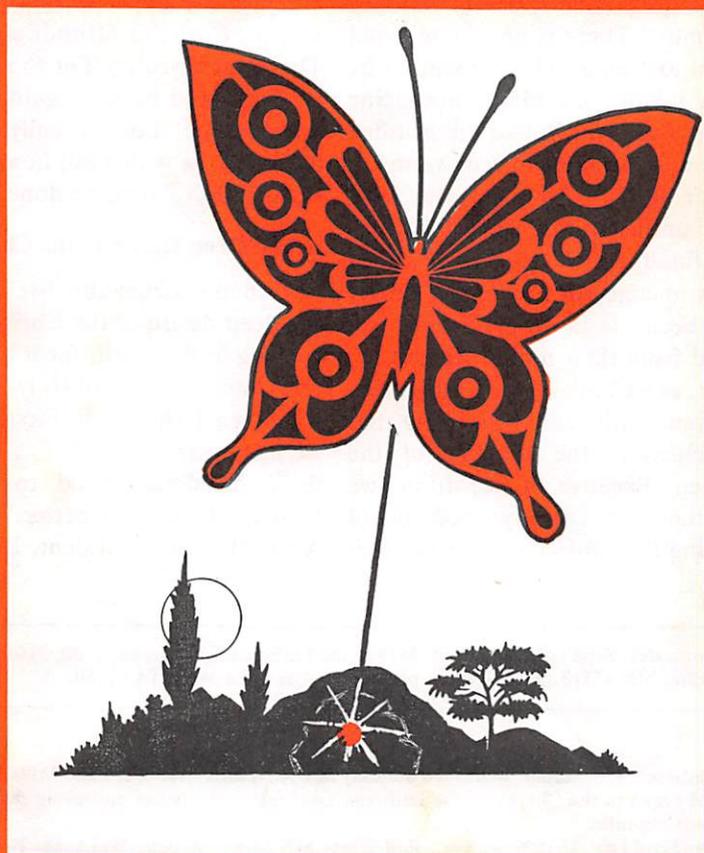


Lutheran

April 1980
Vol. 22, No. 10
(ISSN 0024-7537)

SPOKESMAN



**HOW CAN ANYONE SAY THAT THERE
IS NO RESURRECTION OF THE DEAD?**

CHURCH OF THE LUTHERAN CONFESSION

The Christian and Death

Whether we be young or old, whether we be 7 or 70, death is always but one heartbeat away. Yet the subject of death is something we all like to push aside, for it makes us uncomfortable to face the unknown, the last great enemy, death. But face it we must! There is no way to avoid it, and to even avoid discussing it by saying it is too morbid, is not facing reality. Rather, it is like the heathen who would attempt to remove death by placing the elderly far away from their families so that when the inevitable finally comes, the family will be rather unconcerned since the elderly have been, in a large degree, removed from their minds already.

But, as we have already intimated, avoiding death is not something that is exclusively the practice of the heathen. Because of our flesh, we Christians do a pretty good job of avoiding the subject also. How often

we say in our hearts and minds something akin to what the world says: "For me to live is gain, and to die is Christ." Or: "Lord, I desire to live; however, not my will but Thine be done." These thoughts and words are just the opposite of what Paul says the Christian attitude should be. The apostle wrote: "For to me to live is Christ, and to *die* is gain." Or, in other words: "Lord, I really desire to die and to be with You; however, not my will, but Thine be done."

The Deep Desire of the Christian

To depart from this life is always the deep desire of the Christian, according to the spirit, for it is far better. Listen to words of Holy Scripture which teach this truth. First, the text we have mentioned: "... having a desire to depart, and to be with Christ, which is far better." (vs. 23) Also: "We are confident, I say, and

Postmaster: Send notice on Form 3579 to the Lutheran Spokesman, 2750 Oxford St. N., Roseville, MN 55113. Second Class postage paid at Lake Mills, IA 50450.

The Lutheran Spokesman, published monthly at 204 N. 2nd Ave. W., Lake Mills, IA 50450, is an official organ of the Church of the Lutheran Confession, the issues appearing during the first week of each month.

Editor: David Lau, 1534 West Ave., Red Wing, MN 55066; Artists: Waldemar Bernthal, Peter Gullerud, Randi Gullerud; Staff: G. Sydow, F. Archer, H. Duehlmeier, M. Eibs, M. Galstad, E. Hallauer, D. Menton, Rollin Reim, R. Roehl, P. Schaller, W. V. Schaller, D. Schierenbeck, J. Schierenbeck, M. Sydow.

