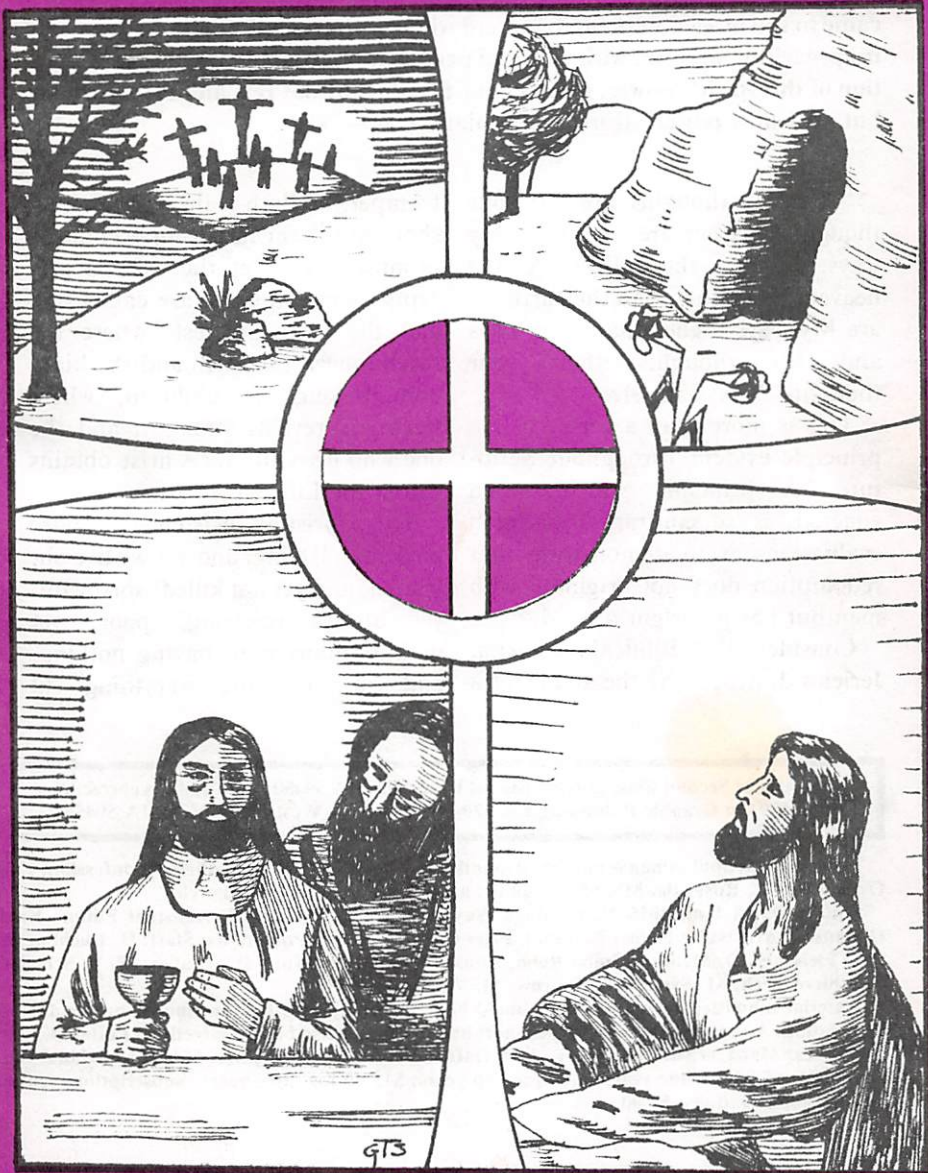


# lutheran spokesman

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CHURCH OF THE LUTHERAN CONFESSION



GTB

# THE RIGHT MESSAGE: Jesus Christ and Him Crucified

**“When I came to you, brothers, I did not come with eloquence or superior wisdom as I proclaimed to you the testimony about God. For I resolved to know nothing while I was with you except Jesus Christ and Him crucified. I came to you in weakness and fear, and with much trembling. My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit’s power, so that your faith might not rest on men’s wisdom, but on God’s power” (First Corinthians 2:1-5—NIV).**

**“‘For My thoughts are not your thoughts, neither are your ways My ways,’ declares the LORD. ‘As the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts’” (Is. 55:8-9).**

This is more than a verse. It is a principle evident throughout Scripture. A principle which, when enacted, is so contrary to human evaluations as to demonstrate that redemption does not originate with men but has its origin in God.

