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lutheran spokesman

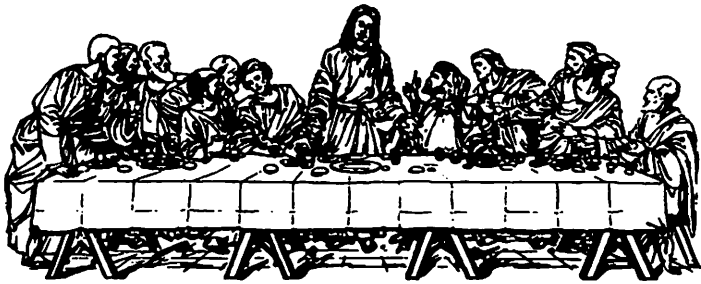


THE GOOD SHEPHERD

JESUS

CHURCH OF THE LUTHERAN CONFESSION

"This do . . . in remembrance of Me."



“REMEMBERING” CHRIST

Where has the time gone? It seems like only yesterday when we had our last Ash Wednesday communion service in the church. It's so hard to believe that we have already passed through another year—Easter, Pentecost, and Christmas just seemed to fly by!

As I sat in church this Wednesday evening and listened to the pastor read Christ's words of institution, something struck me. Oh, yes, I've heard those words a thousand times since I was a little child: "Take eat; this is My body . . . Drink ye all, of it; this cup is the New Testament in My blood, which is shed for you for

the remission of sins . . ." But what struck me tonight were the words: "*This do, as oft as ye drink it, in remembrance of Me.*" It's almost as if I've never paid attention to this phrase before.

Not Just On Communion Sunday

Remember Christ. This is something I endeavor to do on communion Sundays, but shouldn't I do it more often than that? And I've been noticing more and more lately in Bible Class, in sermons and even in my own Bible reading that in every word the apostles spoke, they "remembered" Christ! It would appear

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that these men who were moved by the Holy Spirit had their Old Testaments open to Isaiah 53 every time they sat down with their pens.

We heard this chapter read tonight, and I had to go home and read it over to myself, because it really tells what our Savior came to do: **“Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions; He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all” (Is. 53:4-6).**

Shouldn't I be doing this same thing, that is, living and breathing Christ, always? I need to “remember” Christ not just one Sunday a month, but every day!

How Can I Forget?

I recall as a child that whenever Lent came around, I would hear friends and neighbors say, “What are we going to give up this year?” Then

* * * * *

From The Editor—

It's Been An Inspiring Year!

The third Sunday of January the synod officially closed its year-long observance of the first twenty-five years of God's grace upon our church body. It did this with a third synod-wide worship service on the “Ye are the light of the world” theme. (The other two were Jan. 20th and May 19th, 1985.)

The synodical committee which has given careful direction to the anniversary observance consisted of Pastor Robert List, Sleepy Eye, MN; Teacher Theodore Thurow, Jamestown, ND; and Marlyn Beekman of Eau Claire. We owe our thanks to this committee for its work as well as to those others who

they would walk around all gloomy until Easter. I realize that we should mourn over our sins, for these are what nailed my Best Friend to the cross. But how can I forget what the death and resurrection of my Savior have accomplished? How can I forget that, or not be happy about that? The words of the Spirit through Paul sum it up well: **“O death, where is thy sting? O grave, where is Thy victory? The sting of death is sin; and the strength of sin is the Law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ” (I Cor. 15:55-57).**

From now on, I'm going to pay extra-close attention to the words when I go to communion, for Jesus gives Himself to me in this sacrament. But I pray I will “remember” Christ and everything He had to endure for my salvation daily. For isn't this the reason why I can lay claim to my heavenly home?

Maybe it's good that our last Lenten season seems like only yesterday. I want to “remember” Christ always. And when I think about it, shouldn't every day be Lent?

—Stephen C. F. Kurtzahn

contributed (many anonymously) such things as special liturgical settings and hymns, prayers and readings, bulletin inserts, *Spokesman* articles and so on. With rejoicing we mention also the Lord's grace in moving the hearts of CLC believers to thus far contribute over \$23,000 in thankoffering funds to finance special anniversary projects.

