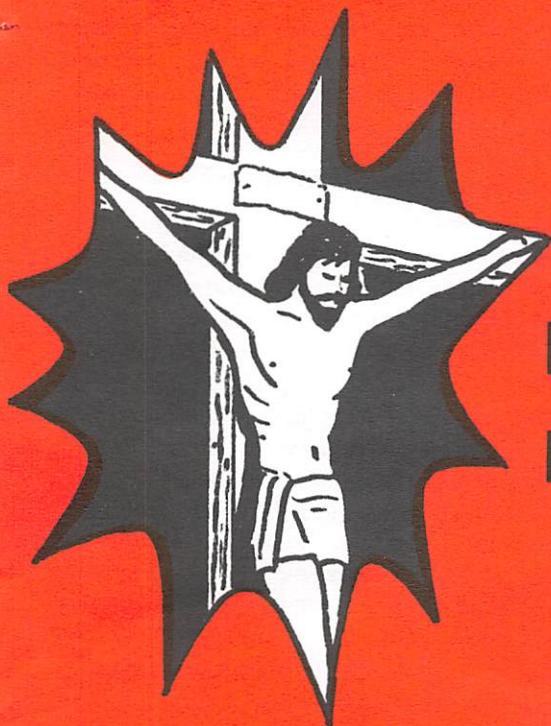


lutheran spokesman

April 1986
Vol. 28, No. 10
(ISSN 0024-7537)



**I GAVE
MYSELF
FOR YOU**

**GIVE
YOURSELF
TO ME**



CHURCH OF THE LUTHERAN CONFESSION

The Happiest Place Upon Earth

THE HAPPIEST PLACE UPON EARTH reads the sign at Disneyland's entrance. The Easter message declares the same of Christ's empty tomb. Scripture describes the resurrection of Jesus in but the HAPPIEST terms. Consider the statement—almost the understatement—of John chapter 20: "On the first day of the week, when the disciples were together, with doors locked for fear of the Jews, Jesus came and stood among them and said, Peace be with you! After he said this, he showed them his hands and his side. The disciples were OVERJOYED when they saw the Lord."

Or consider the Easter HAPPINESS conveyed by the prophet Isaiah—an Easter feast of finest fare: "On this mountain the Lord Almighty will prepare a feast of rich food for all peoples, a banquet of aged wine—the best of meats and the finest of wines. He will swallow up death forever. The sovereign Lord

will wipe away the tears from all faces. In that day they will say, Surely this is our God; we trusted in him, and he saved us. This is the Lord, we trusted in him; let us REJOICE and BE GLAD in his salvation" [Isaiah 25].

Where Happiness Is Found

Happiness is important to people—the pursuit of which is an "inalienable right" guaranteed by the U. S. Constitution. But *what* is happiness? And *where* is happiness to be found? Scripture never attributes true happiness to the *times* or one's *circumstances*. Scripture links genuine happiness to a belief in one unchanging fact: "You are looking for Jesus, the Nazarene, who was crucified. He is risen! He is not here. See the place where they laid him" (Mk. 16:6).

THE HAPPIEST PLACE UPON EARTH is to be found in a graveyard, at Christ's empty tomb! Here

Postmaster: Second Class postage paid at Lake Mills, IA 50450. Send address corrections (Form 3579) to Lutheran Spokesman, 2750 Oxford Street North, Roseville, MN 55113.

The Lutheran Spokesman is published monthly by the Church of the Lutheran Confession, 2750 Oxford St. N., Roseville, MN 55113, and is an official organ of the Church of the Lutheran Confession.

Editor: Paul Fleischer, 12145 W. Edgerton Ave., Hales Corners, WI 53130; Assistant Editor: D. Lau; Artist: Waldemar Bernthal; Staff (Also District Reporters): H. Duehlmeier, S. Kurtzahn, D. Menton, P. D. Nolting (West Central), K. Olmanson (Minnesota), Rollin Reim (Pacific Coast), Ronald Roehl (Wisconsin), P. Schaller, W. V. Schaller, J. Schierenbeck (Eastern), M. Sydow, T. Thurow, M. Wels.

Material submitted for publication should be sent to Editor Paul Fleischer one month before date of publication. Announcements and other short notices should also be sent Editor Fleischer.