Consider the Biblical histories: Jericho destroyed by the sound of a

trumpet; Goliath slain with a sling-shot; Abraham fathering a child by promise. Consider the various precepts—where the last are called first and the least greatest; where the meek inherit the earth and the kingdom belongs to children; where weakness reveals strength, and the one who loses life for Christ obtains Christ the Life.

The Christian existence is pure paradox: “Dying, and yet we live on; beaten, and yet not killed; sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, and yet possessing everything” (2

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Cor. 6:9-10). "YOU are the salt of the earth," said Jesus. "YOU are the light of the world." To whom was He speaking? Kings? Scholars? Nobel laureates? No. A small gathering of Galilean fishermen.

"I desire MERCY, not sacrifice!"

This statement of Christ shook Israel's religious hierarchy. Mercy. Not mere form but substance. Not mere theological correctness, but works of love and service: loosing the chains of injustice; sharing food with the hungry; housing the homeless. No, God's thoughts are not man's thoughts.

This theme so evident throughout Scripture is preminent in First Corinthians. Consider the congregation: "Brothers, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth." In other words, no diploma or clout or connections.

Consider their pastor, Paul: "I did not come to you with eloquence or superior wisdom. . . . I came to you in weakness and fear, and with much trembling." Consider his ministry: the apostle having just concluded a frustrating outreach in Athens—having now come to a city of such evil reputation that "to Corinthianize" was a dirty word.

Consider his message: "For I resolved to know nothing while I was with you except Jesus Christ and Him crucified." The most scandalous message of all.

The Gospel is a scandal to human evaluations, efforts, and answers for

the human predicament. For at its center is the Savior who through apparent weakness, self-chosen humility, and the shame and the pain of the crucifixion vanquished death, emptied the grave of its power, and brought life and immortality to light. The Gospel is a scandal because it silences all human boasting, announcing God's grace lavished freely on the undeserving and the despised and the enemy.

Why did Paul view this message as the right message under any circumstance and in every undertaking? The question is of no small significance. For there may be times and occasions in which we are tempted to doubt this message as the right message. Indeed there are times when it seems wrong and ineffectual.

### **The Gospel Is God's Message**

Yet the Gospel of Christ crucified is the right message because it is God's message. As God's message, it is the only message that can bring wholeness and healing to sinful humanity.

Our preaching could consist of humorous anecdotes. We could rehearse mankind's finest explanations as to the origin of the universe, the cause of social ills, the fear in death, and the future of earth.

As parents, we could fill the minds of our children with the world's best beatitudes. But each of these is destined for failure and shameful disappointment. Why? Because God's thoughts are not man's thoughts and God's ways are not

man's ways. The ways and thoughts of men are foolishness to God.

The Gospel of Christ crucified is the right message because it is the only message that reveals a "righteousness from God"—a deliverance from wholly outside of ourselves: finished, certain, glorious. Therefore this Gospel not only offers us the hope of life after death but brings the reality of life *before* death.

### The Gospel Is God's Power

The Gospel of Christ crucified is the right message because it is the power of God—power which looses us from slavish service to sin, freeing us while making us the children of God.

We could easily cite the proof passages. But think rather within the context of Christ's ministry. Recall John 11, and the words: "Jesus wept." Why did Jesus weep? Because of the misery and mourning of Mary and Martha. Why the mourning and misery? Because brother Lazarus had died. Jesus was weeping at the anguish of the human condition—of which death is but the final frustration.

But behold! *He* stands before the tomb. *He* cries in loud voice, "Lazarus, come out!" *He* says of Lazarus: "Take off the grave clothes and let him go." THIS is the power of God's Gospel: "Take off the grave clothes and experience life!" Do we not hear the same in the Lord's Supper? "*Depart in peace!*"

Therefore this message does not glorify those once dead—except

through their new life and new priorities; through their genuine desire to satisfy even the simplest needs of their fellow man; through the Gospel which has made God's thoughts their thoughts and Christ's attitude their attitude. Thus this is a message which glorifies the living God. "Let your light shine," said Jesus, "that they may praise your Father in heaven."

The Gospel of Christ crucified is the right message because it enables us to join the human race, even as the Gospel itself is the history of the God who joined the human race to befriend the needy, to release the oppressed, and to reach all men at the heart of their disability and pain. We are the salt *of the earth*. We are the light *of the world*. This is the scope and extent of our ministry. We are not to be content to look like the people of God; we must also act as people of God. We must not wait for others to join us; we must join the human race.

