

# Lutheran Spokesman

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## In the Garden



# GOD LAID ON HIM OUR SINS

**“We all, like sheep, have gone astray, each of us has turned to his own way; and the Lord has laid on Him the iniquity of us all” (Isaiah 53:6).**

A Lamb goes uncomplaining forth,  
The guilt of all men bearing;  
And laden with the sins of earth,  
None else the burden sharing! (LH # 142:1)

The wonder of Good Friday and the miracle of our salvation is summed up in the words “for us.” Isaiah 53 tells us why God punished His innocent Son, Jesus. “We considered Him stricken by God, smitten by Him, and afflicted. But He was pierced for our transgressions, He was crushed for our iniquities; the punishment that brought us peace was upon Him, and by His wounds we are healed” (Is. 53:4-5). Isaiah continues this picture as the prophet talks about sheep.

## **The Straying Sheep**

We all are like sheep. With these words Isaiah pinpoints the problem of our broken relationship with God. When Jesus saw the crowds, “He had compassion on them because they

were harassed and helpless, like sheep without a shepherd” (Mt. 9:36). We all are helpless and harassed. Like a flock of sheep all people were and are drifting towards destruction, totally unaware that they are straying from God. All of us blindly follow our impulses and desires, blind to the dangers of death that surround us. There is no better description of the spiritual condition of man: “We all, like sheep, have gone astray.” Each of us is a straying sheep.

This condition was seen in Old Testament Israel. As Israel journeyed through the wilderness, time after time they tested God with their complaints and grumbling. There was the golden calf, the minority report of the two spies, the failure to drive out and destroy the heathen nations. The continuing history of the period of the judges and the

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Editor: David Lau, 2015 N. Hastings Way, Eau Claire, WI 54701; Assistant Editor: Keith Olmanson; Artists: Waldemar Bernthal, Peter Gullerud, Randi Pomerantz; Staff: H. Duehlmeier, Paul Fleischer, D. Menton, Rollin Reim, Ronald Roehl, Gene Rutz, P. Schaller, W. V. Schaller, J. Schierenbeck, M. Sydow, T. Thurow, M. Wels.

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divided kingdom reveals more of the same. Finally, through Isaiah, Jehovah says: "I've had it up to here with your sin." (Cf. Is. 1:2-17) "I have no pleasure in the blood of bulls and lambs and goats" (Is. 1:11).

What we see in Israel is also reflected in us. We have sinned against the Holy One of Israel and turned our backs on Him. We have blindly wandered from His ways. We do what we want and try to justify it in our own minds. In order for us to understand Lent and the miracle of the cross, we must understand the depth of our spiritual needs. We are straying sheep, for we all, like sheep, have gone astray, each of us has turned to his own way.

### **The Rescuing Lamb**

The cross tells us that there is an answer for us. This is also reflected in the picture of sheep. John the Baptist pointed his followers to Jesus and the cross when he proclaimed: "Behold the Lamb of God that takes away the sin of the world" (Jn. 1:29). The forgiveness of sins was pictured for Old Testament Israel in the lambs which were sacrificed for the sins of the people. In the Old Testament "The Law requires that nearly everything be cleansed with blood and without the shedding of blood there is no forgiveness" (Heb. 9:22). The poor lambs of the Old Testament were sacrificed for the sins of the people. The entire idea of sacrifice is one instead of or for another.

God did not reject His people. He did not simply let them go on their

own way. God stepped in and "has laid on Him the iniquity of us all." It is God's saving will that the punishment of our sins should not strike us the guilty ones, but be laid on the Messiah who willingly took 'on Himself our transgressions, our iniquities, our punishment. So it was necessary that this Servant of the Lord be stricken, smitten by God, and afflicted, not for His sins but for ours.

This picture brings to mind the great Day of Atonement. On this day the high priest chose two goats. One goat was killed and the high priest entered the Holy of Holies and sprinkled the blood of the goat on the mercy seat as an atoning sacrifice for the sins of the people. The high priest then symbolically placed the sins of the nation of Israel on the head of the other goat. This goat bearing the sins of the people was then driven into the wilderness carrying away the sins of the people. This goat was called the "scapegoat"—the one who bore the blame, guilt, and punishment for another.

