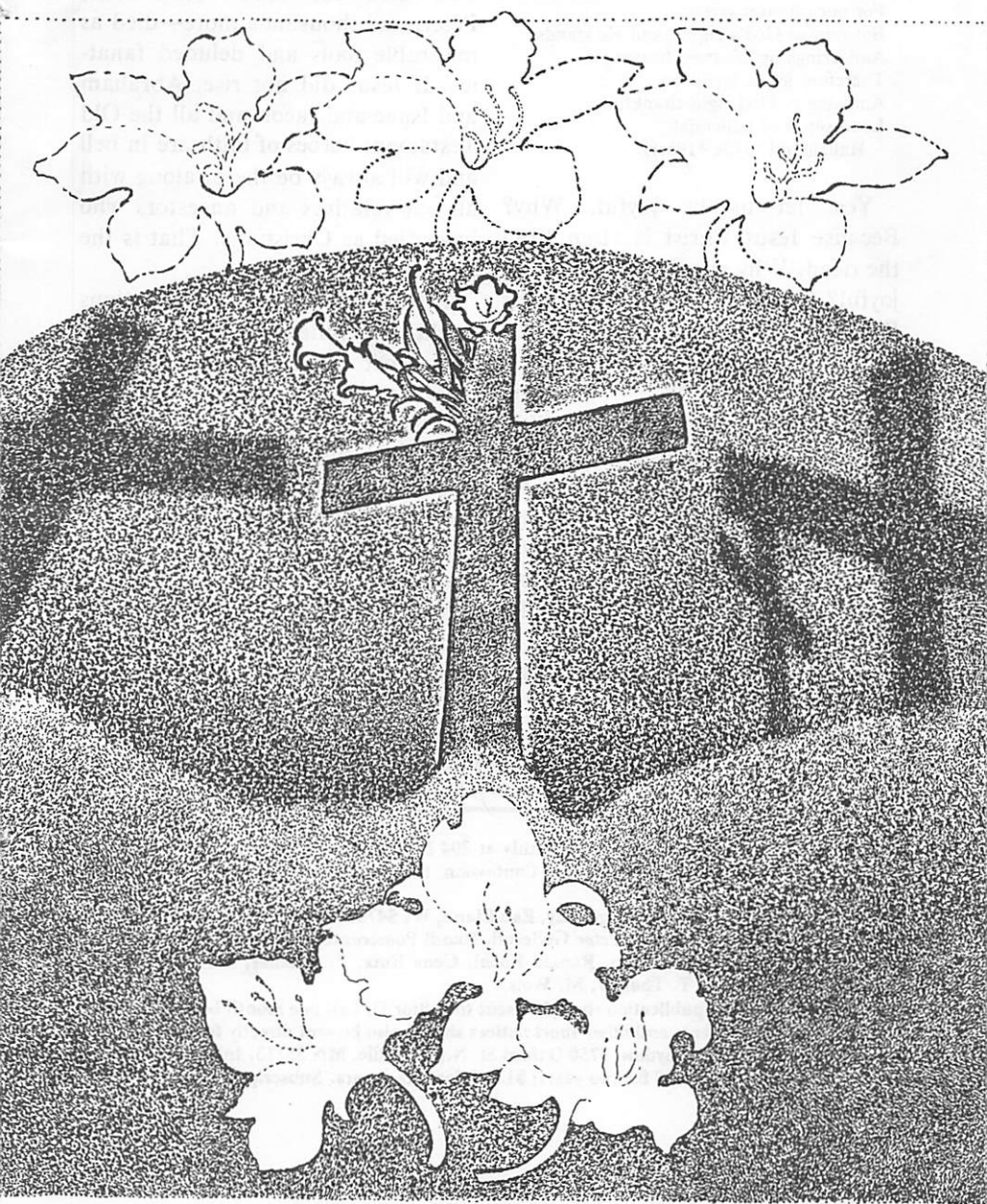


April 1983
Vol. 25, No. 10
(ISSN 0024-7537)

Lutheran Spokesman

CHURCH OF THE
LUTHERAN CONFESSION



“BUT NOW IS CHRIST RISEN FROM THE DEAD!”—First Corinthians 15:20

“Christ Jesus lay in death’s strong bands,
For our offenses given;
But now at God’s right hand He stands
And brings us life from heaven;
Therefore let us joyful be
And sing to God right thankfully
Loud songs of hallelujah.
Hallelujah!” (LH #195:1)

Yes, let us be joyful. Why? Because Jesus Christ is risen from the dead. Why should that make us joyful? Consider the alternatives, as Paul did in First Corinthians.