Material submitted for publication should be sent to Editor D. Lau one month before the date of publication. Announcements and other short notices should also be sent directly to Editor D. Lau.

Business Manager: Benno Sydow, 2750 Oxford St. N., Roseville, MN 55113. Associate Business Manager: Peter Sydow. Subscriptions: \$3.00 for one year; \$5.50 for two years; \$8.00 for three years. Group subscriptions to congregations: \$2.50.

willing rather to be absent from the body and to be present with the Lord.” (2 Cor. 5:8) Also the words of our Savior: “He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.” (John 12:25)

These are strong words, but they are the words of the Spirit of God. They are hard sayings because they go against the thinking of our own human nature. But the Lord would have us develop this attitude toward death. He would have the Spirit overcome the flesh to the extent that we do not dread death; rather, that we look forward to the peaceful sleep of the grave and the glorious resurrection. And, praise God, what He desires in His children, He is willing and able to perform in them, by and through His Word! In His Word the Lord tells us of our helplessness, our lost condition in sin. Then He tells us that He sent His Son as our substitute to live under the Law, fulfilling its demands and bearing its curse, that He might reconcile us and the whole world unto Himself. In His Word, God tells us that the Son was raised because of our justification. Through this holy and inerrant Word He wins our confidence and gives us faith by pointing us to the finished work of His Son. Through this Word we are taught to face death because Christ Jesus has won the great and final victory over it, and then our attitude toward this great enemy is made to change. We see it no longer as an enemy but as a friend, through which we enter into the heavenly mansions. Since God

raised Jesus from the dead, we know that He shall also raise us.

Another way God works in us the proper attitude toward death is by His divine providence. He permits hardships and trials to come upon us so that we will look to Him for relief. This will teach us quite clearly that it is foolish to lay up treasures here, for heaven is our home. Through trials the Lord prepares His dear children to face death with greater ease. We read in Romans 5:3-4: “. . . we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope.” And again in Acts 14:22: “. . . that we must through much tribulation enter into the kingdom of God.”

Necessary To Build Up The Faith Of Others

In our text, Paul readily admits his deep desire to die, to depart this life in order that he might be with the Lord. But notice that he never prayed to die, even in prison. He never sat around with a long face waiting for death, for in a sense, he also desired to live. It was the will of God that he remain to finish the work of his calling, the preaching of the Gospel and the building up of the churches of God. Paul writes: “For I am caught in a strait between two (death and life) . . . Nevertheless to abide in the flesh is more needful for you. And I know that I shall abide and continue with you all for your furtherance and joy of faith.” (vss. 23-25)

It should be the same with us.

Even though deep down in our hearts and souls we desire to depart this life in order to be with Christ in glory, we should also have the willingness to remain, if it be God's will, to finish the work for which we have been placed here. Let us remember that God has a purpose for us or we would not be here. That purpose is to believe on Him and be saved and to share our faith with others in order that they too might be saved. Since God has placed us here, it is up to Him to determine our time of departure. This is not our choice, but His. We must be willing to endure whatever hardships may come upon us, saying along with Paul: "But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I know not." (vs. 22) In other words, as life is in the hands of God, so shall death be. It is not for me to decide. I, therefore, put my life, my death, my all into the most capable and wonderful hands of my God and Savior.

In Life And Death We Have Confidence

Paul wrote: "And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith." (vs. 25) Remaining in the flesh the apostle could be bold and confident in the Lord, facing the trials of life in faith, thereby being able to endure to the end. But as we have already mentioned, on another occasion Paul wrote: "We are of good cheer then and think it good rather to go away from home out of the body and to come home to the Lord."

We, too, can be bold, confident, cheerful to leave this temporary earthly abode and to come home to the Lord in heaven. Notice, we did not say "go home," but "come home." To me, there is something special about that word, "Come." It reminds me of the words of our Lord Jesus when He said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11:28) The Lord was referring to the Gospel message on that particular occasion, of course, but all has now been fulfilled! He has gone to prepare a place for us; all is now ready, and He says to us: "Weary child of mine, come home and find your eternal rest." O brethren, heaven is our home and the doors of that blessed place are flung wide open, waiting for us when He calls. Those heavenly portals were once closed, but now they are open because God the Father saw us in our misery. And when we could do nothing to help ourselves, He sent His only begotten Son to do it all for us. To please God the Father in every thought, desire, word, and deed; to suffer and die for the sins of the whole world; to arise again, showing us that all is now ready and waiting for us in heaven. When the word of the Gospel comes, telling us this Good News, the door of heaven is opened to us through faith. Our Lord and Savior has overcome Satan for us, and he can harm us none. Jesus Christ has destroyed sin for us, and it no longer holds us under its curse. Our Savior has done away with death, and we do not have to worry about avoiding it, for He has provided a way (not around it,

nor over it, nor under it), but through it! Now, the child of God is able to pass from death to life, eternal life with His Father in heaven forevermore.

