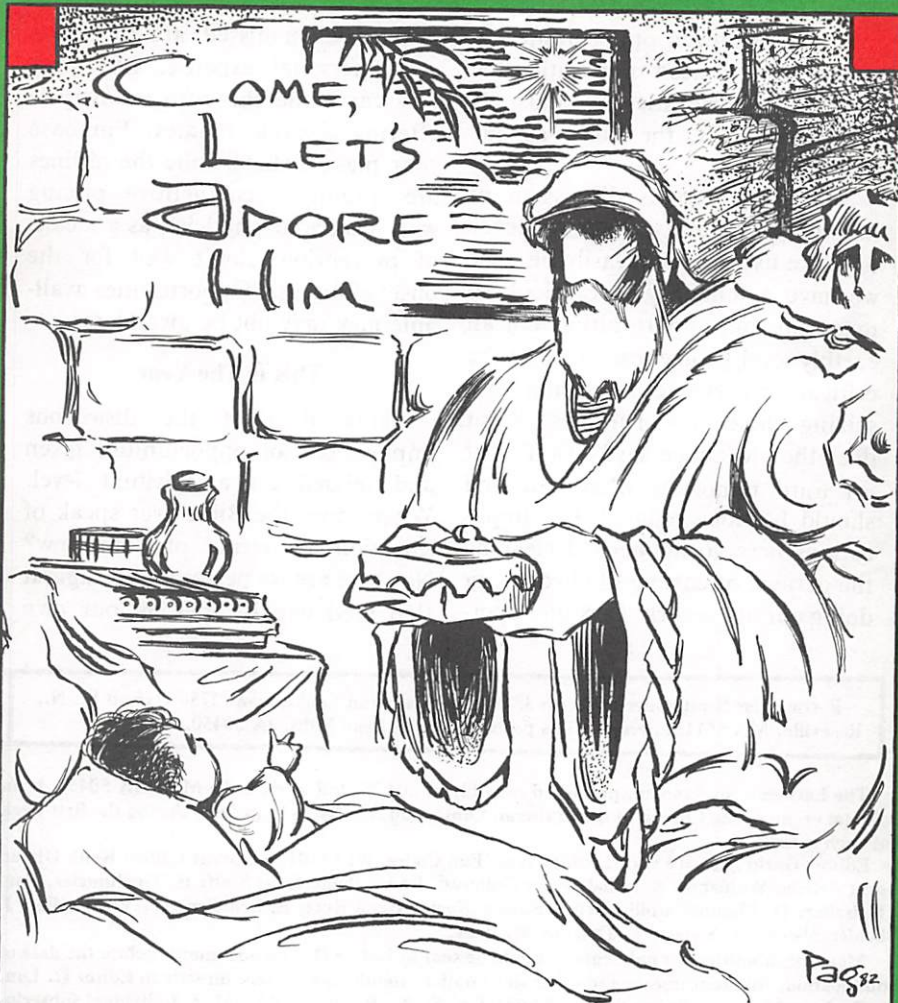


January 1983
Vol. 25, No. 7
(ISSN 0024-7537)

Lutheran Spokesman

CHURCH OF THE
LUTHERAN CONFESSION



EPHAPHNY 1983

The Year of Our Lord 1983

"In your hearts acknowledge Christ as the holy Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect, keeping a clear conscience, so that those who speak maliciously against your good behavior in Christ may be ashamed of their slander."

First Peter 3:15-16 (NIV)

We are all given opportunities to witness. We all need preparation for the given opportunities. We must all see Jesus Christ, the Lord, as our preparation.

Sometimes serious discussion of mission opportunity has a tendency to make us squirm uneasily because we have a tendency to overlook so many mission opportunities. On an earthly level people are aware of the critical importance in seeing and seizing choice opportunities. What does the old adage say? "Don't put off until tomorrow what can and should be done today." The implications here go far beyond cleaning the garage, or cutting the hedges, or doing our homework. Certain oppor-

tunities, when missed, are done so at great personal expense. Buy your new car while the auto industry is offering sizeable rebates. Purchase your plane tickets while the airlines are waging a competitive pricing war. Visit your physician as a means of prevention; don't wait for the onset of disease. Opportunities available now may not be given later.

