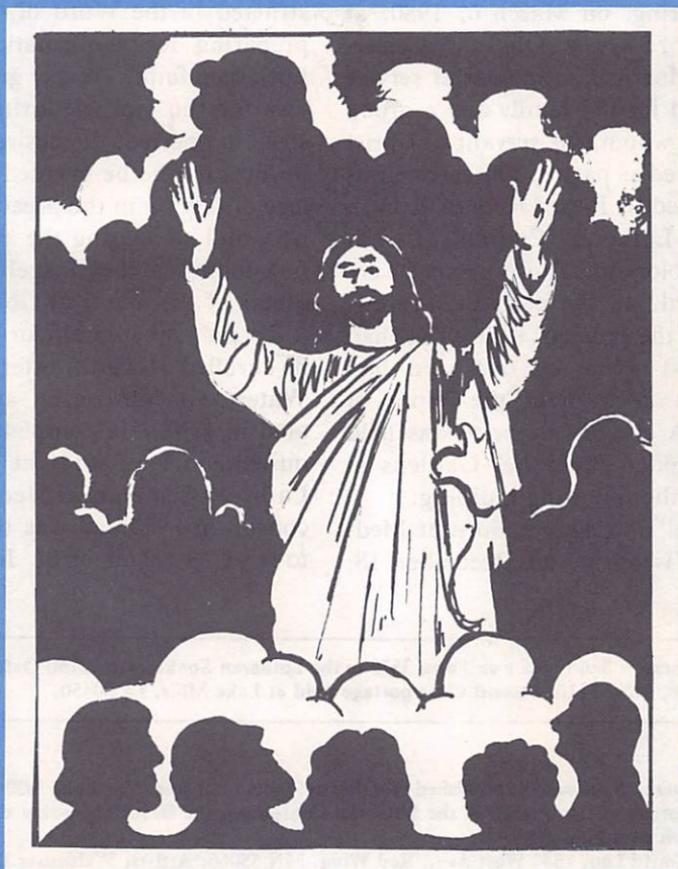


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SPOKESMAN



**I GO TO THE FATHER
WHERE I AM YOU MAY BE ALSO**

CHURCH OF THE LUTHERAN CONFESSION

Daniel Carroll DeRose (1925-1980)

The death of Daniel DeRose will be of interest to many members of the Church of the Lutheran Confession. The Lord called His servant to his eternal rest, after many months of suffering, on March 6, 1980, at the age of 54 years. On Sunday afternoon, March 9, a memorial service was held for the family and a group of those whom this servant of Christ had served as pastor. The service was conducted by Pastor Robert Reim in Trinity Lutheran Church, Broomfield, Colorado. Those present were reminded, on the basis of Hebrews 13:7, of the precious legacy that had been left them by one who had "spoken unto them the Word of God." A graveside service was held at Hampden Memorial Gardens in Denver the following morning.

Daniel DeRose was born at Medford, Wisconsin, on December 18,

1925. He was the son of William and Bertha DeRose. Comforted by the Holy Spirit in Baptism, he grew in his understanding of the rich blessings of the Gospel as he was instructed in the Word of God while preparing for confirmation in the Lutheran faith. As he grew in his love for the Gospel during this instruction period, the desire was born in him that he be granted the privilege of serving in the preaching ministry and so sharing the comfort he had found in the Gospel by telling others of the mercy of God.

To prepare himself for that work he enrolled at Northwestern College, Watertown, Wisconsin, and graduated in 1947. He completed the required course of study at Wisconsin Lutheran Seminary at Mequon, Wisconsin, in 1950 and was then called to serve as pastor of St. John's con-

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gregation, Rising City, Nebraska, and Trinity congregation, Osceola, Nebraska. He later served Pilgrim congregation, St. Peter's congregation, and Trinity congregation in the Denver metropolitan area.

There were two concerns that characterized and governed his ministry and his life. He was a staunch defender of the Scriptural principles that govern church fellowship. It was this concern that led him to terminate his membership in a cherished fellowship and become an early member of the group that founded the Church of the Lutheran Confession. He welcomed the opportunity to serve on the staff of the *Lutheran Spokesman* because of the opportunity this afforded him to help de-

fend publicly his convictions in the matter of church fellowship. But his supreme concern was to use every gift his Lord gave him to make known to everyone in his community, young or old, the saving grace of God in Christ Jesus. To that end he was a tireless witness of the Gospel.

Daniel DeRose was married to Lorna Schnitker on August 18, 1953. This marriage was blessed with five children. Those who mourn his death include his wife, sons Marc and David, daughters Margaret, Elizabeth, and Anne, his mother, and one brother Edward.