President Daniel Fleischer's message in last month's issue served to conclude the anniversary emphasis in this periodical. However, we surely will not have heard the last of encouragements to "remember the days of old" (Ps. 143:5) nor would we want to. Our vision is confidently toward the future because we have seen with faith's discerning eye our faithful Lord and Savior's dealings with us in the past—and this hardly because we deserved them!

Before closing we would like to recommend to our readers a paper entitled: "An Early History of the Church of the Lutheran Confession and of Immanuel Lutheran High School, College, and Seminary." It was prepared by former pastor Albert Sippert and delivered at the Minnesota Christian Education Institute at Immanuel Church, Mankato, MN on Sept. 29, 1985. A number of those who heard the historical review asked for copies or suggested it be printed in the *Spokesman*. It is indeed an excellent and informative review—from the viewpoint of a man who was very much personally involved at the time—of the conditions which led to the demise of the staunch confessionalism of the old "Synodical Conference" and the subsequent rising of the CLC from those ashes. While the length of, and detail in, the essay prompts an editorial decision against serializing the paper in these pages, we herewith give the address of the author who would be happy to provide copies upon request: Mr. Albert Sippert, 330 Wheeler Ave., N. Mankato, MN 56001.

The *Spokesman* anniversary feature "Born With The CLC—Borne By God" will continue for a few months until all those congregations which trace their beginnings to 25 years ago have had opportunity to tell their story of God's grace upon them.

More next month on the new series begun in this issue, called "Words With Big Meanings."

**Praise to the Lord, the Almighty, the King of Creation!
O my soul, praise Him, for He is thy Health and Salvation!
Join the full throng; Wake, harp and psalter and song;
Sound forth in glad adoration.**

**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! Oh, let all that is in me adore Him!
All that hath life and breath, come now with praises before Him.
Let the Amen, Sound from His people again;
Gladly for aye we adore Him. (TLH, 39:1,2,5)**

RIGHTEOUSNESS

Righteousness is a big word! It is big, however, not just because it has many letters, but because it is used so frequently in our Bibles and has such a powerful meaning for the child of God. The word righteousness is used over three hundred times in the Bible. Because it is used so often, it is absolutely essential that we understand its meaning. This single word kept the young Martin Luther a captive of fear for many years simply because he misunderstood its meaning. How strange, we might think, but how true!

Righteousness—A Characteristic Of God

The simple meaning of *righteousness* is uprightness—the quality of being just or right. The Bible frequently speaks of righteousness as a characteristic of God. The Psalmist describes God in this way: “Gracious is the LORD, and righteous; yes, our God is merciful” (116:5). In His High Priestly prayer Jesus addressed God as His “righteous Father” (Jn. 17:25). God is righteous—that is, just. As we might expect, God’s righteousness is frequently compared with our unrighteousness. In Rom. 3:5 we read: “If our unrighteousness demonstrates the righteousness of God, what shall we say?”

Righteousness—A Demand Of God’s Law

David once wrote: “The LORD is righteous, He loves righteousness” (Ps. 11:7). It is not surprising then to find that righteousness is not just a characteristic of God’s person, but a demand of God’s law as well. Paul pointed this out for the Romans: “Moses writes about the righteousness which is of the law, ‘The man

who does those things shall live by them’” (10:5). Yes, God demands that sinful mankind be righteous, yet the Bible clearly states that this is absolutely impossible! Paul says: “If there had been a law given which could have given life, truly righteousness would have been by the law. But the Scripture has confined all under sin” (Gal. 3:21-22). Should anyone attempt to obtain righteousness by obeying the law, that person is doomed to failure as Paul asserts when he uses his own people as an example: “Israel, pursuing the law of righteousness, has not attained to the law of righteousness” (Rom. 9:31).

