

LUTHERAN SPOKESMAN



FOOD SERVICE BUILDING AND STUDENT COMMONS FACILITY

CLC CONVENTION ISSUE



CHURCH OF THE LUTHERAN CONFESSION

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The following is the opening devotion of Chaplain Michael Wilke at the synod convention in June. Pastor Wilke serves at Good Shepherd Lutheran Church, Rapid City, SD.

A Still Small Voice

Then He said, "Go out, and stand on the mountain before the LORD." And behold, the LORD passed by, and a great and strong wind tore into the mountains and broke the rocks in pieces before the LORD, but the LORD was not in the wind; and after the wind an earthquake, but the LORD was not in the earthquake; and after the earthquake a fire, but the LORD was not in the fire; and after the fire a still small voice. So it was, when Elijah heard it, that he wrapped his face in his mantle and went out and stood in the entrance of the cave. (1 Kings 19:11-13a)

Dear fellow laborers in God's Kingdom:

A whisper. It doesn't seem like much: not proud, not loud, not much more than a breath of air. And yet there can be tremendous power in a whisper. There's something about a soft, gentle voice that can affect our hearts much more so than a yell or a scream.

We know that the LORD speaks to us in a kind and gentle voice; in a

whisper, if you will.

Yes, at times He must speak to us with a loud and rumbling voice. When Israel, for example, sinned against the LORD by worshiping the golden calf, the LORD roared: "Let me alone that my wrath may burn hot against them and I may consume them..." (Ex. 32:10). This voice indeed has power — the power to produce in us the fear of hell, the power that makes us aware of our sin and God's unhappiness with our sin. This is the voice of God's

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Editor: Paul Fleischer, 710 4th Ave. SW, Sleepy Eye, MN 56085; Assistant Editor: Keith Olmanson; Artists: W. Bernthal, M. Schaser; Staff (Also District Reporters): D. Bernthal, M. Bohde, W. Fanning, J. Klatt, D. Koenig (Great Lakes), Joseph Lau, R. Mackensen, Bertram Naumann, Bruce Naumann, P. Naumann (West Central), G. Radtke, P. Reim, Rollin Reim (Pacific Coast), P. Schaller, D. Schierenbeck (Minnesota), John Schierenbeck (South-Eastern).

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**Pastor Wilke
About To Lead
The Devotion**

holy Law, which frightens and condemns us with its uncompromising demand: "Be thou perfect!"

But then, after the roar, comes His quiet voice, in which He is quick to tell us that He still loves us; that He forgives us for the sake of His Son.

There is a special name for this loving voice of God. The Bible calls it the Gospel. The Bible also says that it is the Gospel — not the loud and boisterous Law, but the unassuming Gospel of Christ — which "is the power of God..." (Rom. 1:16).

In a most dramatic way the LORD impresses upon Elijah this truth. Elijah had run off to Mt. Horeb to hide himself in a cave. He was depressed because, from his point of view, the LORD's victory over the prophets of Baal had not done much to change the collapsing spiritual condition in Israel. Elijah needed to be reminded that the power to change hearts is not found in demonstrations of power over nature, but rather in God's "still small voice" — the Gospel.

The wind, the earthquake, and fire were acts of incredible and frightening

might. They showed God's anger over sin and His power to destroy those who reject Him. But the LORD was not *in* them. He came to Elijah instead in the most humble way, in a "still small voice." But make no mistake about it. God's gentle whisper of love has the greater and the better power!

The earthquake God sent rocked Mt. Horeb to its foundations. The Gospel does something much more impressive. It moves individuals off the shaky and hopeless foundation of relying on themselves, to the solid and unshakeable cornerstone of Christ and His Word. The fire set the mountain ablaze. God's still small voice, however, sets hearts afire with the joy of sins forgiven, with the freedom of guilt removed, and with the sure hope of life eternal through faith in Christ. The wind God sent pulverized the rocks on the mountainside. But the Gospel breaks open stony hearts of unbelief and replaces them with a tender heart of faith, filled with those beautiful fruits of the Spirit: love, joy, peace, patience, kindness, and the like.

Of course, to the world the Gospel

appears to be insignificant, not worth much at all, inconsequential compared to the big and proud voices of worldly thinking. The world looks at us here today and sees no purpose for what we are doing. "Why are you here?" they ask. "Did you come here to devise programs to help save the world from hunger? Did you travel all these miles to deliberate over health care issues? Are you here this week in an effort to help foster world peace?"

"No, for none of this," we answer. "We are here in the interest of carrying on the work of preaching Christ crucified. We are here for the sake of the Gospel. We are here in the service of 'a still small voice.'"

