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The Lutheran SPOKESMAN



"THE SCRIPTURE
CANNOT
BE BROKEN."
John 10, 35

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ALL
GLORY
BE TO
GOD

30th Anniversary Issue

CHURCH OF THE LUTHERAN CONFESSION

"THE SCRIPTURE CANNOT BE BROKEN"

(John 10:35)

Just before speaking the words quoted above, Jesus had made a remarkable statement: "I and my Father are one." By saying this the Lord made it clear to the Jews gathered around Him that He was the Messiah, and was equal in essence with God the Father.

The unbelieving Jews responded to Jesus' honest and accurate testimony about Himself by picking up stones in order to stone Him. At this point Jesus spoke up in His own defense, asking the Jews for which great miracle they were stoning Him. They said they were not stoning Him for His miracles but because He claimed equal status with God, while they knew He was only a mere man.

Jesus countered this unbelieving statement by reminding His adversaries that God had addressed the leaders of the Old Testament Jews as "gods" (Ps. 82:6). If God gave such a title to mere men, it was quite proper for the Savior of the world, who was consecrated for this work by the Father in heaven, to

identify Himself as "Lord"—reasoned Jesus.

Scripture Is "God-breathed"

While engaging in this debate Jesus made a parenthetical statement which has served well as a source of guidance and strength to believers the last 2,000 years—"The scripture cannot be broken."

This axiom states succinctly God's attitude about His holy Word and therefore what the attitude toward His Word should be by those who preach and teach it. The scriptures are "God-breathed" (2 Tim. 3:16); and they are without error (2 Pet. 1:21). Those who teach and preach the Word of God are therefore forbidden to add to or set aside even one word of scripture (Rev. 22:18-19, Prov. 30:5-6).

Tampering with the pure Word of God is like adding poison to someone's food. Such an act may lead to spiritual death. The person who commits such an act of sabotage will be held re-

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sponsible by the Judge on the Last Day! To be sure, the Scriptures cannot be broken.

A Beacon

Thirty years ago this little publication known as the *Lutheran Spokesman* was introduced to the world. It was printed on a mimeograph machine, crude in appearance compared to many of the other religious publications around at that time.

But then just as now the *Lutheran Spokesman* was committed to the great truth spoken by Jesus: "The scripture cannot be broken." During 1958 and subsequent years many religious periodicals have questioned the authority of the Bible and boldly denied precious gems from the Word which we hold dear. At the same time the *Spokesman* has been acting as a beacon, beaming the saving rays of the Gospel and other Scripture truths into our spiritually dark world.

This is not to say we believe the *Lutheran Spokesman* is the only religious magazine which has published articles which are biblically accurate and Gospel-centered the last 30 years. (Lord, preserve us from such a

pharisaical attitude.) We thank God for other Christian publications which are printing the truths of Scripture.

A Tool

We must say, we are unashamed of the *Lutheran Spokesman*, for we know God has used it in a mighty way.

Through the *Spokesman* and its strong stance on the authority of Scripture, the CLC was strengthened in its infant years as it struggled to band together and proclaim the truth.

The *Lutheran Spokesman* has been a tool from God to correct and guide us in the path of truth as internal conflicts and controversies have plagued us from time to time. Constantly on the pages of this church paper we have been urged to turn to the Scriptures and to heed them as our sole norm of doctrine and life.

We pray God will preserve the *Lutheran Spokesman* from the liberalism to which many religious publications have succumbed. And that He will continue to cause it to be a paper in which people are directed back to Christ, the source of true spiritual healing and life.

—Kurt Luebke



From the Editor . . .

Do you remember the last time you forgot the birthday of a loved one, or an anniversary? It is one of life's most embarrassing moments. The least one can do is admit the oversight and, blushing, send one of those "Excuse me, but . . ." greeting cards.

And so: Excuse me, but in the course of our rough planning of the year's contents of the *Spokesman*, the editor discovered lately that he had overlooked a birthday. Some quick phone calls followed. One to the writer of the devotional for the Month: "Excuse me, but could you touch on the *Spokesman's* 30th anniversary in

your writing?" A second phone call pleaded with our cover artist: "Excuse me, but could we hold the cover on the subject of the Christian home, Mother's Day, Father's Day, etc. and could we feature the 30th anniversary?" "All right, I'll see what I can do" came the willing reply. "I'll hold the Christian home cover until next month." "Great," sighed the editor, "our readers will understand; after all, Mother's Day and Father's Day articles are fitting any month of the year."