"Blessed are the dead which die in the Lord from henceforth." (Rev. 14:13)

—Robert Reim

And Forgive Us Our Trespasses As We Forgive Those Who Trespass Against Us

For the Fifth Petition we find three different wordings. When our Savior gave it in the prayer named after Him in the Sermon on the Mount, He phrased it: "And forgive us our debts, as we forgive our debtors." (Mt. 6:12) When on another occasion He repeated it in response to the request of His disciples: "Lord, teach us to pray, as John also taught his disciples," He worded it as follows: "And forgive us our sins; for we forgive every one that is indebted to us." (Lk. 11:4) In our Catechism and Hymnal we find a third wording which reads: "And forgive us our

trespasses, as we forgive those who trespass against us." This is the form in which we are accustomed to praying this petition. All three forms contain the same meaning. Our debts with God are our sins, and the same holds true of our trespasses against Him.

Why Pray For Forgiveness?

Is it not really unnecessary for us who trust in the Savior to pray for forgiveness of sins? Has not God for Jesus' sake out of pure grace more than nineteen hundred years ago already in His heart forgiven all man-

kind, and us, our sins and justified us? Do we not also confess in the explanation of the Third Article that God "daily and richly forgives all sins to me and all believers"? True; and yet in our own hearts and minds, our sins, of which we commit more every day than we even realize, raise a barrier between God and us. They trouble us and lie heavily upon our conscience. We all know how much better it makes us feel when we have admitted and confessed our wrongdoings to the party whom we have offended and have received his assurance of pardon. Here our Savior gives us the opportunity to unburden ourselves of them and to be assured of God's forgiveness. Then too God can assure us of His forgiveness only if we admit our sins and are troubled by them and desire His pardon.

Another factor also comes into consideration here. As we are aware of the multitude of our daily failings and shortcomings, of all our trespasses against God in thought, desire, word and deed, our trespasses both of omission and of commission, the question may well arise in our minds: "Will not all these sins of ours influence God to withhold from us the other requests we are making of Him in this prayer? Do they not make us completely unworthy and undeserving of the least of them?" In the light of all this we have every reason to pray: "And forgive us our trespasses."

How God Answers Our Plea

It is through His Word that God gives us His assurance of forgiveness.

There He reminds us how Jesus, as our Substitute, led for us a life of perfect obedience to His commandments and paid the divinely decreed penalty for them in our place, and how all that Jesus did and suffered for us has been credited by Him to our account. He assures us that for Jesus' sake He has acquitted us of all guilt and declared us righteous. "Son, be of good cheer; thy sins be forgiven thee," (Mt. 9:2) He declares. "The blood of Jesus Christ His Son cleanseth us from all sin." (1 John 1:7) "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. 8:1) This He invites and bids us to believe with all our heart. We should rest assured that our trespasses have been forgiven and no longer stand between us and Him, and that they do not keep our petitions for other blessings from being heard.

Our Grateful Promise

Unburdened of our load of sin and assured of our Father's pardoning grace, we are now taught by our Lord to respond with a promise to God that we will also cheerfully, gladly, and willingly forgive all our fellowmen who trespass and sin against us. Just as freely as God has forgiven us, so we in turn promise now to forgive all who wrong us in any way. God can surely rightfully look for this in us as the effect of His forgiveness on us. For our sins against Him may well be compared with a lofty mountain while those of others against us are

no more than a mere molehill by comparison. If we refuse to forgive them, we show ourselves to be as unappreciative as that wicked servant of whom Jesus speaks in the parable, who, after being forgiven his huge debt by his master, went out and found a fellow servant who owed him only a very small amount but to whom he refused to show any mercy. (Mt. 18:23-35)

When we remain unforgiving while praying: "Forgive us our trespasses, as we forgive those who trespass against us," we are actually asking God to deal with us exactly as we are dealing with those whom we refuse to forgive. By uttering this petition with an unforgiving heart we are in reality calling down on ourselves the wrath and condemnation of God. But how can we remain unforgiving in view of the prayer uttered by our Savior from His cross for us who had nailed Him there: "Father, forgive them; for they know not what they do"? (Lk. 23:34)

To Summarize

As we therefore make this fifth request in the prayer taught us by our Savior, let us always be mindful of the many times each day we offend our Father in heaven in thoughts and words and actions. Humbly and penitently let us acknowledge our sins to Him, asking Him for Jesus' sake to blot them out of His memory and not to let them come into consideration as we make our other requests of Him. As from His Word we then hear His reply, assuring us of His merciful pardon and forgiveness, may our grateful hearts reflect His mercy by forgiving and forgetting just as completely the wrongs others have inflicted on us.