This Is The Year

Think then of the disastrous implications of opportunities given and missed on a spiritual level. Where does the Bible ever speak of salvation in terms of tomorrow? Nowhere are we permitted to suggest that God can be met on our own

Postmaster: Send notice on Form 3579 to the Lutheran Spokesman, 2750 Oxford St. N., Roseville, MN 55113. Second Class postage paid at Lake Mills, IA 50450.

The Lutheran Spokesman, published monthly at 204 N. 2nd Ave., Lake Mills, IA 50450, is an official organ of the Church of the Lutheran Confession, the issues appearing during the first week of each month.

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Material submitted for publication should be sent to Editor D. Lau one month before the date of publication. Announcements and other short notices should also be sent directly to Editor D. Lau.

Business Manager: Benno Sydow, 2750 Oxford St. N., Roseville, MN 55113. Individual subscriptions: \$5.00 for one year; \$9.00 for two years; \$13.00 for three years. Subscriptions sent in bulk to congregations: \$4.00.

specific time or terms. To the contrary, we are told: “**Today** if ye will hear His voice, harden not your heart” (Ps. 95:7-8). “**Now** is our salvation nearer than when we believed” (Rom. 13:11). “**Behold**, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me” (Rev. 3:2).

Opportunities to learn of Christ, or to grow in Christ, are never to be taken lightly. Once the apostle Paul had the opportunity to present the Gospel to a governor named Felix. Paul used the moment wisely. Felix did not. He told Paul to come back at a more convenient time (Acts 24:25). As far as the record of Scripture pursues the matter, that more convenient time never came.

When I was a child and my family lived in Orlando, Florida, we had to drive the fifty miles each Sunday to attend services in Winter Haven. I still have vivid recollections of one particular portion of the journey—a small, winding road lined and shaded by giant oak trees. Alongside this road there stood a pretty house with a picture window. As time passed, we noticed an elderly man, either confined to a wheelchair or lying in a bed, staring out through the picture window. Soon we were waving to each other. As the months passed by, we eventually became so attached to the old man that, even though we had neither met nor spoken, we anticipated the drive and our long-distance greeting. Somehow there seemed to be an unspoken

understanding between us. Then inexplicably several Sundays passed without seeing our friend at the window. Finally we stopped—only to learn of his death. To this day, whether justifiably or otherwise, I regret not having stopped to share his world, and my hope, much sooner.

No, the Holy Spirit may not whisk me away, like Philip, to an Ethiopian eunuch, driving his royal carriage down a dusty road. But He might give me the opportunity to speak about Christ to the neighbor I meet daily at the white picket fence, nor is that to be construed as something less important.

No, I may not have been present when Jesus raised Lazarus from the tomb—but the opportunity might be presented to speak the words of the Savior who raised him to a grieving friend at a funeral.

No, I may never receive a heavenly vision, as did Paul, of the man in Macedonia pleading for help. But perhaps we have a friend whose absence from God’s house is nevertheless sending much the same message: Come over, and help us.

The Year of Our Lord

If our lives are such that in every word and action, thought and reaction—from breakfast to bedtime, at rest or play—Jesus is proclaimed as Lord, someone will soon enough ask regarding the hope within you.

How is Jesus proclaimed as Lord in our lives? One of the most common ways is through periods of

adversity. The way in which we respond to pain or persecution may ultimately provide an extremely workable opportunity for witnessing to the love of God. Consider Christ, who, when reviled and mistreated, spoke not one word in rebuke—and when He did finally speak, having been crucified by those He came to save, He responded in the most gracious words ever spoken: “Father, forgive them; for they know not what they do” (Lk. 23:34). Of the many who heard Him speak, at least two were profoundly affected—a Roman centurion, who replied: “Certainly this was a righteous man” (Lk. 23:47); and a miserable thief, who prayed: “Lord, remember me when Thou comest into Thy kingdom” (Lk. 23:42).

What was the directive given by the apostle Peter to his first readers, who themselves were undergoing intense persecution? He said, in effect: If the opportunity arises to defend your Christian faith, “do this with gentleness and respect, keeping a clear conscience, so that those who speak maliciously against your good behavior in Christ may be ashamed of their slander.”