Or something like that it went.

And so, with the issue you hold in your hands, we are recognizing a significant occasion. Will you, dear reader, please put down the magazine—right now—and offer a prayer—a prayer of thanksgiving for past blessings and for God's blessings upon the *Lutheran Spokesman* in the future?

A True Daughter Of The Reformation?

The staff devotional writer and the cover artist had to scurry. So did the editor, as he asked himself a few questions and searched for some answers in, and about, the June, 1958 premier issue of the *Lutheran Spokesman*.

How was the birth of this "child" made known?

The premier issue revealed the following birth announcement. *"The policy and purpose of this new periodical which greets you at this time is summarized on the front cover. The name LUTHERAN SPOKESMAN indicates that it is our purpose to be true daughter of the Reformation and to speak as Martin Luther did in his time . . ."* (What a lofty purpose, we thought!) *" . . . Lutheranism has fallen on evil days. One Lutheran body after another has lost its confessional character or is in the process of losing it . . ."* (30 years hasn't changed this picture much, we thought!) *" . . . Even among the more conservative elements of Lutheranism in America, the ugly 'doubt theology' has entered in. 'One cannot be sure.' 'This is my opinion.' 'There are two sides to it.' 'Each one must follow his own conscience' . . ."* (We thought: Satan hasn't come up with any new arguments!) *" . . . We believe that Scripture is clear and sufficient. We believe that Scripture not only reveals what we are to believe but with equal clarity reveals false teaching and error . . ."* (By God's grace we still believe the same things today, we thought!) *" . . . On the basis of that clear Word, it will be our purpose and policy to feed God's flock, to protect them from false teaching, to attack when necessary all false teaching and practices which are not in accord with the Word, for Scripture cannot be broken . . ."* (30 years later, we thought, it would be difficult to improve upon such a purpose and policy!)

The *Spokesman's* "birth announcement" in the first issue, written by Pastor Winfred Schaller, editor, concluded with the prayer: *We now implore God the Holy Ghost.*" (30 years later, we thought, what a perfect prayer for a birthday or anniversary card recognizing the origins of this "daughter of the Reformation"!)

We now implore God the Holy Ghost
For the true faith, which we need the most,

That in our last moments He may befriend us
And, as homeward we journey, attend us.
Lord, have mercy!

Thou sacred Love, grace on us bestow,
Set our hearts with heav'nly fire aglow
That with hearts united with love each other,
Of one mind, in peace with ev'ry brother.
Lord, have mercy!

(TLH 231)

What was the size of the family into which this daughter was born?

The premier issue contained the names of 14 pastors and three teachers comprising the new church family. That family would become known, in 1960 officially (at the constituting convention in Watertown, South Dakota), as "the Church of the Lutheran Confession." Today that church family has grown to the following numbers: 67 congregations and 55 pastors; 18 schools with 35 full-time and 25 part-time teachers.

How did the cost of bringing this daughter into the world compare with the cost of sustaining it today? The 16-page, mimeographed initial issue reported: "*Subscriptions may be secured for \$1.00 per year . . . published bimonthly.*"

On its second anniversary (June, 1960) the *Spokesman* became a monthly publication. And at the January, 1961 Sleepy Eye, Minnesota convention the daughter took on the stature of being the "official organ of the CLC retroactive to the first issue." This new stature meant that all official announcements and notices of the CLC were to be printed in it.

The number of copies of the first issue is unknown. It is stated that "*the first issue is being sent to all who have expressed interest in the cause of our group or whose names have been submitted with the request that the paper be sent to them . . .*"

By comparison, the current masthead reports the subscription price has risen to \$6.00 for individual subscriptions (\$5.00 in bulk). The monthly press run is 2,450.

Has the daughter been true to its expressed purpose?

Has she been true to the church family into which she was born? As in all things, God is the final arbiter.

