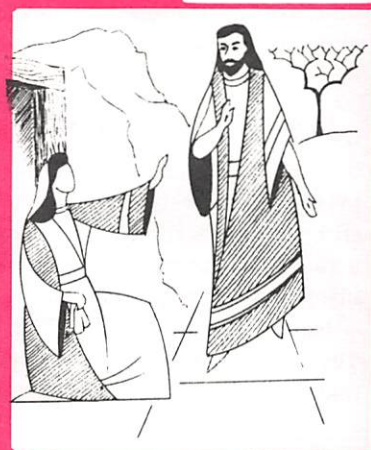


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HE IS

RISEN



Easter

CHURCH OF THE LUTHERAN CONFESSION

FOR US

The words "for us" sum up the Lenten season and the wonder of the cross. The concept of Jesus "for us" is an important part of our liturgy and the assurance of the forgiveness of sins which the liturgy stresses. In confirmation class the children learn the word "vicarious" to describe Jesus' atoning sacrifice.

The word "vicarious" means substitutionary. The idea of the Gospel and its substitutionary sacrifice is difficult for us to comprehend. The idea of personal sacrifice is foreign to man's way of thinking. The cross alone teaches us what Jesus did "for us."

"For Us" In The Old Testament

The Old Testament is rich in its presentation of the need for a substitutionary sacrifice. God provided a ram as a substitutionary sacrifice instead of Abraham's son of promise—Isaac (Gen. 22:13). The Old Testament law was filled with sin and trespass offerings for the sins of

the Israelites. If a sin had been committed, there had to be a corresponding sacrifice of an animal or grain. This picture reached its height on the Great Day of Atonement. On this day the sins of Israel were placed on the head of an innocent goat. This "scapegoat" was driven into the wilderness, carrying the sins of the nation of Israel for the previous year. (Leviticus 16)

The concept of a substitute is found in the way war was waged through a champion. When the Philistine Goliath challenged Israel, he told them to choose one representative to fight against him. The fate of the entire nation of Israel rested vicariously on the young boy David. If David won, Israel won. If David lost, Israel lost. (I Samuel 17)

The salvation God provided for His Old Testament people was always in connection with a substitutionary sacrifice. This concept of "for us" is carried out to its clearest Gospel content by the Old Testa-

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ment prophet Isaiah. Isaiah speaks of the coming Suffering Servant: "Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed" (Is. 53:4-5). The Servant of the Lord would suffer the punishment we deserved. Isaiah 53 is the great "for us" section of the Old Testament.

"For Us" in The New Testament

It should have been obvious that the sacrifices of the Old Testament were not sufficient to pay for the sins of the people of Israel. The fact that these sacrifices had to be repeated time after time showed their insufficiency. "But in those sacrifices there is a reminder of sins every year. For it is not possible that the blood of bulls and goats could take away sins" (Heb. 10:3-4).

The Old Testament sacrifices prefigured the coming of the perfect sacrifice: Jesus. He would be the one and only "for us." He would fulfill the law in our place. His obedience for us would be credited to us (cf. Rom. 5:19). He would also suffer the curse of sin in our place at the cross (cf. Gal. 3:13). Jesus' entire ministry, ending in His submission to death at the cross, can be summed up in the words "for us."

When Jesus' ministry began, John the Baptist spoke of Jesus' work in terms of Old Testament sacrifice: "Behold! the Lamb of God who takes (bears) away the sin of the

world" (Jn. 1:29). Jesus would be the scapegoat bearing the guilt of sin instead of us. There had to be a sacrifice to save us. Lent tells us of this incredible sacrifice: "Just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many" (Mt. 20:28). This Gospel is an unfair trade: "For God made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him" (2 Cor. 5:21).

Jesus came to suffer and die for us to free us from the guilt and punishment of sin. Our salvation is Jesus—"for us." Jesus died for us. "For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens who does not need daily, as those high priests to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself" (Heb. 7:27-28).

As sinners we rejoice in the Lenten message of salvation obtained for us through Jesus' perfect sacrifice. We have come again this Lenten season to hear our salvation at the foot of the cross. This is for you.