Forgive our sins, Lord, we implore,
Remove from us their burden sore,
As we their trespasses forgive
Who by offenses us do grieve.
Thus let us dwell in charity
And serve our brother willingly.

Lutheran Hymnal 458, St. 6

—H. C. Duehlmeier

WHAT DO MOSLEMS BELIEVE?

Christianity Is Unique

Is it extravagant to claim that the Gospel of forgiveness of sins through faith in Jesus Christ is unique among the religions of the world? The Bible speaks abundantly of justification by faith without the deeds of the Law (cf. Romans 3:28, *et alia*). This doctrine is a distinguishing feature of Christianity. The teaching of the living God is a message of atonement

through the blood of Jesus Christ. All other religion has its foundation in the good works of human beings—the deeds of the Law—to achieve whatever they suggest as "salvation."

Through years of Bible study this proposition regarding the unique character of Christianity has been stated as self-evident in contrast to anything and everything proposed as true religion by others. It is inter-

esting to explore other world religions to find that they in fact do teach a salvation by good works.

Mohammed

Some six centuries after the birth of Jesus Christ, there arose a man whose religious teaching is presently followed by three-quarters of a billion people of the world. This man was Mohammed. He was born in A.D. 570 in Mecca, Saudi Arabia. His father died before he was born. Mohammed was an orphan at the age of six. After a two-year stay with his grandfather, Abd al Muttalib, he spent the rest of his childhood with a poor uncle, Abu Talib. During his early years Mohammed was exposed to a variety of religious debates, coming into contact with both Judaism and Christianity while in Mecca. He preferred their monotheism to the prevailing pagan polytheism of the Arab tribes.

When Mohammed was twenty-five years old, he married a wealthy widow named Kadijah, who was fifteen years his senior. This proved to be significant in the later success of his movement, since now he had financial security and a great deal of time for meditation, preaching, and dictation (Mohammed was illiterate). His preaching met with opposition in Mecca forcing him to "flee" to Medina where his movement gathered strength. This is the famous *Hegira* of A.D. 622, the birthday of the Islamic faith. In A.D. 630 Mohammed returned to Mecca with an army of 10,000 of the faithful and took the city in a bloodless victory.

While there he purged the *Kaaba*, a shrine built earlier in connection with a black stone from heaven (meteorite), of its pagan rites and consecrated it for use by his followers. Mohammed died A.D. 632 in Mecca.

Islam

The name of Mohammed's new religion was *Islam*. The followers are Moslems (Muslims). They disdain being known as Mohammedans, or their religion as Mohammedanism, since they do not worship Mohammed. *Islam* means "submission to God." A Moslem is one who is submissive to God. But which "God" are they talking about?

The *Koran* (meaning "recitation"), which is the "Bible" of the Moslems, describes Allah (the Arab word for "God") as almighty, omniscient, merciful, and so on, resembling many Biblical descriptions. Mohammed evidently borrowed many of his concepts of the deity from the Jews and Christians. But his descriptions ultimately were his own. For him there was no Trinity in God. Jesus was regarded as just another prophet in a line of twenty-five culminating in Mohammed. The Arab claimed to be the last of the prophets. His revelations superseded all others.

It would be erroneous to assume that *Islam* the world over is agreed on all its teachings. Events in Iran have brought to our attention the Sunnites, Shi'ites, and Sufis, three of the many Moslem groups. The Islamic faith is accepted by people of many nations, speaking a variety of langu-

ages, living primarily along the north coast of Africa, in the Middle East, southern Russia, to Bangladesh. Their national diversity has generated a variety of different Islamic practices. However, in spite of these differences, all recognize five pillars of faith from the universally accepted *Koran*:

1) The *shahadah*, or profession of faith. All Moslems accept and recite daily, "There is no god but Allah, and Mohammed is the Messenger of Allah."

2) The five daily prayers while facing Mecca including *rakah* (bowing).

3) The giving of alms, including a 2½% tax for the poor.

4) Fasting during the daylight hours of the lunar month Ramadan.

5) The *hajj*, or pilgrimage which all Moslems must try to make to Mecca at least once in their lifetime.

Some Moslems have argued that there is a sixth pillar of faith, the *jihād*. We commonly know it as a "holy war." It actually refers to any form of striving for the faith, from inner struggles for purification to spreading *Islam* by any means.

When Moslems control the political structure of a nation as in Iran today, they seek to establish the *Shari'a*, the Islamic code of civil justice. In it are laws concerning abstaining from gambling, alcohol, and eating pork. The rite of circumcision is common for Moslem males. And with Islamic teaching come the *purdah* (the curtain that screens women from the sight of men), separate quarters and classrooms for

men and women, body length clothes on women and, of course, the veil. Many believed that women didn't have souls. However, Mohammed himself did not foster the *purdah*. His teaching actually improved the lot of women in Arab countries, elevating them from chattel to having certain rights (though considerably less than male privileges). Polygamy was limited by Mohammed to four wives at a time.

