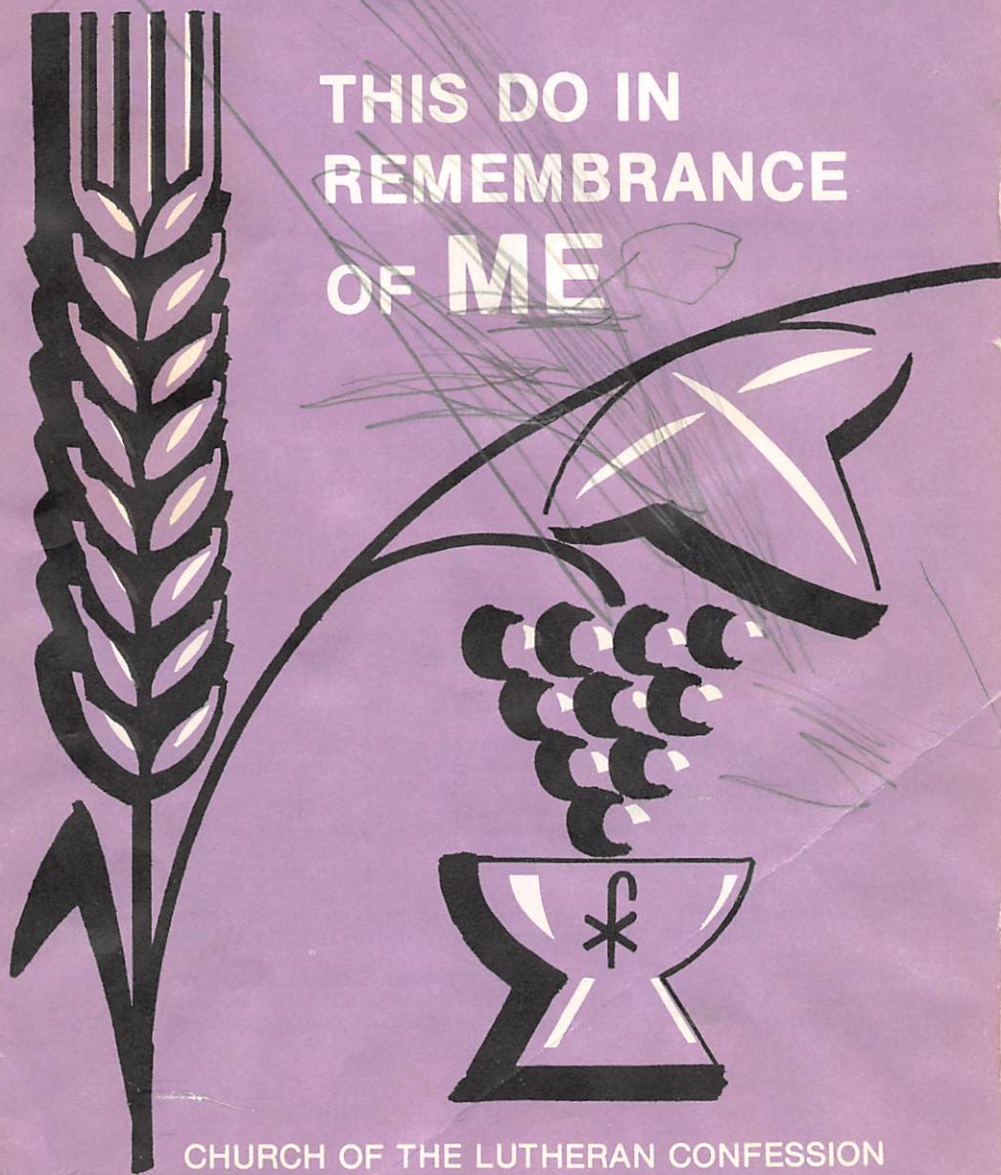


lutheran
spokesman

April 1978
Vol. 20, No. 10

THIS DO IN
REMEMBRANCE
OF ME



CHURCH OF THE LUTHERAN CONFESSION

The Part of Wisdom

In recent weeks newspapers have been giving publicity to the invitation of the Lutheran Church—Missouri Synod to various Lutheran church bodies to begin or continue fellowship discussions with them. This effort was set in motion by a resolution of the 1977 Dallas convention of the Missouri Synod.