Business Manager: Benno Sydow, 2750 Oxford St. N., Roseville, MN 55113. Individual subscriptions: \$5.00 for one year; \$9.00 for two years; \$13.00 for three years. Subscriptions sent in bulk to congregations: \$4.00.

divine love and life triumphed over human death and dying. Here the massive stone was rolled away, not to let Jesus out but to let the hopeless world look in! And greatly urgent is the need to look into Easter. For to celebrate Easter is easy; but to apply Easter is not. And this may be learned from the Easter history itself.

Numerous were the times and ways in which Jesus forewarned of His death and foretold His resurrection. But did the twelve apply the Easter message? Recall the *hapless* circumstances surrounding the first Easter—where Christ's enemies, not His friends, were the only ones who gave any thought to a "resurrection." Or recall the *hapless* conversations overheard on the first Easter morn. There were two disciples walking dejectedly down Emmaus road, saying, "We thought he was the one." Women hastened to the cemetery to anoint the body of a DEAD Savior, wondering, "Who will roll away the stone?" A Mary from Magdala sat sobbing, saying to none other than the risen Jesus: "Mr. Gardener, please tell me what you've done with the body!"

Slow To Believe?

And we sympathize with such reactions because we share in such weaknesses. Nevertheless, the risen Lord Himself soundly rebuked His followers for a stubborn slowness to believe the Easter Gospel. And His exact words are worth the remembering: "How foolish you are, and slow of heart to believe *all that the prophets have spoken!*" (Lk. 24:25)

Nor is the parenthetical remark of John 20:9 the less important: "They still did not understand *from Scripture* that Jesus had to rise from the dead."

From Scripture? How startling! Sadness from a stubborn slowness to believe the Scripture—yes, the very same Scriptures you and I have in our possession. Behold! Mourners visiting the cemetery that first Easter were not led to the place where Jesus *was*. The stone was removed to reveal the place where Jesus *wasn't*. For faith is being sure of "what we hope for and certain of what we do NOT see" (Heb. 11:1). And what Easter message did Christ Himself deliver to doubting Thomas(es)? "Because you have seen me, you have believed; blessed (HAPPY!) are those who have NOT seen and yet have believed" (Jn. 20:29).

Had the disciples *applied* the Easter message, would the first Easter morn have been wasted in a cemetery? Would there have been a need to worry about rolling away the stone? Not surprisingly, the Easter narrative of each evangelist makes reference to a failure to *listen*. "Why do you look for the Living One among the dead? He is not here; he has risen. REMEMBER HOW HE TOLD YOU?" (Luke 24) Where were the Easter angels posted? In the graveyard: the last place the disciples should have sought Jesus—yet the first place Jesus knew the disciples would look.

Structuring Our Life

And what of us? Do we structure life—confront obstacles and accept

ministries—as if Christ were dead or living? Do we mourn Christ at the cemetery? Or do we expect to witness the risen Christ’s presence and power amid all circumstances of life? **WHAT HAS HE TOLD US?** Are we also deserving of a rebuke for stubbornness and slowness to believe?

Where life is lived as if without hope; where obstacles are being confronted as if without God; where we are constantly being overwhelmed

by needless anxieties—as if Jesus Christ were not living and reigning but rather dead and buried—the same question is being voiced: “Who will roll away the stone for us?” Who? **JESUS** will. Easter is not only the promise of life **AFTER** death, but life **BEFORE** death. Don’t roll the stone back. Read carefully the sign adorning the empty tomb, and then with worries cast aside, rejoice! For **THIS IS THE HAPPIEST PLACE UPON EARTH.**

—P. M. Weiss

☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆

Words With Big Meanings—

PROPITIATION

It’s a big word, to be sure. But then it does describe a mighty big thing! If you aren’t familiar with the “old” King James Version, you have not met this five syllable giant of a word in your Bible readings. Even there it appears only three times. Modern versions shy away from using it. The NIV prefers “atoning sacrifice.” The RSV prefers “expiation.” In this case, for a change, the bigger word can serve us best, if we once get comfortable with it.

“He is the **PROPITIATION** for our sins: and not for ours only, but also for the sins of the whole world!” (I Jn. 2:2) Could there be anything bigger than that? Something large enough to cover the sins of the whole world? Could anything greater be said to the honor and glory of Jesus, the world’s Redeemer?

“Well, obviously not. But you haven’t explained it yet.”

The Mercy Seat

To get the glory of this wonderful word, we need to look at something in the tabernacle of Moses’ time. There, guarded by splendid cheru-

bim, was the golden cover of the ark of the covenant in the Holy of Holies (Exodus 25:17-22). Known as the **MERCY SEAT**, this was the place of God’s own presence. It was His throne, the point from which He spoke through Moses to His people. On the great Day of Atonement, the blood of sacrifice was sprinkled upon it. There was no other way to assuage the fierce wrath of God.

