beware of pride. Honor the servants of the Word.
 Praise God, the King of All the Earth.
 Unbelievers judge the power of Christ by the difference He makes in believers' lives.
 Our bodies belong to the Lord and are to be used in His service.
 The Christian regulates his behavior out of regard for those weaker in faith or understanding.
 For the sake of others, Paul did not exercise his every right.
 Take care. The world has not ceased its idolatrous practices.
 The Lord's Supper is no ordinary meal.

On pages 110-117 in the front of THE LUTHERAN HYMNAL are a number of prayers and prayer services. We have noted that a Collect is a brief (usually one sentence) prayer, which asks for a particular blessing. A Litany is a prayer or a group of petitions which are prayed responsively by the pastor and the people. A Suffrage is a supplication or a request, especially one which is brought in behalf of others. The Suffrages on pages 113-116 are arranged for responsive use, with the first two (Morning and Evening) recommended for use in the home. The Bidding Prayer on pages 116-117 is a group of prayers traditionally used on Good Friday, or just before the sermon in a non-communion service.

We will be using these prayers in our devotions during the rest of this month. This will conclude our study-use of the devotional resources in the front of THE LUTHERAN HYMNAL. In closing, let me draw your attention to the "Prayers for Various Occasions" on pages 118-119. Let me also encourage your continued use of the Worship Resources in our Hymnal.

- July 16 I Timothy 2:1-2
 17 I Timothy 2:8
 18 Ezekiel 33:10-20; Litany Collect #1
 19 Romans 12:1-13; Litany Collect #2
 20 Psalm 103:1-14; Litany Collect #3
 21 Isaiah 41:5-16; Litany Collect #4
 22 Romans 8:31-39; Litany Collect #5
 23 Philippians 4:4-9; Litany Collect #6
 24 The Suffrages (p. 113-114)
 25 The Suffrages (p. 113-114)
 26 Use either The Morning or the Evening Suffrages, page 115
- 27 Acts 8:1-13 and the Bidding Prayer
 28 I Corinthians 12:4-27 and the Bidding Prayer
 29 Ephesians 4:11-24 and the Bidding Prayer
 30 Psalm 29 and the Bidding Prayer
 31 Psalm 104 and the Bidding Prayer

and pray together the General Prayer on page 110.
 and pray responsively The Litany on pages 110-112.
 And in Christ alone is righteousness.
 We have been saved to serve.
 May the pressure of persecution never lead us to sin.
 God's righteous right hand upholds ours.
 Whom God forgives, He ne'er forsakes.
 God's peace guards His peoples' hearts.
 using Psalm 130 Responsively (omit Psalm 51)
 using Psalm 51 Responsively (omit Psalm 130)

- I. For the Whole Christian Church
 II. For Ministers, etc.
 III. For Catechumens
 VI. For Peace
 VIII. For the Fruits of the Earth.

—W. V. Schaller

The Self-Destruction of Church Bodies

After the death of Martin Luther in 1546 the Church of the Augsburg Confession, that is, the Lutheran Church, was on the verge of self-destruction. False teaching, misleading terminology, overreactions to false teaching, charges and counter-charges, and mutual suspicion were all elements in the disintegration that took place from 1546 to 1576.

Yet the Lord of history arranged matters in such a way that true doctrinal unity on a large scale became a reality, especially through the Formula of Concord of 1577.

The Orthodox Lutheran Conference

As the Lutheran Synodical Conference began to die in the 1950's, the conservative Lutheran Church was again on the verge of disintegration. As false teaching gained greater influence in the Missouri Synod and the other synods of the Synodical Conference, new conservative church bodies were formed.

Perhaps the first of these bodies was the Orthodox Lutheran Conference. It was not long before this group was torn apart by doctrinal strife and controversy. Soon there were two bodies: the Orthodox Lutheran Conference and the Concordia Lutheran Conference. Finally the Orthodox Lutheran Conference disintegrated altogether, and only the small Concordia Lutheran Confer-

ence remains from this venture that promised so much at its beginnings.

The Church of the Lutheran Confession

The next new body to be formed from conservative remnants of the Synodical Conference was the Church of the Lutheran Confession (CLC). Doctrinal controversy and internal strife were present also in this church body in its infant years and at various intervals since that time. Several pastors and a few congregations whose names were listed in the first issues of the *Lutheran Spokesman* as supporters of this movement subsequently left the CLC, including the first co-editors of the *Lutheran Spokesman*. Yet our long-suffering Lord has graciously blessed our church body, its educational institutions, and its mission efforts far beyond what we had even been willing to hope for at the beginning. Yet we must admit that the clouds of controversy are beginning to thicken again. Who is willing to predict a bright future for our church body?

The Lutheran Churches of the Reformation

The next new church body to be formed from the remnants of the Synodical Conference was the Lutheran Churches of the Reformation (LCR).

This body was unable to agree with the Wisconsin Evangelical Lutheran Synod (WELS) or the CLC in the doctrine of church and ministry. It therefore bravely continued an independent existence and embarked on an ambitious educational and mission program.

But the LCR has also had more than its share of internal strife. The April 1978 *Wisconsin Lutheran Quarterly* reports that at its 1977 convention the outgoing Administrator of the LCR "called the body a house divided and a body tending to self-destruct. He expressed the opinion that there is no end of controversy in sight and called on the members of the LCR to develop the ability to speak the truth in a truly loving manner to each other." The statistics reveal that "since 1972 the number of pastors on the clergy roster has been reduced from thirty to thirteen. Member congregations have declined from twenty-two to thirteen, and independent congregations in fellowship with the body dropped from fourteen to seven."