Yet perhaps we are somewhat like Elijah, frustrated by the lack of progress that we see in our synod, or in the congregation we represent. Maybe you are one who feels that we're not getting the results we should be getting? While there are always areas in which we could improve, let us not lose heart. Let us keep on preaching the sweet, simple Gospel. Let us preach Christ crucified and not become overly depressed or impressed with numbers and statistics. Let us

share our Savior with friends and acquaintances and not give in to a feeling of inferiority because other churches may seem to be getting better results. Yes, let us preach the Gospel and not be overcome by a spirit of defeatism because we do not always see the outward results we'd like to see.

Where, you ask, will we get the strength to do that in this success-oriented society? Where did Elijah receive the strength? From the wind? The earthquake? The fire? Was it not God's still small voice which drew Elijah out of his cave and compelled him to roll up his sleeves and go back from where he had come in order to resume his work? The Gospel caused Elijah to keep on preaching the Gospel.

So it is with us! When the Savior gently tells us: "Though your sins are as scarlet, they shall be as white as snow," how can we not but step out from the cave of despair and disappointment and be joyfully recommitted to sharing the only message which makes sinners like you and me "wise unto salvation through faith which is in Christ Jesus." Amen.



Ministers of the Convention: Paul Schaller, Communion Service; Chaplain Wilke; John Pfeiffer, Memorial Service.



CONVENTION '94 — A CALL TO RECOMMITMENT

“Offer to God thanksgiving, and pay your vows to the Most High. Call upon Me in the day of trouble; I will deliver you, and you shall glorify Me” (Psalm 50:14-15).

An encouragement, and a promise. These two verses give a good summary of the tone and substance of the twenty-first Convention of the Church of the Lutheran Confession (CLC).

The theme of the Convention, “A Call To Recommitment,” reminded us of the obligation that we have toward our Lord. We have “vowed” to serve Jesus who, taking the form of a servant, first served us by giving up His life to atone for our sins. In the face of temptation to grow weary in our service to Him, we found mutual encouragement in God’s Word during Convention week. This Gospel served to help us — in the words of our

communion service speaker — to “find strength to stand lively.” It is with joy that we now go forward with renewed commitment. We can go about “paying our vows” with confidence, since we have the Lord’s own assurance of hearing our prayers, delivering us from every danger, and graciously receiving our praise for His glory.

Speakers

The Convention was grateful for the “daily bread” from God’s Word that was received from various speakers and essayists. Chaplain Michael Wilke fed our faith daily with

(This report was submitted by Pastor Bruce Naumann, with Prof. John Reim contributing. Prof. Gordon Radtke and Pastor Thomas Schuetze provided us with pictures. We thank them. — The Editor)

solid Law and Gospel preaching from Old Testament texts.

In the first of three essays, Pastor Elton Hallauer encouraged all present to remember the past — not to be sentimental, but to sense once again the magnitude of God's grace in those formative, exhausting, and exciting years that make up our synod's history.

The second essayist, Prof. John Lau, spoke of a recommitment to sound doctrine. This essay echoed a chief concern of the Chief Shepherd, that the flock not embrace false teachings. Religious errors are, after all, not harmless distractions but deadly detractors.

In the third essay Pastor Bruce Naumann urged the assembly to recommit to the mission work of the Church. He pointed to our unfortunate failures in carrying out the Lord's commission to witness, but he also pointed to the Lord of the harvest who forgives all sins and fortifies the resolve of His people to enter those fields with the Gospel.

The Convention was privileged to gather for Word and sacrament on Wednesday evening, with Pastor Paul Schaller giving us the Gospel message of the cross. On the morning of the same day Pastor John Pfeiffer had been the speaker for the Memorial Service.

Membership

Four pastors and one teacher were accepted into voting membership in the CLC. The pastors are Daniel Avery, Leroy Dux, Wayne Eichstadt, and Andrew Schaller. Seth Schaller is the teacher. One congregation was

accepted into membership: Ascension of DuPont, Wash. We thank the Lord for these gifts to His Church!

Missions

On the home front, we have reason for thanks and praise to our God for the continuing efforts of our mission congregations to represent us with the Gospel in our own country. Each of these congregations is moving steadily toward self-sufficiency. We welcome our new home mission, Ascension of DuPont, Wash. ; and we thank God along with Peace thru Christ of Madison, Wis., and Living Word of Hendersonville, No. Car. who have achieved financial independence.

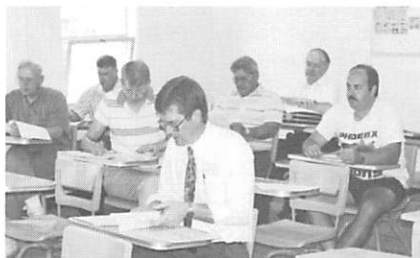
The body was presented with special challenges to prepare for witness to the growing Hispanic community in our country. A start in this area was made with special encouragement for ILC students to seek Spanish language classes, and with the authorization for funding of Spanish classes for missionaries. The Board of Missions was instructed to give special consideration to mission outreach in southern California as opportunities present themselves.