The Very Word

When the New Testament book of Hebrews speaks of that **MERCY SEAT**, it carefully uses our word, **PROPITIATION** (9:5). This is said

THE BIBLE IS FULL OF REFERENCE TO GOD'S WRATH . . . WOULD YOU SAY THAT SOMETHING NEEDED TO BE DONE ABOUT GOD'S PERSONAL AND PASSIONATE REACTION TO MAN'S SIN? . . . THIS CALLS FOR A PROPITIATOR."

in high praise of "the blood of Christ, who through the Eternal Spirit offered Himself without spot to God" (9:14). What an eloquent way to declare that Jesus, in His sacrifice at Calvary, is everything that the Old Covenant sacrifices prefigured in their shadow-like way!

When our word is used to describe the redeeming work of our Lord it helps us first to see the effect of the sacrifice on sin and the sinner. The guilt of sin is cancelled and the sinner made pure, fit for association with his holy God. But there is more. Much more! *There is an effect also on God.* This comes through clearly in our word, PROPITIATION.

God's Fierce Wrath

A lot of today's superficial religion has trouble with the idea that the God who "so loved the world" could actually be angry. Perhaps that explains in part why the word PROPITIATION has fallen into disuse. For it states so forcefully that anger was there, and that something had to be done about it.

The Bible is full of reference to God's wrath. "For forty years I was angry with that generation . . . So I declared on oath in my anger, They shall never enter my rest" (Ps. 95:10-11). The LORD said that about the Children of Israel. In Romans 1:18 His fury glows in white heat: "The wrath of God is being

revealed from heaven against all the ungodliness and wickedness of men, who suppress the truth by their wickedness."

Would you say that something needed to be done about God's personal and passionate reaction to man's sin, His wrath and His fury? Something that would allow Him to "lift up His countenance upon us, and make His clouded face shine upon us?"

Peace, Be Still!

This calls for a PROPITIATOR, someone who has the power to "turn away God's wrath forever" as a hymn has it. Without much prompting we confess,

"Should my tears forever flow,
Should my zeal no respite know,
All for sin could not atone.

Thou must save, and Thou alone!"

The happy truth is that God Himself "presented him (Christ Jesus) as a sacrifice of atonement" (Rom. 3:25). That is, as a PROPITIATION. The fifth chapter of Romans, verse nine, declares us all "saved from God's wrath through Him." Our Christ "gave Himself up for us, a fragrant offering and sacrifice to God" (Eph. 5:2).

"Propitiation." Wonderful word. What would we do without it?

—Rollin A. Reim

Life At All Costs?

These days mankind is discovering that God's mandate to Adam and Eve that they "rule the earth and subdue it" has few limitations. There is "a sense of shuddering awe at the incredible powers of technology, a sense that almost anything is possible, almost anything that can be imagined can be done." (TIME magazine, Dec. 10, 1984)

The TIME article was a cover story on "medical miracles." It was prompted by the astounding advancements in areas related to the preserving or at least extending of the human lifespan by organ transplants. No sooner had we become accustomed to liver and kidney transplants when heart transplants followed. Our forefathers would likely have scoffed at the prospect that a human being could live with a plastic, artificial, or transplanted human (or even a baboon's) heart. But these things are happening these days.

We Are Strangers Here

With all this we feel constrained—from the backdrop of Easter—to comment, to ask some questions. There are far more important questions to be addressed, we submit, than the one TIME made at the head of its article: "Medical Miracles—But How to Pay the Bill?" Cost-wise, human organ transplants, especially of the heart, can run into five and six figure numbers, and consequently run the recipient's family deep into debt. With more than tongue in cheek, we ask: Is it worth it? Is life here and now worth preserving at all costs—whatever the cost?

The stance of one "sold" on the Christian faith, the apostle Paul, suggests a different approach than that offered in TIME magazine: "For to me, to live is Christ, and to die is gain . . . For I am hard pressed between the two, having a desire to depart and be with Christ, which is far better" (Phil. 1:21f). Though organ transplants weren't available to Paul in his day, it didn't matter to him. The preservation of his life on this earth—at all costs—was hardly foremost in his thinking.