ELS and WELS Respond

Of particular interest to us is the response of two of the synods of the former Synodical Conference with whom we were at one time in fellowship. In January, this year, informal talks were held in Minneapolis with representatives of the Evangelical Lutheran Synod. President Preus of the Missouri Synod reported that the discussions proved "very friendly and helpful." Another meeting is tentatively being planned.

The Wisconsin Evangelical Lutheran Synod has also agreed to meet with representatives of Missouri, but with this proviso: "with the understanding that the talks will be conducted outside the framework of fellowship." The Wisconsin Synod has appointed a five member sub-committee from their Commission on Inter-Church Relations to participate in these talks. At this writing, the time and place have not been announced.

Our CLC Reply

Our church body also received an invitation to meet for just such discussion. Our synodical president, in the name of the church body, declined the invita-

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tion. The full text of his letter was sent to all our pastors in December. We quote two pertinent paragraphs:

"As you may know, our church body was formed in 1960 by former members of the Synodical Conference churches in protest to the failure of the Wisconsin Evangelical Lutheran Synod and the Evangelical Lutheran Synod to sever fellowship with the Lutheran Church—Missouri Synod because of the unionistic teaching and practices that had become so prevalent in it. It is evident to us that since then, other errors have also permeated your church teaching and practice, as the publicity your church received in recent years showed, and as your 1977 Proceedings reveal, e.g., when names of women are listed as voting delegates to your convention.

"We do not wish to minimize any positive action of your church body to correct these errors. We are grateful for every attempt that you make for a return to the old paths. But there seems little promise at this time for any fruitful results from a meeting of our Board of Doctrine and your Commission on Theology and Church Relations on the doctrine of fellowship. The difference between us is much greater than that, and since you have sought for the same purpose, to engage in similar discussions with other church bodies with whom we are not in agreement, we respectfully decline your invitation."

President Preus has publicized this reply, stating "that the only Lutheran church that has refused to explore fellowship discussions with LCMS is the Church of the Lutheran Confession."

A Matter of Wisdom

It is well to note that this response does not say we are forbidden by Scripture to engage in such inter-synodical discussions. This is not an area where Romans 16:17 has to be invoked. Rather, this reply makes the refusal a matter of wisdom and sound judgment. And for good reason.

There is no indication in the current historical record, oral or written, that the Missouri Synod has changed its position on the points at issue where in the past doctrinal disagreement arose and caused our separation. Quite the contrary! All the evidence points to the fact that the Missouri Synod is continuing in all that was at issue with us in the past, and has added a few unscriptural things since then, as the president's letter mentions.

The Unity Process

Unity in the church is a work of the Holy Spirit. Where the Holy Spirit has worked there is public testimony to the "whole counsel of God." As long as believers are in this present earthly mode of existence, we have to reckon with this fruit of faith. "By their fruits ye shall know them." When there is known testimony, either oral or written, that church bodies are speaking the same

thing on an issue that has been in question, then comes the time for an exploration of that testimony, and if there is a speaking that gives evidence of being of "the same mind and the same judgment," then formal fellowship relations can be arranged. When there is no such preliminary meeting of minds, discussions have little purpose and could well end in an impasse, as we have experienced.

Not Without Danger

It is possible that church men transfer the "summit meeting" complex as exercised in the political and economic world to church affairs. There is a danger of thinking that the methods and procedures used in the political and economic world will work to advantage in the church.

Today we see a great effort to keep Israel and Egypt at the conference table in hopes that a peace settlement can be negotiated. In like manner, our government officials are trying to keep labor and management at the bargaining table to settle the coal strike. Past history reveals that when denominations imitate this procedure to bring about fellowship agreements, they inevitably compromise their beliefs and adulterate their confession.

It is well that we stay apart from such a process. Doctrine is not negotiable! We don't bargain with the truth! Whether we meet or do not meet with others who disagree with us, our purpose under Scripture remains the same. We testify to the truth, we rebuke error. What we have to say on given issues is public knowledge. If others want to meet with us, they should say in some way or another that they find merit in what we confess.