Yet, here is an evaluation of the magazine from two recent letters received from extended family members of the CLC. From a Christian sister: "As a member of (a CLC church), I have the privilege of reading the *Lutheran Spokesman* each month . . . Thank you for bringing the Word of God to people in this form. It is such a wonderful reinforcement of what we hear in church and Bible Class, and to what we glean in individual study of the Scriptures. In the fast-paced world in which we

Why Subscribe to the *Lutheran Spokesman*?

June 30th is the deadline for congregational bulk subscriptions to the *Lutheran Spokesman*. Individual subscriptions (for \$1.00 more per year) may be taken out any time by contacting the business manager.

Why should you subscribe?

We read recently what another church periodical had to say as it encouraged subscriptions. It was claimed that their magazine "makes a pastoral call" each month in the homes of its members. Also, that "it serves as a table-top reminder and witness to members and guests" as well as providing "personal stimulation and devotion for quiet time at home."

These seem to be worthy reasons for you to subscribe to the *Spokesman*.

There are other reasons as well, judging from what a Christian sister and brother say in the accompanying article.

live, the *Lutheran Spokesman* provides a bright spot of refreshment and renewal . . ."

And from a Christian brother: "As a member of a mission congregation (of the CLC) I am very proud to have the *Lutheran Spokesman* to give to visitors as an ambassador for our congregation and the CLC . . . I will be praying that by God's grace the *Lutheran Spokesman* will flourish . . . for many years to come."

On the basis of such words, it would appear that the daughter born 30 years ago is a welcome addition to the church family it serves.

—Paul Fleischer



From Our Missionary in Nigeria—

IN THE WORLD BUT NOT OF IT

What Are We Building?

As a group of Christians are we building an earthly organization or the kingdom of God? As a church body and as individual heralds of Him, do we put first priority on coming with money to set up an edifice of wood and stone, or



on coming with the Word, the Law and Gospel, that the Spirit may convict of sin and convince of Christ's love?

You know the right answers to these questions. Praise God for that in this

sin-warped world!

In this year of our Lord 1988 the CLC will meet in convention in Eau Claire, Wisconsin. We will be reminded at that time, in a multitude of ways and by many men, that our building is for the kingdom of God—God's gracious rule in the hearts of men.

We will be reminded of this in the president's message, by the essayists, by the chaplain in his devotions, by the communion service preacher and by many others who will speak from the convention floor. We will be reminded of the purpose of the church in the midst of our busy-ness of financial reports, capital improvements, salary raises and health insurance, etc. All of our efforts are to glorify Him and extend His gracious rule.

What Are We Working For?

Are we working for the greater glory of the CLC, the NCLC, the CLCI and the BELC or for the greater glory of God among men?

Any church organization can so easily fall for Satan's ploy: to work for the greater glory of the organization. Here in Nigeria the Christian churches are heavily oppressed by this device of Satan to turn Christians from the Way to his deviously crooked path around whose last corner is hell.

With the idea of building up the organization there is much "induced" church-hopping there in Nigeria. That is: leaving one church for another, not for doctrinal reasons but purely for material, earthly reasons. Sad to say, individuals and even congregations are inclined to affiliate upon the basis of how much they will be "given." By "given" I do not mean the true Word of

God, but wood and cement and zinc (roofing material), salary for a preacher, community development projects (social gospel) involving the congregational members.

At times the church scene here reminds me of coming upon a bunch of frogs on the river bank. Startled, they hop every which way. The malady of church-hopping has infected many. So often, in the Christian south of Nigeria, rivalry and competition between Christian churches occupies their efforts instead of building up their own people with Bible study and pushing north to the Muslims with the Gospel of Christ. At times the church organization resembles the old pyramid scheme.

Who Is Influencing Whom?

We are to be lights in this dark world, not concealing our light so we blend in with the darkness. Our trumpet sound must be clear and distinct, not muted by fleshly concerns. It is supposed to be the Word influencing the world and not the world influencing the church.