Islam Teaches Salvation by Good Works

Moslems claim Abraham as their father through Hagar's son Ishmael. The object of their hope is a resurrection from the dead and eternal reward in a heaven which is described as a well-watered place in contrast to the desert regions where *Islam* flourishes. Yet for all its similarities to and touchstones with Judaism (especially) and Christianity, *Islam* errs in its basic concept of God and its teaching that eternal security is based on the good works of the faithful. The *Koran* teaches:

"But those who believe and do good works Allah will lead into gardens under which rivers are flowing; they will be adorned with bracelets of gold and with pearls, and their garments will be of silk."

"Fear the fire prepared for unbelievers; its fuel are men and stones. Proclaim glad tidings for those who believe and do good works that they will have gardens under which rivers are flowing. . . ."

"Those who believe and do good works are the best of creatures."

(quoted from *Religions in Four Dimensions* by Walter Kaufmann, page 188)

The faith spoken of by Mohammed is a "general faith" in the existence of a god who is creator and judge. It is not a faith in the living God of the Bible, since Mohammed explicitly denied the Trinity. For Moslems the *Koran* is a legalistic code outlining those good works according to which they assume they will earn heaven. There is no room for redemption and expiation in Islamic thinking. Hence, the Allah, or god, of *Islam* is the wrong god, for those who do "not abide in the teaching of Christ, (do) not have God." (2 John 9)

Moslem teaching does not deal properly with the nature of sin, the total devastation which rebellion against God produces. Implicit in any system of good works is their possibility, generally resulting from some innate goodness in mankind. The Scriptures reject that possibility, describing human sinfulness as a predicament so staining our nature as to render us dead in the presence of almighty God. The only possibility of rescue must lie with God Himself. He sent His Son into our history to pay the ransom price for sin-lost human beings. That price was His death. The resurrection of Jesus establishes the living value of His sacrifice—pardon for our sins. The invitation of God to believe in this Son of His carries with it the power to create such a faith. Thus our God gives life to that which, as far as He is concerned, was dead in trespasses and sins (cf. Ephesians 2). Christian

faith is specific—trust in Christ who died for a particular human problem and who draws men to Himself through the preaching of the Gospel.

Our Confessions

The *Book of Concord*, which embodies the confessions of the Lutheran Church, mentions *Islam* in five places. In the *Augsburg Confession* (Art. I), the Lutherans confessed that God is Triune, one true God, who is Father, Son, and Holy Spirit, and condemned "all heresies which have sprung up against this article, as the . . . Mohammedans . . ." Article III of the *Apology* observes the essential flaw in *Islam*. "Human wisdom gazes at the Law and seeks in it justification . . . just as the Pharisees, philosophers, Mahometans." The same is expressed later in Article XV of the same confession, "For the kingdom of Antichrist is a new service of God, devised by human authority rejecting Christ, just as the kingdom of Mahomet has services and works through which it wishes to be justified before God . . ." *Apology*, Article XXVII, "It is a most pernicious error to hold that evangelical perfection lies in human traditions. For thus the monks even of the Mohammedans would be able to boast that they have evangelical perfection." And finally, in the *Smalcald Articles* (VIII), Luther writes against the enthusiasts, who seek revelation apart from the means of grace, ". . . in a word, enthusiasm inheres in Adam and his children from the beginning to the end of the world, having been implanted

and infused into them by the old dragon, and is the origin, power, and strength of all heresy, especially of that of the Papacy and Mahomet. Therefore, we ought and must constantly maintain this point, that God does not wish to deal with us otherwise than through the Word and the Sacraments. . . . It is the devil

himself whatsoever is extolled as Spirit without the Word and Sacraments."

Mohammed committed idolatry in his teaching about Allah; he had the wrong god. "All the gods of the nations are idols, but the LORD made the heavens." (Psalm 96:5)

—*M. Sydow*

DOCTRINAL THEMES

in the

Book of Concord

The Priesthood of All Believers

How does the thought strike you of having a ladies' Bible study group meet regularly without the pastor? Does it ever happen that a member leaves a congregation solely because he has something against the pastor? Or that he drops away simply because he lives a great distance away and does want to attend some church?