Righteousness—A Gift From God

It was this very point which brought such agony to the soul of the young Luther. He knew that God was righteous and demanded righteousness of man. Yet, this was an impossibility! What was man to do? In this struggle Luther came to the point of hating God. It was only after he had come to realize that the righteousness of God, as presented in the gospel, was to be a gift given to man by God that heaven’s doors were opened to

RIGHTEOUSNESS, THEN, IS THAT QUALITY OF UPRIGHTNESS WHICH IS A CHARACTERISTIC OF GOD. IT IS DEMANDED OF MAN IN GOD'S LAW, BUT BESTOWED UPON MAN BY FAITH THROUGH THE GOSPEL . . .

him. His fear melted away and was replaced by absolute joy!

So it is today. The thought of our righteous God examining our every thought, word, and deed under the microscopic lens of His righteous law is unnerving. But when we come to recognize and rejoice in the righteousness of God—*which becomes ours as a free gift through faith in Jesus*—we too can sing with joy, “My hope is built on nothing less than Jesus’ blood and righteousness” (TLH 370:1) and recite with confidence: “I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes . . . for in it the righteousness of God is revealed from faith to faith; as it is written, ‘The just shall live by faith’” (Rom. 1:16-17).

But how can this be? Would not God compromise His righteousness by declaring sinful man righteous? Paul explains both the beauty and the glory of this gospel truth in 2 Cor. 5:19 & 21: “God was in Christ reconciling the world to Himself, not imputing their trespasses to them, for He (God) made Him (Jesus) who knew no sin to be sin for us, that we might become the righteousness of God in Him!”

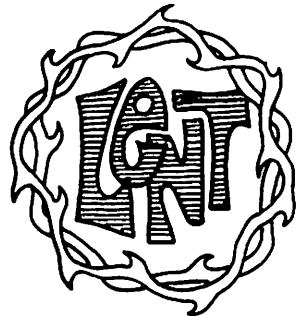
Righteousness—An Expectation of God

It is in this context that righteous-

ness becomes the expectation of God for the life of the believing Christian. Having come to faith and having experienced the joy of the gracious gift of God’s righteousness, believers are encouraged time and time again in the Bible to present their bodies as “instruments of righteousness to God” (Rom. 6:13), to “increase their fruits of righteousness” (2 Cor. 9:10), and to “pursue righteousness” together with other Christian virtues (1 Tim. 6:11; 2 Tim. 2:22). While the Christian must ever struggle with sin during this life, God would have him strive after the goal of righteousness to the glory of God and the furthering of His kingdom in this world.

Righteousness, then, is that quality of uprightness which is a characteristic of God. It is demanded of man in God’s law, but bestowed upon man by faith through the gospel. Finally, it is that characteristic for which God expects all believers to strive as they seek to serve their Savior.

—Paul D. Nolting



A recent survey conducted by the American Lutheran Church reveals that 40% of the couples they interviewed live together as husband and wife before or without a public marriage commitment. This tract attempts to deal with an all-too-common practice, using fictitious characters to express a fraternal Christian concern. It was produced at St. Stephen Lutheran Ministries, 300 Moorpark Way, Mountain View, CA 94041. Copies for reproduction are available there. Rollin A. Reim is the pastor.

“Live-in Loving” Or Public Marriage?



—A letter to some Christian friends—

Dear George and Jayne,

How great to hear of your love for each other and your plans to share your lives! If the Bible says it is not good for a person to be alone, it surely follows that we have ourselves a very good thing when we find that companion.

Something concerns me, though. In your letter you said nothing about a wedding date.

I do hope, I sincerely hope, that you are not considering the arrangement of “live-in loving.” It’s a bad scene. I know. I’ve been there.

Perhaps you didn’t know, but Patty and I once tried it. It seems to be the perfect set-up. It made our relationship seem genuine; it spared us the effort of determining compatibility for a long range union; it kept our personal options open; and it was financially practical. Besides, it met with the smiling approval of most of the people in our apartment complex, where the manager insists that everybody has a roommate.

Oh, there were awkward moments. I never did find a good way to introduce what some call “my significant other person.” But it did seem at the time to be the way to go. At least until we would be ready to settle down and have a family.

But it was not good, dear friends. Not for us, and I am sure not for you.

What suffered most, we found, was *trust*. In that arrangement (if one can call it that) we found ourselves making a silent but deadly statement: “I really don’t trust our relationship enough to go public with a commitment.” It seemed to say, “I love and need you now, but I want an easy way out in case things change.” And this wasn’t true! We really loved each other in a way that allowed for no question mark.