—G. Sydow

JOY IN THE LORD

Martin Luther once said: "The quest for happiness is common to all mortals and there is no one who would not wish himself well and would not hate to have things go ill with him. And yet all men, as many as are alive, have lost the understanding of true happiness, and those who, like the philosophers, have inquired the most about it have lost it more than others have." (*What Luther Says*, Vol. 2 under "Joy")

So it is, because this world offers no real happiness, no joy of eternal worth. The Scriptures alone direct us to true joy. We read in Philippians 3:1,3: "Finally, my brethren, rejoice in the Lord. . . . For we. . . . rejoice in Christ Jesus, and have no confidence in the flesh." The God who wants us to hate sadness and to be joyful has provided in His Son Jesus Christ the substance of happiness and joyfulness.

Sin is a cause of unhappiness, yet

we may REJOICE that Christ has delivered us from the grasp of sin. When we think of the fate of our soul, which by reason of sin is doomed to death—and this destroys joy—we can REJOICE for Christ has saved it from death. When we are endangered in body, and are fearful, we can REJOICE, for Christ is our High Priest of good things to come, who is not untouched by our infirmities, yet *without sin* (Heb. 4:15). When we are lonely, and the Christian in the world often feels lonely, being in a foreign environment, we can REJOICE, for the Savior in heaven has promised us: "Lo, I am with you alway, even unto the end of the world." (Mt. 28:20) There is good reason for the apostle to write: "Rejoice in the Lord alway: and again I say, REJOICE." (Phil. 4:4)

Joy Lost

The fountain of joy in the Lord for the Christian is the Christ of God, as we have shown. He is found in the divinely revealed and inspired Word of God, from Genesis to Revelation. The Scriptures are pure, inerrant, and completely trustworthy. As such they inspire confidence and joy. Now if joy is found in Christ, and Christ is found in Scripture, then joy is diminished, if not LOST, when God's revelation of Himself is questioned, distorted, or denied. There is absolutely no way, NO WAY, that one can doubt the veracity of any part of Scripture and still be confident and joyful, for if any single part of Scripture is in error (which we deny), then any other part is also unreliable, in-

cluding that which speaks of Christ. For the same God is Author of the WHOLE Bible!

Yet some teach that some of the Bible may be in error, especially those parts which according to them do not pertain to the redemptive act of Christ. So it is taught by some (including some "Lutherans") that Adam and Eve were not historical people. But if they were not, then to whom did God give the first promise recorded in Genesis 3:15? Furthermore, if Genesis 1 is myth or fable, or at very best unreliable, as the false teachers say, then Romans 5 becomes unintelligible. And if Romans 5 is unintelligible, then the sacrifice of Christ is no more than a meaningless loss of life, albeit a good life. And if Christ's death is meaningless, then you are yet in your sins, and if you are yet in your sins, then hell yawns before you. (1 Cor. 15) If Christ's death is meaningless, there's no need to consider the resurrection, which some also deny. Thus joyfulness is LOST, for joyfulness is not a fruit of the contemplation of hell. Why do you think that so many try to deny its existence?

Therefore if anyone thinks that a "little error" is insignificant, he is deluded. He is neither cognizant of what Scripture teaches, nor of church history. For Scripture teaches and history proves that once the plague of error, however "little", has gained entrance, it must be excised immediately, or it will grow like a cancer. (2 Tim. 2:17-18)

Need we say that the temptation to false doctrine, the destroyer of confi-

dence and joy, is not far from any of us? It is as close to us as our flesh, which seeks to lead us to trust our strength, and seeks to lead us to put greater stock in human wisdom than in godly wisdom; it seeks to lead us to trust more in goods than in God. If we succumb, then we too are candidates for a joyless life, and an uncertain future.