The Doctrine

These questions all relate to the very important subject before us: the priesthood of all believers. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar

people." (I Peter 2:9) "And hath made us kings and priests unto God and his Father." (Rev. 1:6) "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren." (Mt. 23:8) "For where two or three are gathered together in my name, there am I in the midst of them." (Mt. 18:20) "These . . . searched the Scriptures daily, whether those things were so." (Acts 17:11)

August Pieper aptly called this teaching the "reverse side" of the doctrine of justification by faith. Christ obtained all spiritual treasures for us by His sinless life and by His atoning death. One enters into pos-

session of this fully accomplished salvation by faith, without the deeds of the law. The result is that every believer is on an equal and equally exalted level: every one is a saint, a spiritual king and priest, an heir of everlasting life, lord of all things spiritual, subject to no man or ordinance of man or mediation of man. He is a CHILD OF GOD, Gal. 3:26. "For all things are yours; . . . and ye are Christ's; and Christ is God's." (I Cor. 3:21-23) Justification in Christ, you see, confers all this spiritual wealth.

The Historical Development

History teaches that in the course of time the truth that there is a "communion of saints" is lost in practice, even if it is kept pure on paper and on one's lips. Why? A hierarchy develops. Those called into the ministry yield to the temptation to look upon themselves as a special class, and to abuse their office. Among those who had called them, the Gospel-imparted will to resist such tendencies suffers erosion. How easy it is to give up responsibility for one's own state of grace, and to lull oneself to sleep with the idea that submission to the clergy and attachment to an outward organization are the guarantee of salvation.

Let us never forget: Roman Catholicism, in every respect, is the perfectly natural outgrowth of all that lies closest to the human heart. Unless one is actively fighting his natural spiritual tendencies through constant contact with the many aspects of the Gospel, he is automati-

cally drifting into Catholicism in his heart and soul, even if not with his outward membership commitment.

Thus, Luther and his followers were confronted with the enormous outgrowth produced over the centuries: an entrenched hierarchy of priests, bishops, archbishops, cardinals, and Pope, which clung tenaciously to its accumulated power and would hear nothing of the Scriptural doctrine of the priesthood of all believers. When Luther wrote his 95 Theses in 1517, he considered himself to be a good Catholic protesting obvious abuses. But when further study opened his eyes to see more fully the glories conferred directly by Jesus Christ upon the saint, the die was cast. Separation was inevitable. There could be no peace between him and the Roman hierarchy. In 1520 we find Luther writing clearly on all this in *The Babylonian Captivity of the Church* and *The Freedom of a Christian*.

Quotations

Our confessions repeatedly dwell on these things.

"But when they [the bishops] teach or ordain anything against the Gospel, then the congregations have a commandment of God prohibiting obedience, Matt. 7:15: Beware of false prophets; Gal. 1:8: . . ." (*Augsburg Confession*, Art. XXVIII)

"But concerning this question it is taught on our part that bishops have no power to decree anything against the Gospel." (*AC*, XXVIII)

"These errors crept into the Church when the righteousness of faith was not taught clearly enough." (*AC*, XXVIII)

"The adversaries courageously guard their own dignities and wealth; meanwhile, they neglect the condition of the churches; they do

not care that the churches are rightly taught, and that the Sacraments are duly administered. . . . Afterwards they impose intolerable burdens; as though they were delighted with the destruction of their fellowmen, they demand that their traditions be observed far more accurately than the Gospel." (*Apology*, XXVIII)

"The adversaries make no reply [act in true popish fashion], except that the bishops have the power or rule and coercive correction." (*Ap*, XXVIII)

"At whatever hour, then, God's Word is taught, preached, heard, read or meditated upon, there the person, day, and work are sanctified thereby, not because of the external work, but because of the WORD, WHICH MAKES SAINTS OF US ALL." (*Large Catechism*, 3rd Com.)

"The authority of the ministry depends upon the Word of God. . . . In I Cor. 3:6, Paul makes ministers equal, and teaches that the Church is above the ministers." (*Smalcald Articles*, "Of the Power and Primacy of the Pope," Melancthon)

"In addition to this, it is necessary to acknowledge that the keys belong not to the person of one particular man, but to the Church, as many most clear and firm arguments testify. For Christ, speaking concerning the keys, Matt. 18:19, adds: If two or three of you shall agree on earth, etc. Therefore he grants the keys principally and immediately to the Church, just as also for this reason the Church has principally the right of calling." (*Ibid.*)

"Hence it follows that all things which the Pope, from a power so false, mischievous, blasphemous, and arrogant, has done and undertaken, have been and still are purely diabolical affairs and transactions for the ruin of the entire holy Christian Church and for the destruction of the first and chief article concerning the redemption made through Jesus Christ." "This teaching shows forcefully that the Pope is the very Antichrist, who has exalted himself above, and opposed himself against Christ . . ." (*Smalcald Articles*, Part II, Art. IV)

That last paragraph is Luther. The same man—no raving fanatic, but a lover of Christ—seated in the wagon and ready to leave Smalcald, "made the sign of the cross over

those who stood about him and said: 'May the Lord fill you with His blessing and with hatred against the Pope!'" (*Triglot*, Historical Introduction, p. 49)

Are We Children of the Reformation?