But precisely at this point we begin to feel the fear and weakness and trembling expressed by the apostle Paul. Yet take heart. For the power is God's, not ours. The weakness of the messenger merely serves to glorify the power of the message. And therefore it doesn't matter who you are but *what* you are. It doesn't matter whom you know but what you know. It doesn't matter how you speak but what you speak—and that you speak the right message: "Jesus Christ and Him crucified."

—M. Weis

# CHRIST CRUCIFIED — AND RISEN

When Paul told the Corinthian Christians: "We preach Christ crucified" (1 Cor. 1:23) and: "I determined not to know anything among you except Jesus Christ and Him crucified" (1 Cor. 2:2), he certainly was not deemphasizing the importance of Jesus' resurrection on the third day. This is obvious from the fifteenth chapter of this same letter to the Corinthians. Here Paul summarizes the Gospel he and the other apostles proclaimed in these words: "Christ died for our sins according to the Scriptures, He was buried, and He rose again the third day according to the Scriptures" (1 Cor. 15:3-4). By "Scriptures" Paul means the Old Testament. Not only was Jesus' substitutionary suffering for the sins of the world foretold in the Old Testament (for example, in Isaiah 53 and Psalm 22), but also His victorious resurrection from the dead (also in Isaiah 53 and Psalms 16 and 22).

Jesus' resurrection was absolutely necessary. "If Christ is not risen, your faith is futile; you are still in your sins! Then also those who have fallen asleep in Christ have perished" (1 Cor. 15:14, 17-18).

Jesus' actual physical resurrection from the dead was considered so important by Paul that he listed some of the witnesses who had seen Jesus alive during that 40-day period between Easter and Ascension. The Christians in Corinth could verify Paul's report by contacting these witnesses themselves, for at that time

(about 55 A.D.) many of them were still alive. So here is the list:

- 1) Cephas (Peter);
- 2) The twelve;
- 3) Over five hundred brethren at once;
- 4) James;
- 5) All the apostles.

"And last of all He was seen by me also" (1 Cor. 15:8), says Paul, and this appearance of Jesus to him on the road to Damascus changed his life. So there was no doubt in his mind and there should be no doubt in our minds that "Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep" (1 Cor. 15:20).

We can understand why Paul emphasized Jesus as a **crucified** Messiah to the Christians in Corinth. For this is what the Jews with their dreams of a glorious earthly Messianic kingdom could not grasp, and this is what the Greeks with all their earthly wisdom considered the grossest foolishness. We in our time must of course continue to preach Christ crucified, for here is the wisdom and the power of God. But we must also preach Christ **risen** and **ruling** and **returning**. For our secular world tends to think of Jesus as a historical figure from the past, as a martyr for a cause, with power only as a symbol of righteousness and love. But we acknowledge Jesus to be our Lord. We look at our risen Savior and say with Thomas: "My Lord and my God" (Jn. 20:28). We join Peter on Pentecost in saying: "God has made

this Jesus, whom you have crucified, both Lord and Christ. . . . This Jesus has God raised up" (Acts 2:32,

36). We preach Christ CRUCIFIED —AND RISEN!

—D. Lau

## EVANGELISM — HOW (Part III)

In seeking to give helpful information on how to evangelize we have thus far given little by way of the practical, choosing rather to recall the examples left us by the Holy Spirit from the life of Jesus in the Gospels and from the apostles in the book of Acts. Hopefully, these divinely inspired examples have helped to inspire us.

When it comes to evangelistic methods, those we can learn from the Scriptures and from experience in the history of the Church do not fit nicely into any one package, format, or blueprint. Instead they vary. And finally, any method that God is pleased to use to spread His Good News will be a good method.

To say this, however, does not exclude the possibility of improving our way of going about witnessing to our Savior and His Gospel. In the last installment we stressed the need to "stay out of the way of the Holy Spirit" whose work it is, finally, to bring anyone to saving faith in Christ. The implication is that we do, too often, get in the way.

Many lists have been drawn up of the do's and don't's for effective personal evangelism and we hesitate to draw up another. Yet there are some basic points that might be suggested and kept in mind to minimize

our interference with the Holy Ghost in this vital work.