In our world today we are not surprised to witness mankind doing all in its power to preserve and extend the human lifespan. Yet, in a day when "almost anything is possible" let Christian people keep clearly in heart and

“. . . IN A DAY WHEN “ALMOST ANYTHING IS POSSIBLE” LET CHRISTIAN PEOPLE KEEP CLEARLY IN HEART AND MIND THE PERSPECTIVE THEY SHARE BY FAITH WITH ST. PAUL . . . THERE IS A FAR BETTER PLACE, AND LIFE!”

mind the perspective they share by faith with St. Paul. Christians are strangers and pilgrims here, just “passing through” enroute to a far better land, an heavenly. This world, fallen and sinful as it is, estranged from its Creator and headed for destruction, is not all there is. There is a far better place, and life!

Jesus Paid The Price

In his famous resurrection chapter Paul writes: “This corruptible must put on incorruption, and this mortal must put on immortality . . . The sting of death is sin, and the strength of sin is the law; but thanks be to God, who gives us the victory through our Lord Jesus Christ” (I Cor. 15).

“In this age of inflation, the wages of sin remain the same.” TIME writes that “almost anything is possible” and yet mankind will never do away with death, but at best slow down its inevitable occurrence. “Almost anything is possible” but mankind will never be able to redeem itself, individually or collectively, from sin, death, and hell. *The price is too great* (see Psalm 49:7 and Matthew 16:26)!

God had to, and did, cover the cost, pay the price! God gave His only-begotten and holy Son, Jesus Christ, into death on the cross for our sins, the sins of the whole world. When Jesus cried out “It is finished!” our sin-debt was cancelled, marked “paid in full.” The empty grave of the resurrected Savior is the eternal guarantee of the cancelled debt!

While the TIME article did endeavor to address some other questions connected with human organ transplants, it came full circle and concluded: “Pay the price—the argument keeps coming back to that.” We disagree. As Christians basking in the glory of Easter’s “He is not here! He is risen as He said!” we laugh in the face of death and its author, Satan, and sing:

For me to live is Jesus,
To die is gain for me;
Then, whensoever He pleases,
I meet death willingly.

My woes are nearly over,
Tho’ long and dark my road;
My sin His merits cover,
And I have peace with God. (TLH 597:1 & 3)

It is not wrong in itself for mankind to do all it can to perform “medical miracles.” Man can do, and no doubt will do, whatever God permits him to do in the field of medicine, as well as other fields, and we all can benefit therefrom. But what we wish to underscore is this: life on this earth “at all costs” is not the Christian stance. The apostle Paul, and those who share his faith, believe that “to die is gain.”

—Paul Fleischer

Let Your Light Shine—

Be Doers Of The Word, And Not Hearers Only

No. 3 "Still, Still, Tho' Dead, They Speak"

So far we have dealt with our roots in foreign mission work, having witnessed the work in India of Ziegenbalg and Schwartz. They were zealous doers of the Word and not hearers only. We cross the span of time and consider the present to see from other Christians how in these times we are to be doers of the Word, spreading the Light far and wide. Nor even death or danger are to be deterrents to fulfilling the Great Commission.

It is estimated that there are 220,000 Christian missionaries at work in our world today. The fundamentalist, evangelical, and conservative Christian churches have been year by year increasing the number of foreign missionaries they send out. We can well learn from the zeal of modern missions.

Wycliffe Bible Translators

One mission organization which has done yeoman service in bringing the Word to many various language groups is Wycliffe Bible Translators. In 1980 Wycliffe set a goal of recruiting 200 career members each year in the '80's. They have more than met that goal.

Typical of the doers of the Word that Wycliffe has in the field translating Scripture into the languages of the common people were the Chappell's of Papua, New

Guinea. Mr. Chappell's term of earthly service to the Lord was ended abruptly by a bandit's bullet. His widow wrote the following to a couple who were to serve in Papua under Wycliffe:

Dear —,

I just heard from friends that you have been called to go to Papua, New Guinea, in a few months as houseparents. I know you must be very excited and maybe a bit afraid to go, assuming you have heard that my husband was killed by a gunman.

My purpose in writing this letter is to encourage you to trust in the Lord completely and to follow in the center of His will wherever He sends you.

In spite of what has happened, I am so glad we were called to Papua, New Guinea. The 18 months we spent there was the happiest time of our lives. We loved Papua, New Guinea, and I know you will, too. It was an experience I would not trade for anything, because we knew we were where God wanted us to be and doing what God wanted us to do.

I admit I don't understand the "why" of what happened. But I don't have to, because I accept it as part of God's plan. He doesn't make mistakes. I trust Him to know what He's doing and I'm sure He allowed this to happen for a purpose

which in His time will be revealed. According to Romans 8:28, good things will result. I'm waiting on Him to see what good things will happen. In fact, I have seen some already.