Restoring Joy

We know that because of the sinful flesh the joy that we have on earth cannot measure up to that which we shall have in heaven. Says Luther again: "Our joy cannot become full . . . until we see God's name fully hallowed, all false doctrines and sects extirpated, all tyrants and persecutors of His kingdom suppressed, all the godless, and the will and schemes of the devil checked, and God's will alone done; until the cares of life or hunger and thirst no longer assail us, no sin any longer oppresses us, no temptation any longer wearies the heart, and no death any longer holds captive. But these things will happen in yonder life." (*What Luther Says*, Vol. 2 under "Joy")

Yonder life is promised in the Word of God to all believers in Christ. So Luther speaks well again when he says: "There is no solid joy in this world except that which the Word affords the man who believes it." (*What Luther Says*, Vol. 2 under "Joy")

Though hard put by the robbers of joy to fully appreciate it, we are not left comfortless or joyless. As we press on toward that eternal day of

joy, we must contend earnestly to know the measure of joy that is possible to be known in this vale of tears.

To that end we ought to use the Word of God in our congregational and personal life for the purpose for which it was given, namely, to make us wise unto salvation through faith which is in Christ Jesus our Lord. (2 Tim. 3:15) All our preaching and testifying, whether it be that of offering warning or comfort, should be geared to that end, so that true joy might be strengthened in us, established in the hearts of those who are without it, and reestablished in the hearts of those who have lost it. Indeed there will be those, the majority no doubt, who will continue in their state of joylessness through rejection of the Word, whether such rejection be by ignorance or design. But let their joylessness never be due to the fact that our preaching has robbed them of it.

"Rejoice in the Lord always, and again I say, REJOICE." Let this be your joy, as Luther puts it, that: "Through faith our sins become not ours, but Christ's, upon whom God laid the sins of us all and who bore our sins. (Is. 53) He is the Lamb of God which bears the sin of the world. (Jn. 1:29) All the righteousness of Christ, in turn, becomes ours. For He places His hand upon us, and it is well with us; He, the Savior, blessed forever, spreads His garment and covers us." (*What Luther Says*, Vol. 2 under "Joy")

Restoration of joy and strengthening in joy in the Lord will come to

those who say with the prophet, who otherwise lived in a most joyless time: "Thy words were found, and I did eat them; and Thy Word was

unto me the joy and rejoicing of mine heart: for I am called by Thy name, O Lord God of hosts." (Jer. 15:16)
—Daniel Fleischer

UNIONISM

Unionism is one of the greatest evils ever inflicted upon the Church of Jesus Christ by Satan, and is responsible for a great many of the problems affecting the churches of today. It is an evil so common within the various denominations of churches, and yet many people do not even know what unionism is. That gives us an indication of how subtle and clever Satan is in deceiving people.

A Definition

What is unionism? We are, of course, referring to *religious* unionism, not the activities of organized labor in labor unions. A definition of religious unionism is given in the *Brief Statement* of 1932:

"We repudiate *unionism*, that is, church-fellowship with the adherents of false doctrine, as disobedience to God's command, as causing divisions in the Church, Rom. 16,17; 2 John 9,10, and as involving the constant danger of losing the Word of God entirely, 2 Tim. 2,17-21."

Simply stated, unionism is worshipping with people who belong to a church which teaches false doctrine, praying with the people of such churches, attending the Lord's Table

at such churches, taking part in the religious services of such churches (singing at weddings or funerals, playing organ, etc.), or doing any kind of religious church work together with those who belong to false churches.

Why is this wrong? Because God says so. And He says it clearly in the passages referred to above. St. Paul appeals in a most kind and loving way to the believers in Christ: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." (Rom. 16:17) St. John warns the believers in Christ: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." (II John 9, 10)

Evil Results of Unionism

Unionism spreads false teachings. St. Paul in writing to the young pastor, Timothy, said about the false teachings of those who teach error: "Their word will eat as doth a

canker." Or, as the New International Version translates it, "Their teaching will spread like gangrene." (II Tim. 2:17) False teaching, if it is not rooted out of a congregation or church body, is going to spread. We all can understand how cancer cells spread in our physical body if the physician does not take drastic action and cut out the diseased tissues. How often have we not heard of someone having a leg amputated because of gangrene! The Lord, our heavenly Physician, who is concerned with our spiritual welfare, tells us that false teaching is to be eliminated from our midst. It is not to be tolerated in the pulpit or in the classroom (especially not in the seminary where pastors are trained). Those who teach it are to be avoided as one would avoid taking into his mouth any poisonous substance. "Mark them," St. Paul says of the false teachers who are causing "divisions and offences contrary to the doctrine which ye have learned; and avoid them." (Rom. 16:17) Do not continue in church fellowship with them. Do not for any reason which human expediency may suggest continue in fellowship with them. Here human judgment must not prevail, but only God's warning and command. For the Lord says of those who teach falsely (contrary to the doctrine learned in the Bible) that they will "by good words and fair speeches deceive the hearts of the simple." (Rom. 16:18) If you do not heed God's warning about avoiding false teachers, you are going to be deceived. Even though you think it