In this sense the Lord has laid on Jesus the iniquity of us all. Jesus is the perfect scapegoat and sacrifice for the sins of the entire world. In Gethsemane and at the cross God laid on Him our sins. We, the straying sheep, have been returned to the fold by that Lamb of God that bears the sin of the world.

—*J. Schierenbeck*

Note: Most of the Bible passages in the above article are quoted according to the New International Version.

# EVANGELISM—When?

When it comes to the “When?” of evangelism the first word of our Savior’s great commission has something for us to consider. According to the original Greek rendering, the Lord does *not* give a command saying, “Go ye therefore and make disciples of all nations.” Rather than the imperative, a participle is used so that Jesus actually says: “*Going* therefore . . .” In other words, discipling the people of all nations is not to be a “hit and miss” undertaking, but it is a continuous, on-going assignment from the Lord of the Church.

To ask “Evangelism—When?” is then to ask a superfluous question. The child of God is *always* “on the go” for Christ. At all times, year in and year out, day in and day out, every hour of the day the Christian is “on the go” for Christ. This is also true wherever he is—at home, at school, at work, or just going out,—going shopping, socializing, vacationing, or when he is involved in a countless variety of leisure time activities. There never is a time or a place when, individually or collectively, we Christians can “relax” or take a holiday from the privileged assignment of testifying to Jesus Christ.

## Silent Testimony

Since by “evangelism” is meant chiefly the oral proclamation of the Good News of the Savior, does this mean that we must continually be

“talking up” our religion, our Christian faith? Surely our Lord did not intend that to be the case. It often happens that before we are given the opportunity to speak to others about our faith, the door is opened by the silent testimony of our living the Christian life.

No doubt our readers can think of doors that have been opened to them as a result of the silent testimony of their lives. Two examples come to mind. A fellow-Christian, a young lady who was a nurse in an emergency ward in a big city hospital, was one day asked by a co-worker: “How can you always be so happy when working in a place like this?” Thus the Holy Spirit opened the door for her to witness to her faith. She spoke of her hope and trust in a caring, loving Father in heaven.

One of our fellow-Christians always kept a Bible on his office desk for spare-time reading. One day a co-worker who was hostile to the Christian faith asked him, “Do you really believe in angels and all that other stuff in the Bible?” As a result of the “silent testimony” of this Bible on the desk, occasion was given for testifying to the Christian faith which is founded on the precious Word of God.

Among other things, notice that opportunities to speak of our faith are rarely the result of a conscious effort to “confront” someone with the Gospel. We don’t so much

*make* opportunities to witness to Christ as much as we need to recognize and *take* the opportunities God the Holy Spirit gives. To put it another way, we don't have to "kick the door open" to find chances to speak of our Savior, but simply be alert to entering the doors the Lord opens for us. And He often does this in unusual ways and at unsuspecting times.

Think also of the powerful silent testimony parents given to their children by *example*, whether for good or for ill! Both Paul and Peter teach that a powerful testimony is given by a God-fearing spouse to a disobedient one through the "silent treatment" of a godly behavior. An unbelieving spouse may be won for Christ "without a word" (1 Pet. 3:1, 1 Cor. 7:16).

### **"Letters from Christ"**

The apostle Paul wrote the Corinthian Christians: "You yourselves are our letter, written on our hearts, known and read by everybody. You show that you are a letter from Christ" (2 Cor. 3:2f.—NIV).

Fellow-Christians, think of it! The eyes of the world are upon you! Your unchurched neighbors, co-workers, family and friends, are watching you! They are "reading" you to see how you live, how you behave, how you react to temptations and trials. Just as the Pharisees often watched Jesus to see what He would say or do, so people observe Christians as much as ever today to determine from their lives whether there is really anything to the Christian faith.

As the poet has written: "We are the only Bible the careless world will read; we are the sinners' Gospel, we are the scoffers' creed." How circumspect we must be so that the type is not crooked nor the print blurred in the "book" or "letter" that is our every-day Christian life!

### **Oral Testimony**

As has been shown, our deeds *do* speak, often louder than our words. The silent testimony of our Christian life may, by itself, have the happy result of leading others to glorify our heavenly Father (Mt. 5:16, Jn. 15:8, 1 Pet. 2:12).