“For if we believe that Jesus died and rose again, even so them also

which sleep in Jesus will God bring with Him . . . The dead in Christ shall rise. . . And so shall we ever be with the Lord.” (1 Thess. 4:14-17).

—F. Archer

ARE YOU READY TO DIE? ARE YOU CERTAIN OF SALVATION?

Moller—Schulz

A few years ago, in 1974, Pastor Arthur Schulz made available to us his translation of a little book on the art of dying. The title of this book is *Preparing to Die*, originally written by a German Lutheran pastor by the name of Martin Moller (1547-1606).

In style the book is somewhat unusual: for example, the author's constant use of the expression “dear soul” to address the reader. The language is generally more flowery and theatrical than is our custom. Pastor Moller's quotations from the Apocrypha and some unfamiliar hymns may also puzzle some readers.

Nevertheless in content the little book proclaims Law and Gospel faithfully. I can testify that our members have been built up in their faith in their Savior by the reading and rereading of *Preparing to Die*. The need for a book of this kind is indicated by the fact that eighty copies have been purchased by Australians.

Someone may think that reading a book with this title indicates a rather morbid preoccupation with death.

Most people in our time do not like to think about death or even be reminded of its presence. Os Guinness has said: “Twentieth-century man has constantly mocked the Victorians for treating sex and the origins of life as taboo; now he himself views death and the end of life as taboo. Death is the twentieth-century pornography which no freedom from censorship can remove!” (Os Guinness, *The Dust of Death*, p. 33) But what can be more spiritually healthy than preparing for death under the guidance of the Holy Spirit?

Zorn—Duehlmeier

For this very reason we welcome the recent publication of another little pamphlet with the title: *How Can I Be Certain of Being Saved?* This was originally written in German by Dr. Carl Manthey Zorn and published in installments in the *Lutheraner*, the official church paper of the Missouri Synod. The translation in this case is by retired Pastor H. C. Duehlmeier.

We wish the 48-page booklet would contain a little more informa-

tion on the author and his circumstances. From other sources we learned that Dr C. M. Zorn was born in Germany in 1846, served as a missionary in India from 1871 to 1876, and then served congregations in Sheboygan, Wisconsin, and Cleveland, Ohio, until his retirement in 1911. He died on July 12, 1928. Professor August Pieper of the Wisconsin Synod considered Dr. Zorn's life so significant that he wrote his biography in several installments for the *Theologische Quartalschrift* (1928-1929). Of Zorn's many books Professor Pieper considered *Der Heiland* (*The Savior*) to be the best of all.

Dr. Zorn had his own particular way of presenting God's truth with simplicity and force. In the booklet translated by Pastor Duehlmeier he moves step by step, from the concept of forgiveness to the cause of forgiveness to the reception of forgiveness, until we have every reason to be certain of our salvation. This certainty of salvation is developed from what is known as the doctrine of "objective justification," that blessed doctrine championed by C. F. W. Walther, Adolf Hoenecke, and George Stoekhardt, on the basis of Scripture and the Lutheran confessions, over against the subtle errors of theologians in the Ohio and Iowa synods. "God has already declared the whole world to be righteous in Christ." (*Brief Statement* of 1932) This is "objective justification" and the basis for our certainty.

The Ohio theologians considered Dr. Zorn's emphasis altogether in error. In their desire to be champions of "justification by faith" they put

the cart before the horse. They said that God cannot forgive us until we believe. Thus they taught that our faith is also a cause of God's forgiveness.

In a masterful way Dr. Zorn exposes this error. "According to Ohio this is the sequence: First believe, then you will receive forgiveness of sins. According to Missouri: Here is the forgiveness of sins; believe it and accept it." After reading Dr. Zorn's presentation we should all be convinced that the Missouri and Synodical Conference teaching, of which we in the CLC are also heirs, is the teaching of Scripture and the true basis for certainty of salvation.