So what about the fear? Perfect love casts out fear. I would not be afraid to go back to Papua, New Guinea, if the Lord should call me back. In fact, I'd love to return someday. If I were to allow a spirit of fear to control me, I would be afraid to go home or anywhere else. A few years ago, two young people were shot to death while sitting in a parked car just a mile from my home in Niagara Falls. Recently, in California, a man went into a MacDonald's restaurant near my son's home and shot several people. Yes, Papua, New Guinea does have a crime problem, but where is a place that doesn't?

The only safe place is in Jesus Christ. Nothing can take away the peace, security, and joy He gives us even in times of sorrow and heart-ache.

I don't really know the motive for my husband's death. I think it was an attempted holdup. I think whoever would have come along at that moment would have been the target. Certainly Satan used the man for evil intentions and I pray that he will be caught before he hurts anyone else—not so much for justice to be done as for him to have opportunity to hear the Gospel of salvation and

ask forgiveness.

This whole incident only re-emphasizes how very great the need is to make the Word of God available to people in a language they can understand. I am so thankful that we had a small part in the work of Wycliffe toward that goal.

I am excited for you and for the opportunity that is now yours. I pray that you will enjoy your ministry there as much as we did, and know the fulfillment of God's will in your lives.

Sincerely in Him,*

The Father hath received
Their latest living breath,
And vain is Satan's boast
Of vict'ry in their death.
(TLH 259)

A Widow's Will

Another recent example of letting your light shine is contained in a report of the Sudan Interior Mission:

A woman who lost her husband to Ethiopian marauders 49 years ago has remembered in her will the tribe whose young men killed him.

In 1936, during Italy's invasion of Ethiopia, Myrtle Mitchell and her baby son were in Addis Ababa. Her husband, Cliff, accompanied by fellow missionary Tom Devers, attempted to leave the south and re-join her. Both men were slaughtered in the wilderness by Arussi Galla warriors, who mutilated the bodies for trophies.

After Ethiopia's defeat, Myrtle

(*Used by permission of Wycliffe Bible Translators, "In Other Words," Vol. II, No. 8, p. 4, Dec. '85.)

The author of this article is our called missionary to India.

returned home to the U.S.A. She died recently, leaving one-third of her estate to further the gospel among the people who had made her a widow.

Christ has loved us and given Himself for us. How can we possibly

conceal that forgiving love that has been poured into our hearts? Let us support foreign mission work with our prayers, our offerings, and all we have and are, so that the Gospel Light may shine into the sin-dark recesses of this world. —D. Koenig

#####

Galesburg Revisited

In 1875 The Augustana Synod (one of the many Lutheran synods in existence at that time) adopted a set of theses on mixed communion. Number #5 says, in part: "Fellowship in the Supper with those who have and hold a doctrine differing from our Confession . . . is in a greater or less degree a denial of our own faith and confession, and is making little account of the Supper itself." Number #6: "No others therefore ought to be allowed to partake of the Lord's Supper within the Church, than those who belong to the Church or have the same faith and confession with our Church."

In the same year of 1875 the General Council (one of the large Lutheran organizations in our country at the time) met at Galesburg, Illinois, and adopted the so-called Galesburg Rule: *Lutheran altars for Lutheran communicants only*. It was stated that this rule "accords with the word of God and with the confessions of our Church."

1986

In this year of 1986 it is clear that the heirs of Augustana Synod and General Council Lutheranism have

no understanding or appreciation of the biblical confessional principle that led their fathers to formulate the Galesburg Rule. The presiding bishop of the American Lutheran Church, David W. Preus, speaking at a midwinter convocation in St. Paul, Minnesota, publicly stated: "Many, I believe most, of our congregations have left the 'Lutherans only' tradition of yesteryear."

What is being recommended to replace the Galesburg Rule? Bishop Preus wants his church to declare fellowship with three Reformed churches: The Presbyterian Church USA, the Reformed Church in America, and the Cumberland Presbyterian Church. Does this mean that the Lutherans and Reformed are agreed in doctrine? No. Bishop Preus himself admits that there are "some continuing doctrinal differences." "Lutherans speak of the 'real' presence and Reformed of the 'spiritual' presence." But, says Bishop Preus, "it is the judgment of the dialogue group that no further clarity is needed to determine that there is sufficient agreement to mandate the declaration of altar and pulpit fellowship

between churches.”