### **Be Prayerful**

Since it is God the Holy Ghost who must give you the courage and the words to speak, and since it is He who must use your witness to move hearts, how can you expect to be "successful" without imploring His blessing upon your witnessing?

### **Be Sincere**

Those whom you hope to win for Christ will hardly be impressed if you project a flippant attitude. You do not want to leave the impression that the Savior you love and serve has little more to offer than can be found in the fly-by-night false prophets and religious cults abounding in the world. You will want the person to know that you have a wonderful message—the most wonderful of all—to tell. You will want it understood that you have an earnest life-and-death message in your heart as well as on your lips.

### **Be Natural**

In a previous article it was said that "doing what comes naturally" is one good way to answer the "How?" of Evangelism for "there simply is no formal technique or pro-

gram that can be substituted for having men and women whose hearts are wholly consecrated by, and dedicated to, Jesus Christ and His Gospel.”

But here we would underscore: be yourself. Be genuine. Don't try to be somebody or something you aren't. Remember that as far as yourself or the other person is concerned, when the Holy Spirit creates Christians He has as many molds as God the Father has in creating people! Each of us is a distinct person and personality who is not to be forced into becoming a “carbon copy” (for example, a “CLC Lutheran”).

### **Be Positive**

It seems the reverse of this is a trait that gets in the Spirit's way more often than not for us conservative Lutheran Christians. The “negative image” haunts us (maybe not always our fault?). Yet to offset this image, pray the Holy Spirit that He keep uppermost in your mind and heart the glories of the Gospel you are *for*. The Spirit in His time and way will show how to convince the person concerning things which true followers of Christ must naturally also be *against*.

### **Be Sympathetic**

Being a witness for Christ does not mean one must do all the talking! Ask questions which lead the person to “open up” about his or her feelings or beliefs on religion or spiritual matters. If these feelings or beliefs aren't “Christian” or Biblical, accept the fact that they are

nevertheless the person's feelings or beliefs. By careful listening, the Holy Spirit will guide you as to how to sympathetically but firmly change the person's heart with the life-altering, mind-changing Gospel message. (Restudy the Savior's sympathetic listening, but firm and loving responses, to the Samaritan woman in John, chapter 4.)

### **Be Tactful**

This follows closely on the above, and possibly ought to stand at the head of the list. Nothing gets in the way of the Holy Spirit's working quite as much or as easily as a lack of tact. “Tact” is defined as “knowing the right thing to say or do without offending” another. As vital as this trait is in commercial and political diplomacy, it is all the more so when you hope to “sell” someone on the glories of the Gospel.

What we refer to as “tact” in Gospel witnessing is self-defined by the Spirit when He speaks of always being ready to give answer to the hope that is in you “with meekness and reverence” (I Peter 3:15). And when He says: “Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one” (Colossians 4:6). Reverent and seasoned speech is a Spirit-given trait. Pray for it!

### **Be Courteous**

If genuine love, kindness, and gentleness mark one's approach in witnessing to others, an open, two-way conversation will much more

likely result than if one comes on too strong.

### **Be Patient**

No one can be forced or driven to Christ, only drawn and led (not the Law but the Gospel changes the heart). This is seldom accomplished in one sitting. Never forget: "God's mills grind slowly but surely." The Holy Spirit through the Word is the converting force. You are but His instrument. Leave the person's making a "decision for Christ" up to the Spirit. Do not seek to coerce a life-commitment to Christ. "No man can say that Jesus is the Lord but by the Holy Ghost" (I Cor. 12:3).

### **Other Observations**

In an essay on evangelism to the 1982 CLC Convention Pastor Arvid Gullerud expanded on some of the above thoughts. For example, "The right to talk intimately to another person about the Lord Jesus Christ has to be earned, and you earn it by convincing him that you are his friend and really care about him. The indiscriminate buttonholing, the intrusive barging into the privacy of other people's souls, the thick-skinned insistence on expounding the things of God to reluctant strangers who are longing to get away—these modes of behavior

should be written off as a travesty of personal evangelism . . . One of my Jewish friends told me that he had been completely turned off from Christianity by this type of evangelism that was practiced by 'Crusaders for Christ' on a university campus."

"Barging and buttonholing" is another way we might get in the way of the Holy Spirit and thus hinder rather than advance the cause of the Gospel.