The Gentleness of Christ

What is being said here? Be careful *how* you witness. Not only is this a reminder to be patient and tactful with mission prospects, as our Lord Himself was with the Samaritan woman at Jacob’s well. It is also a proven method of testifying to the hope within you, that Jesus Christ is indeed the Lord of your life.

When Paul had the opportunity to speak about his Savior in Athens, he could have opened his address by blasting them upside down and inside out for their ignorance and idolatry. But he did not. In a very gentle way, he used the situation and the circumstances to lead them to a knowledge of the God they were trying to worship. How evident his hope in Christ must have been as this lone individual, surrounded by idols and facing the greatest thinkers in Athens, taught them of Jesus and the resurrection (Acts 17).

What opportunities to witness when our hope in Christ is made evident, especially in times of adversity! Abraham, what hope do you have that you can so patiently wait these twenty years for the birth of a son? Isaac, what hope do you have that you allow yourself to be tied to this altar? Stephen, what do you see as you gaze into heaven while men batter you with stones? Hus, what hope is yours that you choose the stake rather than a denial of God’s grace in Christ? Luther, what hope is yours that you stand so fearlessly before kings and authorities?

Our Lord and Savior

Answer: In their hearts Christ was set apart as the Lord. Yes, the Lord, the only true and living God, has taken such a personal interest in us, has become so committed to us, that He could become one with us in this sinful world and live and die for us—the Righteous for the unrighteous, to bring us safely to God. Oh, what a difference it makes in our feeble

attempts to lead others to Christ, that we can show them God, not only in His power, but also in His grace!

To be a witness implies that we have seen something. What have we seen? That He who had every reason to be against us had His own reasons to be for us. That He who loves us is the One who gave Himself for us, carrying our sins, bearing our shame, and taking them to the cross where He crucified them, then to the cemetery where He forever buried them. That He has entrusted to our keeping the same Word that shaped the universe, formed the earth, holds the galaxies in their courses, gave the breath of life to that lump of dust called man—that they might be born again to a living hope in a living Christ. Such is the preparation for mission opportunities mentioned at the outset: seeing Christ as Lord.

To set Christ apart in our hearts as Lord implies also that we leave Him there, understanding what our work in the kingdom of God is to be. Surely we cannot proclaim the Savior to be Lord when we make the mistake of attempting to occupy His throne—and I do not mean deliberately, but thoughtlessly. As when we say: Why can't I make this congregation grow? Why can't I convince so and so to believe in Christ? Why doesn't my counseling have greater effect? Why? Simply put, because I am not God. He who plants the seed is not the one who makes it grow.

So often during the course of an average mission exhortation one is likely to hear about what God needs from us. God needs more manpower,

God needs more funding, God needs more willingness from His people. Since when has God needed anything from us? We have the need. God has the remedy. The remedy is to be found in His life-giving Word.

Our Prayer

I admit we are a small group of Christians with limited resources. But then, the apostle is not asking us to think big, rather "to think God." When that handful of beleaguered disciples banded together in prayer, after the marvelous outpouring of the Holy Spirit at Pentecost, listen carefully to what they prayed: "Lord, You are God, who made heaven and earth and the sea, and all that is in them, who by the mouth of Your servant David have said: 'Why did the nations rage, and the people plot vain things? The kings of the earth took their stand, and the rulers were gathered together against the Lord and against His Christ.' For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together to do whatever Your hand and Your purpose determined before to be done. Now, Lord, look on their threats, and grant to Your servants that with all boldness they may speak Your word" (Acts 4:24-29—NKJV).

God answered their prayer. "They spoke the word of God with boldness." May this be our prayer and our Lord's answer in this year of our Lord 1983.

—Mark Weis

the **Brief Statement** *50 years*

Of the Election of Grace

When someone has an important job responsibility or is having trouble accomplishing a task, we might encourage him to “set his mind to it.” By that we mean that he should examine all aspects of the situation very carefully, determine the best procedure, and then apply himself, body and mind, to carrying out the task or solving the problem.

But when someone is having difficulty understanding some teaching of the Bible, it may be poor advice to tell him, “Set your mind to it.” There are many teachings of the Bible which are above and beyond human reason, which can be grasped only when we “set our minds aside,” and simply accept what our heavenly Father tells us.