won't happen, you are going to be deceived by the false teachers and you will finally accept the false teachings they are spreading. "Wherefore let him that thinketh he standeth take heed lest he fall." (I Cor. 10:12) This eventually leads to losing the truth of God's Word entirely.

Examples in the Lutheran Churches

Already some years ago a survey taken among Lutheran churches was reported in a book, *The Lutheran Ethic* by Dr. L. Kersten. The survey reveals some shocking statistics: 90% of the LCA pastors and about 80% of the ALC pastors no longer recognize the Bible as God's Word without error. The fall into sin, recorded in Genesis 3, is rejected by 83% of the LCA pastors and by 72% of the ALC pastors. A lesser percentage of Missouri Synod pastors have also fallen into the same errors. Just to hear such statistics ought to make us sit up and take notice. Should we not shudder to think of losing the truth of God's Word? Should we therefore not listen carefully when our pastor warns against the sin of unionism?

Fostered by the False Ecumenical Movement

The false ecumenical movement promotes unionism. It fosters the very sin that the Lord warns against in the Bible. Its endeavor is to have church bodies and congregations forget about any doctrinal differences that separate them, and instead to concentrate on what they can agree on and do church work

together even though unity of teaching and practice does not exist.

In the Spring, 1977 issue of the *Minnesota Messenger*, periodical of the Minnesota Council of Churches, Mr. Monroe Bell of the United Methodist Church laments the fact that the Christians for over 400 years "spent some of their best efforts distinguishing Catholic from Protestant and Lutheran from Reformed. . . ." He continues: "Our task, we come to see, would concentrate more on distinguishing Christian from non-Christian claims of faith and commitment. We would be less provincial and sectarian." He then lists a number of what he calls "dramatic ecumenical achievements": "the participation of our clergy in Roman Catholic wedding ceremonies . . . inter-communion . . . Minnesota Council of Churches' involvement in the Joint Religious Legislative Coalition, the Coalition of Churches for ECUMENISM. . . . Local and regional councils are providing important chaplaincy programs, training for workers in Christian Education, support for teaching about religions in public schools . . . facility sharing . . . parish alignments across denominational lines, and a host of Bible study and prayer fellowships. . . ."

As we read what Mr. Monroe says we are concerned about compromising the teachings of our Lord. If one is *for* that which is God's holy truth as taught in the Bible, then one must be *against* anything which is contrary to it! Mr. Monroe says: "The ecumenical movement is asking us to

confess our oneness under the Lordship of Christ." Those are fine-sounding words which may stir many unwary people into false ecumenical action. But, they are based upon a teaching which confuses the Holy Christian Church with visible church bodies. There is indeed a "oneness under the Lordship of Christ," but this is found only in the invisible Holy Christian Church and not in the union of various denominations with all their varied and contradictory teachings.

True Unity in the Holy Christian Church

One of our CLC confessions, *Concerning Church Fellowship*, says: "We believe that the unity of the Church is real and actual." The Church spoken of is the invisible Holy Christian Church, the whole body of believers in Christ. This Church is not visible simply because we cannot see faith in the hearts of its members. Only God knows who are His own in Christ Jesus. "The Lord knoweth them that are His." (II Tim. 2:19) There is a Bible passage where the true unity of the Church is beautifully expressed: "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." (Eph. 4:4-6)

"Christians according to the new man are perfectly joined together in the same mind. The Holy Spirit makes them children of God and He makes them all the same. They are agreed on sin, its nature, its origin, its means, its fruits, etc. There

may be different degrees of understanding, differences in the intensity of the experience, yet as far as the essence is concerned all believers are perfectly agreed.