In the back of the ILC Fieldhouse was a collection of reminders of our world mission efforts. On display were photographs and items of interest from the recent trip to Nigeria, India, Thailand, and China by President Fleischer and Missionary Mark Bohde. We heard a stirring account of this trip, as well as greetings from our overseas brethren. Convention action includes an immediate response to the open door

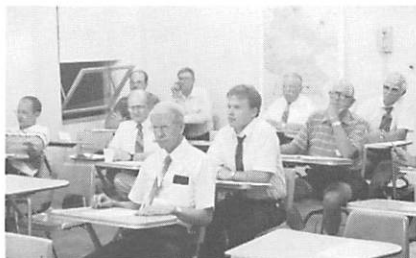


Singing
The
Praises
Of The
Lord.

Floor Committees At Work:



Com. #4 — Missions



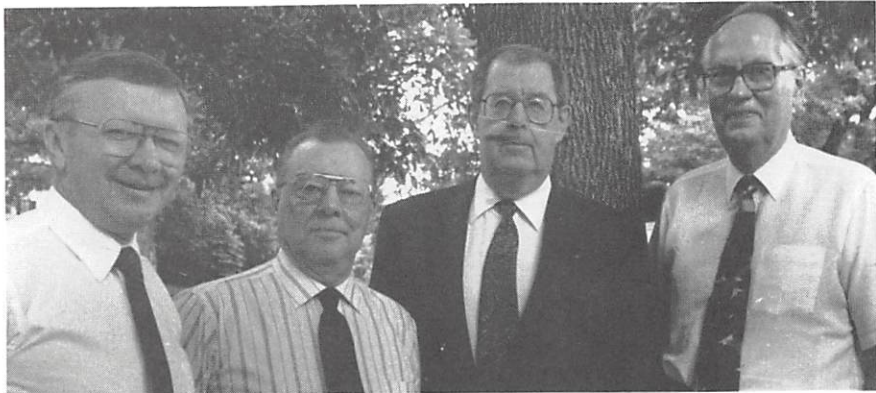
Com. #8 — New Building At ILC

“...The fire set the mountain ablaze. God’s still small voice, however, sets hearts afire with the joy of sins forgiven, with the freedom of guilt removed, and with the sure hope of life eternal through faith in Christ.”

—Encouraging Words From
Chaplain Wilke



Pastor Fossum At The “Mic”; Seated Left,
Pres. Fleischer.



Re-elected Officers: R. Roehl, E. Hallauer, D. Fleischer, P. Nolting.

ELECTIONS

CLC Officers:

President: The Rev. Daniel Fleischer*
 Vice President: The Rev. Elton Hallauer*
 Secretary: The Rev. Paul F. Nolting*
 Moderator: Prof. Ronald Roehl*

Board Of Missions

The Rev. Walter Schaller (1996)
 The Rev. Robert List (1998)*
 Mr. Lee Krueger (1996)
 Mr. Don Ohlmann (1998)*

Board of Regents

The Rev. Michael Sydow (1996)
 The Rev. Vance Fossum (1998)*
 Mr. Marlin Beekman (1996)
 Mr. Burdette Wheaton (1998)*

Board of Trustees

The Rev. John Schierenbeck (1996)
 The Rev. James Sandeen (1998)*
 Mr. Phil Radichel (1996)
 Mr. Dennis Oster (1998)*

(*Elected or re-elected at this Convention)

RATIFICATION OF CONFERENCE VISITORS:

The Rev. John Pfeiffer — Minnesota
 The Rev. John Klatt — South-Eastern
 The Rev. Paul Tiefel — Great Lakes
 The Rev. Bertram Naumann — Pacific Coast
 The Rev. Walter Schaller — West Central

in Thailand. The Board of Missions was also authorized to make arrangements to have the local leaders of our overseas groups visit during our 1996 Convention. Various projects of the MDF were approved; please remember these special needs with your prayers and offerings!

Immanuel Lutheran College

The Dining Hall/Commons project was a major topic of concern. After thorough discussion it was voted to authorize expenditures of up to \$1 million dollars for the building, equipment, support roads, and parking

space. It was also resolved to continue to communicate this need to our people and "that construction be authorized to begin when the Building Committee and the Coordinating Council receive a bid which keeps the total cost of the project under \$1,000,000, and when a combination of offerings and internally arranged financing for the entire project has been procured." The prayer is that we can begin building in the spring of 1995. May the Lord bless this project and move our hearts to support it!