Walther had to battle Romanizing tendencies which crept into segments of Lutheranism (e.g., Buffalo Synod). His defence of the doctrine of the priesthood of all believers helped set the Missouri Synod on a solidly Scriptural and evangelical course for many decades. Nor is the battle ever really over.

Do we lapse into thinking that all spiritual activity, such as exhorting, comforting, and admonishing, is solely in the hands of the pastor or elders? Do we find ourselves thinking: "Leave that up to the pastor," or: "That's the pastor's job"? Where is the priesthood of all believers? Or what about our personal use of the Bible?

Does a member leave a *congregation* solely because he has something against its *pastor*? That is an incredibly brazen way of completely ignoring the priesthood of all believers. To operate in this way is to give a slap in the face to every member of the congregation.

Does one of our distant members finally succumb to the temptation to join a heterodox church? If we retained any kind of grip on the priesthood doctrine, this would not happen. For then regular worship in the home would already be the most natural thing in the world, and an

extension or increasing of such worship would be the logical course where there is no opportunity to worship in a congregation where the Word of God holds complete sway. How far we are from being true children of the Reformation when we associate the things of God only with a church building, a given hour on a given day, the functioning of a pastor, and the whole set of customs

and activities that has come to be known as "going to church."

Let this be a start. The Holy Spirit will bless our further meditations, for Jesus' sake. He is able to preserve in us a perpetual amazement at our spiritual status through the merits of Christ, and a steadfast and joyful use of our divinely conferred privileges as children of the Heavenly Father.

—R. E. Wehrwein

Two Issues

Many are warning us that we should not cast our ballots this fall on the basis of just one issue. That is, if we are against abortion, we should not choose a candidate simply because that candidate is against abortion. Certainly there are other issues to consider also.

We concede that there are many issues to consider, and that a Christian voter must weigh many factors in deciding on the persons he or she wants to elect to high office. On many issues Christians will be in disagreement with one another. We do not all have the same opinions on such questions as nuclear energy, foreign policy, military strength, how to deal with inflation, gun control, and the like.

But there are some issues on which Christians should be in basic agreement, even though on these issues also there may be some disagreements as to the best ways to remedy the problems. Among such issues we consider here the separation of church and state (for example, official prayers in public schools) and the legalization of abortion. Without even considering all the other important issues, we have found that it is difficult to find a candidate who takes a sound position on just these two issues. It seems that those who are *against* abortion are very often *for* public school prayer, and those who are *against* public school prayer very often take what they call a *pro-choice* position on the question of abortion. May the Lord through His Word guide our Christian citizens on this most important duty of citizenship: the election of earthly authorities.

Separation of Church and State

It is very seldom that we can quote with approval anything from the Lutheran Council in the United States of America (LCUSA). But on the issue of prayer in public schools we are in agreement with the LCUSA position as stated by Charles Bergstrom in an official newsletter called *Focus*:

"The point should be made that voluntary prayer in public schools has always been acceptable. Students can make private and individual petitions. However, most legislative efforts would mandate prayers for a gathered group.

"Public schools are for nonbelievers as well as Christians. From our Lutheran perspective, any prayer 'watered down' to be 'unoffensive' to all members of a classroom would likely be unevangelical and not be made in the name of Christ. . . .

"Rather than mandating prayer in public schools, let's work to strengthen congregational, family and personal prayers in our lives together." (from an LCUSA News Release of Feb. 22, 1980)

To this we add that no power in heaven or earth can ever force a Christian to stop praying in the privacy of his own mind. But surely it is neither right nor constitutional for public schools to foster group prayer. Even if the prayer is evangelical and in the name of Christ, it is not the government's function in our country to force good Christian prayers on the nonevangelicals and the non-Christians. Besides, any of our sons and daughters involved in such a group prayer situation would have to abstain. For prayer is an act of religious fellowship, and we cannot express fellowship with those with whom we are not agreed in faith and confession. "We believe, teach, and confess that complete doctrinal agreement is the Scriptural basis for church fellowship." (1 Cor. 1:10) (*Concerning Church Fellowship*, p. 41)

Abortion

The second issue we wish to discuss here is abortion. Surely every Christian must be concerned about what has been happening in our country in the last ten years or so. In 1969 there were 20,000 legal abortions. In 1979 there were about one and a half million legal abortions. This change, of course, was brought about by the U. S. Supreme Court decision of 1973, entitled *Roe v. Wade*. A *Lutheran Spokesman* editorial in February of 1973 called this decision "Supreme Degeneration." The years since that time have proved that such strong language is fitting.