But see how the "great and glorious" TV preachers are not only in the world,

". . . Even in our homeland, the bastion of Christianity and home of over 40,000 overseas missionaries, the world is too much with the visible churches."

but of the world. One has left the ministry for an evidently "higher" calling in politics. Another has been "raising people from the dead" and had God

talking directly to him and strangely, both miracle and discussion seem to center in the end on money. While two others were denouncing very piously any illicit *affaire d'amour*, they would yet carry on privately their illicit business in the boudoir. It is the old preaching of "do as I say and not as I do."

So, even in our homeland, the bastion of Christianity and home of over 40,000 overseas missionaries, the world is too much with the visible churches.

Paul rejoiced at Gospel preaching even if the Gospel was preached from

"Thank you, Lord, for this earthly fellowship, our CLC."

rivalry. We, too, rejoice at the Gospel's preaching. But we know tragically how much effort is wasted in the attempt to feather one's own church nest.

It is understandable, though tragic, that in a country like Nigeria—with her bloated government and socialistic bureaucracy—that the churches would likewise develop a hierarchy and bureaucracy much to the neglect of true Gospel outreach.

From their TV pulpits the "great and glorious" have invaded the homes of millions of Americans to seemingly build a personal empire rather than to build the kingdom. Remember the King? It was He who had nowhere to lay His head. Try to reconcile that with an air-conditioned doghouse.

What Is Of First Importance?

Is there any place safe from the depressing influence of this wicked world: Not here. Even a great apostle,

the leader of the band, was hoodwinked by the deceiver into disowning the Redeemer. The world never has been and never will be a friend to grace to help us on to God. And who of us must not admit the world is too much with me?

This is why the church must keep the following before the people: 1) that it is His gracious rule in the hearts of men that is of the first importance; 2) that we must be working to glorify Him in all we say and do; 3) that we must the more earnestly influence the world about us with the Word which teaches that Jesus is the only hope of all on this terrestrial globe.

We are no hawkers of the Word who by fair and foul means are building our own little religious bailiwick. Nay, we are rather emissaries of the King with the dispatch of life.

We are no proponents of organizational aggrandizement. Nay, we are rather foot-washing disciples of Him who loved us and died for us.

We are no builders with mere wood and cement. Nay, rather we are clay vessels carrying to others the Gospel in Word and sacrament that the Spirit might call, gather, enlighten, and sanctify.

How refreshing to be a part of a visible church that *knows* its true purpose and seeks with the help of God and by the grace of God to carry it out.

Thank you, Lord, for this earthly fellowship, our CLC.

—David Koenig

Missionary Koenig is back in the states on furlough until September 5. He is scheduling speaking dates in various CLC churches. He may be reached by calling either of these phone numbers:
(605) 374-3402 or (605) 886-7534

"RISE UP AND WALK" (Acts 3:6)

(Healing—Then and Now)

The man "was over forty years old" (Acts 4:22). The Jewish worshipers in Jerusalem knew him to be a beggar who customarily asked for alms at the gate of the temple. He had been "lame from his mother's womb" (Acts 3:2). And now here he was, "walking, leaping, and praising God" (Acts 3:8). The people "were filled with wonder and amazement at what had happened to him" (Acts 3:10).

What had happened is that the risen Lord Jesus had worked A MIRACLE OF HEALING on this man, so that now he was well and strong and perfectly sound. Jesus' apostles Peter and John had seen him at his usual spot at the temple gate, and Peter had said to him: "Silver and gold I do not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, *rise up and walk.*" When Peter was later asked to explain his actions to the Jewish high council, he was not bashful. "Let it be known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by Him this man stands here before you whole" (Acts 4:10).

God Can Do Anything

This was apparently the first of many miracles of healing performed by the risen Lord Jesus through His apostles in the early days of the New Testament Church. On the pages of the book

of Acts we read of many other such miracles: sick people healed by the shadow of Peter, unclean spirits driven out of men by the evangelist Philip, diseases departing through handkerchiefs that had been in contact with the apostle Paul, even dead people like the woman Dorcas and the young man Eutychus restored to life through a word spoken by the apostles of the risen Lord.

There are many today who believe that the miracles of the Bible never happened at all. They would classify the book of Acts as fiction for the most part, even though they have to admit that what the book says in matters of history and geography has been proven to be accurate, time and time again. But miracles do not fit into their way of thinking, and therefore the miracles must be discarded.