Tuition levels at ILC were increased moderately. Our membership was called upon to remember the

APPOINTMENTS

Board Of Education

The Rev. David Schierenbeck (1998)
Professor Robert Rehm (1998)
Teacher LeRoy Hulke (1996)
Mr. Gayle Stelter (1996)

Board Of Doctrine

The Rev. Paul F. Nolting
The Rev. L. W. Schierenbeck
The Rev. L. D. Redlin
The Rev. Paul Schaller
The Rev. Mark Bernthal
Mr. Virgil Lee
Mr. Frank Paull

Kinship Committee

The Rev. David Fuerstenau
The Rev. Thomas Schuetze
The Rev. Paul Naumann
Mr. Jack Mayhew
Mr. Jonathan Wiechmann
Mr. Don Ohlmann (Missions Advisor)

Missions Outreach Committee

The Rev. David Schierenbeck
Prof. Gene Schreyer
Mr. Tom Holland

Salary Compensation Committee

The Rev. Douglas Libby
Teacher Daniel Barhels
Mr. Larry Dassow

ILC Publicity Committee

The Rev. Steven Sippert
The Rev. Michael Wilke
Teacher Ross Roehl
Mr. David Johannes

CLC Foundation Board

The Rev. Stephen Kurtzahn (2000)

Mr. Neal Wietgreffe (1998)

Mr. Paul Meyer (1996)

ILC Building Committee

Steven Leinberger
Lyle Trulin
Thomas Beckman
Kenneth Parrigin
James Pelzl
Prof. John Lau, Advisory

Constitution Committee

The Rev. Peter Reim
Teacher Karl Olmanson
Mr. Ivan Zarleng

CLC Statistician

Mr. Harvey Callies

CLC Archivist

Prof. John Lau

CLC Directory

The Rev. Rollin Reim

CLC Auditor

Mr. Steven Lentz

Ministry By Mail

The Rev. Paul F. Nolting, Editor
The Rev. Paul Naumann, Ass't Editor
Mrs. Susan Lentz, Bus. Manager

Lutheran Spokesman

(See Staff listing, p. 2)

Journal Of Theology

Prof. John Lau, Editor; the Rev. Elton Hallauer, Ass't Editor; Mr. Benno Sydow, Bus. Manager; Prof. Paul D. Nolting, Circulation/Contributor; Professors David Lau, John Reim; the Revs. Egbert Albrecht, Vance Fossum, Stephen Kurtzahn, Paul F. Nolting, John Pfeiffer, Paul Schaller, Arthur Schulz.

on-going needs of the Student Aid Fund. Reaffirmed was the current practice of assigning pastor and teacher graduates their first call through an assignment committee.

Finance

At every Convention there is a proper concern expressed about the amount of money that the CLC spends on mission outreach compared to its spending for education and other areas. This Convention was no exception. In response to a memorial

it was resolved "...that the synod not be bound by any prescribed ratio between the Board budgets, but this desirable goal should be maintained: that budgetary spending for the Board of Regents should not be substantially greater than budgetary spending for the Board of Missions."

A 1994/95 budget of \$512,000 was approved, with Missions receiving \$192,000, Regents \$210,000, and Trustees \$110,000. Citing previous directives, we resolved to increase the "code" salary for mission workers by \$50 per month as of July, 1994. This



Can You Find Your Pastor And Delegate(s)

increase is to be absorbed by the Boards of Missions and Regents within their current budgets.

The Convention approved a set of Guidelines for the CLC Foundation. The Foundation provides a convenient way for our members to contribute assets directly to the CLC, or to do their estate planning with the work of the CLC in mind.

Other Items

WELS/ELS — In answer to a memorial, it was resolved that the contrast between official statements by the CLC and the WELS/ELS on the subject of termination of fellowship between church bodies clearly demonstrates that there is a doctrinal difference between our synods in this area.

(Editor's Note: Those interested in a careful definition of this doctrinal difference are encouraged to note the official "CLC Theses and Antitheses on the Role of Admonition in the Termination of Fellowship with Church Bodies" (available upon

request from this office, or from your pastor}).

It is the conclusion of our President and Board of Doctrine that the doctrinal difference which exists cannot be resolved in a God-pleasing way as long as the WELS/ELS insist that there never was a difference at all. Therefore, there are no plans for further discussions.

EDUCATION — The Board of Education will see its work expand as a result of action on a memorial. Synod-wide promotion of Christian education in the family, Home School, church, and Christian Day School is the goal. The Board will try to establish and enhance lines of communication between congregations, pastors, teachers, and parents. A



Essayists B. Naumann, J. Lau, E. Hallauer



To The Twenty-First Convention?

library of resources will be made available, as well as a means of electronic communication via a computer "bulletin board."

IN MEMORIAM — As the sermon given in memory of Pastor M. J. Witt was presented, attention was drawn to the endurance of which Jesus spoke when He said, "The one who has endured to the end will be saved." Maynard Witt, the pilgrim, was enabled by the Spirit of God to follow in the faithful footsteps of the saints who journeyed before him, and of the Savior who journeyed before him — for him. Despite the obstacles he faced, Pastor Witt was confirmed in his assurance that the Redeemer would bring him safely to the land in which righteousness dwells.