If Not

If Jesus did not rise, you are still in your sins. If Jesus did not rise, God did not accept His Son’s sacrifice for the sins of the world. If Jesus did not rise, He was a failure, and forever and ever your sins remain unfor-given, and you will die—eternally. That is the alternative.

If Jesus did not rise, the martyrs

who died for their faith—Paul, Peter, and thousands more—died as miserable fools and deluded fanatics. If Jesus did not rise, Abraham and Isaac and Jacob and all the Old Testament heroes of faith are in hell and will always be there, along with all our relatives and ancestors who have died as Christians. That is the alternative.

If Jesus did not rise, we Christians ought to be pitied. Yes, we are of all men most miserable, for we have dedicated our lives to a dead Christ, and the end of us all will likewise be death. If Jesus did not rise, how our unbelieving friends will ridicule us in the dark hereafter: “You foolish Christians, you thought Jesus rose from the dead, you thought you had forgiveness, you dared to be different because you had your hopes set on a resurrection unto life. How foolish

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.

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

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 subscrip-tions: \$5.00 for one year; \$9.00 for two years; \$13.00 for three years. Subscriptions sent in bulk to congregations: \$4.00.

you were!" That is the alternative.

If So

But, friends, let us be joyful today. For Paul writes: "But now is Christ risen from the dead, and become the firstfruits of them that slept." It is true, and no one can change it. Mary and Peter and Thomas could hardly believe it, but it is true. Jesus convinced them that He was alive, that He is alive, and that He will always be alive.

Jesus did rise from the dead, and we can be joyful because the alternatives mentioned by Paul are false. Instead of being still in our sins, we have the sure confidence that our sins are forgiven. "He was raised again for our justification" (Rom. 4:25).

Instead of mourning the loss of our Christian friends, we have the certain assurance of a happy reunion around the eternal banquet hall. And, most important of all, instead of fearing death, persecution, and tribulations in this life, we can live and work and suffer and die in the certainty of a life beyond this world, a life after death, a life with Christ,

after the struggles of this world are completed.

For Christ is risen indeed. Mary saw Him, the women saw Him, Peter saw Him, James saw Him, the eleven apostles saw Him, 500 disciples saw Him at one time, and Paul saw Him. Would these poor fishermen and common laborers have turned the world upside down if they had not seen Him? Would these cowardly disciples who forsook Him and fled have dared to confess their faith before priests and governors and kings, if they had not seen Him?

Christ is risen indeed! And He makes our resurrection sure. He said to Martha: "I am the resurrection and the life" (Jn. 11:25). Not only the resurrection, but also the life. Every man will be raised at the last day, but we who believe in Christ look forward to a resurrection unto life. For Jesus said: "He that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die" (Jn. 11:25-26).

"Therefore let us joyful be and sing to God right thankfully loud songs of hallelujah! Hallelujah!"

—D. Lau

THE MIDDLE GROUND—II

Our View of the Bible

In our introductory article we said that the Word of God does not present an extreme or radical position on many of the issues that we face in our day-to-day living in this world. On the contrary, it often

presents a position between the two extremes.

Before we go on to discuss some of these issues, we must deal with the question of our attitude toward the Word of God itself. If we are to have the correct understanding of the

issues that we face in this life, and the proper attitude toward them, we must first have the correct understanding of and the proper attitude toward the Word of God.

God's Word

The suggestion that we have a middle-of-the-road attitude toward the Bible may raise a few eyebrows at first. But let us look at the alternatives. We certainly do not suggest that the one extreme is the belief that the Bible is not God's Word at all, the other extreme is the belief that the Bible is God's Word through and through, and we are somewhere in between.

No, we believe in verbal inspiration, that God the Holy Spirit caused the holy writers to write exactly what He wanted them to write (II Peter 1:21). This was not a mechanical inspiration, as though the writers were no more than robots whose buttons were pushed by the Holy Spirit. The writers knew what they were doing, they wrote what they wanted to write, in their own styles, sometimes from their own previous knowledge and sometimes by direct revelation. And all the while the Holy Spirit was miraculously directing them, so that the final product was accurate and trustworthy, without any omissions or errors. That is what we mean when we speak of the inerrancy of the Bible.