Yet, as great and real as that danger is, there is still another. That is the hiding of our Christian light under a bushel basket of excuses whereby we seek to justify our failures to seize opportunities for witnessing. One Christian convert made this observation: "I lived to be almost 24 years old in America without being a Christian and never, ever, had anyone spoken to me about Christ. Never! If I ever met a Christian it was a well-guarded secret. We should have guarded the atomic bomb secrets half as well as all the Christians I met kept the secret of their Christianity."

Christian reader, "God so loved the world . . ." is no secret! "Go ye therefore and make disciples of all nations . . ." "Ye are My witnesses . . ." "As my Father hath sent Me, even so send I you . . ."

—*Paul Fleischer*

## **A GIFT OF GOD IN WASHINGTON D.C.**

We are told in Acts chapter eight that after the stoning of Stephen a

persecution arose against the Christians in Jerusalem. Saul, who later



was converted to Christ and is known as the missionary Paul, "made havock of the church" (Acts 8:3), and "they that were scattered abroad went everywhere preaching the Word" (Acts 8:4).

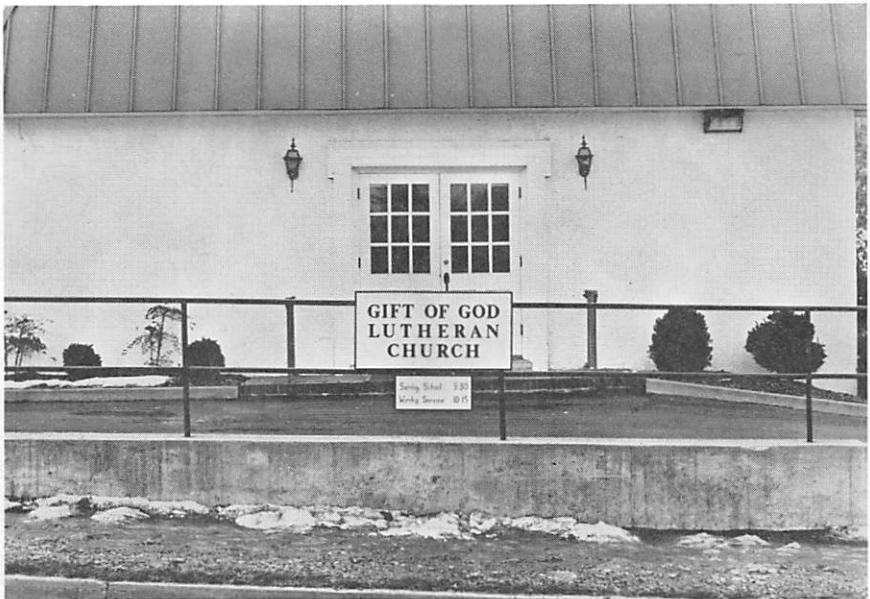
It was not because of persecution, but because of employment responsibilities that several believers found themselves residing in the Washington D.C. metropolitan area. They were members of congregations of the Church of the Lutheran Confession from throughout the nation. They found out about each other and gathered together for the first time on a Monday evening in October of 1982. How happy they were to have the opportunity to feed their souls on the Good News of forgiveness in a church service! How joyful their hearts had become to gather once

again with like-minded Christians! Since that Monday night in October of 1982 this writer has traveled up to our nation's capital to conduct monthly communion services, first on Monday evenings, and then on Sunday mornings.

### Weekly Services Begun

But that was not enough. Just as the early believers of the Diaspora (Scattering) preached the Word wherever they went, even so these believers took it upon themselves to hold weekly services. When they did not have the benefit of a pastor, laymen would conduct the liturgy, read a "Ministry by Mail" sermon, or listen to a prerecorded tape.

In January of 1983 a funeral home chapel was found in nearby Fairfax, Virginia, that could be used for a



Services Held in a Funeral Home Chapel

temporary house of worship. The owner of the building is allowing the group to use his facility free of charge. In April a constitution was adopted and a name chosen for the congregation—Gift of God Lutheran Church. When asked why that particular name was decided upon, one of the members responded, "This blessing of being able to hear the Gospel of Christ and to worship with like-minded believers is truly a gift of God!"

In June Gift of God congregation received the services of a Seminary intern, Michael Eichstadt of Austin, Minnesota. By means of the three-month exploratory work which this young man performed it was discovered that a great deal of mission potential existed in this suburban area outside of Washington. The

CLC Board of Missions also recognized this and sent retired pastor Albert Sippert of Mankato, Minnesota, to serve Gift of God for three weeks in October. The field is ripe for harvest, and therefore the CLC Missionary-at-Large Paul F. Nolting is moving to the area to begin two years of exploratory work.