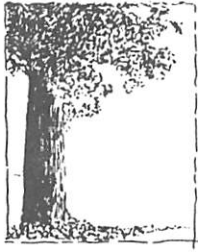
Let's Not Forget

Our CLC is blessed with a spirit of giving in many ways. The officers and board members give of their time and effort, without compensation, for the work of our synod. The convention was attended by many who took vacation time or unpaid leave in order to be about the Lord's business. Many volunteers helped with meals, preparations, and printing. We make mention of this, not to glorify the individuals, but to express our thanks to the Lord for these gifts in His kingdom work. Let us, one and all, take up this spirit of giving and *recommitment*, to the glory of our God and the proclamation of the Gospel of Christ. ❖

"...Let us preach Christ crucified and not become overly depressed or impressed with numbers and statistics. Let us share our Savior with friends and acquaintances and not give in to a feeling of inferiority..."

—Chaplain Wilke

“A fool shows his annoyance at once, but a prudent man overlooks an insult” (Prov 12:16).



Gems From Proverbs

One day recently a member saw two cars pull into our church parking lot and two men emerge from the cars and begin fighting, one of them with his family looking on.

What this was all about we can only speculate. Since the conflict seems to have started while the men were in their cars, it may have been the kind of case you read about: one person cuts in front of another in traffic, resulting in someone losing his temper, honking the horn, gesturing rudely at the offending driver, shouting angrily out the window, until the other driver also reacts angrily. Some of these conflicts have escalated to the point that shootings and even deaths have occurred. What began as a slight insult — even unintended — ends in tragedy.

We also read these days of family quarrels escalating to violence, even death.

Most of us would probably not allow any conflict in which we were involved to get so far out of hand. Yet haven't we all responded with immediate anger to an insult or provocation, only to say something we later regretted? The harm done, if only with words, can prove difficult — even impossible — to repair. We see the wisdom of our proverb which

calls the person prudent who has the self-control to ignore an insult.

Translated literally, the second half of the proverb reads: “A prudent man covers shame.” When you let an insult pass, you not only avoid doing harm, you do good to the one who is trying to provoke you, for you cover his shameful words, letting them die rather than calling attention to them by responding in kind.

In this we have the example of Jesus who, “When He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously” (1 Pet. 2:23). He not only endured in silence the insults of His enemies, but prayed for them.

To ignore an insult is very hard. But when we find it so, let's remember how many insults our God has taken from us. He has not struck us down in anger when we have sinned against Him and even spoken to Him insolently in anger, but has borne with us patiently, forgiving us for the sake of Jesus Christ. He has not ignored our sins; His holiness will not permit that. But He has laid them all on Jesus, not only our sins but those of our enemies as well.

“Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do” (Col. 3:12-13).

—Pastor John Klatt

LESSONS FROM THE OLD TESTAMENT

“That We Might Have Hope” (Rom. 15:4)

Genesis Chapter Nine

A RAINBOW OF HOPE

Imagine what it was like for Noah and his family to disembark from the ark. They had just survived the greatest devastation this world has ever seen. Because of human wickedness, God had destroyed all the inhabitants of the earth, except for Noah’s family and the creatures aboard the ark.

No doubt many fears and questions troubled Noah as he looked out over the world turned upside down. How would God protect his family? How would God keep His promise of a Savior? How would God provide for their earthly needs? What was Noah’s responsibility towards all the animals aboard the ark? Would the earth again be destroyed by a flood?

In Genesis chapter nine we read how God provided answers to Noah’s questions and calmed his fears by establishing a covenant, a divine promise with creation. God reassured Noah of His love for him and provided him with a hope for the future.

In the first verse we read that God blessed Noah and his sons and told them to be fruitful and multiply and fill the earth. With these words God was restating the institution of marriage and enabling Noah’s family to experience the blessings of children. It would be through Noah’s offspring that God’s promised Seed

would come. God had not forgotten His promise to Adam and Eve.

In order to protect Noah’s family from the animals which outnumbered them and could have easily overpowered them, God created in the animals a fear of humans. He also now gave humans permission to use the animals for food. Prior to the flood the Bible only mentions animals being killed for sacrifices.

God did, however, forbid the eating of animals which still contained their lifeblood. God wanted to train His people to have a reverence for life. This is an important lesson for us to learn. In our country there has been a loss of reverence for life. Abortion, “mercy”-killing, and violent crimes have cheapened life. In these times we need to remember that God views every life as precious.