But the Christian says with the prophet Jeremiah of old: "Ah, Lord God! Behold, You have made the heavens and the earth by Your great power and outstretched arm. There is nothing too hard for You" (Jer. 32:17). God can do anything. If He chooses to do miracles of healing through prophets or apostles, there is no one who can stop Him from doing so.

Jesus Himself told His apostles that they would be given power to do miracles of healing, and He also told them why they would be given such powers. Their chief task was to preach the Good News of Jesus' sacrificial

death and His resurrection, announcing forgiveness to all. But He also said to them: "These signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover" (Mk. 16:17-18). The book of Acts gives examples of all of these signs, except the drinking of deadly poison. Tradition reports that the apostle John once drank poison without harm.

Confirming the Word

Why were these signs given? The Gospel of Mark closes with this summary statement: "They went out and preached everywhere, the Lord working with them and confirming the word through the accompanying signs" (Mk. 16:20). The purpose of the miracles was to confirm the Word.

So also it is stated in the letter to the Hebrews: "How shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him, God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?" (Heb. 2:3-4).

We therefore believe and confess, as we should, that the miracles of the book of Acts took place even as they are described. We join the witnesses of the healing of the lame beggar in glorifying God for what was done. We glorify God, not just because the miracle was done but because the miracle confirmed the powerful Gospel preaching

of the apostles. For the greatest of all miracles is that "many of those who heard the word believed" (Acts 4:4), and this greatest miracle of bringing people to faith through the preaching of the Gospel continues even to this very day.

What about the miracles of physical healing? Do such miracles still take place today? Since God is unchangeable, He has lost none of His power. He certainly can heal people today as well as He ever could. The question is whether He chooses to do so. For His

". . . The Holy Spirit does not contradict Himself or confirm the practices of false teachers or those who disregard His Word . . ."

miracles are done, not to satisfy our desires or curiosity, but "according to His own will" (Heb. 2:4).

In the last period of time described by the New Testament there does not seem to be as much emphasis on miracles as in the early days of the Church. We find examples of sick people who were not made well by miracles: Timothy (1 Tim. 5:23), Trophimus (2 Tim. 4:20), the apostle Paul himself (2 Cor. 12:7).

One scholar who made a careful study of church history in the apostolic age and the post-apostolic age reached this conclusion: "The power of working miracles was not extended beyond the disciples upon whom the apostles conferred it by the imposition of their hands. As the number of these disciples gradually diminished, the instances of

the exercise of miraculous powers became continually less frequent, and ceased entirely at the death of the last individual on whom the hands of the apostles had been laid" (quoted in *Counterfeit Miracles* by B. B. Warfield, pp. 23-24). This statement seems to be in line with what the apostle Paul claimed, that "signs and wonders and mighty deeds" were "the signs of an apostle" (2 Cor. 12:12). Since the apostles are no longer among us, we should not expect "the signs of an apostle."

Beware of False Teaching

Of course, there are many who have claimed to do miracles of healing since that time. But more often than not these so-called miracles of healing have not confirmed the Word of God but have been used to confirm the false teaching of men. We recommend *Counterfeit Miracles* by B. B. Warfield as a reliable study of the claims of miracle workers in the centuries of church history preceding our own. In our twentieth century the practitioners and promoters of the charismatic movement claim that miracles of healing are an integral part of full Gospel preaching.

For example, the March, 1988 issue of *Evangel*, the publication of The American Association of Lutheran Churches, contains the startling claims of Prince of Peace Lutheran congregation in Davenport, Iowa, that there have been "dozens of verifiable healing miracles which God has performed in the congregation by the Holy Spirit through prayer, anointing and laying on of hands. These healings have included multiple sclerosis, cancer, tumors, broken vertebrae, lungs, stuttering, and burns. . . . Pastor Graves has also been used to deliver several demon-possessed people."

Is the risen Lord Jesus confirming His Word by these miracles in our time? God can do anything, we know, if He chooses to do so. But I am skeptical with respect to these alleged miracles in Davenport because of one statement in the report. It says that Prince of Peace congregation "has been instrumental in drawing together churches of various denominations that are also in renewal."