The trust that suffered most, however, was the faith in the Lord which we share with you. We’ve always known that God’s design from the beginning has been “so long as you both shall live.” When the Bible declares “it better to marry than to burn” we find no room for confidence in any other “arrange-

ment.” Nothing else has the solid endorsement of our Lord Himself.

Any confidence we might have had in live-in loving was completely shattered when we remembered the charge in Hebrews 13:4: “Marriage should be honored by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral.” Our personal feelings and the attitudes of society about this soon lost their power. Finally—we reckoned in faith—it is the *Lord* who blesses us. Certainly we ought to trust *His* design for doing so!

What especially moved us to the commitment of public marriage was the comparison the Bible makes between the marriage bond and the bonding of Christ and His Church. That’s public, and there are no question marks in the Lord’s enduring faithfulness to His covenant with us. Could there be a more beautiful and heartening way for God to dignify the enduring union of two people as “one flesh”?

Patty and I cherish our marriage as one that enjoys the blessing of God and the respect of our Christian friends. We live together in faith, grateful to be forgiven for the time we didn’t. It is our prayer that you will be happily preserved from experiencing our former folly!

With all good wishes in Christ,

Your friend

Theo

Let Your Light Shine—

Be Doers Of The Word, And Not Hearers Only

(A series on foreign mission work. The writer is our called missionary to India, Pastor David Koenig. Visa applications for the Koenig family for India were submitted on November 4th.)

“‘Send us 10,000 missionaries and 50 million Bibles.’ Thus spoke General Douglas MacArthur in the days following the war. As commander of the forces of American occupation in Japan, he was seeking to help a sadly disillusioned people return from the depths of confusion and hopelessness into which they had been plunged by their country’s first military defeat in nearly two thousand years.

“Groping blindly, they needed something to hang on to. Their very foundations of life had been shattered by the disclosure that their emperor was not God as the centuries of tradition had led them to believe. General MacArthur saw better things emerging from chaos. He told American Protestants that for every missionary in Japan at that time, there should be one hundred more; for every dollar spent for missions,

another thousand should be spent.”
(*Partners Around the World*, p. 23)

Commitment The Key

Why didn't 10,000 missionaries respond to the invitation? After all, General MacArthur in effect ruled Japan after the war and could guarantee this invitation. The problem is, as it has always been, with commitment. It is true now, as it was for Japan after the war, that for every missionary in Asia, Africa, and Latin America, there should be one hundred. For every dollar spent on foreign missions, another thousand should be spent.

But the problem is with commitment. Commitment to Christ means giving your all. He has purchased and won you from death, hell, satan, sin, and all that this evil world is. Let us commit to Christ to spread His Word abroad, and not merely donate. Let us be doers of the Word, which is commitment to Christ, and not hearers only.

History shows that the Lutheran church has not been in the forefront of spreading the Gospel beyond the post-Reformation Lutheran lands. The initiation of Protestant mission work in India in the 1700's illustrates this. Orthodox Lutheranism and the state churches for one reason or another did not commit to foreign missions. The pietist August Hermann Francke and the University of Halle became the focal point for dispatching men to foreign mission fields. While Francke and his followers overreacted to the dead orthodoxy in the established Lutheran

churches, there can be no question that the mission zeal and dedication of Halle was inspiring.

“Send Me, Send Me!”

One exception to the general lack of interest in foreign missions among the established Lutheran churches of Europe was good King Frederick IV of Denmark. Encouraged by his court chaplain Luetkens, he sought to send missionaries to Danish India. The call went out, but no clergy could be found in Denmark to go. From Halle in Germany they came saying, “Send me, send me!” The two volunteers were Heinrich Pluetschau and Bartholomew Ziegenbalg. After a seven month voyage from Copenhagen they



arrived at Tranquebar, India on July 9, 1706.