The Scriptural doctrine of election, or predestination, has always tested the minds of Christians. Like the doctrine of the Holy Trinity, the more one tries to understand it or figure it out purely with the mind, the more likely one is to misunderstand it or come to wrong conclu-

sions. For “the carnal mind is enmity against God” (Rom. 8:7), and “the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned” (1 Cor. 2:14).

But the doctrine of election was given to us by God to comfort our hearts, not to increase our intellectual understanding of His nature, will, and ways. Because of this, the doctrine of election should always be coupled with the doctrine of justification rather than with the doctrine of God.

Errors

Among the errors associated with the doctrine of election—errors which began to be proclaimed already in the days of the Reformation—are the following:

A. Synergistic predestination argues that man’s acceptance of God’s grace is a cause of his election. In other words, God elected those whom He foresaw would

believe. The *Brief Statement of 1932* follows the Lutheran *Formula of Concord* in rejecting this error:

“We reject as an anti-scriptural error the doctrine that not alone the grace of God and the merit of Christ are the cause of the election of grace, but that God has, in addition, found or regarded something good in us which prompted or caused Him to elect us. . . . For Scripture teaches, Acts 13:48: ‘And as many as were ordained to eternal life believed.’”

B. Calvinistic predestination argues that, since a certain definite number of people have been elected to salvation, it follows that the rest of mankind have been elected to damnation.

This error denies the universality of God’s grace and reconciliation, so clearly taught in Scripture: “God will have all men to be saved, and to come unto the knowledge of the truth” (1 Tim. 2:4), and “God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them” (2 Cor. 5:19).

“But as earnestly as we maintain that there is an election of grace, or a predestination to salvation, so decidedly do we teach on the other hand, that there is no election of wrath, or predestination to damnation!”

C. Another feature of Calvinism, related to predestination, is the teaching that believers can never lose their faith nor be eternally lost.

This, too, is clearly ruled out by such Scriptural examples as that of King Saul, and by passages such as 2 Pet. 2:20: “If after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, the latter end is worse with them than the beginning.”

The Doctrine of Election

What then is the doctrine of election? It may be stated in the words of the *Brief Statement*:

“By election of grace we mean this truth, that all those who by the grace of God alone, for Christ’s sake, through the means of grace, are brought to faith, are justified, sanctified, and preserved in faith here in time, that all these have already from eternity been endowed by God with faith, justification, sanctification, and preservation in faith, and this for the same reason, namely by grace alone, for Christ’s sake, and by way of the means of grace.”

Here we see the importance of considering the doctrine of election in the context of faith, justification, sanctification, and preservation in faith. Thus the person who argues, “It doesn’t matter what I believe or how I live. If I have been elected, I will be saved,” has no comfort in the doctrine of election.

Christians can and should be assured of their eternal election. This is evident from the fact that the Scripture addresses them as the chosen ones and comforts them with their

election. This assurance of one's personal election, however, springs only from faith in the Gospel, from the assurance that God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Luther put it this way: "Gaze upon the wounds of Christ and the blood shed for you; there predestination will shine forth."

The doctrine of election dare not be considered apart from these truths. If it is, such consideration can only lead to confusion and misbelief, as it has in Reformed circles. But considered properly, the doctrine of election is a great comfort to the Christian, who experiences many fears, doubts, and temptations, for he knows that nothing can separate him from the love of God in Christ Jesus.

With the coming of each new year

we are reminded of the uncertainty of our lives on this earth. The current economic troubles in our country and around the world, the threat of nuclear war, the old immorality of the "new morality," and the rampancy of crime and injustice, all serve to remind us that we are creatures of a day, that our lives are like the grass that grows up and flourishes, only to dry up and wither away in a short time.

In the face of such disheartening prospects, we Christians have something to hang on to: the certainty of God's promises, and the knowledge that He has rescued us from sin and condemnation and given us an eternal home in heaven.

The doctrine of election is part of the firm foundation on which our faith and hope rest. Thank God for His revelation of truth!

To God alone the glory!

—Gene Rutz

1982 Teachers' Conference Report

A brisk air of friendships renewed prevailed as the first session of the 1982 Church of the Lutheran Confession (CLC) Teachers' Conference on the Immanuel Lutheran College (ILC) campus in Eau Claire, Wisconsin, was called to order by President Ted Thurow on Wednesday morning, October 13. Several sessions of the teachers' conference were held in conjunction with the Wisconsin Pastoral Conference. This made for much educational and theo-

logical discussion after the papers were presented.