It is also true, however, that people may observe our good works and still not know the Christian Gospel until we tell them. This is no doubt what Peter had in mind when he wrote the following words regarding the "When?" of evangelism: "But in your hearts set apart Christ as 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*" (1 Pet. 3:15-16—NIV).

Here is where many of us are painfully aware of our weaknesses and deficiencies. Can you not think of times when the Lord opened the door for you to speak up and out about your Christian faith, but you let the opportunity to testify slip away? Where lies the problem?

Is it that we are ashamed of Christ? God forbid! Then we ourselves need to hear and heed the words of Christ when He says:

“Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when He cometh in the glory of His Father with the holy angels” (Mk. 8:38).

Or do we allow certain personal inhibitions, “hang-ups,” to muffle our testimony? Do we suppose that “what I have to say won’t make any difference anyhow?” Do we feel unnatural or self-conscious about our ability to carry on a religious conversation? Are we fearful of saying the wrong thing, or at least of not saying the right thing clearly enough? Do we think we will say too little or too much and “turn the person off?”

Such feelings, sad to say, are all too common and natural for us because of our sinful human nature. But let us remember how Jesus told His disciples that they should “take no thought how or what ye shall speak; for it shall be given you in the same hour what ye shall speak” (Mt. 10:19). We need to pray for a courageous awareness of the fact that God the Holy Spirit promises to

be “with our mouths” even as He promised such well-known but reluctant heroes of faith as Moses (Ex. 4:10ff.), Isaiah (Is. 5:5ff.), and Jeremiah (Jer. 1:4ff).

Or is our problem simply one of not keeping up with our study of God’s Word since the days of our confirmation? When Peter urges us to “always be prepared” to answer those who make inquiry about the Christian hope we have, the implication is that we should have a rich storehouse of Bible knowledge from which to draw. It means that we should be “at home” in the Scriptures. To this end it means that we need to make use of every opportunity to hear and study God’s Word in church with our pastor and fellow-believers. It also means that we should read and study God’s Word in the privacy of our homes.

Let us then be ardent students of the sacred teaching of God’s Word. Then, with the help of God the Holy Spirit, we shall be prepared to give oral testimony to our faith in the Savior when He opens the door for us to do so.

—Paul Fleischer

## ABOUT BIRTH CONTROL

“Whatsoever ye do, do all to the glory of God” (1 Cor. 10:31).

Can birth control be practiced to the glory of God? When we begin our consideration of this matter with that question, then it becomes clear that as believing children of God we will

want to limit our actions by the Word of God and bring our motives in line with God’s own view of marriage, sex, children, and life.

First of all, any birth control method which destroys life, no matter how new, is not properly birth con-

trol, but rather homicide. Abortion and other methods men may devise to destroy a recently fertilized human egg, though they do prevent birth, are really murder. It would be better, therefore, to use the term "conception control," since that is what we are talking about.

Secondly, let us recognize that in considering conception control, the method alone is not what determines whether the action glorifies God. What utensils one uses in eating—or whether the fingers alone are used—does not determine whether or not the eating is to the glory of God. Above all, a God-intended view of marriage is essential to considering the principles of God relating to conception control.

The point of view from which God intends His people to look at marriage is in the fifth chapter of Paul's letter to the Ephesians. There we see God's own view of the role of husband and wife in marriage. The husband's leadership a reflection of Christ's self-sacrificing love. The wife's self-submitting respect for her husband an image of the love of believers for their Savior. And just as we cannot get a true view of the role of husband and wife apart from a knowledge of the Redeemer's love, so also we cannot view marriage itself rightly unless we recognize that it is a reflection of the relationship between Christ and His Church.

### **Not for Procreation Only**

Marriage is to be a reflection of the total love relationship between Christ and His Church. Within the marriage

bond physical love is a God-pleasing and God-ordained expression of love, a reflection of the love which exists between Christ and the Church. And why not? Should not those who have been redeemed in both body and soul glorify in both body and soul Him who has called them out of darkness into His marvelous light? To view marriage as a means for procreation only will not fit here.