Genesis 9:6

In this chapter God also instituted the civil government to protect Noah and his descendants by executing

“...In these times we need to remember that God views every life as precious.”

justice on evildoers. “Whoever sheds man’s blood, by man his blood shall be shed; for in the image of God He made man” (9:6). From this it is clear that humans are to act as God’s representatives on earth to punish evildoers. This responsibility of government is repeated in the New Testament in Paul’s letter to the Romans: “For he (an earthly ruler) does not bear the sword in vain; for he is God’s minister, an avenger to execute wrath on him who practices evil” (13:6).

Genesis 9:6 also speaks clearly to the issue of capital punishment. There are many in this country who believe capital punishment is a merciless, abhorrent evil. God, however, granted in Bible times, and He grants today, the authority to governments to punish by death those who willfully take another’s life. Surely there can be nothing evil about God’s prescription for justice.

God also reassured Noah and gave him hope when He vowed never again to send a flood which would destroy the earth. As a sign of this covenant, God placed a rainbow in the heavens which would serve as a reminder to both God and mankind of this divine promise.

This section of Genesis serves to remind us that God keeps His promises to us. God kept His promise to send a flood to destroy the wicked inhabitants of the earth. God kept His

promise to preserve Noah and his family from destruction. God kept His promise to send a Seed through Noah to crush the serpent’s head and win salvation for us. God kept and will continue to keep His promise to never again send a flood to destroy the earth.

So when the storms of life pour down on us, let us remember the promises of our God, that He “will never leave us nor forsake us.” Let us look to heaven for the assurance of His mercy and forgiveness. And like Noah let us remember that there is no cloud in life that God cannot transform into a beautiful rainbow.

As the Lord speaks through the prophet Isaiah: “For this is like the waters of Noah to Me; for as I have sworn that the waters of Noah would no longer cover the earth, so have I sworn that I would not be angry with you, nor rebuke you. For the mountains shall depart and the hills be removed, but My kindness shall not depart from you, nor shall My covenant of peace be removed” (54:9-10).

—Teacher Joseph Lau



Missionary Mark Bohde And Family, Soon To Leave For Thailand.

Looking Back in the *Lutheran Spokesman*

From August 1964

THE CHURCH OF THE CONFORMATION. ...The churches in America are so anxious to be the conscience of the nation; they try so hard to influence morals. The truth of the matter is that the churches today do not speak to society or to the nation; they react to society. They do not teach the world; they learn from it. Instead of a light set on a hill shining into the darkness, the churches are a mirror, reflecting the light (or darkness) of the world. The courageous American pulpit carefully reads the Gallup poll before it strikes out at evil. The pulpit is a little echo to the expressions of society.

...The sad thing is that the churches do not denounce society; they denounce what society denounces. Christ's Gospel is a sword which announces judgment on all righteousness of man; Paul must go to Rome because the wrath of God rests on the wickedness of man, for *man always suppresses the truth in all his thinking and doing*. The churches do not go to Paul and to Christ for a message; they look for a message at the president's news conference. But then, this is suitable in a religion of democracy, in the promotion of an American faith.

Even evangelists like Dr. Billy Graham do not really crusade against society. They have the support of the

majority of society in their denunciations. That is why people from all faiths and all walks of life enjoy Dr. Graham's tirades against the evil cities; he is never denouncing my evil, never bringing judgment on righteousness of man, but on the coarse wickedness of man. 90% of the people agree in condemning gross immorality, graft, crime, and murder. How popular would Dr. Graham be if he really preached the righteousness of God in Christ with its other-side-of-the-coin judgment on the religion of the lodges, modern churches, chaplaincies, boy scouts, and dogooders and reformers of every type? He can succeed because the Arminian (man is responsible to choose God) theology always gives credit to the moral ability of man....

But is it much different with us? How much do we conform to a prevailing opinion before we begin a courageous witness? I fear the only difference is that we conform to a more limited part of society. We know that our particular following enjoys a condemnation of the World Council of Churches and of all that is associated with the "liberals." We like to forget or ignore that the judgment of God rests also on our institutions and forms and attitudes in so far as they are contaminated by human thinking. Our sword we bravely wield is directed at those outside, and we forget our share and our involvement in the thinking of this present age. We bravely criticize all false religion, all legalism, all laxity, except our own. Our pulpit too often reflects the position of our church body in terms and expressions our people like to hear.

The answer lies in true witness. That is, digging freshly into Scripture and proclaiming without prejudice or without a denominational attitude the saving knowledge of Jesus Christ. Only then is the saving knowledge universal, and the corresponding judgment on man is universal, including ourselves.

(Winfred Schaller, Jr.)

CROOKED STICKS AT AUGSBURG A.D. 1530. *Straight Sticks?* ...So (Luther) throws all Rome's straight sticks into the fire with the crooked ones. When the straight comes with the crooked the straight becomes crooked. That is true of every compromise in scriptural teaching and principle.