A few business matters were handled by the conference before Grace Meyer of Cheyenne, Wyoming, presented her insights into using volunteer help to assist the day school teacher in and out of the classroom. Miss Meyer pointed out that most volunteers are parents of school children and that many of the children do better academically when they see their parents taking an active

interest in their education. Miss Meyer said that she has been especially blessed by an abundance of willing mothers and fathers who have helped her with everything from teaching science to teaching foreign languages and from giving hobby presentations to chaperoning field trips.

Computers

Jim Sydow, a key employee of a large computer consortium that caters to the educational needs of Minnesota, set the tone and tenor of his presentation on computer use in parochial education when he said that preparing the student to cope with rapid and regular change must be a cornerstone (along with Holy Scripture) of all instruction. "The rapid deployment of computers, coupled with expanded telecommunications capabilities and growth of office automation," Mr. Sydow said, "have had a great deal to do with the change."

Mr. Sydow said that today's students (who are tomorrow's jobholders) will be required to function in working situations that will use the computer for drill and practice, simulation, problem solving, information retrieval, and information management. Mr. Sydow told the conference that, as Christians, we have the proper view and perspective of this change, but, as parents and educators, we must not be "cyberphobic" (afraid of machines) if we are to teach our children to adapt to change. Money may be a consideration, Mr. Sydow said, but as an

answer to that dilemma, he quoted a gentleman by the name of John Bristol: "The question facing schools today is not whether they can afford to implement computers into the instructional program, but rather whether they can afford not to."

A Mission Arm

Professor Robert Rehm, a teacher in the education department of ILC, used statements adopted by various member church schools as the basis for his presentation concerning the use of the school as a mission arm in spreading the Word. Professor Rehm reiterated the command of God to make His wonderful works known to every creature. The paper dealt with some of the practical issues (and problems) in educating students who are not in fellowship with the CLC. The three major areas addressed were 1) requirements for enrollment of non-members, 2) the pros and cons of educating non-members, and 3) the non-participation of non-members in religious activities. Professor Rehm pointed out that while some difficulties with non-member students often make us hesitate to accept them, finally our major concern should be "to gain the child for such sound Scriptural faith and confession as we ourselves cherish."

Divorce

An illness kept Pastor David Schierenbeck from presenting his timely topic, "Dealing with the Effects of Divorce on Our Parents and Children." Pastor James Sandeen ably presented Pastor Schier-

enbeck's paper to a joint session of the conference.

Pastor Schierenbeck said that with the mere mention of the term divorce, we are dealing with a spiritual and social disease of epidemic proportions. Almost one of every two marriages ends in divorce, leaving 13 million children under the age of eighteen whose parents are divorced. An additional one million are added to that tragic toll each year. "The effects of divorce (on parents and children)," Pastor Schierenbeck said, "involve a series of multifaceted psychological, emotional, social, and even spiritual upheavals sometimes so intense and complex they defy description and understanding . . . unless you've been there. Feelings of shock, denial, anger, despair, depression, self-doubt, inadequacy, fear, guilt, failure, insecurity, loneliness, and many other 'trauma' effects are a very real and dominant part of the divorced life."

Burnout

Professional "burnout" was the subject of the presentation given by Gene Schreyer of Mankato, Minnesota. Mr. Schreyer's paper spoke of teacher burnout in particular. He said that because of our small personalized schools a healthy environment for personal growth and creativity may be fostered. But it also may work in an opposite fashion with the teacher being "used up" because he/she may be called upon or expected to work and serve beyond his/her own emotional and physical limits with

precious little time for family, recreation, and personal growth. "It's those who are the most dedicated, enthusiastic, and who feel personally responsible for improving conditions who are the potential targets for burnout," Mr. Schreyer said. Finally, the teacher becomes non-productive, apathetic, feels trapped and overwhelmed. The end result, he said, may be that the teacher gives up, refuses to take any more risks, and becomes a negative personality primarily motivated by anger and antagonism to the system.

After providing some prescriptive solutions, Mr. Schreyer also pointed out that where there has never been a flame, there will never be burnout. This reporter suggests that some of us would do well to smolder a bit.