Today Also

This controversy about forgiveness and faith is not just ancient history. We are still faced with errors aplenty in this area of doctrine. Very few indeed are the evangelists and missionaries who teach "objective justification."

Consider this statement of Os Guinness, the man quoted above, who is associated with Dr. Francis Schaeffer in the L'Abri Fellowship in Switzerland. "What an individual does in coming to believe is only his part of salvation. God counters this with forgiveness and his gift of the Holy Spirit." (Os Guinness, *The Dust of Death*, p. 358) Notice the error: first faith, then forgiveness.

Billy Graham does not preach "objective justification" either. He does not teach the potential convert that God *has forgiven* him in Christ, but only that God *can forgive* him if and when he decides to believe in

Him. "God took the initiative and did everything that was needed to make the offer of salvation possible. . . . But only by believing in Jesus are you saved." (Billy Graham, *How to Be Born Again*, p. 161)

The issue at stake in this controversy, as Dr. Zorn realized, is the certainty of salvation and readiness for death.

"Where do we wish to have our faith rest as we approach that final hour? . . . Will it be no more than this: 'My justification has been made possible by God, and I know that He will finally pass judgment in my favor because I am sure that I have a personal and saving faith in my heart'?"

"No, it must be nothing less than this: 'My faith is a weak and faltering thing. My personal feelings betray the weakness of my heart. But God has already declared the whole world righteous in Christ's death and resurrection. Sinner that I am, I know that I am included.' " (*Every Sinner Declared Righteous*, a Wisconsin Synod tract, p. 7)

Note: *Preparing to Die* is still available at \$1.50 per copy, postpaid, from Pastor Arthur Schulz, Box 317, Stoddard, WI 54658. *How Can I Be Certain of Being Saved?* is available at \$1.50 per copy, postpaid, from Pastor H.C. Duehlmeier, 6680 Lucia Lane NE, #1, Minneapolis, MN 55432. If others among the brethren have written or translated similar books or pamphlets of interest to our readers, send us a copy, and we shall try to review them in the *Lutheran Spokesman*.

—D. Lau

INSTANT ITEMS

- We were speaking of the learning in school and college when one person said, "I learned most from the things that I did not understand." Really, it is the things which puzzle and mystify that we are most anxious to figure out and explain. Anxious is the word for it. Anxiety disturbs; that which troubles us stays with us, sticks in our minds and robs us of rest, even of peaceful sleep. The mind will not let problems go, or we should say more aptly, *we* will not let go. The unconscious (perhaps subconscious) part of us goes on with the perplexities while our hands are busy with something else or our body is relaxed in sleep.

- Interesting as it is that many have awakened with a solution and that many inventions and artifacts have been born of such an unexpected process, we are concerned here with seeing the same happening in our religious life. We mean that things we did not understand in Scripture have after long puzzlement suddenly become clear. It may be that for years we failed to enter one or another necessary ingredient (some passage) into our thinking. There was the elderly pastor who admitted that "God is our refuge and strength, a very present help in trouble" was never really meaningful to him *until* he was himself laid low upon a bed of illness.

He was one of those fortunate few who had never been ill in his life, having no idea what a headache is. From lacking the element of experience, he did not know.

- Just so, we remain puzzled and confused about God's administration of Church and world because we are so ignorant. Only against solid obstacles do we make much progress in learning. Challenge leads to response. No problems, no solutions. Troubling problems; then learning. As men have faced perplexities in Nature, so have they worked at understanding her behavior until they have discovered her laws. The Creator of Nature has Himself given us Revelation, the one we have in the written Word. Since the God who created a complicated Nature is the same God who gave us the Revelation, why should we complain that the Revelation is also complicated and requires study to understand? Would he be a glorious God whose works and words were simple to understand by fallen and darkened understandings?

- A recent writer quoted an 18th century writer who in turn was inspired by a 3rd century writer who made this observation: "He who believes the Scripture to have proceeded from him who is the Author of nature may well expect to find the same sort of difficulties in it as are found in the constitution of nature." Added the 18th century writer: "In a like way of reflection, it may be added that he who denies Scripture

to have been from God, upon account of these difficulties, may, for the very same reason, deny the world to have been formed by him." Reflecting on these things our present-day author comments: "A brief statement, a question, or an assertion though but one sentence long may plunge us into intensive and fruitful study. One never knows how fruitful may be an idea, or a question, in one paragraph of a book or in one single oral communication" (James D. Bales). There are many *instant* (urgent, meaningful) items flying around.