But while conception control which contributes to the total relationship which God creates in marriage is not to be condemned, conception control practiced for selfish reasons also does not fit in with marriage viewed as a reflection of the love relationship between Christ and His people. Material greed, love of luxury, laziness, fear of change, fear of responsibility, or fear of the future are motives for conception control which are incompatible with viewing marriage as a reflection of the love relationship between Christ and the Church. Selfishness could never be a reflection of Christ's love for us or of the responsive love which the Spirit of God works in the believing heart.

Conception control practiced in an effort to keep the love of husband and wife "unencumbered" by further commitments will never enhance that love relationship, since love is never enhanced through selfishness. And to make the marriage relationship the goal of marriage is to make the institution more important than the Creator of it.

### **Be Fruitful and Multiply**

What about the command to be

fruitful and multiply? And what about the blessed truth that Scripture describes children as a gift of God and a joy to their parents? Marriage as a picture of Christ and His Church helps us to see more clearly our Creator-Redeemer's loving plan for us. Christ has commanded us, His believers, to multiply, to reproduce ourselves, in the words of the Great Commission (Mt. 28:18-20). As long as we are here on earth, the union of Christ and His Church does not exist for its own sake—but to bring others to spiritual birth through spreading the Good News of the crucified and risen Savior. And in both natural and spiritual birth, while we Christians have active responsible parts to play, it is the Lord who is the Giver of life.

Now just as the Church fulfills a vital purpose of its union with Christ in bringing others to spiritual birth, so also the marital union fulfills a vital purpose in natural birth. Indeed, in a Christian home the Word of God giving physical life comes into union with the Word of God which creates spiritual life as Christian parents nurture both. What a glorious privilege! Christian parents have a God-given part in the Lord's creation plan *and* in His redemption plan! Children given by God to Christian parents are intended not only as blessings from God but also as fruits of Christ's redeeming work.

Clearly then, when the Christian couple takes up the question of conception control, they will want to begin with the thought of parenthood. It is not children which call for

justification, but rather the prevention of their conception. After all, it is God who has made the close relationship between the sexual union and procreation. When the world denies this close relationship it soon results in viewing sex as sport (playboyism) or as a commodity (prostitution). So while procreation is not the only purpose of the sexual union in marriage, and while the fellowship of love in marriage has its own dignity, the Christian couple will not want to approach their sexual unity as though children could not be a part of God's plan for their marriage.

### **Seeking the Lord's Will**

Christian couples taking up the question of conception control will want to consider the matter within the framework of the divine view of marriage which the Scripture gives us. They will want to avoid anything resembling an automatic, mechanical decision, and instead reach their conclusions by carefully and personally seeking the Lord's will for their lives. They will want to speak at length with their Savior in prayer and consider well His Word.

They will also want to consider the matter in the light of their physical, emotional, financial, and spiritual situation. They will ask the Savior to cleanse their hearts of every selfish motive. They will want to act in faith and yet not tempt God through irresponsibility. While children are a gift of God, the Lord of life has placed responsibility in the hands of the parents.

Christian parents will not succumb



to over-population hysteria, but they will want to consider the situation in the part of the world where they live.

Christian parents will not ignore economic or health considerations, but they will also recognize that these are matters which God controls. What is true today, the Lord may change tomorrow. For this reason, and because of the influence of the materialistic world in which we live, Christian parents ought to be very careful about saying: "We can't afford another child." And because our God can change our circum-

stances in ways which we may not anticipate, Christian couples will also want to go very slow where "permanent" forms of conception control are concerned (vasectomy, tubal ligation).

Remember, God never promised us that Christian liberty and Christian responsibility would make for easy decisions, but He did promise to be with us.

—Walter V. Schaller

Note: The above article is the author's condensation of a paper delivered to the Wisconsin Pastoral Conference in 1981.

# the Brief Statement 50 years

## OF SUNDAY

"It is wrong to work on Sunday!" How many remember from earlier years that they were exposed to this teaching at home, or at school, or in contact with friends, or perhaps even at Sunday School. The idea has by no means faded away.

The basis for this misguided instruction is twofold. It comes from confusing Sunday with the sabbath of the Old Testament and from a

faulty application of the Third Commandment. We read from Genesis 2 that God "rested on the seventh day from all his work which He had made." The seventh day is Saturday, not Sunday.