The opposition which these two missionaries faced reminds us of the opposition which the apostle Paul faced on his journeys for the Lord. Despite the King of Denmark's desire for the natives of his colony to hear the Gospel of Christ, the opposition to the work of Ziegenbalg and Pluetschau was as follows: the captain of the ship they traveled on to India; the Lutheran chaplains on shipboard;

Danish government chaplains in the colony; Catholic missionaries; the Danish East Indies Trading Company; and last but certainly not least the very governor of the colony.

At one point Ziegenbalg, like the apostle Paul at Philippi (and later at Jerusalem, Caesarea, and Rome), was unjustly imprisoned. Ziegenbalg's imprisonment lasted for four months and, like Paul's, "served to advance the Gospel."



Bartholomew Ziegenbalg

Trusting implicitly in the Lord Who sent them and undaunted by the opposition, they labored tirelessly for Him and those for whom He died. They preached and taught. Under their guidance schools were established as well as a seminary. In their years of service over 250 were baptized. Ziegenbalg learned the native language of Tamil and composed and translated numerous books and tracts. Pluetschau left the field in 1711 due to ill health. Ziegenbalg married and brought his wife to India to labor with him.

After thirteen years of labor in India, at the age of thirty-six, the Lord called Bartholomew Ziegenbalg home. Although only thirty-six at the time of his death, the amount of work he performed to the glory of his Lord would lead one to think he was older and had been in the field for longer than thirteen years. Always being a man of frail health, he grew more and more aware during his last two years that the time of his departure was drawing near. His zeal to reach the heathen with the light of Christ did not diminish right up to the end.

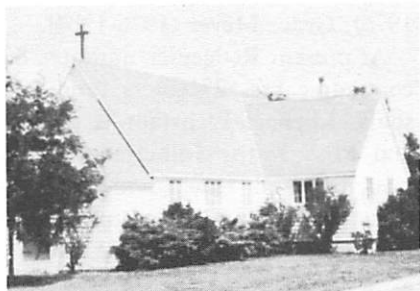
The following outline of a day's labor testifies to the fact that Bartholomew Ziegenbalg was a doer of the Word:

A Day In His Labor
22nd August 1708

"After morning prayers I begin my work. From six to seven I explain Luther's Catechism to the people in Tamil. From seven to eight I review the Tamil words and phrases which I have learned. From eight to twelve I read nothing but Tamil books, new to me, under the guidance of a pandit who must explain things to me with a writer present, who writes down all words and phrases which I have not had before. From twelve to one I eat, and have the Bible read to me while doing so. From one to two I rest, for the heat is very oppressive then. From two to three I have a catechisation in my house. From three to five I again read Tamil books. From five to six we have our prayer meeting. From six to seven we (meaning himself and Pluetschau) have a conference together about the day's happenings. From seven to eight I have a Tamil writer read to me, as I dare not read much by lamp-light. From eight to nine I eat, and while doing so have the Bible read to me. After that I examine the children and converse with them. Constant practice in this way has given me great freedom and confidence in the use of the Tamil language."

Born With The CLC—Borne By God . . .

Redeemer Ev. Lutheran Church Cheyenne, Wyoming



Redeemer of Cheyenne traces its beginnings to 1940 when a mission was started in the area by Pastor Delton Tills. Because of difficulties in securing a pastor, the mission was closed on two separate occasions. On August 14, 1949, Pastor Winfred Schaller Jr. was installed as resident missionary. There were eleven souls in the congregation at the time. This small nucleus worshiped at the Seventh Day Adventist church until early 1950 when they began meeting at the YMCA Playhouse.

The cornerstone for a combined church-school-parsonage was laid in a special service on July 23, 1950. On Christmas Eve the first service was held in the classroom of the new building. Since almost all the labor was done by the few members of the mission, the building was not completed until the spring of 1952. On June 8 Redeemer Evangelical Lutheran Church was formally organized. At this time the congregation officially called Winfred Schaller Jr.

as its first pastor. Until this time he had served as a missionary of the Wisconsin Synod. The congregation numbered 33 communicants, 12 voters, and 70 souls.

In 1954 the congregation was granted permission by the Mission Board to open a Christian Day School. The school began in September with Pastor Schaller teaching twenty students in grades K-7. Only two of the children were from the congregation. In 1955 Miss Sylvia Schwarting was called as the first full-time teacher. The enrollment in the parochial school reached a high of 36 in 1956.