"As Christians are perfectly joined together in one mind by the Spirit, it follows that the Spirit moves them all that they all speak the same thing. Though the manner of speaking may vary, yet the Truth spoken must be ever one and the same thing. The Church exists for the purpose of glorifying God and only with speaking the same thing is this result attained: 'that ye may with one mind and with one mouth glorify God, even the Father of our Lord Jesus Christ.' (Rom. 15:6)

"Thus the Church tolerates *no divisions*. The high standard of Scripture is clear. All members of the Church are to speak the same thing in all matters of faith. This is stated by St. Paul in just so many words in I Corinthians 1:10, 'Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.'" (Concerning Church Fellowship, page 7)

Taught by a Minority

This is the teaching of Scripture and of our Church of the Lutheran Confession, but outside our fellowship there are very few who teach this Scriptural doctrine of church fellowship. The Wisconsin Ev. Lutheran Synod teaches error in the doctrine of separating from errorists with whom one has in the past been in fellowship. (See CLC Convention Proceedings, 1974, p. 23, ff.) The Lutheran Church-Missouri Synod years ago (1932 Brief Statement) taught this teaching of church fellowship correctly, but has long since given it up in its church practice. In

the Lutheran Church in America (LCA) and in The American Lutheran Church (TALC) the Scriptural teaching of church fellowship is practically unheard of. Unionism has not really been a concern of the liberal Lutheran churches for many years. In other denominations the false ecumenical movement has so taken over that one would not expect any knowledge of the doctrine of church fellowship.

The trouble originates from this that the false ecumenical movement leaders have led the majority of church members to make no distinction between the Holy Christian Church with its perfect unity and various church bodies with their distinct lack of unity in teaching. When they observe that all denominations do not do church work together they lament what they mistakenly call "the scandal of disunity" in the body of Christ.

Difficulties and Excuses

Since we stand almost all alone in taking this Scriptural position against unionism and the great majority around us practice differently, we encounter many difficulties. Our flesh rebels also at the thought of standing alone against so many.

It will not be unusual that our sinful flesh may give us trouble in the following matters. We may be afraid to say anything to our relatives or friends when they invite us to their church services. It can be a real struggle with our flesh to think of giving up our insurance policies and

unionistic membership in the Aid Association for Lutherans or Lutheran Brotherhood, because it might involve loss of money. (In years gone by that was also the excuse for not wanting to give up lodge membership.) If we attend an occasion where the audience is called upon to stand up for prayer with people of all different denominations we may find it difficult to make a testimony by remaining seated. Similarly, in a service of a church outside our fellowship we may find it hard to show by some outward testimony

that we are merely guests and are not joining in with the prayers, the hymns, and that we do not wish to be taught by a shepherd of souls who is not one of our own pastors.

Only with the help of the Lord and with the strength coming from His Gospel Word can we overcome these difficulties and fight against our sinful flesh. Let us also encourage one another and pray for one another that we take a united stand against unionism.

—*M. H. Eibs*

CHURCH NEWS

“It’s An Ill Wind, That . . .”

Sometimes it stretches faith to look for the good thing which comes out of a bad situation. The winter of 1978 for many seemed better suited to plague than profit. Yet some good stories keep coming out of it, reminding us that a gracious God will sometimes let us see His ability in design.

The midwinter storm had stranded motorists using I-94 in southern Michigan. Leaving the freeway for gas or food, they were unable to return. The highway patrol had closed the ramps. Annoyance was compounded by the fact that motel space was all committed. Some found their way to Faith Lutheran Church nearby and asked for lodging.

According to a report by Pastor and Mrs. Sandeen, the congregation

was quick to exercise the grace of hospitality in the tradition of Abraham, who once “entertained angels unawares.” Food and bedding were brought. All were cared for.

And all received much more than shelter. It happened that the members of the congregation who could get there were finishing a suspended ceiling in the new educational wing of the school. Much impressed with the zeal of Faith congregation for their Christian Day School, the visitors were soon at work with them. When they left the next morning, their notes of gratitude included many good wishes for the school venture.

