

lutheran spokesman

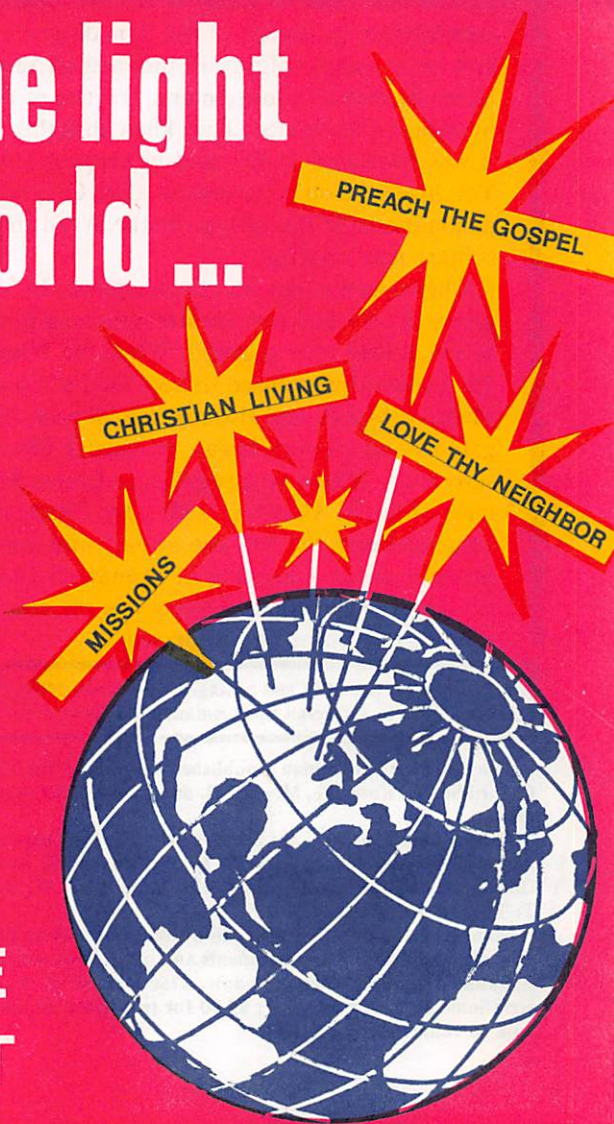
CHURCH OF THE LUTHERAN CONFESSION

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we are the light of the world ...



LET EACH ONE SHINE AS A LIGHT



—In the *Spokesman* 25 Years Ago—

June 1958 (Vol. I, No. 1): THE CHEYENNE CONVENTION. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" This Word of God dominated the minds and hearts of the twenty-one pastors, teachers, and lay delegates meeting at Redeemer Lutheran Church in Cheyenne, WY May 6-8, 1958.

What brought these men together? They came from varied and far-flung sections of the country: the Northwest and the Southeast; from Wisconsin to Colorado. It was not geographical factors which brought them together. They came from different synods, from different ethnic groups. Nor did they all share the same status: some had severed their relations with their former synods and some had membership in synods of the Synodical Conference. But each one had been alone, solitary in the deepest sense of that word, out of harmony with the position and practice of the various bodies of the Synodical Conference. They knew that this meeting was of God, for it was dedicated to the task of keeping God's Word in its purity. Yes, love for God's Truth drew all to Cheyenne and was the common denominator of this group. By the Word the Father was setting the solitary into families.

Cheyenne was not the starting point. In September, 1956, a large group of men had met for strengthening in the Word for the battles in which they were engaged. When the Wisconsin Synod in August, 1957, once more refused to heed God's Word and separate from the Missouri Synod, and also rejected all protests in this matter, congregations and pastors began to discuss formally the inevitability of severance. A little congregation at Lyons, Nebraska, invited men to meet there in October, 1957. By December about half a dozen congregations had left the synod, and certain pressing problems brought about a meeting at Immanuel Church in Mankato, Minnesota. The Cheyenne meeting was the outgrowth and sequel to the meetings at Lyons and Mankato.