A Lamb goes uncomplaining forth,
The guilt of all men bearing;
And laden with the sins of earth,
None else the burden sharing!
Goes patient on, grows weak and faint,
To slaughter led without complaint,
That spotless life to offer;
Bears shame, and stripes, and wounds, and
death,
Anguish and mockery, and saith,
"Willing all this I suffer."

(TLH #142:1)

REGENERATION

Winter in the northland has its drawbacks. One of them is the dead battery. Whether the car had no life when the attempt was made to start it, or if it died in the process, it is a helpless and useless piece of equipment. It is good only for the junk pile unless new life can be created in it.

By nature man is like that dead battery. He has no spiritual life. He is helpless and useless when it comes to spiritual matters. He does not know and understand God. He cannot know and understand God since he has no desire to do so. He is fit only for the spiritual junk pile—eternal damnation.

Regeneration Is Needed

We don't immediately discard our dead batteries. We try to generate new life in them. They are connected to a battery charger. New life flows into them. When they have been warmed and renewed by the life-giving electrical current, the battery is able to do what its owner expects. It turns over the motor and starts the car. Regeneration, the giving of new life, has made it useful and spared it from the junk pile.

Regeneration is necessary for man also if he is to be spared from the eternal junk pile which is hell. Just as that dead battery can do nothing to improve itself, neither can natural man. St. Paul described that situation when he reminded the Ephesian Christians of their former condition: "You were dead in trespasses and sins" (2:1). Nothing which is dead can help itself in any way. The help must come from outside.

Regeneration Is From God

Unlike *righteousness* which is found over 300 times in Scripture, *regeneration* is a rare word. It is found only twice. In Matthew 19:28 it is used of the new life in heaven. The other passage is Titus 3:5: "According to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit." In this passage we have the information that we need to understand regeneration in the meaning we are considering.

It is God who regenerates. Man cannot do it for himself—he is dead spiritually. Nor can anyone else do it for him. Confessing that Jesus is one's Savior is a sign that regeneration has taken place. Scripture limits that activity to God: "No one can say that Jesus is the Lord except by the Holy Spirit" (1 Cor. 12:3).

Regeneration Is Through God's Mercy

We may ask why God bothers with men since, by nature, they are His enemies and sin against Him. The answer is *mercy*—"according to His mercy He saved us." While Peter does not use the word regeneration. He too points to God's mercy as the reason for giving the needed help. He

IT IS GOD WHO REGENERATES. MAN CANNOT DO IT FOR HIMSELF—HE IS DEAD SPIRITUALLY. NOR CAN ANYONE ELSE DO IT FOR HIM . . . SCRIPTURE LIMITS THAT ACTIVITY TO GOD.

refers to God “who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead” (I Pet. 1:3).

Regeneration Is By The Holy Spirit

While all deserve only eternal damnation, God has chosen to show mercy to some. To these He grants the gift of faith. This gift does not come like a bolt out of the blue. It is given in a very orderly way by very specific means. In the explanation of the Third Article we confess that “the Holy Ghost has called me by the Gospel.” It is through God’s Word that the Holy Spirit calls people to believe and creates faith in Jesus as their Savior. This granting of faith regenerates the individual, creating spiritual life where there was only death before.

After regeneration the Holy Spirit works in the person the desire to do God’s will. One of the first reactions is to be baptized. “Be baptized and wash away your sins” (Acts 22:16). In baptism the person is assured by visible means that he has become God’s child and has the forgiveness of sins. In the case of infants, baptism is the means by which they are brought to faith. It is the Word of God which is used in connection with the water that gives baptism this power. For that reason Titus 3:5 speaks of baptism as “a washing of



regeneration and renewing of the Holy Spirit.”

Regeneration Is Our Personal Concern

That regeneration may be carried out in others is the reason that we support the preaching of the Gospel—as we do it ourselves and as our pastors, teachers, and missionaries do it. And that is what our Savior is asking us to do when He says, “Go into all the world and preach the Gospel to every creature” (Mk. 16:15). The purpose is for many others to be regenerated and rescued from the ranks of the spiritually dead and doomed.