This is typical of the charismatic movement in general. What the Holy Spirit says in His Word about testing the teachings of men and avoiding that which is false is overlooked or even contradicted, and then the Holy Spirit is supposed to be giving approval to this ignorance or disobedience by the working of miracles. The Holy Spirit does not contradict Himself or confirm the practices of false teachers or those who disregard His Word. We need to remember the warning of our Lord in Deuteronomy 13:1-3: "If there arises among you a prophet . . . and he gives you a sign or a wonder, and the sign or the wonder of which he spoke to you comes to pass, saying, 'Let us go after other gods which you have not known, and let us serve them,' you shall not listen to the words of that prophet . . . , for the Lord your God is testing you to know whether you love the Lord your God with all your heart and with all your soul."

We believe in the miracles of the Bible, and the miracles of the book of Acts, and we know that Jesus today has all power in heaven and on earth, but we still have to keep on testing the spirits, "whether they are of God; because many false prophets have gone out into the world" (1 Jn. 4:1).

—D. Lau

BORNE BY GOD

When Pastor R. Siegler first came to the Lewiston-Clarkston Valley early in 1912, his contacts were the two brothers with the last name "Walk." One of them had come from Michigan and the other was from Wisconsin. Several worship services were arranged in Lewiston, with around fifty in attendance, and in April of that same year *Die Gemeinde St. Johannes of Lewiston, Idaho and Clarkston, Washington* was formed.



Shortly after the congregation was formed difficulties arose for the new congregation, and it remained a "little flock" in the Pacific Northwest. Yet, for the next seventy-five years the Lord continued to bless that little group as they worked to proclaim the gospel where they were given opportunity. After about eleven years in rented facilities, the congregation built a modest chapel in 1923, which served them until they constructed their present church in 1965.

Nineteen hundred eighty-seven was a very special year for the members and friends of St. John's, as they remembered with thanksgiving God's mercy and undeserved favors over these many



Pastors Witt, Grams and Schaller. Pastor Witt also brought words of encouragement at the close of the festival service.

years. For much of the year special projects were undertaken to prepare the heart, as well as the church property, for an October service. Scrapbooks were compiled, and many people were remembered whom God had blessed, and through whom He had blessed others. Many were not only brought to mind, but were also brought to the Lord in prayer.

Then on October 4, 1987, a special service was held at the church in Clarkston. About 120 gathered around the Word in prayer and thanksgiving. Among those present were members of the sister congregation in Orofino, Idaho who cancelled their service that day to rejoice with St. John's.

Pastor Leland Grams, who served St. John's forty years ago during a vacancy, preached the sermon and led the group in the prayer of Solomon: "The LORD our God be with us, as he was with our fathers; let him not leave us,

nor forsake us" (1 Kgs. 8:57). Mr. Tom Caulton of Seattle served as guest organist, both for the service, and for the hymn-sing which followed the festive noon meal.

The songs of that day have faded away now, but the amazing works of

our gracious God continue, and the words that graced the bulletin board that day still live in the heart: "I am unworthy of all the kindness and faithfulness you have shown your servant (Gen. 32:10).

Thanks be to God.

—Pastor Paul Schaller



From the June, 1958 Issue—

THE BREAD OF LIFE

Every Christian knows that he needs the Bread of Life every day. Every Christian father knows he should provide the Bread of Life each day for his family. Unfortunately, Satan also knows how valuable such daily study of God's Word is, and how it makes Christians stronger and less vulnerable to his attacks. Is it not especially in the matter of daily devotions that we groan aloud with St. Paul when he says: "For the good that I would, I do not"?

Today the need for daily family devotions is greater than ever. The decay and decline in the churches is due to a lack of appreciation of the Gospel, and this in turn is because our generation has not been reading Scripture as it should. We have had the correct doctrine as a heritage and have taken it for granted. At best we read about the Bible, or devotions and sermonettes and articles based on the Bible. But how little Bible study—daily! This is true in a general way of the clergy. There is far too little feeding on the Bread of Life, but a hurried scanning of commentaries to prepare material for teaching and preaching. Thus, churches with the true doctrine easily lose it because they are shallow

in their understanding of the Bible and their hold on the doctrine is a very loose one.