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“When Jesus spoke again to the people, he said, ‘I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.’” (John 8:12, NIV)

In The Darkness—LIGHT

Imagine a world devoid of all light: no sun or sunrise, no moon or moonlight, only night. Imagine a world enveloped in thick darkness: no warmth or growth, no hope, only blindness and the unreasoning terror of the unknown and unseen. Imagine that in this lightless world there are none but sightless people, stumbling and fumbling and groping amid the blackness.

The World In Darkness

This imagined world is not imaginary, for the Scripture declares: “Darkness covers the earth and thick darkness is over the peoples.” (Is. 60:2) What is that darkness? It is all manner of unspeakable crimes. It is the godlessness planned and performed under cover of night. It is the utter hopelessness and lostness of sinful humanity. It is being “separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world.” (Eph. 2:12)

How dense was *that* darkness? How dim was *that* prospect? How black was *that* condition and iniquity? Recall the cross and the Savior who hung there. From the sixth to the ninth hour the sun stopped shining, darkness shrouded

the earth, and sin was defined in unmistakable terms. “Eloi, Eloi, lama sabachthani?—which means ‘My God, My God, why have you forsaken me?’” Here and here only, in the darkness, in that cry of incomparable misery and incomprehensible mystery, do we truly learn what it means to be a lost and condemned creature.

A world devoid of light is a world devoid of all life. It is a world of death and dying, of chaos and blindness. And a world devoid of Jesus Christ is no different. Only one Light illuminates the whole world. Only one Light makes visible the sights and delights otherwise hidden from human eyes. Only one Light lights the way—because it is *The Way*. Only one Light brings life and growth and health and wholeness and hope and salvation. That one true Light is the light of God’s grace shining upon us in Christ. He is the One who forever shattered the gloom and chains of human darkness with these glad tidings: “*I am the Light of the world. Whoever follows me will NEVER walk in darkness, but will have the light of life.*”

The events surrounding Calvary suggested to many that darkness would reign eternally upon the earth. The Bible prefaces the black injustice of Good Friday with this

description of Maundy Thursday: "And it was night." More than the time of day, it was that day in time when the ugliness of human nature rose up to condemn and crucify the Creator.



Jesus In Darkness

Calvary is a solemn place. Those who follow Jesus there are led into the night of sorrows: Jesus is condemned to die. Jesus is sent to Golgotha. Jesus is mocked in His agony. Jesus is alone in the darkness. And so black was that darkness that, ironically, it was the Lord's enemies, not His friends, who gave any thought to the promise of His resurrection. In that darkness, which even then could not conceal the most hideous of crimes, the "hopes and fears of all the years" seemed to lie in ruins beneath the cross.

And doesn't a certain darkness still overshadow the cross? Are there not times when even we are tempted

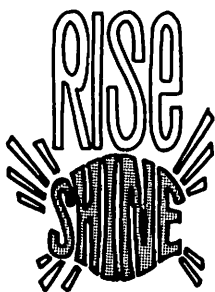
to doubt "Christ CRUCIFIED" as the right message? When we consider it an ineffectual message powerless to comfort, motivate, renovate, and resurrect a dying kind of life? Pilate was convinced of Christ's innocence, yet he sought to acquit Him. Pilate did so not on the basis of the evidence, but upon the weakness of Christ's appearance: "Look at the man!" Is He worth the cost of a cross and nails?

When Jesus cried out, "It is finished!" many thought the Light had gone out. His friends shook their heads in utter disbelief. His enemies sang: "Victory has been swallowed up by death. Hallelujah!" BUT—in the darkness, LIGHT! For in God's redemptive plan, when all seemed lost, then was all won. Through the darkness and despite the darkness—indeed, because of the darkness—the light of Christ was seen to shine all the brighter.