All Directions At Once

Unfortunately this is what we have learned to expect from Lutheran leaders in the merging churches: the American Lutheran Church, the Lutheran Church in America, the Association of Evangelical Lutheran Churches. Although the name of the new Lutheran church will be the Evangelical Lutheran Church in America and will be headquartered in Milwaukee, Wisconsin, it will be neither Lutheran nor Evangelical nor will it bear much resemblance to that other synod headquartered in Milwaukee, the Wisconsin Evangelical Lutheran Synod. The new Lutherans are going in all directions at once, having dialogue with the Reformed, singing hymns with Methodists, practicing altar fellowship with the Episcopalians, and celebrating the Reformation jointly with Roman Catholic bishops. The presiding bishop of the LCA, James Crumley, has let it be known what his dreams are for the future. “Lutherans and Catholics should not lose sight of the real goal: full communion with Rome.”

There does not seem to be any appreciable resistance to this trend among merging Lutherans to establish altar fellowship with any and all. Who is going to restrain them from doing what they want to do? Until they return to the acceptance of God’s Word as the final authority in doctrine and practice, and get interested again in what God’s Word really says concerning the Lord’s Supper, there will be no improve-

ment.

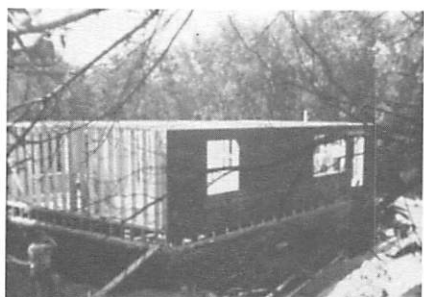
Those who faithfully administer the Lord’s Supper according to the Lord’s will cannot give the Lord’s Supper to those who do not believe in the real presence of Jesus’ body and blood in the Lord’s Supper nor to those who cause divisions and offences by fostering or supporting false teaching. “For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord’s body” (I Cor. 11:29). “Now I urge you, brethren, note those who cause divisions and offences, contrary to the doctrine which you learned, and avoid them” (Rom. 16:17).

—D. Lau

Note: The 1875 quotations are from Documents of Lutheran Unity in America by Richard C. Wolf. Fortress Press, Philadelphia. 1966. The 1986 quotations are from 1985 and 1986 news releases from the News Bureau of the Lutheran Council in the USA, 360 Park Avenue South, New York, NY 10010.



Berea Teacherage



Early in 1985 the members of Berea Lutheran Church in Inver Grove Heights, MN faced some major decisions. An expanding school enrollment resulted in a Board of Education recommendation to expand from one full-time and one part-time teacher to two full-time teachers for the 1985-1986 school year. Approval of such a recommendation would also involve additional housing expense in a very high-rent area.

At its annual meeting the congregation responded with a bold leap of faith. It was resolved not only to call a second full-time teacher but also to construct a "teacher duplex" in a wooded area behind the parsonage—no small undertaking for a parish of 95 communicant members. The congregation's prayers for a second teacher were answered when David Bernthal accepted the call to join Beth Nolting on the Berea faculty.

On a warm May evening a number of Bereans gathered to clear the heavily-wooded area of trees and brush. With the expertise of a local contractor member, Don Jesness, overseeing all phases of the project and with hundreds of hours of



volunteer member labor—the dream became a reality. A special 25th anniversary offering covered about twenty-five percent of the \$53,000.00 cost. The dedication and open house were held in early fall.

The home is divided into separate upstairs (three bedroom) and downstairs (two bedroom) complete living areas. Built on a hillside, each level has its own main entrance. Proving to be comfortable, convenient, and functional, it should serve our housing needs for many years to come.

In this our 25th anniversary year, we give thanks for these additional blessings of God's grace and for the dedicated hearts through whom our Lord made this dream a reality.

—D. Schierenbeck



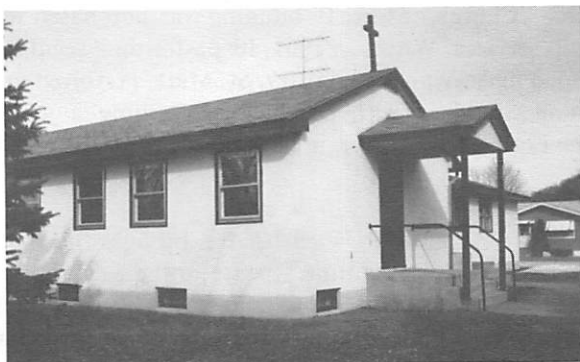
*Let the little
children come*

The Stoddard—Onalaska Joint Parish

“Behold, how good and how pleasant it is for brethren to dwell together in unity!” (Ps. 133:1) This Word of the Lord has special application to these two CLC congregations located some 20 miles apart in the western Wisconsin vicinity of LaCrosse. From 1961 until the present day, St. Luke’s of Stoddard and St. Mark’s of Onalaska

have formed a joint parish, sharing both a wonderful unity and fellowship around the Word, as well as a common shepherd.