—Keith Olmanson



“If anyone speaks, he should do it as one speaking the very words of God.” (I Pet. 4:11—NIV)

“He that hath my word, let him speak my word faithfully . . . I am against the prophets, saith the Lord, that use their tongues, and say, He saith.” (Jer. 23:28ff—KJV)

The Divine Vocabulary

Words are important. This page would be blank without them. This magazine would not exist without them. Words are sounds or symbols by which human beings exchange thoughts and ideas among themselves. There are other ways people communicate, such as by look or touch, but how hampered is communication short of *speaking words*. We have all learned how important it is to *speak* the words “I love you.”

“Computereze”

In our day of advanced technology and the computer, many of us remain confused by the meaning of words like software, hardware, disk drive, disk cartridge, video monitor, modem, printer, dot matrix, and so forth. A whole new set of words (“computereze”) has been developed. One needs to study, read up on, and perhaps even go to school to learn the meanings of these words before he can hope to operate a computer.

It is not a life and death matter if one doesn’t understand “computereze.” But it can be a matter of *eternal* life and death if one fails to understand the meaning of the words God uses in the divine vocabulary which is Holy Scripture. A failure to understand the Spirit-intended meaning of big words like righteousness, redemption, reconciliation, regeneration, repentance, justification etc.—yes, even short and “simple” words like sin, love, grace, holy etc. can have the result of causing the hearer to miss God’s point, God’s message. The Holy Spirit works through the words of God in the Bible, but only if the message these words are intended to convey is grasped in their divine meaning.

“Scriptureze”

In our lifetime Bible translations have flooded in upon us, many having as their aim the simplification of the divine vocabulary. But that vocabulary will never be at a level where kindergarten children can grasp its every word. Regardless of attempts to simplify God’s vocabulary, it will ever remain the duty of man to *study* to know it! Consider “computereze.” Grade school children learn it (even better than some adults!) because they have studied it and worked with it! There is the key for understanding “scriptureze.” Those who would know God’s message of salvation must study to know God’s vocabulary!

Please do not be offended at our coining of a new word—“scriptureze.”

THE HOLY SPIRIT WORKS THROUGH THE WORDS OF GOD IN THE BIBLE, BUT ONLY IF THE MESSAGE THESE WORDS ARE INTENDED TO CONVEY IS GRASPED IN THEIR DIVINE MEANING.

That word may help us understand the holy fact that God has His own divine vocabulary through which He has chosen to communicate to, and with, poor, sinful, mortal creatures. "He that hath ears to hear, let him hear" what *God* has to say. People can speak the same words but mean entirely different things. The *content* of words, *especially of God's words*, is all important. When it comes to using God's vocabulary, many false teachers steal God's words (Jer. 13:30) or twist them to the hurt of God's people (Jer. 6:14). Thereby they "jam" the message of God's Gospel so that immortal souls are confused or even lost eternally.

The series recently begun in the Spokesman on "Words With Big Meanings" is to help us understand "scriptureze" and thereby to grow in grace and knowledge. Through this series may God the Holy Ghost increase and deepen our understanding of God's divine vocabulary, to the end that we can better profit in our private reading and public hearing of His holy Word.

—P. Fleischer



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.)

No. 2 Christian Frederick Schwartz

William Carey is recognized by many Protestants as the greatest missionary to India. He served the Lord there over 190 years ago. But preceding Carey by nearly 50 years was the great Lutheran missionary, Christian Frederick Schwartz, recognized as the father of Protestant mission work in India. In 1750 he began his labor for the Lord in the same Danish Lutheran mission in which Ziegenbalg and Pluetschau had served.