- The history of science records that in probing nature countless delays were caused by false assumptions that had to be dropped before success could come, such as, that fire is an element, that the planets move in perfect circles, etc. So also in religion some false assumptions had to be dropped: that Jesus can not be fully God in a human body, that having a human body He can not be fully God, that the ascended Jesus must be bound to a single specific location, etc. Therefore, regardless of what *anybody* says, the scientist must put his question to Nature, and in matters of our religion we must put our questions to Revelation. "Back to Revelation and God's Word! If anyone doesn't speak according to this Word, there is no light dawning for him" (Is. 8:20.-AAT).

- There is always the matter of "things hard to be understood" in

Scripture as in electronics and space physics. On matters of salvation "Paul wrote you according to the wisdom given him. He talks about this in all his letters. Some things in them are hard to understand, and those who are ignorant and not well grounded misinterpret them as they do the rest of the Bible" (2 Pet. 3:15.-AAT). But all too often some who would help us only muddy the waters and darken counsel. Origen, our 3rd century writer, in our quotation of him, had a lucid interval; but he was otherwise so confusing and mystical that he was declared a heretic. Bishop Butler, who was spurred by Origen's suggestion in the 18th century, wrote his famous *The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature*. This "help" against the deists of his day was once called the deepest book in the English language. It is loaded with sentences so complicated that only with the most dogged determination will anyone read it. The editor of our edition prepared an analysis, which he said, "contains the argument of every chapter and furnishes in every place a key to the author's meaning. From . . . Butler's style, much perplexity arises to the most patient reader. Sometimes he can scarcely tell what is the sense of the passage."

- We remember seeing laicals shake their heads in frustration after listening to "deep" doctrinal debates at church conventions. The deeps in Scripture, however, have the effect of wanting one to hang in there, read some more, think about it, and com-

pare thoughts with brethren. There is something about problems in Scripture that do not repel us, but rather attract. We can be baffled by countless gadgets, machines, electrical circuits, chemical reactions, even by the amazing doings of photosynthesis in plants—but we still go on happily using them all, unbothered by wanting to understand electricity before we flick on the light. But in things religious there is an on-going wondering, even after telling ourselves that it is the truth anyway, even if we don't grasp it all. But we continue to yearn to know. "Now I learn only a part of anything, but then I'll know as He has known me" (1 Cor. 13:12.-AAT). Believers need not sigh in resignation, "One will never know."

- There is much to be said for keeping our artless simplicity, holding to our pursuits of Truth, not relying on the "Bible scholars," as Beck translated "scribes." In our personal experience we have gleaned the most remarkable insights from readers of the bare uncommentaried Scriptures. As unprejudiced seekers have hunted down secrets of nature, so with un-made-up minds many have learned much from the free flow of the Spirit through their beings as they pondered the Bible. That was Luther's way. Then "check with the Church," compare with fellow believers; this is fellowship *in* something, not just a gathering of agreeable people.

- Such is the legitimate pride of primary Lutheranism. Its Confessions were drawn from the Bible.

The ancients, the church fathers, the councils and creeds and decisions of others were allowed only to be witnesses, and then only as they spoke as the Oracles of God. What witnesses some of them were! And what

cross-examination all of them were subjected to! Herein is assurance for the humble private seeker. He, too, will learn most from what he does not understand, if . . .

—M. Galstad

DOCTRINAL THEMES

in the

Book of Concord

The Celebration of the Lord's Supper

The Lord's Supper is a precious gift of Christ to His believers. In the Sacrament of the Altar Jesus gives us His own body and blood, the very payment price He paid for our sin-guilt, and thereby assures believing hearts of His forgiveness. Clearly Christians will want to handle such a treasure with reverence and to celebrate such an event with solemn joy and thoughtful devotion.