Jesus Our Light

"It is finished!" was not a cry of the end, but a cry of victory, a cry of totality, a cry in perpetuity of an unshakeable salvation. In that instant when the books were closed and judgment was passed, our sins were removed from us farther than east is from west. God's own two hands planted the cross so firmly in this dark world that the earth shook, rocks split, and the graves could no longer contain their dead.

Out of this seeming tragedy and thick darkness a new and everlasting Light has come: "The Lord is my LIGHT and salvation; whom shall I fear? The Lord is the stronghold of



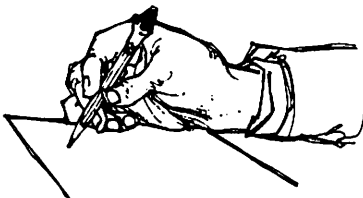
my life; of whom shall I be afraid?"
No one. No thing. Never.

Yours is no longer a world devoid of light and life, colorless, sightless, senseless, and enveloped in deepest darkness. Your whole world is now Jesus Christ, crucified and risen.
RISE AND SHINE!

—Mark Weis



From The Editor's Desk—



BORN WITH THE CLC—BORNE BY GOD: With this issue we begin a series of articles on CLC congregations which were “born with the CLC—borne by God.” Our CLC archivist, Prof. John Lau, has supplied us with a list of 31 CLC congregations (out of a total of 66) which trace their beginnings to the founding years of the CLC. As part of our 25th anniversary observance we intend to run articles on as many of these 31 congregations as will supply us with the historical information.

Congregations which were born with the CLC vary greatly in size and circumstances. Some began with very few, others with quite a few members. Some may have grown considerably in numbers since their birth, others may have not. Most of them had no church building to begin with, but had to gather for worship in whatever make-shift facility could be found, whether a living room or garage, a rented social hall or church. Most if not all have by now purchased or constructed a new worship home in which they regularly gather to worship their Lord.

Common to each of them, however, was and is a like-minded concern for preaching, preserving, and spreading the pure Word and Gospel of Jesus, the Light of the world. We are also confident that in each case it can be seen that, even as the Lord carried and led His Old Testament people safely out of Egypt and the wilderness, so He has carried each of these congregations along as on eagles' wings. Each of them, we are sure, will give hearty assent to the words which the Lord spoke to his people of old: “*You have seen . . . how I bore you on eagles' wings and brought you to Myself.*” (Ex. 19:4)

None of this is to minimize the fact that the remaining 35 CLC congregations, in their respective histories, have similar evidences of their being “borne by God.” For some of these, that history predates the birth of the CLC. For others, that history began somewhat later, subsequent to the birth

of the synod, perhaps as a mission congregation of it. This year of the CLC's 25th anniversary it behooves each of our 66 local congregations, while joining hearts and voices in praise to the Lord for our synodical fellowship, to contemplate God's gracious guidance and leadership in their respective niche of God's kingdom here below.

May this series, then, aid us in that sacred objective. May it stir up all of us to "remember the days of old" (Deut. 32:7) with gratitude and prayer to God for bearing us safely through the days surrounding the birth pangs and growing pains of the infant CLC. May it stir us up to unite in common and confident prayer for the Lord's guidance in the future. With the Psalmist we pray to the Lord: "Save Your people, and bless Your inheritance; shepherd them also, and bear them up forever." (Ps. 28:9)

Praise to the Lord, who o'er all things so wondrously reigneth,
Who, as on wings of an eagle, uplifteth, sustaineth.
Hast thou not seen How thy desires all have been
Granted in what He ordaineth?