And yet the members of each church have their own stories to tell as evidence that the God Who is bearing them along “as on eagle’s wings” these days was with them in their respective beginnings.



St. Luke’s

St. Luke’s of Stoddard organized itself on November 16, 1959 when 59 souls comprised the membership. The organizing families recognized that obedience to the biblical fellowship principle demanded withdrawal from former parishes of the Wisconsin Synod which was following an unscriptural course in not severing from the false-teaching Missouri Synod. The alternative was clear: a new congregation had to be, and could very well be, formed trusting in the Lord to lead the way.

Pastor Jonathan P. Schaller, who had served faithfully as pastor previously and who had also left the former fellowship for doctrinal reasons, was called to serve on a part-time basis. First services were conducted in a member’s home. The pastor’s family lived in rented quarters until in 1961 a modest chapel-parsonage combination was constructed on a donated piece of ground. It was also in 1961 that St. Mark’s of Onalaska joined St. Luke’s in what was determined would be a very workable dual-parish arrangement.



St. Mark's

St. Mark's of Onalaska traces its beginnings to October 9, 1959. Pastor John Lau's faithful-to-the-Word ministry was rejected by the majority of members in a former church. This necessitated the founding of a new congregation with the 62 sheep who followed their shepherd's lead.

A serviceable "Church of Christ" building was purchased in 1960 as the site for worship services. When, in 1961, its pastor took secular employment which demanded his leaving the ministry, St. Mark's resolved to approach its sister church in Stoddard with the idea of forming a joint parish and pastorate. The Lord led His people in both places to accept this arrangement with joy.

CLC Charter Members

Both congregations took charter membership in the Church of the Lutheran Confession in 1960. Pastor Schaller served both St. Luke's and St. Mark's from 1961 until 1968. Pastor Arthur Schulz then accepted their call to serve. For 16 years pastor and people in "Stoddard-Onalaska" continued an uninterrupted Christian ministry around the Word and the Sacraments. The present pastor, Egbert Albrecht, arrived in 1984.

St. Luke's and St. Mark's marked their 25th anniversary with a joint service in the Onalaska church on September 23, 1984. Ex-pastors, Prof. John Lau and the Rev. Jonathan Schaller, both of Eau Claire, brought the Word of life and peace to the celebrants.

Claire, brought the Word of life and peace to the celebrants.

Pastor Albrecht writes in the anniversary festival booklet: "We cannot close twenty-five years of our history as Evangelical Lutheran Congregations without taking special note of God's grace toward us unworthy sinners. From the early beginnings of our congregations, when our charter members worshipped in the basements of private homes, until now in our own comfortable facilities, we have seen over and over again the faithfulness with which the Lord kept all His promises to us. How true His Word is: 'For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee,

neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee' (Is. 54:10)."

Truly these congregations in Stoddard and Onalaska have witnessed the truth of the hymnwriter's expressions:

The Lord forsaketh not His flock,
 His chosen generation;
 He is their Refuge and their Rock,
 Their Peace and their Salvation.
 As with a mother's tender hand
 He leads His own, His chosen band,
TO GOD ALL PRAISE AND GLORY!
 (TLH 19:4)

—Paul Fleischer

☆☆☆☆☆☆☆☆☆☆☆☆☆☆

Daily Devotions For May 1986

DAVID, ISRAEL'S GREATEST KING

Date

- | | | |
|----|--------------------|--|
| 1 | II Samuel 16:1-4 | When a man is down, the vultures circle. |
| 2 | II Samuel 17:1-14 | "From the Lord comes deliverance." (Ps. 3:8—a psalm of David, when he fled from Absalom) |
| 3 | II Samuel 17:15-22 | "Spread Your protection over them, that those who love Your name may rejoice in You." (Ps. 5:11) |
| 4 | II Samuel 18:1-18 | The end of rebels and traitors is not a happy one. |
| 5 | II Samuel 18:19-33 | In his death as in his life, Absalom brought deep grief to his father. |
| 6 | II Samuel 19:1-14 | It is a good thing to recognize an error and turn from it. |
| 7 | II Samuel 19:15-30 | David can be magnanimous in victory, for the LORD will continue to be his Protector. |
| 8 | II Samuel 22:1-25 | David's last grand hymn of thanksgiving. |
| 9 | II Samuel 22:26-51 | "Therefore, I will give thanks unto thee, O Lord." |
| 10 | II Samuel 23:1-7 | Before he died David was inspired by the Spirit to speak of the future Kingdom of God. |