...Thus Luther stood firm in the temptation even though Rome would grant him great power and by its concessions grant him much freedom under its jurisdiction. But Melancthon was willing to remain under it. He would avoid the accusation of destroying the outward union of a church body at a point where it could be restored. Placing this union above truth he fell victim to the profoundly conceived and skilfully executed plots of Rome when he said: "If we repeal the episcopal jurisdiction what will be the consequence to our descendants? — We must unite with the bishops, lest the infamy of schism should overwhelm us forever."

There are too many Melancthons and too few Luthers today when the echoes of Augsburg are bouncing around in the present ecumenical movement of Rome. Some of the concessions considered in it are

similar to those offered at Augsburg. Their purpose is the same, namely to extend the jurisdiction of Rome or at least increase its influence over church bodies. As we value the truth let us see through this. To do so let us know where we stand on such questions as the Lord's Supper, the mass, Christ's complete atonement, by grace alone, good works, etc. Let us be Lutherans not only in name but by deep inner conviction through the Word of God.

(Otto J. Eckert)

MAKING WISE THE SIMPLE. ...The Christian's wisdom has a way of simplifying life, which is a true benefit. There is much foolish talk about the complexity of life today. The world thinks it is showing great wisdom when it spends words, words, words on things that are very simple, things that any common Christian has long ago mastered. Apply this to the troubles between industry and labor, to government, to social problems. The whole nation seems dedicated to analyses and solutions and objectives. But simple Christian wisdom has a way of penetrating, all unknown to us, to the heart of the many situations which the world spends so much good time surveying and analyzing. When we read educational literature and see all the worries of schoolmen, we cannot but be struck with the simple fact that the follower of God's wisdom with his Bible is quite ready with the answers. Could we do better, then, in all this than to offer the revealed wisdom of God, before which social problems pale and life is restored to its pristine simplicity.

(Martin Galstad)

About that "Cross In My Pocket"

Some religious book stores sell small crosses accompanied by the following poem.

I carry a cross in my pocket —
A simple reminder to me
Of the fact that I am a Christian,
No matter where I may be.

This little cross is not magic,
Nor is it a good luck charm.
It isn't meant to protect me
From every physical harm.

It's not for identification
For all the world to see.
It's simply an understanding
Between my Savior and me.

When I put my hand in my pocket
To bring out a coin or a key
The cross is there to remind me
Of the price He paid for me,

It reminds me, too, to be thankful
For my blessings day by day;
And to strive to serve Him better
In all that I do and I say.

It's also a daily reminder
Of the peace and comfort I share
With all who know my Master
And give themselves to His care.

So I carry a cross in my pocket
Reminding no one but me,
That Jesus Christ is Lord of my life
If only I'll let Him be.

Carrying such a cross for the right reasons is good; but a concerned Christian will want to avoid several serious flaws found in the poem.

First, the poem is *self-centered* instead of *Christ-centered*. The words "I," "me," and "my" are used twenty-three times! More attention is given to the person carrying the little cross than to Jesus who carried the actual cross.



Also, the last two stanzas seem to embrace the typical Baptist error that sinful humans are the primary movers in their conversion and sanctification . . . that they, by their own natural powers, can "give themselves" to the Lord's care and "let Him be" the Lord of their lives.

Ephesians chapter two teaches the very opposite. It declares that saving faith "is a gift of God, not of works, lest any man should boast." Christians are *God's* workmanship, "created in Christ Jesus unto good works which God hath before ordained (prepared) that we should walk in them."

God the Holy Spirit deserves all credit for making us Christians, keeping us Christians, and bringing us to heaven through the Gospel.

Therefore, it would be wise to replace the last two stanzas of that poem with words such as these:

May this cross in your pocket persuade you
Christ's peace and forgiveness to share
With every contrite sinner
At home and everywhere.

Yes, carry this cross in your pocket
As a token of God's great love.
Stay close to the Gospel of Jesus
'Til we meet in heaven above.

—Pastor Robert Mackensen

Is It Worth It?

Was Emil's heart affected for the remainder of his life from that time he had to pull and strain at getting his horse from the quicksand? The Lord only knows for sure. It is certain though that

the soul of Emil Schulz, servant of Christ, went to be with the Lord on September 18, 1924 on the occasion of a heart attack. Nine years he had served in Brazil (1903-1912). Were those years worth the effort? Were those years worth the loss of three children dying in infancy?

Is it just hyperbole — “I count all things as loss because of the surpassing worth of knowing Christ Jesus my Lord. For His sake I have suffered the loss...”? People were served with the Word. Souls were reached with the Gospel. If our Lord would lay down His life for lost mankind, shall we not lay down our lives for Him likewise?