Praise to the Lord, who doth prosper thy work and defend thee,
Who from the heavens the streams of His mercy doth send thee.
Ponder anew What the Almighty can do,
Who with His love doth befriend thee. (TLH #39:2 & 4)

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MISSION POSTERS: Delegates to the 1984 CLC Convention in Eau Claire will recall that the back wall of the ILC gymnasium was covered with mission posters. These were wonderfully done by the students of our Christian day schools at the encouragement of the Board of Missions and their classroom teachers. The delegates were asked to vote for three posters which they particularly liked. It was no easy choice to pick three out of so many excellent pieces of religious art! The Board of Missions has supplied us with the top five vote-getters. We hope to publish all five in coming months, sorry only that we can't transfer the living colors in which they were originally done. (For acknowledgement of the student artist, see the announcement section.)

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DAILY DEVOTIONS: We wish to acknowledge the past contributions of Pastor Paul Schaller to the "Daily Devotions" column of the *Spokesman*. For some years Paul has been "alternating years" with his brother, Pastor Walter Schaller. For the present, Pastor David Lau has offered to spell Paul and prepare these daily Bible readings.

An early volume of the *Spokesman* discontinued this column for a few months, questioning how much it was used and/or appreciated. The column soon reappeared, suggesting readers missed it, and said so. We like to believe that there is much worthwhile reading offered on these pages. But no reading can equal that which is offered on the divinely-inspired pages of Holy Writ! With this in mind, we continue to print these daily Bible readings. The

motto for all children of light is: "Thy Word is a lamp unto my feet, and a light unto my path." (Ps. 119:105)

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POEM ON "INFANT BAPTISM": When Mrs. Mueller, who is a member of our congregation in Houston, TX submitted the poem on infant baptism to us, she wrote: "There is an absolute void existing as far as the availability of a meaningful greeting card to be sent upon the occasion of infant baptism. That is why I wrote the following verse . . ."

What may account for this void of meaningful greeting cards for infant baptism? One thought is that most of the religious publishing houses and bookstores are owned and operated by Protestant churches of the Reformed or Calvinistic background (such as Baptist, Assemblies of God, Seventh Day Adventist etc.) For the most part these churches deny or belittle "water baptism" in favor of what they call the "second baptism of the Spirit." By so doing they deny their infant children the benefits of which the Savior speaks when He says: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (Jn. 3:5)

We know that Mrs. Mueller would be happy if any of our readers found her poem acceptable as a greeting card. The first line is easily adaptable to read "Oh welcome, little (name of child) . . ."

IMMORAL INFLUENCES

The British scholar C. S. Lewis (1898-1963) was once asked where he did his research for "The Screwtape Letters," that brilliant collection of letters from a senior demon to a junior demon instructing him on how to get human beings away from God, the Enemy. His answer was that all he had to do was examine his own wicked heart.

Our Immoral Flesh

So also as we consider the topic of immoral influences, we must realize from the start that there is one immoral influence that is within us at all times, namely, our own wicked heart. The prophet Jeremiah said: "The heart is deceitful above all things, and desperately wicked; who can know it?" (Jer. 17:9) Our Lord Jesus said: "From within, out of the

heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, licentiousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within." (Mk. 7:21-23) We Christians retain this immoral flesh as long as we live, and therefore Paul's confession ought to be our confession: "I know that in me (that is, in my flesh) nothing good dwells. . . . With the

“(JESUS) SENDS US INTO THE WORLD, ALTHOUGH HE EXPECTS US TO BE DIFFERENT FROM THE WORLD, SO THAT WE ARE NOT OF THE WORLD.”

flesh I serve the law of sin.” (Rom. 7:18, 25)

We are told that when the Christian religion became for the first time a legal religion in the Roman Empire, so many people professed Christianity that the church was overwhelmed by evil influences. As a reaction against such worldliness in the church, many earnest Christians felt compelled to withdraw from the world and live either alone as hermits or as monks and nuns in communities of like-minded Christians. In this way they tried to escape from the immoral influences of the world around them. But this method of escaping from evil was not altogether successful, simply because they could not escape from their own immoral thoughts and dreams.