### Many Blessings

Truly the Lord of the Church has richly blessed this new congregation in a short period of time. Those of us in established churches need this kind of encouragement. We need to know that our mission offerings are being put to good use and that our efforts are bearing fruit—fruit only the Holy Spirit through the Good News of Jesus can produce.

As was mentioned in the Mission



Gift of God Congregation on Jan. 29, 1984

Newsletter of December, 1982, "Our people in Washington D.C. have been blessed with a great deal of vision and enthusiasm." May our prayers go with this young flock and the Missionary-at-Large, so that they will keep their vision and enthusiasm. May we also pray that as the light of the Savior shined upon the Gentiles in all glory in the early churches of Acts, even so may it shine in all brightness from Gift of God Lutheran Church in Washington, D.C.

Note: If you plan on visiting or residing in the Washington, D.C. area, Gift of God Lutheran Church meets at the Everly Funeral Home Chapel, 10565 Main Street, Fairfax, Virginia 22030. Sunday School is at 9:30 a.m., the worship service at 10:15 a.m. More information can be obtained by calling (703) 349-1837, or by contacting Kirby Hanson, 434B V.H.F.S., Warrenton, VA 22186, the president of the congregation.

—*Stephen Kurtzahn*

## Faces in the Crowd

In the recent visitation trip to India many, many people were seen. As we traveled by taxi or train through the land, face after face would be seen for one brief moment, probably never to be seen again. Most of those faces cannot be remembered.

But certain faces in the crowd stand out from the thousands and millions in the Indian subcontinent. These faces will be seen again. There are fifteen in particular that will be remembered and seen again and again and again, not only by a visitation team, but by certain others who will take those faces into their minds and the persons behind those faces into their hearts. I am referring to those children in Andhra Pradesh state that are being assisted by our Project Kinship.

### **The First Eight**

Originally Project Kinship began

with seven orphans sponsored by individuals or groups in the Church of the Lutheran Confession. Then there came an eighth, a little baby girl abandoned in a field and taken in by Pastor Benjamin's people. This baby was fatally injured by a plow. Although she was taken to the hospital and the leg damaged by the plow was amputated, her frail body yielded up the spirit before we reached India. But the victory is God's. This little girl will be whole in the resurrection, because through the washing of regeneration and renewal in the Holy Spirit she became a child of God and an heir of eternal life.

We visited the other seven orphans in Project Kinship and gave them gifts. At this time they are being cared for in a village hut. The surroundings are rude and bare, much the same surroundings into which our Lord was born. Despite the lack



Orphans for Project Kinship

of what most of us would consider necessities, these children live and laugh and play and grow in the Lord. Pictures of those faces were taken for those who sponsor them, so that they can see those for whom they are praying.

While we were at Guntur, an eighth child was brought as being destitute and in need of the Christian loving care that we so much want to give. He will be assigned a sponsor at random from the large group who eagerly await their chance to "provide for the orphan" through sponsorship. He is a handsome and healthy boy. Perhaps one day the seed of the Word sown now in his early life may come to fruition by his wanting to serve the God of love as a pastor!

### The Other Seven

And then there are those other seven faces of the fifteen. These too are destitute and abandoned. But it is unlikely that from these will come pastors and women evangelists. These seven are severely handicapped. The oldest of them is a very thin girl of 16 whose eyes cannot see the light of day. Her life up to this time has been hard, and in Indian society it would get no better except for our help. She has no dowry to gain her a husband. In a society where women must work very hard she is hindered by her blindness. There is no handsome young man waiting to win her hand. But she has the Lord with her. Upon His everlasting arm alone she can rely.

There is a girl of 14 or 15 whose height would seem to betray her as only 8. She has suffered long from a spinal disorder. Although her terribly hunched back might make one turn away, it is her warm and glowing smile that captures one's attention. Oh, how sweet a teaching is the bodily resurrection with its glorified body for such a girl as this!

One young boy could not stand up. He had to be held. He was missing part of his backbone. Among the rest there were bow-legs, dumbness, polio, retardation. Pastor Benjamin has taken in these homeless, handicapped children. At the large city of Guntur a widow takes care of them in a humble, rented thatch-roofed hut. Three other widows and an aged man live in this same hut. They have nowhere else to go.