On this subject of abortion we recommend the careful reading of *Death Before Birth* by Harold O. J. Brown. (Thomas Nelson Publishers, Nashville, 1977, \$3.95) This book includes the famous *Oath of Hippocrates* which was once almost universally accepted by Jews, Christians, Arabs, scholars, scientists, and doctors. This Oath specifically states: "I will not give to a woman a pessary to produce abortion."

The U. S. Supreme Court stated in 1973: "We need not resolve the difficult question of when life begins." Since the question was unresolved, it is truly amazing that permission was then given to terminate what *may*, according to the Supreme Court itself, be human life in the womb. Says Professor Brown: "It is not enough to say we are not sure it is human. We must be able to say we are sure it is not human. . . . The Court legalized an action that has a very good possibility of being the killing of innocent human beings."

Going on from that point, Professor Brown convinces us that the Bible and

science agree that human life begins at conception (or, in some cases, at nidation: the implantation of the fertilized egg in the wall of the uterus), and that abortion therefore is homicide, the killing of a human being. How then can we Christians do or approve of this great wickedness, and sin against God?

Professor Brown has some suggestions for us. He suggests individual and congregational concern and love for married and unmarried Christian women with child who are tempted to consider abortion as a way out of their difficulties. At the same time we must declare abortion to be sinful, regardless of the consequences, even as John the Baptist declared Herod's marriage to be sinful. (Mt. 14:4)

Professor Brown also discusses the possibility of a constitutional amendment. He is concerned that some of our tax money is being used for the funding of abortions. His main concern is that we as Christians warn our fellow Christians and our fellow Americans of the consequences of transgressing God's moral law. "If a nation permits the slaughter of the innocent, it surely will bring God's judgment upon itself. For Christians to stand idly by while such killings go on, especially in a democratic society where they have a voice in government, is not tolerance; it is complicity." (*Death Before Birth*, p. 122)

Surely then what a candidate for public office says with regard to abortion is important to us. Our God has not told us for whom we should vote, but He has in a general way told us what we should do with regard to abortion:

"Rescue those being led away to death; hold back those staggering toward slaughter. If you say, 'But we knew nothing about this,' does not He who weighs the heart perceive it? Does not He who guards your life know it? Will He not repay each person according to what he has done?" (Proverbs 24:11-12—NIV)

—D. Lau

Daily Devotions

450 years ago this June, the *Augsburg Confession* was presented to Emperor Charles V of the Holy Roman Empire. The day was Saturday, June 25, 1530. The occasion was a general assembly of church and state leaders (diet) called by the emperor to consider the Lutheran movement. The place was the Bishop's Palace in Augsburg, Germany. There Dr. Christian Beyer, a Lutheran layman, read the *Augsburg Confession* so distinctly and loudly that those gathered in the spacious courtyard outside could understand every word. What they heard was a clear summary of what the Lutherans believed and confessed as the truth of God's Word.

The *Augsburg Confession* consists of 28 articles. Articles 1-21 present the Lutheran doctrine. Articles 22-28 treat abuses which the Lutherans had corrected. The tone and treatment of the whole confession centers around the chief teaching of the Bible and of the Christian faith—salvation by grace through faith in Christ. Because the *Augsburg Confession* witnesses throughout to Christ the Savior, who died and rose again for our redemption, its influence has been tremendous. Every Christian, certainly every Christian bearing the name "Lutheran," will want to be familiar with this excellent presentation of the message of free and full salvation for all in Christ Jesus.

During June 1980 you are urged to read the *Augsburg Confession* as part of your Daily Devotions. Listed below are Scriptures which highlight the Bible doctrines treated in the *Augsburg Confession*, along with the theme of each article. If you are using these devotions in the family circle, you will find Articles 1-19, 22, 25, and the Conclusion brief enough to be read aloud in full. The other articles and the Preface can be read in advance by those conducting the devotions, so that they may choose a paragraph or two to read for the benefit of all.

If you are unable to obtain a copy of the *Augsburg Confession* through your pastor, send \$1 (post-paid) to: Walter Schaller, 326 W. Terrace, Marquette, MI, 49855, and a copy will be mailed (First Class) to you.

THE AUGSBURG CONFESSION

"I will also speak of Thy testimonies before kings, and shall not be put to shame."