It’s hard to say who benefited the most from the storm in this case. It is certain, however, that all of these were warmed by it. And the cause of

Christian education was advanced a point.

Another Kind of Wind

As you have probably noticed, various organizations of atheists throughout the land are becoming stormy in their protestations, seemingly determined to make some waves. Pastor Garrett B. Frank of Trinity Lutheran (outskirts of Denver) was recently challenged to debate by the Colorado *Quest for Truth*, an organization intimately associated with Madelyn Murray O'Hare. As an alternative to their proposal, Pastor Frank invited the group to a dialogue with the members of Trinity.

Approximately forty people were there, that Sunday afternoon, ready to speak for their beliefs, or lack of them, as the case might be.

The people and pastor of Trinity had been strengthened for this unusual encounter by such biblical judgments as Romans 1:22 (professing themselves to be wise, they became fools) and Proverbs 13:6 (every prudent man dealeth with knowledge, but a fool layeth open his folly).

The pastor had been afraid that the congregation members would be hesitant to speak up, since our church life does not do much, ordinarily, to cultivate the gift of vocal expression. As it turned out, he "barely had time to get a word in edgewise." The people were not only ready, but eager to speak to the very dogmatic assertions, misconceptions, and blind-faith statements so often made by spokesmen for atheism.

More often than not, says Pastor Frank, the *Quest for Truth* speakers did not need any counter-argument, since their own lips became their snare (Proverbs 18:7). The primary speaker displayed so much ignorance of the subject that even supporters were embarrassed.

Exercise in Truth

One of the patent weaknesses of the atheistic stance became apparent to all: A form of sheer negativism with little to offer in the way of positive alternatives. Most speakers knew quite firmly what they were against but could not offer any positive alternatives.

Pastor Frank found that the entire man-made structure of human reasoning and logic could be shattered with the simple question, WHY? For example, the atheists asserted that in reality they love humanity. When asked WHY, they could give no clear-cut reason, and finally admitted that it would also be perfectly logical for an atheist to *hate* humanity.

The people of Trinity feel that they were enabled to bring a witness and testimony to the TRUTH that is Jesus Christ. In their judgment this was rich, varied, and scriptural.

The Benefit

It is unlikely that any participant in the dialogue was changed from his position previously held, although one of the confirmed atheists asked Pastor Frank to sit down with him for some serious Bible study. Two of the visiting "team" did eventually admit

that they were really agnostics, and that is quite a step away from the sheer dogmatism of atheism.

Pastor Frank evaluated the entire venture rather carefully, and has concluded that he and the members of Trinity gained the greatest benefit. For one thing, they heard the voice of atheism expose its own folly, and there is value in that. More valuable, however, was the exercise in witnessing which the occasion afforded. After speaking of the Lord to such militant opponents, it should be easier to exercise the gift of utterance in the more normal course of things.

Rollin A. Reim

A Marriage Seminar

The *Fellowship Group* of Immanuel Congregation in Mankato, Minnesota, came up with the idea. Most of these people are married and recognize the many problems of marriage that face them as Christians. They are particularly sensitive to the effect which present society's marriage values might have on them. So they requested an in-depth study and discussion of this precious institution of God. In their request they also offered the topics they most wanted to have discussed.

January 21-22 were the dates cho-

sen. It would be a full weekend. Sessions were set for Saturday afternoon and evening, with a break for dinner. For the Sunday morning Bible Class the group suggested a study of the marriage vow. For the worship service they proposed Christian Married Life as the central theme.

The subjects were aptly considered by the following speakers: Professor Gordon G. Radtke of the Immanuel College faculty ("Communication, Verbal and Emotional"), Mr. John Gurgel ("The Role of Husband and Wife in the Home"), The Rev. George Barthels of Sleepy Eye, Minnesota ("A Review of the Scriptures on the Subject of Divorce"), and Mr. Mark Weis, Seminary student at ILC, who addressed the student-age group on the matter of "Student Dating and Christian Sexuality." Mr. John Gurgel of the Immanuel Lutheran High School in Mankato was a substitute for Professor Robert Dommer, who was unable to be present.