Project Kinship will be considering sponsorship of the seven handicapped children. If you would be

interested in sponsoring one of the handicapped children, contact Pastor Koenig. When the registration of the Church of the Lutheran Confession in India is completed, a license for a children's home will be applied for. After a license is obtained, even adoptions could be carried out.

We must remember that behind each of the millions of nameless faces in India there is a person for whom Christ died. We in our small way are to do the Great Commission work of baptizing and teaching. And as we give the Gospel message, we also cannot help but love those faces and do unto others as we would have them do unto us. Although you who read these words did not see those faces on the recent visitation, may your hearts go out to them as Christ's did when He came to ransom them as well as us from sin, death, and hell.

—David Koenig

## The Third Stage in the Progress of Error

A wise student of church history once wrote: "When error is admitted into the Church, it will be found that the stages of its progress are always three. It begins by asking *toleration* . . . . Indulged in this for a time, error goes on to assert *equal rights* . . . . Truth and error are two coordinate powers, and the great secret of church-statesmanship is to preserve the balance between them.

From this point error soon goes on to its natural end, which is to assert *supremacy*. Truth started with *tolerating*; it comes to be merely tolerated, and that only for a time" (Charles P. Krauth, *The Conservative Reformation and Its Theology*, pp. 195-196).

From a recent news release (LCUSA news release of Feb. 6, 1984) it becomes evident that among

the Lutheran groups forming a new Lutheran church in our country the third stage in the progress of error has been reached. The so-called conservative evangelicals among the Lutherans are not insisting that the truth prevail and that no error be tolerated in the new church. No, they are seeking only that the truth be tolerated.

For example, the Committee for Lutheran Cooperation, a group of conservative pastors headed by the Rev. Duane Lindberg of Waterloo, Iowa, is concerned that "there is not an adequate conservative evangelical voice" on the Commission for a New Lutheran Church. This group wants to influence the planning "so that the new church will have the possibility of being a church within which conservative Lutherans can feel comfortable."

Is it not sad that conservative Lutherans who want to be true to their confessions can do no more than campaign for representation on the commission for a new church? The conservatives among the Lutherans are apparently just another minority group seeking representation.

Along the same lines the Rev. David Barnhart, a leader in another conservative group called the Fellowship of Evangelical Lutheran Laity and Pastors, says: "The leadership has got to recognize that the evangelical conservative wing of the church is here and our concerns

must be addressed."

We are happy that there are such conservative Lutherans and that they are making their voices heard. But surely our Lord Jesus Christ wants more from His Church than the mere toleration of the Gospel truth. The apostolic standard is that every Christian should "consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness" and that no one should "teach otherwise" (1 Tim. 6:3). Our Lutheran confessions speak about "no room" being "given to the least error" (*Formula of Concord*, Article XI, Thorough Declaration).

The new Lutheran church body that is to be formed will not be a confessional church, but a political organization with room for great diversity of theological opinion. Will there be room for the Gospel truth in this organization? Probably "only for a time," as Krauth suggested years ago. Or perhaps not even for a time. In recent months one group of Lutherans in Pipestone, Minnesota, left the American Lutheran Church to form a new congregation. Their reason: "There's an intolerance of evangelicals within the church."

Is it possible that this intolerance of the Gospel will finally lead some conservative Lutherans to do what they should have done long ago: come out from among them and be separate? May God speed the day!

—D. Lau

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The artist responsible for the cover of this month's issue is Greg Schroeder, a student at

Immanuel Lutheran College, Eau Claire, Wisconsin.