Christian, like Ziegenbalg and Pluetschau, was trained at the University of Halle in Saxony, Germany. The mission zeal at Halle was very infectious. In the same year that Christian arrived in India to devote the rest of his life to serving the Lord there, another student of Halle, Karl Heinrich Bogatzky, composed the hymn "Awake, Thou Spirit, Who Didst Fire." (Cf. TLH #494)

And let Thy Word have speedy
course,

Through every land be glorified,
Till all the heathen know its
force
And fill Thy churches far and
wide.
Oh, spread the conquest of Thy
Word
And let Thy kingdom come, dear
Lord! (Stz. 4)

Before long, by the power of the Word, a great harvest was being reaped through Christian's labors. After twelve years of service in the city of Tranquebar he had baptized 1,238. And he was to labor in India for another 36 years. While many missionaries have found it necessary to have furloughs in their native lands, Christian labored for the rest of his life in India with his travels taking him to many points in southern India.

A Child-like Faith

Stories abound of Christian and his work such as—like Daniel in Babylon and Joseph in Egypt—his becoming the trusted advisor and administrator in civil affairs for the Rajah Tulassi; his moving about in war-torn areas unmolested as he ministered; his becoming guardian of the future Rajah of Tanjore; and others.

One incident which illustrates dramatically the child-like faith in Jesus which sustained him was his meeting up with the Calleries. They were a particularly ruthless band of tribals who were nothing more than thieves. They preyed upon the travellers who passed through the hill country they inhabited. They were not so unlike the other hill



Christian Frederick Schwartz

tribes who robbed and murdered, except that one day they robbed Christian who happened to be travelling through their region. Very concerned for these people who preyed upon others and did so much harm to so many, Christian set out to go to their stronghold and witness to them about the Christ. With his friends unable to dissuade him, he set out. His goal was not to regain his pouch of money, but rather to give the Treasure.

Some time passed with no word of what had happened to the noble and much loved Christian. The commander of the British garrison in whose region these mountain brigands lived took his troops into the hills determined to rescue Pastor Schwartz. In the event that the dear man had been done away with, a certain retribution would be meted out. Upon approaching the crest of hills beyond which the robber band's village was situated, the commander fanned out his troops—sure that a military engagement was in the offing.

Conquered By The Gospel

None of the redcoats could have imagined what their eyes beheld upon reaching the crest of the hills. There below them was the village as it had always been. But on that day those hills did not echo with the sound of musketry and fierce war cries of the tribals, as they had so many times previously.

Instead, there was the sound of Christian hymns. Surrounding the village where once there had been nothing but underbrush there were now cultivated fields. These thieves had become farmers! One can hardly imagine the astonishment of the troops as they were welcomed into a village which, some time earlier, would have cost them many of the lives of His Majesty's troops.

Christian had come to the tribals with the Gospel of Christ's forgiveness. Seeing that this man lived what he preached gained the interest of the tribals. Before long the people obeyed Ephesians 4:28: "Let the thief no longer steal, but rather let him labor, doing honest work with his hands, so that he may be able to give to those in need." Turning from thievery they began cultivating the land. Once when a rival band approached to rob and burn the village Christian was working with, they too were turned from their evil ways. They came; they saw; and they were conquered.

Christian, as his predecessors in the Danish Lutheran mission, was a doer of the Word. After laboring for nearly 48 years in Indian he lay upon his deathbed with many of his



followers about him. He joined with them in singing "O Sacred Head, Now Wounded" until his soul took flight. He was truly a man of apostolic character.

In the visitation to India in 1984 Pastor Norbert Reim and I stood in the church in Madras where Christian had preached and where the British East India Company had a plaque inscribed: "Sacred to the memory of Christian Frederick Schwartz, whose life was one continued effort to imitate the example of his blessed Master. He, during a period of fifty years, 'went about doing good.' In him religion appeared not with a gloomy aspect or forbidding mien, but with a graceful form and placid dignity . . ."

—D. Koenig

For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.