The One Extreme

On the one side of this Scriptural position we find those who regard the Bible as just another work of man,

like the works of Shakespeare. Among these are the unbelieving critics who claim that the Bible is full of contradictions, as well as scientific and historical inaccuracies. They do their best to discredit the Bible, because if the Bible is true, then there must be a God; and if there is a God, then they are accountable to Him. This they refuse to accept. Professor W. Arndt, in his two little books, "Does the Bible Contradict Itself?" and "Bible Difficulties," has done a great service to the Church by answering the charges of these critics.

On this side, too, we find those who regard the Bible as a good book, but not as God's Word to mankind. They agree that the Bible is full of good advice. They acknowledge that Jesus was a great teacher who gave us many fine precepts, and that we do well to follow His example of love toward all and His practice of non-retaliation. Such people are in reality less honest than the first group. For if Jesus were not the Son of God and the only Savior from sin and eternal condemnation, as He claimed to be, then He would be the greatest fraud this world has ever known, and even His standing as a teacher and an example would be subject to question.

Finally, on this side of the Scriptural position, we find those who claim to accept the Bible as God's Word, but only up to a point. For they reject such things as the creation account, the many miracles in both testaments, and perhaps even the resurrection of Jesus. They

believe it is up to us to determine what parts of the Bible are God's Word and what parts are myths, legends, or simply man's ideas and opinions. Thus they place themselves in a position of judging God's Word, and they fall into the inescapable trap of never being able to determine just how much to reject. They generally end up rejecting the very thing God wants to give them through His Word: the Gospel of salvation.

The Other Extreme

We might wonder what view or belief could possibly be on the other side of the proper attitude toward the Bible. Can someone have a higher regard for the Bible than is required? Can someone view the Bible as more than God's Word? No, we are not thinking of a higher regard for the Bible. We are thinking of those who claim to accept the doctrine of verbal inspiration, but then violate the teachings of Scripture by holding to an unwarranted literal interpretation of those parts of the Bible that are clearly figurative.

For example, they may take a passage such as Amos 9:11, "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old." On the basis of these words they may teach that the temple in Jerusalem will be rebuilt again before the end of the world. There are numerous similar passages that are so used. It just so happens that this passage from Amos was quoted

by James (Acts 15:16) as referring specifically to the establishing of the New Testament Church and the spreading of the Gospel to the Gentiles. Is it not likely that the many similar passages in the Old Testament have a similar meaning, even though they are not specifically quoted in the New Testament?

All of the teachings of "dispensationalism" (the rapture, the great tribulation, the political antichrist, the millennium, etc.) are based in one way or another on this kind of "literalism." Those who believe and teach these doctrines often accuse us of not accepting the *literal* meaning of such passages (e.g. Isaiah 2:2-4; Isaiah 11:6-9; Micah 4:1-4; Revelation 20). But the question is: What is the *true* meaning of these and any other words of Scripture? The Scripture itself must show when a passage is to be taken literally and when figuratively. Without going into a thorough study of the entire realm of eschatology (a study of the last things), let it be enough to say at this time that all of the above-mentioned teachings of dispensationalism contradict the simple statements of Jesus and the apostles in the Gospels and the Epistles as to the events of the end times, as always believed by the Church and confessed in the three ecumenical creeds: Jesus "ascended into heaven, and sitteth on the right hand of God the Father Almighty, and He shall come again with glory to judge both the quick and the dead."

When our view of the Bible is correct, as explained in the first part

of this article, then we will be on safe ground in determining what God wants us to believe and how He wants us to conduct ourselves on this earth. Most importantly, we will trust in Jesus as our only Savior from sin and eternal condemnation. Then we will also follow that Word in our lives, rendering to the Lord a daily

sacrifice of thanksgiving for His great mercy toward us.

In coming articles we will proceed to some of the specific issues that we face in our daily lives, and demonstrate that the Word of God presents the middle ground between two extremes.