Because of the Wisconsin Synod's disobedience to God's Word in not separating from false teachers and their followers, Redeemer congregation resolved in 1957 to sever its membership with the synod. Suddenly the mission found itself an orphan without subsidy from a mother church. Difficult years followed as the congregation struggled to maintain itself. Pastor Schaller and Teacher LeRoy Greening supported themselves entirely for several years. This permitted the congregation to reduce its obligations to the Wisconsin Synod.

In October 1960 Redeemer became a charter member of the newly-formed Church of the Lutheran Confession. A year later the congregation

began receiving regular mission subsidy. On August 14, 1977 the congregation held a mortgage burning as the loan from the Wisconsin Synod had been paid off. The congregation became self-supporting.

Pastors who have served Redeemer: Winfred Schaller Jr. (1952-1962); Roland Gurgel (1962-1964); L. D. Redlin (1964-1969); Herbert Witt (1969-1978); Michael Sydow (1978-1984). Teachers of Redeemer

have been: Sylvia Schwarting (1954-1957); LeRoy Greening (1957-1964); David Gullerud (1959-1960); Shirley Wendland (1960-1963); Barbara Rutz (1964-1966); Carla Thurow (1966-1972); Nancy Berndt (1973-1976); Grace Meyer (1976-1984).

At present Redeemer numbers 86 communicants, 27 voters, and 122 souls. Michael Eichstadt is pastor, and Miss Kathy Gilbertson is the principal and teacher in the day school which enrolls ten students.

—Michael Eichstadt

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Born With The CLC—Borne By God . . .

Redeemer Ev. Lutheran Church Sister Lakes, Michigan



Easter Sunday, 1985

“As one born out of due time.” These words of the apostle also apply to Redeemer of Sister Lakes. For it was not until September of 1962 that Redeemer held its first church service. Earlier that year members of a Wisconsin Synod congregation in nearby Dowagiac contacted Pastor

Ralph Schaller of Faith Lutheran, Coloma, a member of the Church of the Lutheran Confession. Their concern for doctrinal issues led them to leave the WELS and begin holding services as a mission arm of Faith. Redeemer continued as such until July 1973 when it was supported as a

mission of the CLC and called its first full-time pastor, Paul Tiefel Jr.

Services were first held in homes, schools, an armory, and even a fire station, until the property of a bankrupt lumber company was purchased in 1967. As in the rebuilding of the temple after the captivity, so too for Redeemer Church it has been a long building project ever since. Most of the lumber shed was torn down and a 32' by 80' church building erected. The lumber office served for temporary worship before being re-modeled as a parsonage. Succeeding years saw the parsonage basement finished off and a 24' by 26' extension completed on the parsonage. Some work remains on the church and parsonage and plans for next spring include removal of the final portion of the old lumber shed and erection of a garage.

The physical changes, while the most 'showy,' are not the most important or dramatic. Redeemer has grown from a mission of one church to a mission of a synod of churches; from 13 souls (4 of which remain) to over 110; from families of Lutheran background to a majority now of various church and non-

church backgrounds; from a church with few pre-communicants to a church with a majority of pre-communicants. Redeemer is, in more ways than one, new born, first generation Lutheran. The congregation has been served by Pastor Schaller from 1962 to 1973 and by Pastor Tiefel from 1973 to the present, while at the same time sharing him with the mission in Detroit (1973-1976 and 1983 to now).

With its full-time pastor Redeemer began conducting adult Bible Class and Vacation Bible School, both of which have been richly blest by the LORD. At the same time Faith of Coloma, with its own full-time pastor, was able to start a Christian Day School which for years has shared its Christ-centered education with a handful of children from Redeemer. Adult and youth catechism classes in addition to numerous contacts makes it appear that the "LORD has set an open door" before Redeemer. May the LORD hold it open and fill the hearts of His people at Redeemer and in the CLC with the grace to preach His Word here while it's still day—to the glory of Redeemer's namesake.

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COUNT YOUR BLESSINGS— AND USE THEM!