A New Parsonage In Austin, MN



“On July 6, 1978, the property of St. Paul’s was struck by what was thought on that day to be a major disaster, a repeat of the 1965 flooding of the Red Cedar River. . . . Following a week of clean-up, and with very little physical loss to the property from the incoming waters, the basement was put back into service on July 15. On the morning of July 17 flood warnings were again issued to the congregation. Once again everything was removed from the basement and placed in the sanctuary, some things on the floor, others in and on the pews. No one was to know that the second hundred-year flood within ten days would strike. This July 17th flood was far worse in its destruction than the others before. The water rose to several inches over the tops of the pews. Thus all the items in the sanctuary were lost. The church and parsonage were a total disaster. An estimated \$100,000 damage was

done.” (From the 40th anniversary booklet)

An Out-pouring Of Love

When the members of the CLC heard of this disaster, they opened their hearts to St. Paul’s congregation. Their love was expressed in generous gifts totalling about \$12,000. The gift was greatly appreciated, but it was the caring and the prayers of brethren which went the furthest in bolstering the spirit of St. Paul’s.

A difficult decision had to be made, since the prospect of future flooding was very real. Not wanting their pastor to endure another personal loss, the congregation decided to move him out of the old parsonage. They lent Pastor Carl Thurow the \$12,000 as a down-payment and gave him a monthly housing allowance so that he could build a home for himself at another

location. In the meantime the church was repaired and the old parsonage was remodeled for use as a Christian Day School. The congregation also purchased five acres of land for a possible future relocation of the church.

Retiring from the ministry in 1984, Pastor Thurow was able to sell his home and return the \$12,000 loan. When St. Paul's called Pastor John Pfeiffer, they experienced the difficulty of trying to obtain a dwelling for their new pastor. Many long and frustrating hours were spent searching. One week before his scheduled arrival, they were finally able to find a suitable, rental home.

This difficulty and other considerations led the congregation to consider buying or building a parsonage. After looking at numerous older homes, the voters decided that the best stewardship of their funds would be to build a new home.

What A Beauty!

After considering many plans, the decision was made in January 1985 to build a tri-level. Once more, the gift from the members of the CLC reminded the congregation of the love of the brethren. This gift was used as a down-payment for the new parsonage.

A local contractor began construction in the Spring. In two months the upper two levels were completed and Pastor Pfeiffer's family moved in. During the next two months volunteers labored to finish the lower level (including a family room, guest room, study, and laundry-bath-room).

This fall the finishing touches were completed. The new parsonage has a beauty which can be seen, and a beauty which cannot be seen. The invisible beauty is the love which went into the building of it. This includes the love of the CLC members.

On October 13, 1985, the parsonage was dedicated to the glory of God. The thoughts of the members were turned to Deuteronomy 8:11-18, as they were exhorted never to forget that the Lord is the One Who made it all possible. To Him they gave thanks in prayer and song.

The members of St. Paul's congregation extend their thanks also to those brethren in the CLC who remembered them in their time of trouble. Without the gifts which they gave the new parsonage would probably not be standing today.

The prayer of St. Paul's congregation is expressed in the hymn which closed the service of dedication:

Here in Thy name, eternal God,
We dedicate this house to Thee.
Oh, choose it for Thine own abode,
And keep it from all trouble free.
Grant that each servant dwelling
here,
May preach Thy Word in faithful-
ness,
And, then, before Thy throne appear
With all who here Thy name confess.
Glory to Thee, the Father, Son,
And Holy Spirit, Mighty Lord.
Our God and Savior, Three-in-One,
Thy name forever be adored.

—Pastor John Pfeiffer

Born With The CLC—Borne By God . . .

Faith Ev. Lutheran Church Coloma, Michigan



Faith Ev. Lutheran Church of Berrien County came into existence 25 years ago when forces of religious liberalism challenged the Truth of God's eternal Word. About 80 communicants with the pastor, Ralph Schaller, chose by God's grace to remain faithful to God's Word and separated from their former congregation in Coloma.

By following God's Word the small group had to leave behind the material benefits of a new church building, parsonage, material strength and numbers, as well as friends and relatives. The group had literally nothing to their name but the Bible and faith in the Lord's promise that His grace would be sufficient for them in their weakness. It was appropriate that the congregation should be named "Faith." Faith learned from first-hand experience the truth of the Lord's promises: "I am with you alway" and "Seek ye first the Kingdom of God

and His righteousness and all these things shall be added unto you."