—Gene Rutz

the Brief Statement 50 years

Of the Church

In our time the emphasis among Lutherans has been placed on the uniting of Lutherans in one large, efficient, influential organization. The majority of American Lutherans are now in the process of forming a new Lutheran Church, made up of the Lutheran Church in America, the American Lutheran Church, and the Association of Evangelical Lutheran Churches. These same Lutherans are also in dialogue with the Reformed, the Episcopalians, the Orthodox, and the Roman Catholics. It seems very possible that in the next few years most of the members of these groups will feel

free to partake of the Lord's Supper in any and all of these churches. This is the way it is in our "ecumenical" age.

Because of this spirit of our age it is very important that we review the *Brief Statement* article "Of the Church." This article is "ecumenical" in the right sense, defining the Church as the one flock of believers in Jesus Christ throughout the whole world. **"There is one holy Christian Church on earth . . . The members of the Christian Church are the Christians . . . All unbelievers are not members of the Church."** By believers are meant "those who have

despaired of their own righteousness before God and believe that God forgives their sins for Christ's sake."

The Church Is All Believers

In its history the Missouri Synod, which adopted the *Brief Statement* in 1932, had to contend against the strange error of Pastor Grabau and the Buffalo Synod that the orthodox Lutheran Church is the Holy Christian Church outside of which there is no salvation. This error makes salvation dependent on one's membership in a certain type of visible church organization. It repeats in a different form the error of the Roman Catholic Church, which defines the Holy Christian Church as a "visible" organization under the pope.

The *Brief Statement*, however, proves from Scripture and confirms from the historical Lutheran Confessions that **"the Christian Church on earth is invisible and will remain invisible till Judgment Day."** "The Lord knows them that are His" (2 Tim. 2:19), but we do not know and we cannot know who the believers are. Every visible church organization may contain hypocrites as well as believers, but the invisible Church is made up of believers only.

Since the Holy Ghost changes people from unbelievers to believers through the Gospel in Word and Sacraments, it is clear that the invisible Church is to be found everywhere on earth where the Gospel is being used. **"This Church, which is the invisible communion of all believers, is to be found not only in**

those external church communions which teach the Word of God purely in every part, but also where, along with error, so much of the Word of God still remains that men may be brought to the knowledge of their sins and to faith in the forgiveness of sins." The means of grace (the Gospel Word, Baptism, the Lord's Supper) are the "marks" of the Church.

Let no one say, therefore, that we teach or imply that only Lutherans will be saved, or, worse yet, that only members of the Church of the Lutheran Confession will be saved. We teach that there are most surely Christians in the church of the Antichrist, for the prophecy (2 Thess. 2:4) says specifically that the Antichrist sits "in the temple of God." We teach that just as there were "a few names" even in that dead congregation in Sardis (Rev. 3:4), so the Lord has His own today in all the various churches where the Gospel is still being used to any extent at all.

Moreover, we believe that as believers in Jesus Christ we are already "one" with all these other believers throughout the world. The unity of the Church is not something that is to be achieved by us through mergers that smooth over doctrinal differences. "Through faith the Holy Spirit unites us with Jesus Christ and we become part of His body and united with every Christian, and Jesus' prayer is fulfilled: 'that they all may be one.' (Jn. 17:21)" (*Concerning Church Fellowship*, p. 6). Of course we cannot see this unity with our physical eyes. The existence and

continuation of Christ's one true Church of believers is a matter of faith. "I believe in the Holy Christian Church."

All Believers Have the Keys

In its history the Missouri Synod had to contend also with the error of some in its own midst and others as well who wrongly claimed that ordained ministers and church officials and synods have certain rights and privileges that ordinary Christians do not have. Therefore the *Brief Statement* emphasizes the blessed fact that "Christ Himself commits to all believers the keys of the kingdom of heaven." On Easter Sunday evening Jesus said to all His disciples: "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained" (Jn. 20:22-23-NKJV).

If then all believers have been given the keys of the kingdom of heaven, to open heaven to troubled sinners and to close heaven to impenitent sinners, it follows that local congregations of believers also have been given these keys and their use. Local congregations can absolve repentant sinners and local congregations can excommunicate impenitent sinners without first asking permission or receiving authority from some board of ordained pastors or synodical officials. The only authority that pastors have comes from their call extended to them by the believers in the congregation that called them.