Psalm 119:46

The Augsburg Confession

June	Scripture	
1	Psalm 119:41-54	PREFACE . . . a confession . . . of our faith . . . on the basis of the Holy Scriptures.
2	Matthew 3:13-17	ARTICLE I. GOD . . . is Triune.
3	Romans 5:12-17	II. ORIGINAL SIN . . . is truly sin and condemns all not born again.
4	Galatians 3:26—4:7	III. THE SON OF GOD . . . is true God and true man in one Person.
5	Romans 3:21-26	IV. JUSTIFICATION . . . is only by grace, for Christ's sake, through faith.
6	Romans 10:5-15	V. THE OFFICE OF THE MINISTRY . . . God working faith through the Word of the Gospel.
7	Ephesians 2:1-10	VI. THE NEW OBEDIENCE . . . is the Christian way of life, not a way to merit life.
8	Ephesians 2:11-18	VII. THE CHURCH . . . has its unity in the Gospel, not outward ceremonies.
9	Matthew 13:47-52	VIII. WHAT THE CHURCH IS . . . or, The Ministry of Evil Men in the Church.
10	Acts 2:32-41	IX. BAPTISM . . . is necessary and grace is offered through it to adults and children.
11	Matthew 26:27-30	X. THE LORD'S SUPPER . . . Here Christ's body and blood are really present.
12	James 5:13-20	XI. Private CONFESSION . . . of sins and absolution should be practiced.
13	Matthew 3:1-10	XII. REPENTANCE . . . is sorrow over sin and faith in Christ. Fruits will follow.
14	John 4:43-53	XIII. USE OF THE SACRAMENTS . . . They require faith, are received by faith, and strengthen faith.
15	Acts 12:19b—13:3	XIV. ORDER IN THE CHURCH . . . requires that pastors and teachers be called.
16	Colossians 2:16-23	XV. CHURCH USAGES may be helpful, but dare not be contrary to the Gospel.
17	Romans 13:1-7	XVI. CIVIL GOVERNMENT . . . is ordained by God for the sake of good order.
18	Matthew 24:31-46	XVII. THE RETURN OF CHRIST TO JUDGEMENT . . . will mean eternal joy for believers.
19	I Corinthians 2:6-14	XVIII. FREEDOM OF THE WILL . . . is not possessed by natural man in regard to things spiritual.
20	John 8:42-47	XIX. THE CAUSE OF SIN . . . is not God, but the devil and ungodly men.

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Wisconsin Delegate Conference

- TIME:** The conference convenes at 7:00 p.m. on May 25 and closes at 3:00 p.m. on May 26 (Memorial Day).
- PLACE:** Faith Lutheran Church, 6764 Paw Paw Avenue, Coloma, MI 49038
- AGENDA:** The 1980 CLC Convention Prospectus and Reports.
- NOTES:** All delegates, pastors, professors, and male teachers are requested to announce (or excuse) to the host congregation in good time. Wives can be accommodated if they announce. Sunday supper is served at 5:30 p.m.

—Douglas Libby, Secretary

CLC Roughrider Youth Camp

- Site:** Camp Rokiwan on Spiritwood Lake, 15 miles northeast of Jamestown, North Dakota.
- Dates:** July 21-25. Registration begins at 3:00 p.m. on July 20th with checkout time at 10:00 a.m. on July 26th.
- Ages:** Those CLC youth entering grades 5-12 in the fall of 1980.
- Cost:** For five full days of Christian fellowship and fun, \$30.00 per camper.
- Final date for pre-registration** is Sunday, June 15th. Write for brochure and registration forms to:

Pastor Paul G. Fleischer
424 Fifth Avenue SE
Jamestown, ND 58401

Notes from the Book House

Rupprecht's *Bible History References* have again been reprinted on a limited basis, and are available through the CLC BOOK HOUSE, at a cost of \$18.95 per set.

The CLC BOOK HOUSE will be closed for vacation the first three weeks of June. Please plan your needs so your order can be shipped no later than May 29th.

—Lowell R. Moen

Cheyenne School Anniversary

The members of Redeemer Lutheran congregation, Cheyenne, Wyoming, invite all former students, teachers, and friends of their Christian Day School to thankful worship and fellowship on the occasion of the school's 25th Anniversary, June 1st, 1980, 10:30 a.m.

—M. Sydow

Send Change of Address to:

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

Please include an old address label to expedite processing.

Spokesman Subscriptions

Congregational group subscriptions to the *Lutheran Spokesman* expire with the June 1980 issue. If you have the number 9699 in the top center line of your mailing label you are affected. To renew your subscription, contact your pastor.

—Benno Sydow, Business Manager

Mission Society Request

The Mission Society of Immanuel Lutheran College thanks those congregations which have sent us information and pictures of their churches. We would like to remind those who have not sent the requested material to do so promptly, since we would like to have a complete display set up for the 1980 CLC Convention. If you have not received a letter from the Mission Society, notify us at once.

Mission Society
Immanuel Lutheran College
W. Grover Road
Eau Claire, WI 54701