The first service was held Mother's Day, May 10, 1959, as 35 worshippers gathered in the pastor's home. In the following weeks the group gathered about Word and Sacrament at the Coloma Township Hall. The same year the Lord provided encouragement through Faith's charter of affiliation with like-minded congregations forming the new Church of the Lutheran Confession (CLC).

With a faith strengthened by God's means of grace the congregation in 1960 obtained a parsonage with nearly 10 acres of land on Paw Paw Avenue just northeast of the city of Coloma. On March 19, 1961, Faith dedicated its 2500 square-foot house of worship, constructed and furnished in four months almost entirely by the congregation. Here the Lord caused Faith to grow also in numbers so that by 1966 a 1300

square-foot wing was added to accommodate the growing Sunday School classes and various church organizations and activities.

Already in 1962 Faith began sharing its pastor with a group of concerned Lutherans in the Dowagiac, MI area who had also separated, for doctrinal concerns, from former brethren. That same year the group formed Redeemer Lutheran Church of Sister Lakes, MI which grew to become a mission congregation of the CLC with its own pastor in 1973. Faith made mission attempts also in Grand Rapids, Lowell, and Rockford.

From the start Faith had an eye to the eternal future of its children and built its church with the idea of some day establishing its own Christian Day School as God enabled. Faith took that step in September 1974 when the school was opened with one teacher, Shirley Wendland, and seven students in grades K-3. Serving also students from Redeemer as well as mission prospects, the school grew quickly so that soon more space and more workers were needed.

In 1976 the congregation received a new pastor, James Sandeen, to fill the vacancy of Pastor Schaller's call to another parish. The same year the congregation received a second teacher for the school, Tim Koch, who taught the upper grades, and the following year received a third teacher, Susan Lueck, to teach the lower grades, since the enrollment had grown to nearly 50.

As Christ's little lambs overflowed the fellowship wing into the church

nave, Faith saw the need for further expansion. Ground was broken on Easter Sunday, 1977 and the Lord again blessed Faith with the courage and ability to do nearly all the construction of a 5,000 square-foot school wing with three classrooms, library, and specialty rooms. It was fitting that it should be dedicated and the lambs and staff enter in on Palm Sunday, 1978. The next year the parking lot was paved and in 1981 a mobile home located on the church property to accommodate the lady teachers.

The Lord has always provided the necessary, dedicated teachers for the school. In 1979 Alvin Sieg came to fill the vacancy of Tim Koch as principal and upper grade teacher. Middle grade teacher Shirley Wendland was followed by Jan Stockman ('78), Barbara Mueller ('79-80), Susan Pelzl ('81-82), and Renee Sieg ('83).

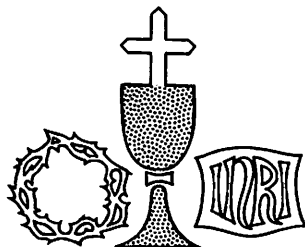
It has always been a struggle to support the work and workers of Christ, but the Lord has always given Faith the necessary means—the means of grace in Word and sacrament to strengthen faith, the means of men and materials to do the work of faith. His grace has indeed proved sufficient, and His strength made perfect in Faith's weakness.

Faith congregation has been privileged to be an instrument in God's hands to minister to many souls, including 235 infants and adults baptized, 239 youth and adult confirmed, 112 couples married, and 61 laid to rest in Christian burial. The congregation numbers 206 communicants and 75 precommunicants

totaling 281 souls.

Faith celebrates God's grace in preserving Faith in the saving Word of Christ these 25 years and prays to remain faithful in the Savior's work till He returns.