Jerome (340-419) was a well-known Christian teacher in those days. We know him best as the one who translated the Bible into Latin. Church history says of him: “In spite of his starved and emaciated body, his fancy tormented him with wild images of Roman banquets and dances of women; showing that the monastic seclusion from the world was by no means proof against the temptations of the flesh and the devil.” (Schaff, *History of the Christian Church*, Vol. III, p. 208)

We Cannot Escape

Therefore, even though it may be possible for us to escape to some extent from the immoral influences of the world, we cannot escape from the immoral influences of Satan and our own flesh. As long as we live in the world, we are subject to temptations of all kinds.

When Jesus prayed for us to His heavenly Father on the night of His arrest, He said: “I do not pray that You should take them out of the world, but that You should keep them from evil (or: the evil one). They are not of the world, just as I am not of the world. Sanctify them by Your truth. Your word is truth. As You sent Me into the world, I also have sent them into the world.” (Jn. 17:15-18)

Jesus does not indicate that He wants us to live in communities sealed off from the world, or that He wants us individually to withdraw from the world or from the human race. He sends us into the world, although He expects us to be different from the world, so that we are not of the world. To us and to all Christians He says: “You are the salt of the earth . . . You are the light of the world.” (Mt. 5:13-14) Likewise the apostle Paul says: “Do all things without murmuring and disputing, that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world.” (Phil. 2:14-15)

But there is the problem. “The world is very evil,” as one of our hymns says. How can we live in this

very evil world without being contaminated or influenced by the world? How can we maintain our Christian confession and standards of behavior when we are being bombarded on all sides by other beliefs and other standards? The term "leaven" or yeast is used in Scripture both as an illustration for how the kingdom of God works and for how evil spreads. Thus the battle is between leaven and leaven, and the question is which leaven will spread the farthest and have the most influence, the leaven of malice and wickedness, or the leaven of Christ's Gospel.

"THE BATTLE IS BETWEEN LEAVEN AND LEAVEN, AND THE QUESTION IS WHICH LEAVEN WILL SPREAD THE FARTHEST AND HAVE THE MOST INFLUENCE, THE LEAVEN OF MALICE AND WICKEDNESS, OR THE LEAVEN OF CHRIST'S GOSPEL."

Evil Influences Today

Some time ago one of our pastors drew up a pamphlet outlining the continuing battle between the life in Christ and Satan's influences. In the section entitled "Bad Influences" this was said: "The forces of wickedness are everywhere: radio, television, newspapers, books, friends and neighbors . . . Songs today describe sins of which the Bible says it is a shame to talk about. More and more television programs misuse



God's saving name. Solutions to a variety of moral questions prevalent in America today are dealt with on the basis of reason and human expediency . . . Movies challenge the limits of decency. Books are just plain dirty."

Six categories are then briefly described: 1) *godless philosophy*, with evolution mentioned in particular; 2) *godless trust*, that is, materialism or trust in things; 3) *godless behavior*, under which can be mentioned such items as situation ethics, sexual immorality or amorality, and homosexuality; 4) *godless image*, having to do with hypocrisy and self-serving corruption; 5) *godless education*, approving or at least tolerating such notions as abortion, mercy-killing, civil disobedience, etc.; 6) *godless approach*, which makes man his own savior and problem solver, without recourse to the God who sent His Son.

In this series on immoral influences we shall examine the New Testament to see how Jesus and His apostles dealt with the immoral influences in their times. For immorality is as old as the devil, and there really is nothing new under the sun. Although our world is very evil,

so also was theirs. If the Gospel was a leaven then, so can it be now. Paul says: "Do not be overcome by evil, but overcome evil with good." (Rom. 12:21)

What Is Immorality?