Of what blessings do we speak? We speak of the blessings of God the Father Who has preserved to us and to our children the divine Word. In the Word of God is found instruction regarding the Christian life. In it is found the joy of forgiveness and the hope of eternal life. We speak of the blessings of our freedom to worship, of our school, our Sunday School, and all the

other opportunities we have to sit and learn from the Savior, and of Him.

It is, of course, troubling when a certain percentage of our people neglect one or all of the opportunities. It is difficult enough to withstand the *vain philosophies* of the world. It is nigh unto impossible to withstand them without regular fortification from the Word. Let us not think that this is empty talk. Consider that today the prevailing attitude in government, society, and education is *humanism*.

The typical Humanist attitude is expressed in the creed from the British Humanist Association: *"I believe in no god and no hereafter. It is immoral to indoctrinate children with such beliefs. Schools have no right to do so, nor indeed, have parents. I believe that religious education . . . should be abolished . . . I believe that children should be taught religion as a matter of historical interest, but should be taught about all religions including Humanism, Marxism, Maoism, Communism, and other attitudes of life. They must be taught the objections to religion. I believe in a non-religious social morality . . . Unborn babies are not people. I am as yet unsure whether the grossly handicapped are people in the real sense . . . I believe that there is no such thing as sin to be forgiven and no life beyond the grave but death everlasting."*

This is not our characterization of Humanism. It is their own! If we grow complacent in our faith, and lazy in our practice of it, Satan will fill the void. If one cares *at all* about one's salvation, if we care at all about the future of our children—the eternal future—we cannot be complacent. We will want to hear the Word of God. We will want to find the hope and security, and therefore the peace, that the Word gives. The alternative is to be drowned in despair which is the end result of today's national religion.

Count your blessings—and *use them!* Or lose them.

—Daniel Fleischer



Daily Devotions For March 1986

The New Testament expressions "kingdom of God" and "kingdom of Heaven" almost always refer to the ruling activity of our God and His Christ—and not to the people ruled. In other words the term "kingdom of God" is not another name for the Holy Christian Church, the Communion of Saints. But this does not mean that Scripture has nothing to say about those who by faith acknowledge the rule of the Lord Jesus and are, as Peter names them: "a chosen people, a royal priesthood, a holy nation, a people belonging to God" (I Peter 2:9).

One of the major themes of the letter of Paul called Ephesians is the King's People, the Church—how we sinners came to be subjects of our Lord Christ and how we express our allegiance to Him by the way in which we conduct ourselves in daily life.

Date Ephesians

1 1:1-14

2 1:15-23

The Constitution of the King's People.

Let us pray for a fuller appreciation of Christ's Lordship.

3	2:1-10	Christ's rule over believers is well-named a Kingdom of Grace.
4	2:11-22	Earthly divisions cannot separate the people of the King.
5	3:1-13	Christ's people are called to reveal the wisdom of God.
6	3:14-21	Let us pray that we grasp ever more fully the glory of the Gospel of our King.
7	4:1-16	The King's gifts enable His subjects to work together for each other's good.
8	4:17-24	To learn Christ our Lord is to live with Christ as Lord.
9	4:25-32	Our King is the King of Truth, Grace and Forgiveness.
10	5:1-14	Our King is the Lord of Love, Life and Light. Arise, shine!
11	5:15-21	Sing to the King.
12	5:22-33	Our homes should reflect the relationship of Christ and His people.
13	6:1-9	We all have one Master, the Christ.
14	6:10-20	This life is still a war . . . but our King equips us.
15	6:21-24	Victory in life's battle depends on the constant gifts of God the Father and the Lord Jesus Christ.

In ancient times the king of a nation was a military leader who personally fought on behalf of his subjects. Our Lord has done just that—winning for us the victory over Satan, sin, death, and hell. During the days between Jesus' Ascension and His Return our King continues to fight for us, for while the devil has been defeated he still wars against the Lord's people. While the Prince of Darkness couldn't defeat our King, he still attempts to destroy us, the King's subjects, wherever he can. To strengthen our faith in the face of the roaring of this rogue lion (1 Pet. 5:8) our Lord Jesus gave John the Apostle a special Revelation to pass on to us. In this final book of the New Testament above all we see that Christ is indeed the Conqueror. Despite all the efforts of this evil world and its Prince to take control, eternal rulership of the affairs of men belongs to the Lamb Triumphant, our Lord and Savior. The rest of our readings this month are portions of Revelation which especially emphasize this kingship of Christ.