For us in the churches which have taken a strong position against the current laxity in doctrine, the need is even more pressing. Our great danger is a sense of righteousness because we have opposed error and hold to the true teachings of the Bible. But the Christian life does not consist in this alone that we stand against the errors of the day. That part is vitally important in that Satan must be opposed and the Gospel protected in our midst. But we might compare that to a good cook who first makes sure no impurities are in the food prepared. But such precautions are meaningless if we do not eat the food three times a day. Unless we all daily feast on the nourishing Bread of Life, we shall become as sick and weak as the weakest elements in Christianity today. Having escaped one particular net of the devil, we shall remain weaklings ready to be devoured by his next attempt.

(Editor's note: This was the first editor's evangelical admonition preceding a listing of Scripture and Catechism Readings for daily home devotions.)

Daily Devotions

for

July 1988



Exodus, the second of Moses' five books, means "journey out." God according to His promise brought His chosen people of Israel out of their slavery in Egypt. The probable Pharaohs of Egypt at that time, Thutmose III and Amenhotep II, were the world's mightiest rulers. But God proved His power greater than theirs through the ten plagues and the disaster at the Red Sea. Moses was protected and prepared by God for the immense task of leading this weak and demoralized nation to the promised land of Canaan.

Exodus is a prophecy of our own rescue from sin and Satan. God has sent Jesus as a Deliverer greater than Moses. Jesus' sacrifice of His own blood was more precious than the blood of many Passover lambs. The defeat of Satan and his hosts on Easter Sunday was a more splendid triumph than the drowning of Pharaoh's cavalry, and surely more beneficial for us sinners.

Day	Reading	Theme	Hymn
1	Exodus 1:1-14	The Israelites were fruitful and multiplied; then they were afflicted.	18
2	Exodus 1:15-21	The midwives of Egypt refused to kill the babies of Israel.	16
3	Exodus 1:22-2:10	Moses' mother was paid for bringing up her own son.	33
4	Exodus 2:11-22	Moses was not yet called by God to deliver His people.	31
5	Exodus 2:23-3:9	The Angel of the Lord was the Lord (Jesus) Himself.	4
6	Exodus 3:10-22	The Lord is the great "I AM," faithfully keeping His promises.	34
7	Exodus 4:1-9	The Lord gave Moses power to do signs and wonders.	40
8	Exodus 4:10-19	The Lord insisted that Moses was His man.	44
9	Exodus 4:20-26	God threatened to kill Moses because his son was uncircumcised	37
10	Exodus 4:27-5:4	The Israelites believed Moses, but Pharaoh was stubborn	13
11	Exodus 5:5-14	It had to get worse before it got better.	45
12	Exodus 5:15-6:1	God encouraged the discouraged Moses by repeating His promise.	43
13	Exodus 6:2-13	The Lord delights in rescuing and redeeming His people.	14
14	Exodus 6:28-7:13	Aaron's rod swallowed up the rods of Egypt's magicians.	26
15	Exodus 7:14-25	Plague No. 1: Water became blood.	39
16	Exodus 8:1-15	Plague No. 2: Frogs and more frogs.	30
17	Exodus 8:16-32	Plague Nos. 3 and 4: Lice and flies.	15
18	Exodus 9:1-12	Plague Nos. 5 and 6: Cattle disease and boils.	19
19	Exodus 9:13-35	Plague No. 7: Hail.	17
20	Exodus 10:1-15	Plague No. 8: Locusts.	21
21	Exodus 10:16-26	Plague No. 9: Darkness.	42
22	Exodus 10:27-11:10	Plague No. 10: Death of the firstborn.	29
23	Exodus 12:1-13	The only deliverance was through a lamb's blood.	32
24	Exodus 12:14-27	God established the Passover feast and the feast of Unleavened Bread.	23
25	Exodus 12:28-41	Finally Pharaoh ordered the Israelites out of Egypt.	28
26	Exodus 12:42-13:2	"Indeed Christ, our Passover, was sacrificed for us" (1 Corinthians 5:7).	38
27	Exodus 13:3-16	The firstborn Israelites also belonged to the Lord.	20
28	Exodus 13:17-14:4	The Lord led the way in a pillar of cloud and fire.	54
29	Exodus 14:5-18	The Lord gained honor over Pharaoh and the Egyptians.	41
30	Exodus 14:19-31	"So the Lord saved Israel that day."	27
31	Exodus 15:1-21	To God alone be all glory forever!	36

—D. Lau

Editor's note: Pastor Lau submitted this poem because of its relation to the daily devotions for this month. It is also very fitting as a prayer for the *Spokesman* in this anniversary issue.