Because of this the Lutheran Confessions in the *Book of Concord* (especially the *Augsburg Confession*, the *Apology*, and the *Smalcald Articles*) take strong exception not only to false teachings regarding the Lord's Supper, but also to the harmful and blasphemous practices which arise out of such false teachings. At the same time the Reformation

Fathers recognized that to teach Scripture truth regarding the Sacrament would not bring God's blessing unless the true doctrine was accompanied by **"such use of the Sacrament (as) nourishes true devotion toward God."** (The *Augsburg Confession*, Article 24)

The Roman Catholic Mass

The unscriptural practices in connection with the Lord's Supper which the *Book of Concord* condemns are those involved in the Roman Catholic communion service, which is called the Mass. In the Mass of the Roman Church three foundational falsehoods have brought about a large number of abuses which dishonor God and destroy faith. These root errors are the doctrine of tran-

substantiation, the sacrifice of the Mass, and the teaching that the outward act of the Communion Service (Mass) removes sin. In transubstantiation it is taught that at the priest's consecration of the bread and wine those elements become, though unchanged in appearance, the body and blood of Christ. Furthermore, in the Roman Catholic Mass the Host (bread "changed" into the body of Christ) is offered to God as an "unbloody sacrifice" in which "the Sacrifice of the Cross is perpetuated." (Decrees on the Liturgy, Vatican Council II) And when Holy Communion becomes a sacrificial offering for sin on our part, the idea that the act itself secures God's favor and forgiveness is bound to follow.

These root errors brought forth a jungle of corruptions, including: the withholding of the cup from the laity, worshiping or adoring the host (bread), Masses offered on behalf of the dead or absent, the buying and selling of Masses, purgatory, pilgrimages, relics, and indulgences. The whole Roman system centers about the Mass, which blasphemes God by replacing the once-for-all atoning sacrifice of Christ on Calvary with a continuing "sacrificial" act of man's invention.

We should not be surprised that our Lutheran Confessions speak with sharpness and force regarding the Roman Catholic Mass. In the Lord's Supper our Savior gives us the most solemn assurance that with His sacrifice on the cross He made full satisfaction for all our sins. To alter any part of what Christ has given us in

the Sacrament, to buy and sell the service in which our Savior gives us His own body and blood, to make of this gift of God an act of work-righteousness on our part—such blasphemy ought to bring forth from us words like these:

"Scripture teaches that we are justified before God through faith in Christ, when we believe that our sins are forgiven for Christ's sake. Now if the Mass take away the sins of the living and the dead by the outward act, justification comes of the work of Masses, and not of faith, which Scripture does not allow." (*Augsburg Confession XXIV*)

"That the Mass in the Papacy must be the greatest and most horrible abomination, as it directly and powerfully conflicts with this chief article (Justification by Faith), and yet above and before all other popish idolatries it has been the chief and most specious. For it has been held that this sacrifice or work of the Mass, even though it be rendered by a wicked scoundrel, frees men from sins, both in this life and also in purgatory, while only the Lamb of God shall and must do this . . ."

"But since the Mass is nothing else, and can be nothing else than a work of men, by which one attempts to reconcile himself and others to God, and to obtain and merit the remission of sins and grace, for this very reason it must and should be condemned and rejected."

"In short, the Mass itself and anything that proceeds from it, and anything that is attached to it, we cannot tolerate, but must condemn, in order that we may retain the holy Sacrament pure and certain, according to the institution of Christ, employed and received through faith."

(*Smalcald Articles*. Part II, Article III)

What about today? The Roman Mass with its transubstantiation, its unbloody sacrifice, its adoration of the host, its withholding of the cup, continues to the present. While some Catholic communicants may at times receive the wine as well as the bread, the precept that the priest can and

should withhold the cup is uniformly upheld. While there may be less buying and selling of Masses today than during Luther's day, the principal falsehood that the Communion Service is something that men do to earn God's favor hasn't been changed in the least. While the Mass is now conducted in the language of the people instead of in Latin, it is still maintained that understanding the service is not really necessary in order to receive its benefits. So Christ's sacrifice, Christ's Sacrament, and faith in Christ are relegated to the realm of the unnecessary.

Our Use of the Lord's Supper

But what about us? Faithfulness to the truth of Scripture requires more than a recognition and rejection of what is false. Both our Lord and our Lutheran Confessions in faithfulness to Him call us to a reverent and devout use of the Lord's Supper. The *Augsburg Confession* relates how this was translated into practical reality at that time:

"The people are accustomed to partake of the Sacrament together, if any be fit for it, and this also increases the reverence and devotion of public worship. For none are admitted except they be first examined. The people are also advised concerning the dignity and use of the Sacrament, how great consolation it brings anxious consciences, that they may learn to believe God, and to expect and ask of Him all that is good." (Article 24)

Let us consider our own participation in the Sacrament. We wouldn't think of permitting our pastor to conduct the Communion Liturgy in Latin or some other language we could not understand, but do we give

careful thought to the Liturgy as we use it? Do we ponder the meaning of each part and its relation to what went before and after—especially that part which follows the service; namely, living it? Thoughtless use of the Lutheran Liturgy is no less blasphemy than the Roman sacrifice of the Mass.