Before we begin to look at the New Testament references, it would be wise for us to know what we mean by immorality. Immorality is that which violates the moral law, and the moral law is the law of God as it applies to us today. The Ten Commandments are a convenient summary of God's moral law, but not altogether identical with it. For example, the Sabbath Law, the Third Commandment, is not part of God's moral law for us today. It is not immoral for us

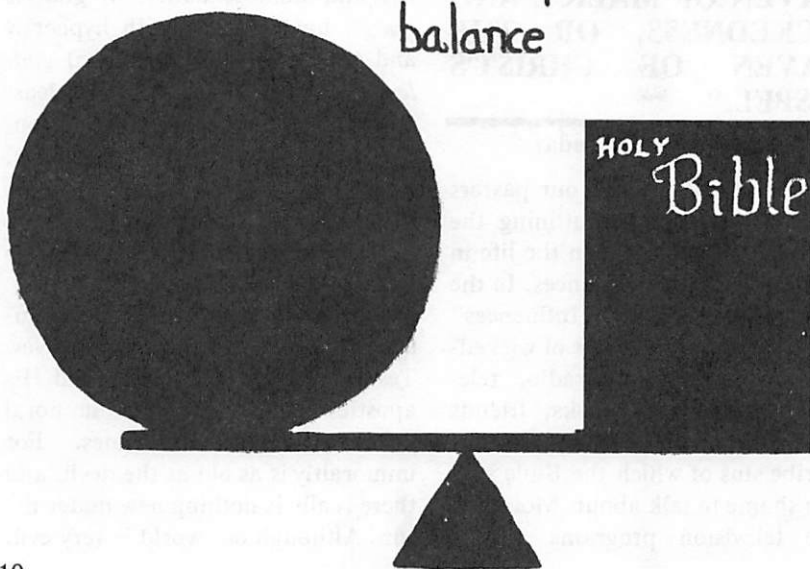
to work on Saturday, although it was immoral for the Jews to work on that day in the Old Testament. God Himself is the only One who can determine what is moral and immoral, and God is the only One who has the right to change or alter his laws.

Public morality cannot be the deciding factor in determining right or wrong. There may have been times when the public sense of rectitude or morality closely coincided with God's moral law, but that is obviously not the case today. Just think, for example, of abortion or fornication. To a large extent our generation is amoral, which means non-moral.

—David Lau

Mission Poster—

The Word of God keeps the world in
balance



“He that believeth and is baptized shall be saved . . .” (Mk. 16:16) “. . . Baptism doth also now save us . . .” (I Pet. 3:21)

INFANT BAPTISM



Oh welcome, baby dearest,
To God's own family—
Today you are a member
And heir eternally!

For you have now been baptized
In God's own Triune name,
And therefore you will never—
No never—be the same.

The water used to wash you
Was plain when it was poured,
But God's command was added—
His holy precious Word.

Your sins are now forgiven.
God's Spirit lives in you;
And by His grace in Jesus,
Now you are born anew.

For God has made a promise—
A covenant of grace:
His kindness will not leave you;
One day you'll see His face!



—Jewell Volkmann Mueller

“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior, that being justified by his grace, we should be made heirs according to the hope of eternal life.” (Titus 3:5ff)

Gethsemane Ev. Lutheran Church, Saginaw, Michigan

Gethsemane of Saginaw traces its roots back to the late 1950's when a number of pastors and members of Wisconsin Synod and other Synodical Conference congregations left their former fellowships for doctrinal concerns. The first service, conducted by Pastor O. J. Eckert, was held on November 1, 1959 at the old Marr Theater. Later that week the congregation was organized in the home of a member. There were 27 communicant members at the time.