The Federation for Authentic Lutheranism

To complete this brief survey, we make mention of yet another new body that was formed from Synodical Conference remnants, the Federation for Authentic Lutheranism (FAL). This group carried on a very intensive program of doctrinal study and came to the conclusion that it could accept the WELS (and CLC) position on church and ministry. It was for practical reasons that this

group disbanded, with some joining the WELS, others joining the Evangelical Lutheran Synod (ELS), and still others remaining organizationally independent.

Any outsider examining this history might well draw the conclusion that our Lord is not in favor of conservative Lutheranism, because He has not showered external blessings on these small groups that have sincerely wanted to remain faithful to His Word. But let us not draw any such conclusions.

Christ's Church

The fact is that God has not made any promises about any visible church organizations. What He said was this: "The gates of hell shall not prevail against My Church." (Mt. 16:18) Christ's Church is not to be equated with any visible church organization. What is Christ's Church? "The holy believers and lambs who hear the voice of their Shepherd." (Luther's *Smalcald Articles*)

Whoever we are, wherever we are, let us ever strive to be sheep that listen to their Good Shepherd and follow Him. If our Lord wants to bless us by giving us an influential, united, orthodox Lutheran church body, He will see to it that we have one, and He will bless our continuing efforts to attain one. But if not, we still have Christ, the Holy Spirit, forgiveness, justification, the means of grace, and eternal life. And by faith in Christ we remain members of the indestructible and everlasting Holy Christian Church.

—D. Lau

Treasurer's Report

July 1, 1977—May 1, 1978

RECEIPTS:	APRIL	TO DATE
Offerings	\$ 12,276.97	\$186,361.38
Memorials	33.00	194.00
Interest Earned	—	175.67
TOTAL RECEIPTS	\$ 12,309.97	\$186,731.05

DISBURSEMENTS:

Retirement Benefits	1,369.00	14,962.00
Capital Investments	1,672.79	17,790.86
General Administration	1,099.47	5,961.40
Missions & Administration	10,121.95	74,161.22
Immanuel Lutheran College	7,756.75	77,567.50
ILC Student Travel Allowance	—	3,575.50
TOTAL DISBURSEMENTS	\$ 22,019.66	\$194,018.48

CASH DEFICIT FOR PERIOD	(-\$ 9,709.99)	(-\$ 7,287.43)
CASH BALANCE JULY 1, 1977		14,783.61
CASH BALANCE MAY 1, 1978		\$ 7,496.18

OTHER OFFERINGS RECEIVED:

ILC Expansion Fund	\$ 591.30	\$ 6,728.19
CEF-Mission Investment Fund	413.11	11,075.72
Udo Education Fund	16.00	247.18
Nigerian Fund	—	2,587.61
Nigerian Visitation Fund	165.00	1,754.61

COMPARATIVE FIGURES

	APRIL	TEN MONTHS
BUDGET OFFERINGS NEEDED	\$ 23,178.00	\$231,780.00
BUDGET OFFERINGS RECEIVED	12,309.97	186,731.05
BUDGET DEFICITS	(-\$ 10,868.03)	(-\$ 45,048.95)

BUDGET OFFERINGS, 1976-1977	\$ 20,307.26	\$178,510.14
(DECREASE) INCREASE, 1977-1978	(7,997.29)	8,220.91

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

13th CONVENTION OF
THE CHURCH OF THE
LUTHERAN CONFESSION
at Immanuel Lutheran College,
Eau Claire, Wisconsin
from July 10, 1:00 p.m.
to July 14, 1978

Address Change

Jonathan P. Schaller
2512 Henry Avenue
Eau Claire, Wisconsin 54701
Telephone: (715) 834-8397

Installation

As authorized by President Egbert Albrecht, I installed the Rev. Walter Schaller as Pastor of Good Shepherd Ev. Lutheran Church of Chocolay Township, Marquette, Michigan, on Sunday, April 30, 1978.

—*Rev. Jonathan Schaller*

Commissioning

As authorized by President Egbert Albrecht and the CLC Board of Missions, I commissioned Rev. Waldemar Schuetze to serve as CLC missionary to Ketchikan, Alaska on Sunday, April 30, at 3:00 p.m. in Luther Memorial Church of Fond du Lac, Wisconsin.

—*John K. Pfeiffer*

Central Arkansas CLC Outpost

Faith congregation of Coloma, MI and its two families permanently located in Bald Knob, ARK (Little Rock area) are eagerly seeking CLC families and mission contacts in the Little Rock area. Regular services with liturgy, hymns, and a taped or written sermon are conducted each Sunday at 9:30 a.m. in the home. Communion is regularly celebrated on the second Sunday of each month. Sunday School is available. Contact can be made with CLC military personnel stationed at Little Rock AFB. Vacationers are happily welcomed. If you have opportunity yourself or names of prospects, contact Mrs. Audrey Dixon, R #2 Box 157, Bald Knob, AR 72010 (1-501-724-3080) or Pastor James E. Sandeen, Coloma, MI.

—*James Sandeen*

139.018
SCHALLER, PAUL
20864 HAVILAND AVE
HAYWARD CA
94541
9699
REV MRS

Nominations for President of ILC

The following have been nominated for the office of President of Immanuel Lutheran College:

C. M. Gullerud
Roland Gurgel
James Pelzl
Gordon Radtke

Please have any correspondence regarding these nominations in the hands of the undersigned no later than July 10, 1978.

Rev. Paul Larsen
Secretary, Board of Regents
9308 Rich Valley Blvd.
Inver Grove Heights, MN 55075

Minnesota Delegate Conference

The Minnesota Delegate Conference will meet Sunday June 25, 3:00 p.m., at Immanuel Lutheran Church, Mankato. The agenda is: Discussion of the Prospectus to the 1978 CLC Convention, and the election of officers. Please announce to the host pastor.

—*John Gurgel, Secretary*