The Bible knows of no hierarchy,

or committee of clergy rulership, such as is found in the Roman Catholic Church and in the many churches that imitate the Roman Catholic Church. Jesus said: "The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called 'benefactors.' But not so among you" (Lk. 22:25-26-NKJV). "We reject all doctrines by which this spiritual power or any part thereof is adjudged as originally vested in certain individuals or bodies, such as the Pope, or the bishops, or the order of the ministry, or the secular lords, or councils, or synods, etc." To the believers the keys have been given.

All False Teaching Is Dangerous

Another error against which the Missouri Synod had to contend in its history is unionism. In our day we hear very little from the large Lutheran church bodies concerning the sin of unionism, simply because unionism is now considered a virtue rather than a vice. The real sin, in the opinion of Lutheran church leaders today, is the "sin" of not agreeing with the majority in their so-called "loving" toleration of false teaching and unscriptural practice. We hear of Lutherans openly partaking of the Lord's Supper with Episcopalians and Roman Catholics and even arranging joint worship services with Jews and Buddhists.

We need to be reminded of our Lord Jesus' feeling towards false teaching. "I have a few things against you," said Jesus to the

congregation in Pergamos. What things? "You have there those who hold the doctrine of Balaam." "You also have those who hold the doctrine of the Nicolaitans." So also to the congregation in Thyatira Jesus said: "You put up with that woman (your wife) Jezebel, who calls herself a prophetess and teaches and beguiles My servants." On the other hand, Jesus commended the congregation in Ephesus: "This you have, that you hate the deeds of the Nicolaitans, which I also hate." (References are from Rev. 2-NKJV, M-text.)

Our Lord Jesus hates false teaching. He does not want any congregations called by His name to tolerate any false teaching. **"God ordained that His Word only, without the admixture of human doctrine, be taught and believed in the Christian Church."** Congregations that tolerate false teaching are labeled "heterodox" by the *Brief Statement*. Christians are required by the Lord and His apostle to "beware of" (Mt. 7:15) and "avoid" (Rom. 16:17) such heterodox churches and have church fellowship only with orthodox or true-teaching churches. **"We repudiate unionism, that is, church fellowship with the adherents of false doctrine, as disobedience to God's command, as causing divisions in the church, and as involving the constant danger of losing the Word of God entirely."**

The current emphasis on church union without true confessional unity ignores Jesus' warnings against false teachers. We are told that our Lord wants us all to be one, and that

therefore we should ignore all of these doctrinal differences. In 1955 a committee of the Wisconsin Synod responded to an invitation from another Lutheran church body by saying:

"Our Synod is heartily interested also in an outward union (not necessarily organizational) of all Lutheran Churches, if such union is based on a unity of confession both in doctrine and practice, so that 'with one mind and one mouth' God may be glorified by us.

"Our Synod accepts without reservation the Confessions of the Lutheran Church contained in the Book of Concord of 1580, because they are an exposition of the truths presented in the Scriptures.

"In particular, for the purpose of entering into church fellowship with any body of Lutherans

"1) Our Synod insists on a wholehearted agreement in all doctrines of Scripture, regardless of whether they are fundamental or not.

"2) Our Synod insists furthermore that the doctrines of Scripture be confessed clearly and unequivocally. While we do not deem uniformity of expression as essential we must demand a wording which sets forth every doctrine in such a way that the opposing error is definitely excluded.

"3) Our Synod also insists that the practice of a church with which we are to fellowship be in conformity with the public confession of that body.

"It is our hope and prayer that the Holy Spirit by the power of His Word move the heart to a humble submission to His Truth; and we declare ourselves willing to place our poor power into the service of an endeavor aiming at such God-pleasing unity. We do this with the understanding that where the Holy Spirit has not by His testimony first led the conferring bodies to a unity of the faith, any attempt to negotiate an agreement by committee will only increase the confusion."

(*Documents of Lutheran Unity in America*, compiled by Richard C. Wolf, Fortress Press, 1966, pp. 487-488.)

We believe this is the way confessional Lutherans ought to respond to the ecumenical movement.

—D. Lau

A Trip To A Different World—II

Note: This is the second in a series of articles by Pastor Koenig, taken from his diary of the trip to India in January of this year.

On Friday, January 14th, we went to the first of the many meetings with the congregations. M. Sayarao is pastor of the first congregation we visited. Our presentation was in three parts. This procedure we followed throughout our stay.