For over two years services continued at the Marr Theater. In 1961 the congregation moved its services to the Saginaw Savings and Loan. On May 20, 1962 the first permanent worship home was dedicated. This church served the congregation well for 16 years. In 1967 a parsonage was

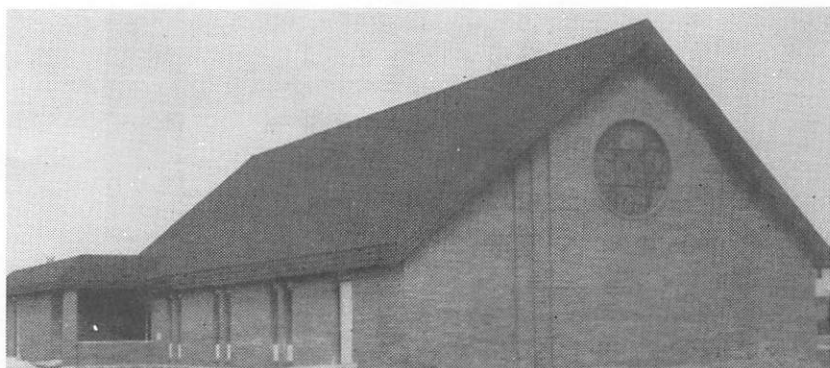
dedicated. In 1978 groundbreaking was held, and construction begun, on a new worship home. Dedication was held on June 10, 1979. The old church was remodeled into a spacious home for the pastor's family.

In December, 1981, Gethsemane resolved to open a Christian Day School. This became a reality in the fall of 1982. In May of 1984 the congregation built a teacherage on its property. Within two months the building was erected, chiefly with volunteer labor.

The congregation set up a month-long celebration of thanksgiving for its 25 years of grace during the months of October and November, 1984. The theme for the celebration was "Our Heritage." Guest speakers included Karl Brandle, a member of



The First Church—Now Remodeled As Parsonage



The New Church

the congregation (Oct. 21st); CLC President Daniel Fleischer, Fridley, MN (Oct. 28th); Pastor Paul Tiefel, Sister Lakes, MI (Nov. 4th—AM); Pastor David Schierenbeck, Inver Grove Heights, MN (Nov. 4th—PM); and Pastor James Sandeen, Coloma, MI (Nov. 11th). At this later service Gethsemene dedicated its newly-built teacherage to the service of the Lord.

Pastors who have served Gethsemene include: O. J. Eckert (1959-1974); Karl Brandle (1974 vacancy); D. Schierenbeck (1974-1983); and

M. Bernthal (1983-present). Ross Roehl was installed as the first teacher and principal of Gethsemene Lutheran School in 1982. Also currently teaching in the school are Mrs. Ross (Lynette) Roehl, and Mrs. Elsie Godsey.

Present membership at Gethsemene is 270 souls of which 206 are communicant members. The school which had an enrollment of 15 students its first year now enrolls 24. Gethsemene conducts two outreach missions, one in the Hale and Rose City, MI area which is 80 miles to the



Pastor and Mrs. Otto J. Eckert



Pastor and Mrs. Mark Bernthal and family



In front of the New Teacherage: (left to right) Mr. & Mrs. Ross Roehl, Teachers: John Grnya and Al Ahrens, chairmen of building committee.

north. The other is in the Flint area, 45 miles to the south.

The congregation published a 25th anniversary picture booklet. The opening page closed with the following words: "As we look back upon these 25 years, we surely see that we have grown as one family at Gethsemane, one family in Christ, at worship, in fellowship, in service. . . . To God alone be all the glory. How blessed we are to know that

God's undeserved love through Christ has been showered upon us daily in the past and will continue to rain blessings upon His congregation in the future."

Born with the CLC, Gethsemane congregation has indeed had abundant proof that her Lord and Savior has been bearing her along as on eagles' wings.

—Paul Fleischer



Behold, Your King!



Daily Devotions for March 1985

In 1985 the last day of March is Palm Sunday, when our King Jesus rode into Jerusalem to do battle with Satan, Sin, and Death, and win the victory. In our daily devotions this month we read John's account of some of the events leading up to Palm Sunday: the feeding of the five thousand (chapter 6), Jesus' teaching at the Feast of Tabernacles (chapter 7), Jesus' debate with the Jewish

leaders on their relationship with Abraham (chapter 8), Jesus' healing of the man born blind (chapter 9), Jesus' discussion of the Good Shepherd and His sheep (chapter 10), and Jesus' raising of Lazarus from the dead (chapter 11).