There was a momentary pause Thursday afternoon for the teachers to absorb some sun and breathe the fall air while on field trips to the Pope and Talbot Paper Company and the Huntsinger Horseradish Farms. Teachers visiting the paper company were given boxes of Pert Kleenex. Teachers visiting the horseradish farms were given a . . . (You weren't? Oh well . . .)

That same afternoon a paper written and presented by Pastor Arthur Schulz addressed the Scriptural teachings concerning the "guilty" party in remarriage after divorce. Pastor Schulz indicated that a positive godly approach toward marriage by both parties would reduce the number of divorces considerably. He also noted that when a divorce does occur, there is usually a

party who has been wronged and one who is considered "guilty" of disrupting the union. There was considerable discussion as to what would be God-pleasing marital actions for both parties after such a dissolution of the marriage contract.

Professor C. M. Gullerud delivered the Gospel message at a communion service held at Messiah Lutheran Church in Eau Claire on Thursday night.

Modern Music

Friday morning's first paper proved to be an eye-opener. The paper, written and presented by Pastor Ted Barthels, dealt with the effects of modern music on our children. It was presented to a joint session of the conferences. Pastor Barthels caused a little discomfort to some members of the conference when he played various selections at half the volume many 11 to 15 year-olds play the music.

Many of the lyrics Pastor Barthels pointed out were patently obscene; others spoke blatantly of drugs as the answer to many of life's problems, and still others spoke in such a way as to offend all Christian sensitivities.

Pastor Barthels agreed that a blanket anathema could not be pronounced on all modern music, but that the fact remains, much of today's music (rock and country) can have naught but an evil effect on the thoughts and actions of our young people. It is most difficult to censor all the music the young people listen to because even a knowledgeable individual has trouble deciphering

the double meanings and innuendo contained in the slurred and hollered lyrics of the contemporary rock song. Pastor Barthels and members of the conference agreed that the least a parent can do is listen to the music their children listen to so as to educate the children to the evils that lie therein. Hopefully a sensitive edge to their consciences created by that education would lead them to censor the music themselves.

Before the conference ended Friday afternoon, Marlys Gerth and Phyllis Schuler, who serve sister congregations in the Twin Cities area, showed the conference a number of educational games that can be made for a minimal cost and that would enhance the learning atmosphere of any grade school classroom.

During every teachers' conference held in CLC circles there are individuals who with their words provide a sense of continuity from one session to another. These individuals constantly remind us that God is in the heavens and that we are meeting to the glory of His name. A special thanks to the conference chaplains, Mr. Gerhardt Mueller and Pastor John Pfeiffer.

The "escape to Wisconsin" for the 1982 CLC Teachers' Conference was enjoyable and enlightening. Above all, it was heartening to find such a number of dedicated people with a common concern for the Christian education of the young, and possessing a like-minded belief in Christ as the eternal Savior.

—*Daniell. Ohlmann*, Reporter

THREE TIMES THIRTY FIVE

Faith congregation of Markesan, Wisconsin, found a unique way of celebrating the work of missions. They made their customary fall "Mission Festival" the occasion of recognizing the benefits and blessings which have come through the Gospel ministry of three pastors, including their own, during the past thirty five years.

Thirty five years ago the computer age was just getting under way, and our world was undergoing profound changes. Hardly any profession would be untouched by them. The notable exception, of course, is the work of the Gospel ministry. What the celebrants are sent to do today they were doing at the beginning of their careers: proclaiming the living and abiding Word of Christ to a dying

world, that people might live. No progress has otherwise changed that universal need; no other name has been given among men whereby we must be saved.

Accordingly, clergy anniversaries are not a mark of some development, but a measure of service rendered. For those who have been benefited by such ministry there are praises to God and congratulations aplenty.

Since Campus Days

Pastors Egbert Albrecht, Arvid Gullerud, and Paul F. Nolting have known one another and worked together since they met on college and seminary campuses. Upon their graduations in 1946 and 1947, their paths parted somewhat. Gullerud took parishes of the Evangelical Lutheran



Pastors Arvid Gullerud, Egbert Albrecht, Paul F. Nolting

Synod in Waterville, Iowa. Albrecht became an instructor at the Wisconsin Evangelical Lutheran Synod school in Fond du Lac, Wisconsin. Nolting tutored for a year at Dr. Martin Luther College in New Ulm, Minnesota, and then served Immanuel congregation (WELS) at Pelican Lake, Minnesota.