—J. Sandeen



PRO-LIFE ORGANIZATIONS*

Americans United for Life, Legal Defense Fund, 230 N. Michigan Ave., Suite 915, Chicago, IL 60601. Dennis J. Horan, Esq., Chairman; Publications: *AUL Newsletter*, free; *Lex Vitae*, a reporter on legal aspects of human life issues. AUL describes itself as "the legal arm of the pro-life movement . . . a non-sectarian, non-profit public interest law firm." Activities: AUL takes cases in which "the sacredness of human life is challenged," represents handicapped newborns, unwanted elderly, comatose patients as well as the unborn. Cases in which AUL has been involved: fighting tax funding for abortions (*Harris v. McRae*, 1980); Protecting parents' rights to know of their minor daughter's abortion (*H. L. v. Matheson*, 1981); challenging a judge's authorization of starvation of a handicapped baby (in re *Infant Doe*, 1983); protecting the elderly against "pulling the plug" (in re *Conroy*, 1983).

Lutherans For Life, 275 N. Syndicate, St. Paul, MN 55105. An "inter-Lutheran organization dedicated to guarding and upholding the dignity and worth of human life." Publications: *Living*, a quarterly magazine; *Lifedate*, a monthly newsletter. Activities: LFL works to focus attention on life issues in Lutheran churches, colleges, and seminaries, and church bodies. They have produced materials which our own pastors, teachers, and laymen may find useful; for example, a listing in pamphlet form of Bible passages on abortion. LFL does not engage in political action or endorse and support candidates for public office.

*Please refer to the January and February, 1986 issues.

CLARIFICATION:

The editor wishes to clarify that the mere listing of the various national pro-life organizations in this, and previous, issues of the *Spokesman* is not intended to imply endorsement of them. It is assumed that CLC Christians, sensitive to what the Bible teaches on the doctrine of church fellowship and its exercise would not join any organization without careful investigation of membership implications. The very purpose, in fact, of the summaries of these organizations in the *Spokesman* was this: to provide information allowing for CLC members, as Christian citizens, to form careful, informed Christian judgment as to active involvement.

In February 1984 President D. Fleischer's monthly letter to our pastors detailed the reasons why our CLC members could not, with clear conscience, join *Lutherans For Life* (mentioned above). In part, this was said: "The constitution of *Lutherans For Life* . . . suggests no problem within the area of fellowship. However, their publicity does suggest contradictions. They are by their own definition 'an inter-Lutheran organization' . . . While we agree with the objectives which are to protect the life of the unborn, the format is one with which we cannot identify in good conscience because of the implied fellowship . . . Membership in *Lutherans For Life* would compromise our confessional position and, at very least, sow confusion among us."

As has often been said among us, the CLC wishes to be a church body "which motivates its people to exercise their influence in matters of social concern as individuals according to their judgment." As Pastor Klatt's original article aptly points out, abortion must be a crying social concern among us. We assume, however, that the influence our people choose to exercise with regard to this social concern will be "according to their judgment"—a judgment which is fully aware of, and properly reflects, our Christian concerns bearing on biblical fellowship principles.

Daily Devotions For April 1986

"Jesus Christ our Lord . . . was born of the seed of David according to the flesh," (Rom. 1:3) and much of the life of David is recorded in Holy Scripture for our learning. God speaks to us in the life of this servant of His. As we observe David we see the hand of our gracious God guiding, guarding, forgiving, disciplining. And even as we see God working in and through David, through that very account He works in our hearts and lives.