Do we insist that our pastors, through Bible Study, sermons, special services, bulletin inserts, etc., continually refresh in our minds the meaning of our words and actions as we participate in the Holy Communion service? Are we concerned that our children begin, as soon as possible, to acquire a clear understanding of our worship services? We who confess that the benefits of the Sacrament cannot be received where understanding and faith are absent, ought to do everything we can to encourage both in our midst.

We rightly reject those blasphemous teachings which lead people to see their participation in the Sacrament as a work which merits God's favor. Let us also continually encourage a reverent and devout use of the Sacrament. Pre-announcement for Holy Communion ought not be a thoughtless habit, but a time to remember our need for careful self-examination prior to coming to the Lord's Table. Such self-examination should be done with great earnestness, using God's law to dig deep into our sinful hearts and drinking deeply of God's assurances of forgiveness in Christ. And having said in our hearts that we see Christ's great gift of His body and blood in the Sacrament, let us then come to

His Table with our hearts and minds focused on our gracious Savior and His forgiving love. Surely such reverence will show in our whole demeanor as we come to Holy Communion. Certainly only the most urgent situations could cause us to leave a Communion Service early.

Frequent Communing

Finally, there is no benefit in preserving the choicest of foods if we do not eat them. To preserve purity of practice where Holy Communion is concerned will be of little personal benefit to any of us unless we partake of the Sacrament as our Lord urges us to. With believing hearts. Often. How often do you partake? At every opportunity? When we stay away from the Lord's Table for no good reason, aren't we guilty of treating the Lord's Supper as something

which we do, instead of something which God does for us? And how often do we as Christian congregations celebrate Holy Communion? Once a month? Is that really enough in this day of swing shifts and other conflicts?

Surely in these last days the assaults of Satan upon our faith are not going to lessen. We desperately need our Lord's continued assurances that He has redeemed us from sin, death, and hell. This assurance He provides for us in a most striking and blessed way in His Holy Supper, bringing sure consolation to our stricken consciences. Let us make the Bible doctrine concerning the celebration of the Lord's Supper a living confession through a devout, meaningful, and regular use of the Sacrament. At His own Table Christ Himself will grant us the comfort, peace, and strength we need to daily live to him.

—W. V. Schaller

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As of October there were 2,546 persons receiving the *Lutheran Spokesman*. We are now sending 100 copies a month to the Nigerian Church of the Lutheran Confession. Amazingly, in the last 19 years there has been only a 50¢ increase in subscription rates. The *Lutheran Spokesman* has been self-supporting for many years.

Daily Devotions

May Scripture	Prayer	Closing Verses: The Lutheran Hymnal
1 John 14:1-6	Lord Jesus, teach us to know Thee.	433:3-5
2 John 14:7-13	Lord Jesus, strengthen our faith in Thee.	456:1-2
3 Psalm 126	Lord, gladden our hearts with the comfort of Thy Word.	514:4-6
4 John 16:5-15	Come, Holy Spirit, speak to our hearts.	225:1-2
5 James 1:16-25	Lord, give me understanding that I live Thy Word.	48:2
6 Isaiah 40:1-11	Lord Jesus, make us zealous witnesses to Thy love.	423:2&4
7 Romans 1:8-17	Lord, open our eyes to the glory of Thy Gospel.	224:3
8 Philippians 3:7-11	Lord, instruct us in the Word of Thy righteousness.	349:3
9 Hebrews 5:1-10	Lord, give us a firm and living faith.	371:2&7
10 Psalm 51:10-19	Lord, cleanse my heart and let me live to Thee.	351:1
11 John 16:19-28	Lord, teach us to pray in Thy Name.	456:3-5
12 Matthew 6:5-8	Lord, lead us to pray from the heart.	459:1&3
13 John 15:1-11	Lord, open our eyes when we open Thy Word.	18:2&6
14 1 John 5:9-15	Lord, send the Spirit to fix Thy Word in our hearts.	459:2&7
15 Acts 1:1-11	Lord, give us a childlike faith and show us Thy glory.	213:1-2
16 Luke 24:50-52		
Acts 1:13-14	Lord Jesus, our Risen and Ascended King, bless us!	213:3-4
17 Psalm 110	Lord Jesus, give us Thy Holy Spirit.	339:6-7
18 John 15:26-16:4	Lord, send the Comforter to bear witness in us.	235:1
19 John 15:17-25	Lord, in the midst of hate, teach us to love.	481:1
20 Psalm 62:1-8	Lord, teach us ever to wait on Thee.	206:1-2
21 Isaiah 44:1-8	Lord, give us grace to believe Thy Word.	234:1-2
22 1 John 3:1-10	Lord, open our eyes, ears, and hearts.	615:1-2
23 John 7:37-44	Lord Jesus, make us thirsty; quench our thirst.	277:2
24 Joel 2:28-32	Lord, teach us to rest our hearts on Thy promises.	224:1
25 Acts 2:1-11	O Holy Spirit, kindle our hearts and tongues.	229:1-2
26 John 3:16-21	O God, by Thy Spirit pour Thy love into our hearts.	224:2
27 Acts 10:39-48	Lord, we thank Thee for those through whom the Spirit spoke.	462:6-7
28 John 10:1-10	Lord, gather us into Thy fold, and lead us by Thy hand.	489:1
29 1 John 4:7-21	Holy Spirit, kindle the fire of love in our hearts.	481:2
30 Isaiah 6:1-8	O God, we thank Thee for cleansing our hearts through the sacrifice of Christ and thus fitting our hearts to serve Thee.	254:1,7-8
31 1 Peter 1:3-12	Lord, turn our hearts heavenward.	609:3