John (Rohrbach) would begin with a statement about his returning to India and his joy in the Gospel to see them again. Then Dave (Schierenbeck) and I (D. Koenig) would trade off with a Gospel message and explanation of the Church of the Lutheran Confession. We would also sing them one of our hymns.

Fifty-seven people came to this first service, which lasted two hours and twenty minutes. Afterwards there were prayers for a boy with polio, a man who had recovered from near death, and others. These people are a praying people, and it is wonderful to see. Mr. Benjamin always translates for us.

This afternoon we walked downtown. Poverty is evident everywhere. This city (Nidubrolu) is not on any tourist circuit. The people are either barefoot or in sandals. Those who have fine-looking houses are doctors, wealthy merchants, movie theatre owners, and a member of parliament. Beyond these are the vast majority of houses of thatched roofs of palm branches. There are also houses of cement which can better withstand any cyclones.

In staying with the Benjamins, "generous" and "kind" are words to describe how we are treated, and yet those words fall short. He bathes us. We are fed sometimes more than we can eat. We have grapes, oranges, bananas, and the largest and juiciest tangerines I have ever seen. The water is boiled for us. The main meals are of eggs, rice, fish, chicken. They do not serve us the hot spiced curry they have over their rice. It is made milder for us. You can buy pop, but the nearest stand has it cooling only in water. At night we must cover ourselves completely with a blanket to keep mosquitoes from biting. There are many beautiful people here. The children are as bright and cheerful as children anywhere, despite the poverty. I think that life here would be better than in Madras.

Mr. Benjamin is a busy man. He is a learned man who knows his Scripture. He's taken some leave without pay to take us to the congregations. He teaches and is principal of a high school. He is a director on a government food storehouse. He has some acres of rice land. Much of his income goes to the church.

They use cow dung for fuel. It is formed into patties and squashed against a wall to dry. Here they mix rice chaff with it. We drank coconut milk

straight from a coconut. A neighbor lady one night brought over something like cookies. Little children often cluster about us. Ladies in their saris look very fine. Here things are very cheap. The train ride from Madras for the three of us cost 27 rupees—that is \$2.70.

Saturday, January 15th. Last night we attended a meeting in Nidubrolu. Pastor Devidas serves there. Twenty people came. Today we went to one of Pastor Jesuratnam's churches in Nidubrolu. They used to have 20 members. Now they have 50 in this congregation. Seventy attended the service. There



Pastor Devidas



A Growing Congregation in Nidubrolu



Those Beautiful Faces

were only ten men as this was in the afternoon and the men were working. At each service the children are present in true Lutheran practice. There are prayers for the sick. After the presentations Mr. Benjamin summarizes. They worshipped under a thatched roof 12' x 15'. Service is difficult to hold when it rains.

Here we met G. Prasadarao. He has been sick. He fasted too long, even to the point of death, until Mr. Benjamin took him to task and said that his Lord would not want him to commit suicide. He distributes tracts.

This evening we went to the village of Intur. Pastor Devidas serves on Sunday. During the week a woman evangelist works with the women and children. The church is of rough brick and thatched roof. It was too small for the meeting so we met at a member's home. The service was held outside at night and was enchanting. Like all the congregations so far, this has what might be called a children's choir that begins singing. It operates like a church bell to call to worship. It lasts for perhaps half an hour. Always those same beautiful faces: those glowing faces of children, the aged faces of men and women (who knows how long they have to live and how long they've been Christians?), the mothers with their babes, the men from the fieldwork, the handsome young men and women. Here at Intur were 50 of our people, and 50 others, in the meeting. We took a 7-mile rickshaw ride home in the dark with a flashlight and, above all, God's angels to guide us.

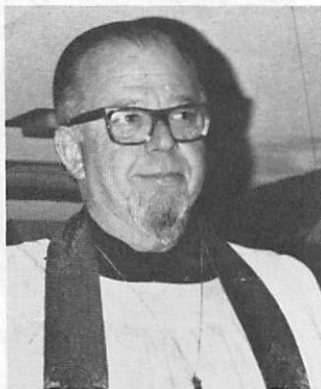
—David Koenig

First Editor of the *Lutheran Spokesman* Dies

"That's THIRTY for this edition."

Newsmen sometimes use that expression when a publication is ready for the press. It seems suited to report the death of the founder and first editor of the *Lutheran Spokesman*. On March 4, 1983, the Rev. Winfred Schaller, Jr., completed the last chapter of his life-journal at his home at Indio, California. His death followed a prolonged and painful illness.