THE SONG OF MOSES AND THE VICTORIOUS LAMB

1. Now let us sing unto the LORD
A Song of triumph to the LORD.
The horse and rider has He drowned!
Oh, let the song of triumph sound!
2. Jehovah is our strength and song.
To Him our songs of praise belong.
He is our Savior, He our God!
He is the LORD, our fathers' God!
3. Jehovah is a man of war!
His foes were dead upon the shore!
And to the bottom of the sea
Like lead sank Pharaoh's cavalry.
4. O LORD, Your glorious pow'rful hand
Has dashed in pieces Pharaoh's band.
For in the fury of Your wrath
You did destroy their narrow path.
5. Proud Pharaoh said: "I will pursue!"
His might was great, and that he knew.
But he had never fought the LORD,
Who conquered him with just one
word.
6. The LORD said: "Moses, lift your rod;
My foes will see that I am God."
Moses obeyed; the waters fell.
Not one remained the tale to tell.
7. O LORD, in mercy have You led
Your purchased people from the dead.
You have redeemed them in Your grace,
And made them Your own chosen race.
8. Dear friends, our LORD is still the
same.
Jehovah is His holy name.
His right hand vanquished all our foes
When Christ on Easter Day arose.
9. Death, Hell, and Satan met their doom
When Jesus Christ escaped the tomb.
Now we are free from slavery;
Our LORD has won the victory!
(These metered verses can be sung
to the tune of TLH #162 and many
others in the hymnal. Adding Alleluias,
it can be sung to the tune of TLH #212.)

Pacific Northwest Camp

Camp Agonizo, a youth camp for CLC youth, grades 5-12, will be held July 18-22 (registration deadline, June 30). The site is Zephyr Lodge on Liberty Lake, 10 miles east of Spokane. For registration forms and other information contact Gethsemane Lutheran Church, E. 11315 Broadway, Spokane, WA 99206. Phone 509-926-3317.

Minnesota Delegate Conference

WHAT: Minnesota Delegate Conference
WHEN: June 12th, 1988, 3:00 p.m.
WHERE: Faith Lutheran Church,
New Ulm, Minnesota
WHY: Discussion of the Synodical Prospectus
D. W. Bernthal, Secretary

Summer Services

The time of summer services at Immanuel Lutheran Church, Mankato, Minnesota has been set at 9:00 a.m.

—L. D. Redlin, Pastor

Notice

Mr. Robert Snell, formerly of the WELS, upon completion of successful colloquy, is eligible for call into the teaching ministry of the Church of the Lutheran Confession.

—*Daniel Fleischer, President*

Requests for Colloquy

Mark Bohde, a 1986 graduate of Concordia Theological Seminary, Fort Wayne, IN has applied for colloquy with the desire to enter the preaching ministry of the Church of the Lutheran Confession.

James Schmidt, who was theologically trained in the WELS and served for a time in the ministry of the WELS and of the LC-MS has applied for colloquy with the desire to enter the preaching ministry of the Church of the Lutheran Confession.

Any communications regarding these candidates should be in my hands by June 20.

—*Daniel Fleischer, President*

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

EIGHTEENTH CONVENTION OF THE CLC

June 20-24

Immanuel Lutheran College

Beginning at 1:00 p.m.

Theme: STEWARDS OF HIS GRACE—I Peter 4:10

**Essayists: David Sweet—Our Particular Grace
Robert Reim—Our Particular Resources
Ross Roehl—Our Particular Opportunities**

Convention Servants:

**Chaplain—Arvid Gullerud
Memorial Service—George Barthels
Communion Service Speaker—Mark Bernthal
Communion Service Liturgist—Mark Gullerud**

Convention Log Editor—John Reim

—*Paul F. Nolting, Secretary*