After fifteen years in various congregations, the three were brought together again by confessional concerns they shared. In order to maintain the integrity of their Gospel witness they participated in the formation of the Church of the Lutheran Confession, where they have since been serving. Often they have been called to positions of leadership in the synod. Recently Albrecht retired from two terms of service as CLC President. Gullerud is currently the Visitor of the Eastern Conference. Nolting is a CLC "Missionary-at-Large" and—for as long as anyone can remember—the CLC Secretary. Albrecht is now pastor of *Faith* in Markesan, Wisconsin; Gullerud of *Zion* in Corpus Christi, Texas; and Nolting of *St. Matthews* in Richardson, Texas.

"Send Me"

In a mission festival service constructed and conducted by Pastor Albrecht, the other two applied the Gospel of Isaiah 6 and Isaiah 40 to our situation today. The Rev. Paul D. Nolting of White River, South Dakota, brought the greetings of the new generation with a third sermon. Apparently there was much joy in the occasion. It expressed itself in a

festival offering which will take care of the money needs of the entire CLC budget for four days of the fiscal year.

The hands joined the hearts and voices.

—Rollin A. Reim

Teach Me, O Lord, To Be Content

Teach me, O Lord, to be content
Whate'er my lot may be;
It is with Thee all truths are sent,
Help me that I may see.
Although I oft be led astray,
And faith in Thee grows dim,
Forgive me, Lord, I humbly pray,
Guide me through storm within.
Though peace so oft I seek in vain,
For I know not Thy ways,
Lord, lest I fall in deeper woe,
Constrain Thou me, I pray.
My place in life I seek to find,
My troubled mind to mend,
Guide Thou my search, I pray Thee,
Lord,
That I may serve Thine end.
Thy will be done, then, through all
time,
Thy Spirit guide me o'er,
This wisp of life so soon to end,
And I find heaven's door.

—Jack Dale Glassett, 1982

Note: Contact Pastor B. Naumann if you are interested in obtaining a copy of the melody written by Katherine Gebhardt for the above hymn.

“Let Us Adore Him, Christ The Lord!”

To adore Christ is to worship Him or to give Him divine honor. The Wise Men adored the Christchild by falling down before Him and presenting Him their gifts of gold, frankincense, and myrrh.

The familiar hymn summons us also to adore the Christchild. He is God in human flesh. He is our Savior and King. He deserves all the honor and praise we can give Him.

To adore the Christchild is to treasure His words of comfort and to act on His words of command. When He says to us in the Gospel that He gives us peace and rest by forgiving our sins, to adore Him means that we accept with grateful hearts the gift of life He sets before us. When He says to us that we should beware of false prophets, to adore Him means that we take His warning seriously and flee from the voice of strangers, for we want no fellowship with Jesus' enemies. When He says to us that we are His witnesses to proclaim His Gospel to the world, to adore Him means that we take this commission seriously and make it our chief business to scatter the good seed of His Word. When He tells us that we show our love for Him by loving one another, to adore Him means that we confess our lovelessness and ask Him to give us that Spirit whose first fruit is love.

So often we have been sluggish, thoughtless, cold in our adoration of the Christ. We do not deserve to be given any more opportunities to proclaim His praises or to offer Him our gifts. Yet, besides the on-going opportunities our Lord continues to give us in our American churches and schools, He has permitted us to have a share in His project of scattering the good seed in Nigeria and India. On December 18, 1982, Patrick Udo successfully concluded his course of study at the University of Wisconsin—Eau Claire and received his Master's degree. This marks the completion of the studies considered necessary by the Nigerian Church of the Lutheran Confession before his return to Nigeria. On January 10, 1983, Pastors David Schierenbeck and David Koenig of the Board of Missions will be flying to India with John Rohrbach to evaluate the possibility of mission work by our church body in that part of the world. We mention here also that the Board of Missions is in the process of calling a second missionary-at-large to look into the possibility of more intensive mission work in several cities in our own land.

These projects give us special opportunities to adore the Christchild. Oh, come, let us adore Him by hallowing His name, by being partners in the coming of His kingdom, and by doing His will. Your prayers are invited, your gifts are welcomed, your words of encouragement are desired, your love is appreciated.