Although no longer in fellowship



Winfred B. Schaller (1922-1983)

with the Church of the Lutheran Confession at the time of his death, Schaller was a large figure in the shaping and development of the CLC as a confessional church. And his work is serving us still.

Interim Conference Days

Before the formal organization of the CLC in 1960, the groundwork was being laid by what was called the *Interim Conference*. Certain congregations, professors, pastors, and teachers were leaving the synods of the *Synodical Conference* as the confessional integrity of that body disintegrated. These people realized that the primary need of that hour was a clear statement of Biblical principles governing the practice of religious ("church") fellowship among the people of Christ.

The assignment was given to Schaller. Using the form of the historic Lutheran Confessions and employing the declarations of the 1932 *Brief Statement* (of the Missouri Synod), he drafted what we now have as *Concerning Church Fellowship*. With some minor editing, the CLC adopted this statement as an essential part of its doctrinal platform. It remains in place and in service.

A New Voice

Twenty-five years ago there was an evident need for a periodical that would speak boldly and clearly to the issues of the day and would help gather like-minded Christians around the banner of Gospel truth. The need was met with a new church

magazine, the *Lutheran Spokesman*, which appeared for the first time in June of 1958. Pastor Schaller was co-editor (with Pastor Norton Carlson) the first year, and thereafter the sole editor. At first a mimeo newsletter, the project soon gained the supportive readership which justified the format which is still in use today. In those early years the editor's theological clarity and literary skill helped much in gathering Christians who were concerned about the heritage of Gospel truth. Schaller's editorship of the *Lutheran Spokesman* continued until Volume 13, No. 2 (August 1970). Appreciative readers of the magazine still recall his unique ability to maintain a Gospel perspective even while dealing with matters of controversy.

In Many Places

After graduation in 1947 from the Wisconsin Synod Seminary at Thiensville, Wisconsin, Schaller first served as pastor and teacher in Gresham, Nebraska. In 1949 he organized a congregation and day school at Cheyenne, Wyoming. It was during his ministry at Redeemer church in Cheyenne that he had his part in the formation of the CLC. From 1963 he served under the direction of the CLC Board of Missions in the San Fernando Valley of California, where Servant of Christ Church was organized. Schaller also served the nucleus of what became St. Stephen Lutheran of the San Francisco Peninsula. And a group in Fresno, California.

After leaving the San Fernando

field, Schaller entered a period of semi-retirement from the parish ministry. In 1975 he became vacancy pastor of Trinity Church in Indio, California. While there, he took a colloquy and was received as a clergy member of the Lutheran Church-Missouri Synod. He served then as regular pastor of Trinity until June of 1982.

Although there is no formal statement to that effect, it appears that Pastor Schaller—during the last eight years or so—no longer held to the convictions about fellowship which he so forthrightly expressed in *Concerning Church Fellowship*. This

assumption rests on his choice of membership in the LCMS. For in its practice of fellowship today that body is known to remain far removed from its own 1932 *Brief Statement* declaration of fellowship principles.

Whatever his theological stance may have become in these recent years, we have reason to recall with profound gratitude what the Lord provided for us and the church-at-large through this man of stature during the time he was among us. Since he wrote so well, there will be enduring benefit for many. Thanks be to God for this!

—Rollin A. Reim

Devotional Readings For May 1983

Since parents with smaller children often use Bible stories for family devotions, and since adults can also benefit by a review of familiar accounts, this month's devotional readings are keyed to stories found in the *Concordia Bible Story Book*. This book is available through the CLC Book House, Immanuel Lutheran College, Grover Road, Eau Claire, WI 54701. The list price is \$10.95 plus shipping.

The Scripture readings may be used with the Bible stories for older children and adults, or may be used without the stories for those who do not have Bible story books.

Remember How He Spoke to Us

The season after Easter was a time for remembering among the disciples of Jesus, as they reviewed the events of the recent Passover in the light of Scripture. No doubt, during the ten days between Jesus' ascension and Pentecost, as they prayed, they also were remembering some of the things that Jesus had taught them. This period of review and remembering is reflected in our devotions for this month.