There were others who like Pastor Schulz went to that rugged Brazilian frontier: Daschner, Brandt, Stiemke, Vogel, Hartmeister, Harders, Mahler, Broders... Though they are unknown to us, the life stories of them and their families denote them as part of that dauntless host who simply must reach out with the Gospel despite the obstacles. Large numbers of German immigrants were as sheep without a shepherd in Rio de Grande do Sul, and so the missionaries came. People gathered about the Word at places like Poco Das Antas, Santa Colleta, Arroio do Meio, Ruzsland, Paris, Porto Alegre. In talking with some

Brazilians today, it seems that some of these places are no more. But there the Word was heralded and it accomplished what He purposed.

It is noteworthy that it was during Emil's in-depth study of the Word at St. Louis that his desire to go to Brazil received its impetus. When we enmesh ourselves in the Word of Christ, can we possibly miss the import of the Great Commission? Yet what did Pastor Schulz' life count for? Still it haunts us to see such loss in the family. Wasn't it our Lord who taught, though, about losing our life for His sake?

There are those who sow, while others water, and yet others reap. Some years back this former Brazil district of the Lutheran Church - Missouri Synod was reckoned as the fastest growing district. Since 1980 it is the Evangelical Lutheran Church of Brazil (ELCB). In an interview with Pastor Johannes H. Gedrat*, who was president of this church for sixteen years, we learn that they have spread out well beyond that first area of German immigrant homesteaders. The thrust has been to the north and northeast. They have reached out on

(*Pastor Gedrat was even circuit pastor in the very area where Pastor Schulz served so many years earlier.)



Poco das Antas

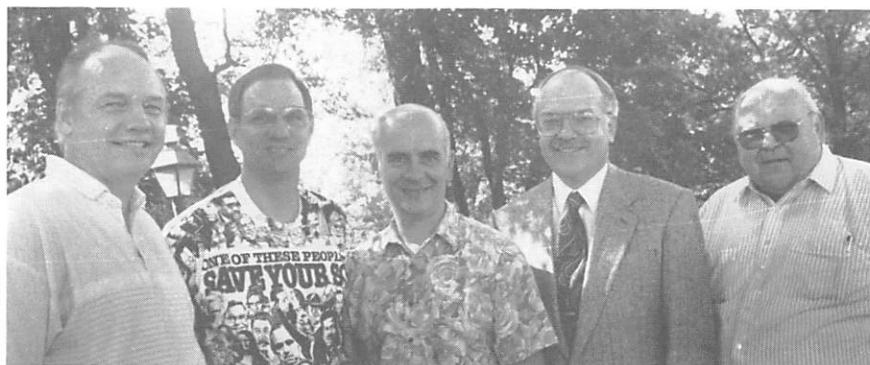
the east Atlantic coast to the large cities where there are few Lutherans and few of German descent. They have witnessed growth among Catholics who are abandoning the church of the Antichrist. They are also working among the spiritists who like those in Paul's day at Ephesus are giving up their black magic and occultic practices.

Although the ELCB is not confessional as it was in Pastor Schulz' day, yet his ministry was obviously not for naught. Then and now the Word goes

forth and does accomplish what God wants. In the mountainous area north of Bom Jesus (one of the places where Pastor Schulz preached) apples have been introduced recently in new orchard development. Some of those trees will die. Some of those trees will live and after a time they will bear fruit. As the years pass they will bear even more fruit as the trees grow in girth and strength to bear. This is the way it is with the church. In planting some will die. Some will live. But the orchard of the church will be planted, and it will bear fruit as the Word gives growth. The girth and strength to bear come from the Lord.

Is it worth it? Well, look at the orchard. And even more so, is He worth it? Look at Him Who is the source of your life — this Jesus who is our wisdom, our righteousness, our sanctification, and redemption. He is the *Bom* (good) *Jesus*.

(To be continued)
—Pastor David Koenig



Conference Visitors (See p. 8): W. Schaller, P. Tiefel, J. Klatt, J. Pfeiffer, B. Naumann.

Announcements

Installations

On June 5, 1994, as authorized by President Daniel Fleischer, I ordained and installed David Schmidt as pastor of Immanuel Lutheran Church, Addison, Illinois.

—Prof. John Lau

Change Of Address

Ted and Georgine Quade
12080 West Grange Ave.
Hales Corners, WI 53130
Phone (414) 529-2340

Nominations

The Board of Regents for Immanuel Lutheran College announces the following nominations to fill the vacancy created by the retirement of Professor Gordon Radtke.

Michael Eichstadt	John Pfeiffer
Daniel Fleischer	Paul Schaller
Vance Fossum	David Schierenbeck
Paul Gurgel	Michael Sydow
Stephen Kurtzahn	John Ude
Paul Naumann	

All comments from the voting members of CLC congregations regarding these nominees should be in the hands of the undersigned by Saturday, August 20, 1994.

Pastor Michael Sydow, Secretary
ILC Regents
Rt. 2, Box 664
Markesan, WI 53946



Lunch Time!