Nor does God anywhere switch the observance of sabbath rules from Saturday to Sunday. Some have attempted to solve the problem of how to understand the Third Com-

mandment by abandoning Sunday as the time for public worship and insisting that Saturday be set aside for this purpose. At the same time they would enforce some of the sabbath regulations—especially that of forbidding all unnecessary work.

The Brief Statement counters such error by pointing out that “in the New Testament God has abrogated the Sabbath and all the holy-days prescribed for the Church of the Old Covenant, so that neither ‘the keeping of the Sabbath nor of any other day’ nor the observance of at least one specific day of the seven days of the week is ordained or commanded by God.”

Colossians 2:16-17 is quoted: “Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come, but the body is of Christ.” In Romans 14:5-6 the Christian’s liberty in regard to holy days is pointed out: “One man esteems one day above another; another esteems every day alike. Let every man be fully persuaded in his own mind. He that regards the day regards it unto the Lord; and he that regards not the day, to the Lord he does not regard it.” There is no law

of God binding the Christian in this matter.

The Brief Statement explains: “The observance of Sunday and other church festivals is an ordinance of the Church, made by virtue of Christian liberty. Hence Christians should not regard such ordinances as ordained by God and binding upon the conscience.”

The fact that the observance of Sunday is not binding upon the Christians does not mean that it is to be ignored. And so the Brief Statement concludes: “However, for the sake of Christian love and peace they should willingly observe them.”

It is for the sake of having a set time for public worship that Sunday and other church festivals are to be observed. At public worship the Word is to be the center of attention. That is in full accord with our understanding of the Third Commandment: “We should fear and love God that we do not despise preaching and His Word, but hold it sacred and gladly hear and learn it.” The Third Commandment does not require the observance of certain days, but rather the proper use of God’s Word. Through that Word comes rest for our souls and that time of rest which is eternal life.

## OF OPEN QUESTIONS

What is the proper mode of baptizing? Is it immersion, washing, pouring, or sprinkling? When any question arises concerning his

religious life, the Christian will turn to Scripture. There he will search for the answer. But there is no answer for the question that has been asked.

The words the Bible uses in connection with baptism do not rule out any of the four modes suggested. Therefore we are free to use any of them.

There are other questions which arise from time to time that are not answered by the Bible. It is to such situations that the Brief Statement directs itself with "Of Open Questions." "Those questions in the domain of Christian doctrine may be termed open questions which Scripture answers either not at all or not clearly. Since neither an individual nor the Church as a whole is permitted to develop or augment the Christian doctrine, but are rather ordered and commanded by God to continue in the doctrine of the apostles, open questions must remain open questions." Where God has not made His will clear, man is not to impose his own will upon others.

Sometimes there is the temptation to have one's own way by declaring God's Word unclear or inadequate in some particular area. But simply saying that a matter is unclear does not make it an open question. That has been tried in regard to certain doctrines. The Brief Statement mentions some of them. "Not to be included in the number of open questions are the following: the doctrine of the Church and the Ministry, of Sunday, of Chiliasm, and of Antichrist, these doctrines being clearly defined in Scripture."

It is only after we have diligently and sincerely searched Scripture and have found no clear answer that a question can be declared an open question. Then we are free to do what we feel is suitable for a child of God.

—Keith Olmanson

## **“. . . and Forget NONE of His Benefits”**

"Then the Lord spoke to Moses, saying, "Tell the sons of Israel to raise a contribution for Me; from every man whose heart moves him you shall raise My contribution" (Ex. 25:1-2—NASB).

The Lord spoke these words after bringing Israel out of Egypt and just before He gave detailed instructions to His people to build Him a sanctuary, the tabernacle and its contents, including the ark of the covenant. The Lord asked for money—gold, silver, bronze. He also indicated all kinds of "things" that

He wanted. If people had no money, they could contribute "in kind," contribute the specific things that He wanted. This request was from "every man whose heart moves him." He wanted willing givers.

It is no different today. The Lord's people contribute money, as He has prospered them. And many contribute much more "in kind," such as their personal hours of labor, the fruits of their hands (things that they themselves have made), and often they share with their church other specific benefits which the Lord has

granted them. Especially in these days of economic problems we often are more able to contribute "in kind," rather than in money.