—W. V. Schaller

The Morning Sunlight

When the morning sunlight stream-
eth
O'er the purple shadowed hills,
It brings deep joy to all God's crea-
tures,
Warming all that lies so still.

O, who but God with loving finger
Could erase the black of night
To paint such beauty in the shadow
Cast by first sweet morning light?

He is the same who stands beside thee
On the darkened night of sin,
Standing at thy heartdoor knocking,
Pleading to be let within.

He would bring with Him His sun-
shine.
To relight the darkened soul
And repaint the blackened shadows
From the chambers of the fall.

He would grant a new-dawned mor-
row
For all who open wide the door
To a morning feast in heaven
On His grace forevermore.

—Fay O. Peaslee

"as a token of my love for my Savior"



Immanuel Lutheran College Tour Choir—1980

Wisconsin Pastoral Conference

Date: May 6-7, 1980

Place: Messiah Lutheran Church, Hales Corners, Wisconsin

Time: The conference will open at 8:30 a.m. with a communion service. Pastor J. Klatt, Speaker. (C. M. Gullerud, Alternate)

Agenda:

Greek Exegesis, Hebrews 11—J. Sandeen
The Augsburg Confession—A Living Confession—A. Schulz

Background to the "Statement on Marriage and Polygamy"—L. W. Schierenbeck, R. Dommer, C. Kuehne

Isagogical and Exegetical (Homiletical) Study of Zechariah—M. Gullerud

The Pastor as Marriage Counselor—D. Schierenbeck

In our schedule of INSTRUCTIONS—Have we made deliberate efforts to communicate with (teach) the "special souls," handicapped, slow learners, retarded, very nervous, shy, etc. Are special materials and programs available to us for this work?—W. Schaller

Announce or excuse to the host pastor, J. Pfeiffer, as soon as possible.

—Mark Bernthal, Secretary

Coordinating Council Change

The time and place of the Coordinating Council meeting have been changed. The Coordinating Council of the Church of the Lutheran Confession will meet at Immanuel Lutheran College in Eau Claire, Wisconsin, on Wednesday and Thursday, April 30 and May 1. The first session will begin at 8:00 a.m.

The Call Committee on Graduates will meet at the time of the Coordinating Council. All calls directed to this committee should be in the hands of President Egbert Albrecht by April 30. All requests should be sent to President Albrecht in care of Immanuel Lutheran College.

Egbert Albrecht, President

Send Change of Address to:

THE LUTHERAN SPOKESMAN
2750 OXFORD ST. N.
ROSEVILLE, MN 55113

Please include an old address label to expedite processing.

Mission Presentation

A new 45 minute slide-cassette presentation of our U.S. mission program is available for use in our congregations. Several sets are available. To reserve your date contact:

Pastor D. Schierenbeck
3460 Crestmont Dr.
Saginaw, MI 48603

2808 969901 526X
SCHALLER, PAUL REV
20864 HAVILAND AVE
HAYWARD CA

94541