“To Thee, then, O Jesus,

Be glory and honor through heaven and earth,
True Godhead incarnate, omnipotent Word!

14 Oh, come, let us adore Him, Christ the Lord!”

—D. Lau

Scripture Readings for February 1983

February	Scripture	Theme	Hymn
1	Luke 15:1-7	Cause for Rejoicing	324
2	Luke 15:11-24	A Son Returns	280
3	Ephesians 2:11-22	Now in Christ	467
4	Mark 10:23-31	Riches or . . .	423
5	Psalms 37:1-11, 16	Do Not Envy the Rich	275
6	Psalms 52	Trust God, Not Riches	383
7	Luke 8:4-15	Riches Choke Growth	52
8	Matthew 19:16-22	Rich, Yet Poor	430
9	Mark 12:41-44	The Generosity of the Poor	400
10	Luke 12:13-21	The Foolishness of Greed	179
11	I John 2:8-17	Love Between Brothers	464
12	Mark 3:31-35	Kin to Christ	517
13	Luke 10:38-42	Friends in Bethany	366
14	John 11:1-6	Friends in Trouble	138:3
15	John 11:7-16	Without Counting the Cost	409
16	John 11:17-35	A Beloved Friend of Jesus	196
17	John 12:1-8	A Royal Welcome	403
18	Luke 5:1-11	Leaving All to Follow Jesus	410
19	Matthew 16:13-20	Who Do You Think I Am?	352
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21	Mark 14:17-21, 26-31	A Pledge of Loyalty	420
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27	Acts 11:19-24	A Man Full of Faith	491
28	Acts 11:25-30	Selecting a Co-worker	470

—P. Schaller

A Lamb for Each Household

Copies of *A Lamb for Each Household*, a Bible Class study guide, treating the Christian family and Christian parenting, are available from Pastor Michael Sydow, 1741 E. 22nd St., Cheyenne, WY 82001, for \$1.25 per single copy (postpaid) or 40¢ per copy for two or more plus actual postage. This booklet may be useful for private study for those interested in a discussion of Christian marriage, threats to Christian family life, Scriptural problem solving, principles of parenting, etc.

—M. Sydow

Choir Gowns Available

Luther Memorial Church of Fond du Lac, Wisconsin, has approximately 25 used choir gowns which are available to any interested CLC congregation. Please address all correspondence to: Lois E. Meyer, Secretary

Luther Memorial Choir
134 21st St.

Fond du Lac, WI 54935

1983 CLC Directory

The new edition of the Church of the Lutheran Confession Directory can now be obtained at member churches, or by sending \$2.00 to: The CLC Book House, Immanuel Lutheran College, Grover Road, Eau Claire, WI 54701.

—*Rollin A. Reim*

Installation

Authorized by President Daniel Fleischer and assisted by Prof. C. Kuehne and Prof. J. Lau, I installed David Lau as pastor of Messiah Lutheran congregation of Eau Claire, Wisconsin, on November 14, 1982.

—*Roland A. Gurgel*

Withdrawal

Mr. Robert Mehlretter has withdrawn from the fellowship of the Church of the Lutheran Confession because he disagrees with "its practice in dealing with unionism and unionists, specifically, members of fraternal benevolent societies."

—*Daniel Fleischer, President*

Wisconsin Pastoral Conference

Place: Redeemer Lutheran Church, Sister Lakes, Michigan

Time: February 2-3, 1983

Agenda:

1) What Is the Significance of Daniel's Vision of Seventy Sevens?—M. Bernthal;

2) Pastors' Wives: How Can We Ease the Burden She Bears?—J. Pfeiffer;

3) Review of the New WELS Catechism and Accompanying Handbook—L. Schierenbeck;

4) A Study of "Testing" (especially with a view to God's part and Satan's part)—W. Schaller;

5) A Comparison and Critical Analysis of Carson's *The King James Version Debate* and Pickering's *The Identity of the Greek Text of the New Testament*—D. Lau;

6) What Has Happened to Our Christian Sensitivity?—E. Albrecht;

7) Homiletical and Exegetical Study of an Old Testament Text—J. Johannes.

Guest Speaker: J. Sandeen

Please announce or excuse to the host pastor as soon as possible.

—*M. Bernthal, Secretary*