Often our Lord gives some of us certain additional **special** benefits which will be unique to only a few of us. Those of us who have these special benefits will further the cause of spreading the Word by not holding back with our **special** benefits. After all, these were also given to us by our Lord. And so we ". . . forget NONE of His benefits," not only His spiritual benefits, but also His benefits in **earthly** things.

Let us consider, for example, one particular benefit that our God has given to a relatively few of us in the Church of the Lutheran Confession. We work for an employer (usually one of the larger companies) who may have set aside a specific fund of money for us to use. The unique part about this fund is that we cannot use one cent of it on ourselves! Neither can anyone else use it without our permission! It can be used only if we say so, and if we release it for the one special purpose for which it was intended.

I hope that you are getting curious! Or do you already know what I am driving at? Perhaps you do not even remember that this fund is at your disposal. I am now speaking to a special few of our CLC members. As we continue, you will know if I am speaking to you.

One of the larger companies in this country calls this fund its **Matching Contributions Program for Aid to Education**. Under this

program this company matches its employees' contributions to colleges, universities, and private secondary schools if they will follow certain procedures.

The employee requests the proper instructions and application forms from his employer. The employee then completes the form and forwards it to the school of his choice, together with his direct contribution to that school. Then the proper officer of that school completes the form and forwards it directly to the company which is offering this benefit to the employee.

This particular company matches the employee's contributions at the ratio of 3 to 1 on the first \$200.00, and 2 to 1 on the remaining balance up to a maximum of \$5000.00 per individual donor in any one year. The employee is eligible to repeat this contribution every year! This means that the employee's contribution of \$50.00 under this program would release from the company's special fund an additional \$150.00. If the employee's contribution were \$200.00, then this would release the additional benefit from his employer of \$600.00. A unique and worthwhile benefit indeed!

If your heart moves you to avail Immanuel Lutheran College of this special benefit that only YOU can release, then let me suggest the following procedure. Obtain the necessary forms and instructions from your employer. Before filling it out or sending any contribution to Immanuel Lutheran College, simply send the forms and instructions to

Professor Gordon Radtke at Immanuel Lutheran College. He will be able to determine whether there are any special restrictions in your employer's program as it would affect ILC. You should also discuss with Prof. Radtke your desire to have this money to be used for some specific fund at ILC. He will be able to guide you in how to designate the use of your special contribution.

I am sure that there are some few of you in the CLC who have this special benefit accruing to you. May I suggest that you investigate this with your employer? As the Lord said to Moses, may your "heart be moved" to bring also this offering to the Lord in this unique way.

The child of God, of course, keeps in mind other directions of Holy

Scripture on giving. Paul tells the Corinthians (2 Cor. 9:7—NASB): "Let each one do just as he has purposed in his heart; not giving grudgingly or under compulsion; for God loves a cheerful giver."

We all acknowledge that the grace and mercy of a loving God and His promise of eternal life are received, not through our own works, but only and alone as a benefit to us through the atoning work of our Lord and Savior, Jesus Christ. And so we bring our gifts, our benefits, in the humility of a child of God, knowing that ALL of our earthly benefits are alone from the hand of God, even as our spiritual benefits are from Him.

". . . and forget NONE of His benefits!" (Ps. 103:2—NASB)

—*Harvey H. Callies*

## *A Trip To A Different World*

Note: This is the first in a series of articles by Pastor Koenig, taken from his diary of the trip to India. Pastor Koenig also writes: "May the Lord stir us up to take the task He has given us in India. It was a fantastic trip. A real mission field ripe for harvest. And a church which is strong in faith. A zealous people for the Lord."

It was not a flying saucer that picked us up and took us to another world, but a Boeing 747 which took us from the United States to another world. The other world was that of India. We landed in Madras, India, on January 13th at 12:45 a.m. After haggling with a cab driver we took the bus to a railroad depot. After going to the wrong depot we finally got to the right one by rickshaw (a three-wheeled bike with a double seat in back and powered by pedaling).