May	Bible Story Lesson	Scripture	Theme	Hymn
1	#81, p. 414	First Corinthians 11:23-32	The Last Supper	164
2	#82, p. 420	Hebrews 5:5-10	Jesus in Gethsemane	159
3	#83, p. 422	Psalms 109	Trial before the High Priest	258
4	#84, p. 424	First Corinthians 10:11-13	Peter's Denials & Death of Judas	516
5	#85, p. 427	First Timothy 6:11-16	Trial before the Roman Governor	447
6	#86, p. 430	Hebrews 9:11-14	The Death of the Savior	220
7	#87, p. 433	Psalms 16:8-11	The Burial of the Savior	552
8	#88, p. 438	Philippians 2:5-11	The First Easter	222
9	#89, p. 440	Isaiah 43:1-7	On the Road to Emmaus	194

10	#90, p. 441	Second Timothy 1:8-13	Doubling Thomas	381
11	#91, p. 443	First Peter 2:21-25	Breakfast on the Seashore	648
12	#92, p. 445	Ephesians 1:15-23	Jesus Returns to His Home in Heaven (Ascension Day)	216
13	#57, p. 381	First Timothy 1:12-17	The Lost Sheep and Lost Coin	342
14	#58, p. 382	Isaiah 1:18-20	The Lost Son	322
15	#59, p. 384	John 12:35-37	The Dishonest Manager	606
16	#60, p. 385	Luke 11:5-13	The Unjust Judge	456
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18	#62, p. 387	Matthew 21:21-22	Jesus Raises Lazarus from the Dead	457
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—P. Schaller

Wisconsin Delegate Conference

Date: Monday and Tuesday, June 6 and 7, 1983

Place: Messiah Lutheran Church, Eau Claire, Wisconsin

Time: The conference will convene at 10:00 a.m. on June 6th and will close at 12:00 noon on the 7th.

Agenda:

Presentation of the Coordinating Council Report;

A Bible Study—Roland Gurgel;

How to Promote a More General Use of Private Confession—Milton Meyer;

Positive Steps We Can Take in Combating Abortions of God's Blessed Gifts—John Ude.

Pastors will be housed at Immanuel Lutheran College, since the CLC Pastoral Conference follows this Delegate Conference. Delegates will be housed by Messiah members. Announce or excuse to the host pastor, David Lau. Please indicate whether housing is needed for both Sunday and Monday.

—John Ude, Secretary

Retiring?

We invite you to look into our city of four seasons, Hendersonville, North Carolina. Located in the heart of the Blue Ridge Mountains, we are a major retirement area for the Southeast, with moderate climate and friendly people. For more information write to: Living Word Lutheran Church, 1440 Whitmire Circle, Hendersonville, NC 28739.

—Steve Kurtzahn

Wichita Falls, Texas

CLC members, concerned Lutherans, and others in the Wichita Falls, Texas area—contact Earl Suckow, 4313 Boren Ave., Wichita Falls, TX. Telephone: 817-691-1336.

—Paul F. Nolting

Directory Corrections

Hallauer, Elton A.
608 1st St., Hancock, MN 56244

Lau, David T. (715) 832-0316
Church 834-2865

VBS Materials

The following 5-day Vacation Bible School series are still available:

"Psalms: Hymnbook of the Holy Spirit"

"Old Testament Pictures of Jesus"

A new revision of the series "A Day in the Courts of the Lord" (The Church). Available May 20. Included is a workbook (story, worksheet, and coloring pictures) for four levels:

Kindergarten-Grade 1 (Fall grade)

Grades 2-3

Grades 4-5

Grades 6-8

Also included are teachers' notes, craft suggestions, seatwork, and promotional materials, Cost: 50¢ per student plus postage.

To order, please contact: Pastor David Schierenbeck, 3460 Crestmont Drive, Saginaw, Michigan 48603.

—D. Schierenbeck

Anniversary

Peace Thru Christ Evangelical Lutheran Church of Middleton, Wisconsin, will be marking the tenth anniversary of its organization on Sunday, April 24, 1983, with a service of thanksgiving.

Pastor John Johannes will address us with the Word of God at our 11:00 a.m. service. A fellowship meal will follow the service. We would like to invite you to be present with us. We would ask that those who cannot join us in presence would join us in prayer to the Lord of the Church that He would continue to guide and keep us in His saving truth.

—John Ude

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.