Date

1	I Samuel 16:1-13	DAVID, APPRENTICE KING Anointed secretly at God's command.
2	I Samuel 16:14-23	The shepherd-musician learns the ways of a king's court.
3	I Samuel 17:1-19	Goliath had an ego to match his height.
4	I Samuel 17:20-40	Not "my arm" or "my sling," but "the Lord will deliver me."
5	I Samuel 17:41-58	David's strength lay in the One in whom he trusted. DAVID, THE FUGITIVE
6	I Samuel 18:1-16	Even Saul could see the Lord was with David.
7	I Samuel 19:1-17	God works His will through many sorts of sinners.
8	Psalms 59	A prayer for help against unprincipled foes.
9	I Samuel 20:1-23	A true friend is a gift from God.
10	I Samuel 20:24-42	Not "goodby" but "Go in peace." Not "Good luck" but "The Lord be between me and thee."
11	I Samuel 21:1-22:4	David, man on the run.
12	I Samuel 23:14-29	In His own way God brings the chase to a close.
13	I Samuel 24	"Vengeance is mine," saith the Lord. "I will repay."
14	I Samuel 26	Saul said, "I have sinned.", but did he seek forgiveness from God?
15	I Samuel 31	Saul's end was tragic, but Jabesh-Gilead remembered another day. (2 Sam. 2)
		DAVID, ISRAEL'S GREATEST KING
16	II Samuel 1:2-16	His life was a tragic failure, yet Saul had been the Lord's anointed.
17	II Samuel 1:17-2:7	How the mighty are fallen!
18	II Samuel 5:1-10, 17-25	The king of all Israel took his orders from the Lord.
19	II Samuel 6:1-11	Uzzah died of disobedience.
20	II Samuel 6:12-23	"O Lord, Thou hast turned for me my mourning into dancing!" (Psalm 30:11)
21	II Samuel 7:1-16	In Christ David's house shall reign forever. (cp Luke 1:32,33)
22	II Samuel 7:17-29	Let David teach you how to give thanks to God.
23	II Samuel 9	The friendship that wouldn't die!
24	II Samuel 11:1-13	"When desire has conceived, it gives birth to sin" (James 1:15).
25	II Samuel 11:14-27	Sin's deadly progression cost Uriah his life.
26	II Samuel 12:1-14	"You are the man."
27	Psalms 51	The penitential plea of a troubled heart.
28	Psalms 32	The blessedness of forgiveness.
29	II Samuel 12:15-25	Not gone, but gone before.
30	II Samuel 15:1-16, 24-26, 30 (Psalm 3)	Truly, the sword has not departed from David's house. (II Samuel 12:10)

The following hymns based on the psalms of David listed are suggested for use with this month's devotions. Once again you are urged to use one or more of these hymns often enough during April to commit large portions of it to memory.

Psalm 18—Hymn 429

Psalm 23—Hymns 312, 368, 426, 431, 436

Psalm 32—Hymns 392, 22

Psalm 42—Hymn 525

Psalm 51—Hymn 325

—W. V. Schaller

Change Of Address

Pastor R. E. Schaller
10408 Fairfax Village Dr., Apt. 913
Fairfax, VA 22030
Phone (703) 352-0208

Nomination For ILC President

The following nomination is announced for ILC President: Gordon P. Radtke (incumbent).

All correspondence pertaining to the above nomination should be in the hands of the undersigned no later than March 31, 1986.

Pastor Paul Larsen
Secretary, Board of Regents
11006 Stonewall Blvd.
Corpus Christi, TX 78410

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.

Offer

Grace Lutheran Church, Valentine, NE has available a used Reed organ with blower. It is made of oak and is very heavy. The organ came out of Immanuel Lutheran Church in Thedford, NE which disbanded this past year and merged with Grace in Valentine. For more information call or write.

—*Wayne Mielke*

Mimeo Available

One of our members has an A.B. Dick hand-crank mimeograph available in excellent condition for a cost of \$50. Interested parties should contact Pastor Steve Kurtzahn, 2035 Fairmeadow Dr., Richardson, TX 75080.

Coordinating Council

The Coordinating Council of the Church of the Lutheran Confession will meet at Immanuel Lutheran College in Eau Claire on Wednesday and Thursday, April 2 and 3. The first session will begin at 8 a.m.

Call Committee On Graduates

The Call Committee on Graduates will meet at Immanuel Lutheran College on Wednesday evening, April 2. Congregations wishing to be considered for a pastoral or teacher candidate should direct their request, in writing, to the president, together with pertinent information regarding the call. The same should be in the hands of the president by April 1, and should be sent to him at his home address or in case of emergency to Immanuel Lutheran College.

Memorials

Any memorial to be submitted for consideration at the convention July 14-18, 1986, should be in writing and in the hands of the president by April 15, in order to be included in the Prospectus for consideration by congregations and delegate conferences.

—*Daniel Fleischer, President*