In Madras we began to see a poverty that is hard to fully describe. We walked along the sidewalk with everybody from cripples to cows. There are many beggars, most of whom really do look like they need help. All along the route from the airport to the railway depot the road was illumined by fires made by people living along the road. Some of them lived right along the

road in huts no bigger than a small closet. In the railway depot scattered across the floor were huddled humps of humanity. Completely wrapped in their blankets, people were sleeping there, either waiting for the train or having no other place to sleep.

We finally ate breakfast in the depot cafe terrace. As we ate eggs, toast, and tea, below us the horns were honking from the cars and buses along with the rickshaws that jammed the streets. And alighting above us were some carrion crows. These crows were larger than those in our country.

We rode the train in second class for something like 220 miles. It took eight hours. We were crowded into passenger cars as cattle are herded into cattle cars in our country. During any portion of the trip fully as many as one third of the passengers in our car had no seats. Even when we would yield our seats to ladies, they were hesitant at times to take them. Different customs.

Every time we stopped at a station (which was close to twenty times) the vendors would come to the windows to sell their bananas, coffee, pastries, soda, and such. Also beggars would travel through the car. There was a blind couple who would sing, a man who walked on his hands because his feet were all twisted and withered, a disheveled and filthy mother with a disheveled and filthy child.

While on the train we had chances to witness. David and John talked at length with a Salvation Army major, with whom they discussed differences in beliefs. I had a long talk with a very well-educated Hindu. He had a Bible but considered Jesus as one of many world religion leaders. It was sad that he was so intelligent and would not believe. As we parted, I found myself disagreeing with his Hindu ways and praying in my heart that he would read his Bible again so that the Spirit might yet work on his heart. Even though we could not talk with most of the people in our train car, our hearts went out to them.

We arrived in Nidubrolu at about 5:00 p.m. There was no question in our minds that God was with us all the way and would direct our work here for the next two and one half weeks. One illustration of this—Pastor Benjamin had received the letter announcing when we would arrive too late to get to Madras to meet us. At the time he had also been out of town. On the Thursday when we arrived, out of concern for us he was praying. As he finished his prayer, his son Nireekshana rushed in to tell him that we had arrived and were at the depot. May the Lord be praised!

—David Koenig

## Devotional Readings for April 1983

April	Scripture	Theme	Hymn
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3	Luke 24:1-12	They Did Not Find the Body	203
4	Luke 24:13-27	We Were Hoping That It Was He	187
5	Luke 24:28-35	The Lord Is Risen Indeed	194
6	Luke 24:36-43	Peace to You!	204
7	Luke 24:44-49	He Opened Their Understanding	207 (1-4)
8	John 20:11-18	Why Are You Weeping?	188
9	John 20:19-23	Receive the Holy Spirit!	208 (1-4)
10	John 20:24-31	My Lord and My God	208 (5-10)
11	John 21:1-7	Jesus Showed Himself Again	552 (1-4)
12	John 21:8-14	Come and Eat Breakfast	200 (1-4)
13	John 21:15-19	You Know That I Love You	200 (5-8)
14	John 21:20-25	You Follow Me	196 (3-5)
15	Mark 16:14-18	Go into All the World	487
16	Matthew 28:16-20	Make Disciples of All the Nations	505
17	First Corinthians 15:1-11	Christ Died, Was Buried, Rose Again	190
18	First Corinthians 15:12-20	Still in Our Sins? No!	192 (1-4)
19	First Corinthians 15:20-34	The Last Enemy Is Death	192 (5-8)
20	First Corinthians 15:35-49	Sown in Corruption—Raised in Incorruption	206 (7-10)
21	First Corinthians 15:50-58	O Death, Where Is Your Sting?	552 (5-8)
22	John 14:1-6	The Way, the Truth, and the Life	355
23	John 14:7-14	I Am in the Father, and the Father in Me	92 (3-4)
24	John 14:15-24	We Will Come to Him	359
25	John 14:25-31	The Father Will Send the Holy Spirit	236
26	John 15:1-8	I Am the Vine, You Are the Branches	343 (1-3)
27	John 15:9-17	I Chose You and Appointed You	477
28	John 15:18-27	You Will Bear Witness	501
29	John 16:1-15	He Will Guide You into All Truth	224
30	John 16:16-24	Your Joy No One Will Take from You	205

—D. Lau

### Suspension

Pastor Robert Wehrwein has publicly and consistently declared his "substantial agreement" with the position of those who have left the Church of the Lutheran Confession in disagreement over what constitutes evangelical practice in helping members disassociate themselves from fraternal benefit societies. By his statements he has broken the bonds of fellowship, and is suspended from the Church of the Lutheran Confession.