# Daily Devotions For May 1984

## I KNOW THAT MY REDEEMER LIVES!

### May Scripture

	Theme
1 Job 19:23-27	I know that my Redeemer lives!
2 I Thessalonians 4:13-18	What comfort this sweet sentence gives!
3 Luke 24:1-12	He lives, He lives, who once was dead;
4 Colossians 1:9-20	He lives, my ever-living Head.
5 John 20:1-10	He lives triumphant from the grave,
6 Psalm 34	He lives eternally to save.
7 Ephesians 1:18-23	He lives all-glorious in the sky,
8 Acts 5:17-32	He lives exalted there on high.
9 Ephesians 2:4-10	He lives to bless me with His love.
10 Romans 8:26-34	He lives to plead for me above,
11 John 6:26-40	He lives my hungry soul to feed,
12 Hebrews 4:9-16	He lives to help in time of need.
13 John 21:1-14	He lives to grant me rich supply,
14 Psalm 25	He lives to guide me with His eye,
15 Hebrews 12:1-3	He lives to comfort me when faint,
16 Psalm 42	He lives to hear my soul's complaint.
17 John 20:19-23	He lives to silence all my fears,
18 John 20:11-18	He lives to wipe away my tears,
19 John 14:25-31	He lives to calm my troubled heart,
20 Ephesians 4:7-13	He lives all blessings to impart.
21 John 21:15-22	He lives, my kind, wise, heavenly Friend,
22 Revelation 2:8-11	He lives and loves me to the end;
23 Acts 16:19-34	He lives, and while He lives, I'll sing;
24 Revelation 1:3-8	He lives, my Prophet, Priest, and King.
25 Isaiah 42:1-9	He lives and grants me daily breath;
James 4:13-15	
26 Romans 8:31-39	He lives and I shall conquer death;
27 John 14:1-6	He lives my mansion to prepare;
28 Psalm 23	He lives to bring me safely there.
29 Philippians 2:3-11	He lives, all glory to His name!
30 Acts 1:1-11	He lives, my Jesus, still the same.
31 John 16:16-24	Oh, the sweet joy this sentence gives, "I know that my Redeemer lives!"

—W. V. Schaller

### Installations

As authorized by President Fleischer, I installed Egbert Albrecht as pastor of St. Luke's of Stoddard, Wisconsin, and St. Mark's of Onalaska, Wisconsin, on March 18, 1984.

—L. W. Schierenbeck

As authorized by President D. Fleischer, I installed Vernon E. Greve as pastor of the joint parish, St. Paul's, Ponsford, Minnesota, and Mt. Olive, Detroit Lakes, Minnesota. The date was the second Sunday in Lent, March 18, 1984.

—Paul G. Fleischer

### Address Change

Pastor Stephen C. F. Kurtzahn  
2035 Fairmeadow Drive  
Richardson, Texas 75080  
(214) 234-5319

### Installation

As authorized by President Fleischer, I installed Pastor Keith Olmanson as the shepherd of Faith Lutheran Church, New Ulm, Minnesota, on March 11, 1984.

—Robert List

### Wisconsin Delegate Conference

When: June 10-11, 1984, beginning at 7:00 p.m. (Eastern Daylight Time) on Sunday. Closing time is planned for 3:00 p.m. on Monday.

Where: Faith Lutheran Church, Coloma, Michigan.

#### Agenda:

A Bible Study — James Pelzl;  
How Has the Women's Liberation Movement Contributed to the Erosion of Family Values? — Ross Roehl  
Presentation and Discussion of the Convention Prospectus.

Announce to the host pastor, James Sandeen. Please indicate your tentative time of arrival.

—John Ude, Secretary

### CLC Roughrider Youth Camp

Our Savior's Lutheran Church, Jamestown, North Dakota, is planning to resume hosting its summer youth camp. The place is Camp Rokiwan on Spiritwood Lake, 15 miles northwest of the city. The dates are July 22-27, beginning with a Sunday worship service at the camp site. Campers cover the ages of fifth grade through senior high school. A fee schedule and other information will be provided upon request.

Prospective campers and counsellors, as well as supervisory and kitchen help from sister congregations, are invited and urged to be in touch with the host pastor: Paul G. Fleischer, 424 Fifth Avenue SE, Jamestown, ND 58401.

—Paul Fleischer

Pastor P. W. Schaller  
1119 14th Street  
Clarkston, WA 99403

### Coordinating Council

The Coordinating Council of the Church of the Lutheran Confession will meet on the campus of Immanuel Lutheran College, Eau Claire, Wisconsin, on April 25-26, 1984. The first session begins at 8:30 a.m.

Memorials to be submitted to the 1984 CLC Convention in July should be in writing and in the hands of the CLC President by April 21, 1984. This will ensure inclusion of the memorials in the prospectus for delegate conference consideration prior to the convention.

The Call Committee on Graduates will meet during the Coordinating Council. It will convene on Wednesday evening, April 25, 1984. Congregations intending to submit a call for a teacher or pastoral candidate should have the call and the accompanying information regarding the needs of the calling congregation in the hands of the CLC President by April 21.

—Daniel Fleischer, President