Date Revelation

16	1:1-8	The King communicates to His people.
17	1:9-20	The King's appearance bespeaks His role and power as Judge.
18	4	The world is safely under the control of God, who is always faithful to His gracious promises.
19	5:1-10	Christ our King is both the Lion of Judah and the Lamb of God.
20	5:11-14	Christ our King is the general of God's great angel armies.
21	7:1-8	The King's people in the world (every single believer) belong to God and are therefore safe.
22	7:9-17	The future of the King's people is bright indeed.
23	12	The King's people are safe from Satan because our Lord has broken his power.
24	14:1-13	The King will bring His people safely home.
25	14:14-20	The King's Return will be the Day of harvest.
26	15	The King's people rejoice because God's judgements reflect His justice and holiness.
27	19:1-10	Rejoice, O daughter of Zion, for your King comes to you.
28	19:11-21	Our Lord Jesus is THE KING OF KINGS AND LORD OF LORDS.
29	1:1-8	The King's people in the Kingdom of Glory.
30	21:9-27	All of the King's people, but only the King's people, will dwell in the heavenly city.
31	22	"Come quickly, Lord Jesus. Amen"

NOTE: The following hymns are suggested for use with the above Devotions. Why not use one or two enough to commit major portions of it to memory?

Ephesians: 223, 361, 462

Revelation: 64, 222, 244, 341, 344

—W. V. Schaller

Installation

As authorized by President Fleischer, I installed Ralph E. Schaller as missionary-at-large and pastor of Gift of God Lutheran Church, Fairfax, VA on December 8, 1985.

—John Schierenbeck

Change Of Address

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Notice

Any CLC families or communicants living or moving to the Washington D.C. area please contact Pastor R. E. Schaller, 10408 Fairfax Village Dr., Apt. 913, Fairfax, VA 22030. Phone: (703) 352-0208. Pastors, please notify us of members moving to the area which includes Maryland, Delaware, or even parts of New Jersey.

PRO-LIFE ORGANIZATIONS*

National Right to Life Committee, 419 7th St. N.W., Suite 402, Washington D.C. 20004; J. C. Willke, M.D. President; founded in 1973 in response to the U.S. Supreme Court decision (Roe vs. Wade) which legalized abortion; 2,000 chapters and 11 million members in its affiliated state and local groups. Publications: *NRL News*, a bi-weekly newspaper, \$16 per year. Activities: NRLC works for pro-life legislation at the national level; they have been instrumental in the passage of a ban on non-therapeutic experimentation on live aborted infants, a federal conscience clause guaranteeing medical personnel the right to refuse to participate in abortion procedures, and various amendments to appropriations bills which prohibit or limit the use of federal funds to subsidize or promote abortions. Their stated ultimate goal is a constitutional amendment "which would permanently secure for the unborn child the status of 'legal personhood' under the Constitution, and thus the right of that unborn child to have his or her life protected by appropriate state and federal statutes."

In addition to its lobbying arm, NRLC has an internal Political Action Committee and an Educational Trust Fund. NRLC concerns itself with matters related to abortion such as euthanasia, genetic engineering, and infanticide. It takes no position on other issues such as contraception, sex education, capital punishment, and war. The committee also serves as a clearing house of information for its state and local chapters, the press, and the public. State affiliates of NRLC conduct lobbying efforts at the state level. They will provide information on local chapters.

The Human Life Foundation, 150 E. 35th St., New York, NY 10016, J. P. McFadden, President; Publications: *Human Life Review*, a scholarly quarterly which examines abortion, infanticide, and mercy killing as well as such related matters as sex education, homosexuality, and threats to the family, \$15 per year. Activities: supports 'baby saving' groups which offer women alternatives to abortion.

*Please refer to the January 1986 issue