—Daniel Fleischer, President

### "Mark . . . Avoid!"

The pamphlet, "Mark . . . Avoid" (Origin of the CLC), has been reprinted by the CLC Book House, Printing Division, and is available for \$1.00 postpaid for single copies, or 25¢ each plus postage in quantities of 5 or more.

—Lowell Moen

### Services in Vallejo, California

St. Stephen Lutheran of the East Bay is now holding bi-monthly worship services in Vallejo, California. A rented site is used from 6 to 8 p.m. every second and fourth Sunday of the month. We petition the synodical brotherhood for mention of any friends or relatives they might have in the area who would enjoy being served. For more information those in the North Bay should contact Mr. Casey Cox at (707) 746-1619. Or contact the Ministries Office, 969 Cheryl Ann Circle #35, Hayward, CA 94544. Telephone: (415) 782-8464.

—Mark Weis

### Withdrawal

Martin Galstad has "disassociated" himself from the Church of the Lutheran Confession, being uncomfortable with what he perceives to be the spirit of the Church of the Lutheran Confession.

—Daniel Fleischer, President

### **Coordinating Council**

The Coordinating Council of the Church of the Lutheran Confession will meet in Eau Claire on the campus of Immanuel Lutheran College on April 6-7. The first session begins at 8:00 a.m.

—*Daniel Fleischer, President*

### **The Call Committee on Graduates**

The Call Committee on Graduates will meet during the Coordinating Council. It will convene on Wednesday evening, April 6, 1983. Congregations intending to submit a call for a candidate should have the call and the accompanying information regarding the need of the calling congregation in the hands of the president by April 1.

—*Daniel Fleischer, President*

### **Available**

Free to any congregation of the Church of the Lutheran Confession: altar, pulpit, lectern, 50 chairs, tables, and other assorted church furnishings. Contact Pastor David P. Baker, Box 1314, Loving, NM 88256. Telephone: (505) 745-2128.

—*David Baker*

### **CLC Youth and Family Camp**

**Date:** July 10-16 (Sunday noon through Saturday noon)

**Site:** On the campus of Immanuel Lutheran College, Eau Claire, Wisconsin.

**What:** Activities will include Bible study and devotions for all who attend, hiking and nature study, swimming, softball, tennis, canoeing, handicrafts, instruction in basketball and volleyball fundamentals, movies, campfires, and a lot of fun.

**Cost:** \$30 per youth camper ages 9-14, reduced rate for additional youth campers of the same family. Rates include lodging and meals for 7 days and regular camp activities. Registration will be limited to 140 youth campers housed in the dormitories. Families will be able to camp on the campus grounds. Cost to families will vary depending on meals and needs provided. Registration must be made by June 22, 1983.

For a brochure with complete details, contact your pastor or write:

Professor Michael Buck  
Immanuel Lutheran College  
Eau Claire, Wisconsin 54701.

### **West-Central Delegate Conference**

**Time:** April 19-21, 1983, beginning at 10:00 a.m. Central Time Tuesday, April 19.

**Place:** Redeemer Lutheran Church, Bowdle, South Dakota.

**Agenda:**

An Evaluation of the New LCMS Hymnal—M. Fuerstenau;

If Health Insurance Is God-pleasing, Should It Be Provided to Our Called Servants by Their Congregations?—Panel Discussion, P. D. Nolting, Moderator;

How Can We Uphold Zeal and Enthusiasm for Work in the Church in Our Congregations and Encourage Young People to Become More Active?—R. McGeorge;

A Devotional Study of Titus 3:3-8—T. Kesterson;

A Devotional Study of Luke 12:49-53—N. Greve;

The Priesthood of All Believers As It Applies to the Head of a House—D. Koenig;

Luther, the Family Man—P. Fleischer.

Conference Chaplain: R. Grams

Conference Speaker: V. Greve

Please announce to the host pastor, Terrel Kesterson.

—*Paul D. Nolting, Secretary*