John wrote as an eyewitness of the events he describes, as an earwitness of the conversations he records. How could he remember all these things so many years later? Jesus promised: "The Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you" (Jn. 14:26). Therefore what we read in these chapters is the truth.

Date	Scripture	Theme	Hymn
1	1 John 1:1-7	The blood of Jesus cleanses us.	360 (1-4)
2	1 John 1:8-2:2	Jesus paid for the sins of the whole world.	360 (5-7)
<i>The Week of Reminiscere Sunday</i> ("Remember, O Lord, Thy tender mercies")			
3	John 6:1-14	Jesus blesses us with bread for our bodies.	659
4	John 6:15-21	"It is I; be not afraid."	514 (1-3)
5	John 6:22-29	Jesus gives us food that lasts to eternity.	425 (1-3)
6	John 6:30-40	Jesus is the bread of life.	284 (1-4)
7	John 6:41-51	Eat this bread and live forever.	296 (2-3)
8	John 6:52-59	We dwell in Him, and He in us.	343 (3-5)
9	John 6:60-71	To leave Jesus is to lose our life.	365
<i>The Week of Oculi Sunday</i> ("Mine eyes are ever toward the Lord")			
10	John 7:1-13	No, Jesus does not deceive the people.	350
11	John 7:14-24	None of us keeps God's Law.	295 (1,2,5,6)
12	John 7:25-36	Jesus came down from heaven.	351 (1-2)
13	John 7:37-53	"Never man spake like this man."	361
14	John 8:1-11	Jesus was without sin, but He threw no stones.	324 (4-6)
15	John 8:12-30	Jesus is the light and the way.	421 (2-4)
16	John 8:31-47	To abide in Jesus is to continue in His word.	477 (2-3)
<i>The Week of Laetare Sunday</i> ("Rejoice ye with Jerusalem")			
17	John 8:48-59	They picked up stones to throw at Jesus.	243 (1,3,5)
18	John 9:1-12	Jesus opens the eyes of the blind.	345 (4-5)
19	John 9:13-23	To confess Jesus boldly is always the best policy.	346
20	John 9:24-34	It is not a disgrace to be called Jesus' disciple.	284 (1-4)
21	John 9:35-41	He worshiped Jesus, and so should we.	352 (2-3)
22	John 10:1-10	Jesus came to give us life.	436
23	John 10:11-21	Jesus gave His life to give us life.	426
<i>The Week of Judica Sunday</i> ("Judge me, O God"), also known as Passion Sunday			
24	John 10:22-33	Jesus' sheep will never perish.	368
25	John 10:34-42	It is not blasphemy for Jesus to call Himself the Son of God.	431
26	John 11:1-16	Sickness and death was God's will for Lazarus.	521 (1-3)
27	John 11:17-27	Jesus is the life.	355
28	John 11:28-44	Death is not the victor.	206 (8-10)
29	John 11:45-57	Jesus did not die for that nation only.	371 (5-7)
30	John 12:1-11	Jesus accepts and defends our loving response to His love.	357
<i>The Week of Palm Sunday</i>			
31	John 12:12-19	The King has come!	55

Correction

The top line of p. 9 in the January, 1985, issue should read that Mr. V. Sprengler of Cheyenne, WY was business manager of the first two volumes of the *Spokesman*.

Mission Posters

The poster on p. 10 was done by Paul Sauer and Todd Boelter of Faith Lutheran School, Markesan, WI.

The poster on p. 16 is the work of Barbara Rust of Grace Lutheran School, Fridley, MN.

Mission Poster—

BRING THE WORD TO...



...your neighbor.



... your city,
state, and
country, and
world.



EVERYONE!