SOLOMON, ISRAEL'S MAGNIFICENT KING

The reign of Solomon, David's Son, begins in a blaze of glory. His wisdom, his wealth, the splendor of his building projects, are enough to take your breath away (II Kings 10:5). But the reign of Solomon, the magnificent, has a sad conclusion. Splendor without surrender to God will always result in tragedy. And "as Solomon grew old . . . his heart was not fully devoted to the LORD his God, as the heart of his father David had been" (I Kg. 11:4).

- | | | |
|----|------------------|--|
| 11 | I Kings 1:1-10 | Adonijah knew what he wanted . . . |
| 12 | I Kings 1:11-37 | But Nathan knew God's will in the matter. |
| 13 | I Kings 1:38-53 | Solomon was God's choice, David's choice, and the people's choice. |
| 13 | I Kings 2:1-11 | David's last charge to his son was full of promise and instruction. |
| 15 | I Kings 2:12-27 | Adonijah made the fatal error of mistaking mercy for stupidity. |
| 16 | I Kings 2:36-3:1 | A predictable end for Shimei, who lived by impulse and little else. |
| 17 | I Kings 3:2-15 | The wisdom God gives is always the best choice. |
| 18 | I Kings 3:16-28 | "He had God's wisdom to do what was right." |
| 19 | I Kings 4:21-34 | Solomon's power, wealth, and wisdom—would he remember the One from whom it came? |
| 20 | I Kings 5:1-18 | "With the Lord begin Thy task." |

Roughrider Camp

Roughrider Camp will be held July 6-12 this summer (Sunday, 10:30 a.m. to Saturday, 10:00 a.m.)

Site: Camp Rokiwan, 15 miles north of Jamestown, ND

Activities: Bible Study and devotions for all, crafts, sports, hiking, horseback riding, music, movies, campfires, and of course a lot of fun.

Cost: \$40 per camper, grades 5-12 (reduced rate for additional youth campers of the same family). Registration must be by June 23.

For brochure, please contact your pastor or Pastor Peter Reim, 424 5th Ave. SE, Jamestown, ND 58401.

VBS Series

A five-day Vacation Bible School series entitled "The Colors of the Church Year" is being produced by pastors of lower Michigan. The series, God-willing, will be available by May 11, 1986. The series includes all the materials that have been associated with past courses. Cost per student copy is 75 cents. Sample packets with materials will be available for \$5.00 including postage.

For further information contact Pastor Mark Bernthal, 3460 Crestmont Dr., Saginaw, MI 48603.

Note: The "For Us" devotion in the March issue was contributed by Pastor John Schierenbeck.

21	I Kings 6:1-13	Temples made with hands fulfill their purpose only when worshippers in them are themselves God's temples. (I Cor. 6:19-20)
22	I Kings 6:14-28	The Holy of Holies or Most Holy Place was to be the home of the Ark of the Covenant.
23	I Kings 8:1-13	The Ark of the Covenant: Symbol of God's gracious presence with His people.
24	I Kings 8:14-21	"The Lord has done what He promised."
25	I Kings 8:22-36	O Lord, hear our prayers . . . and forgive.
26	I Kings 8:37-53	May our places of worship also serve to bring strangers to know and reverence the name of the Lord.
27	I Kings 8:54-66	Dedicated buildings are not as important as dedicated hearts and lives.
28	I Kings 9:1-9	Once again the Lord appears to Solomon.
29	I Kings 10:1 - 11:13	Solomon's reputation brought glory to God—and so should ours.
30	Psalms 72	Solomon describes the glory and grandeur of a greater reign than his—that of the promised Messiah.
31	I Kings 11:1-13	"By ye not unequally yoked together with unbelievers." (II Corinthians 6:14)

NOTE: The following hymns are suggested for your use with the above devotions.

May 1-10: Hymns 339 or 511

May 11-20: Hymns 425 or 540

May 21-31: Hymns 460, 465, or 466