Approximately 150 adults and 50 student-age people braved the Minnesota winter to be there. It was generally agreed that the presentations were most helpful. The exchange of ideas in the discussions was spirited and wholesome.

Robert A. Reim

Send Change of Address to:
THE LUTHERAN SPOKESMAN
2750 OXFORD ST. N.
ROSEVILLE, MN. 55113

Please include an old address
label to expedite processing.

Treasurer's Report

July 1, 1977—March 1, 1978

RECEIPTS:	FEBRUARY	TO DATE
Offerings	\$ 18,081.33	\$151,732.66
Memorials	88.00	156.00
Interest Earned	—	78.81
TOTAL RECEIPTS	\$ 18,169.33	\$151,967.47

DISBURSEMENTS:		
Retirement Benefits	1,369.00	12,224.00
Capital Investments	1,672.79	14,445.28
General Administration	218.89	3,901.83
Missions & Administration	7,077.05	54,760.95
Immanuel Lutheran College	7,756.75	62,054.00
TOTAL DISBURSEMENTS	\$ 18,094.48	\$147,386.06

CASH BALANCE FOR PERIOD	\$ 74.85	\$ 4,581.41
CASH BALANCE, JULY 1, 1977		14,783.61
CASH BALANCE, MARCH 1, 1978		<u>\$ 19,365.02</u>

OTHER OFFERINGS RECEIVED:		
I.L.C. Expansion Fund	\$ 1,215.00	\$ 5,470.69
CEF-Mission Investment Fund	648.55	10,049.11
Udo Education Fund	20.00	205.37
Nigerian Fund	210.00	2,021.32
Nigerian Visitation Fund	187.94	1,474.46

COMPARATIVE FIGURES

	FEBRUARY	EIGHT MONTHS
BUDGET OFFERINGS NEEDED	\$23,178.00	\$185,424.00
BUDGET OFFERINGS RECEIVED	<u>18,169.33</u>	<u>151,967.47</u>
DEFICITS	(—\$ 5,008.67)	(—\$ 33,456.53)

BUDGET OFFERINGS, 1976-1977	\$ 14,270.72	\$140,064.71
INCREASE, 1977-1978	3,898.61	11,902.76

Respectfully Submitted,
 Lowell R. Moen, Treasurer
 B. J. Naumann, Chairman

DAILY DEVOTIONS

We continue to draw upon the worship resources of THE LUTHERAN HYMNAL. Weekday readings are taken from those suggested on pages 161-164 of the Hymnal. Sunday readings are chosen from among the Psalms suggested for that day on pages 164-165. The prayers recommended for use with most of the readings are from the collects found on pages 102-109 of the Hymnal. On Ascension, Pentecost, and Trinity Sunday we will be using the historic readings and prayers (collects) found on pages 71-73.

May

- 1 John 10:1-5; Collect #63
 - 2 John 10:6-10; Collect #13
 - 3 Matthew 28:16-20; Collect #18
 - 4 ASCENSION DAY
Acts 1:1-11; Collects p. 71
 - 5 Luke 24:50-53; Collect #3
 - 6 Acts 1:12-26; Collect #16
 - 7 Psalm 27; Collect #58
 - 8 John 10:17-21; Collect #8
 - 9 John 10:22-31; Collect #21
 - 10 John 10:32-42; Collect #5
 - 11 John 11:1-27; Collect #6
 - 12 John 11:28-44; Collect #34
 - 13 John 11:45-57; Collect #19
 - 14 PENTECOST
Acts 2:1-13; Collect p 72
 - 15 Acts 10:42-48; Collect #4
 - 16 Ezekiel 47:1-12; Collect #12
 - 17 Isaiah 45:18-21; Collect #24
 - 18 Isaiah 45:22-25; Collect #10
 - 19 Jeremiah 9:23-26; Collect #9
 - 20 Isaiah 44:6-8; Collect #1
 - 21 TRINITY SUNDAY
Romans 11:33-36
 - 22 Joshua 1:1-18; Collect #57
 - 23 Joshua 3:1-17; Collect #72
 - 24 Joshua 4:1-24; Collect #65
 - 25 Joshua 6:1-27; Collect #77
 - 26 Joshua 8:1-35; Collect #59
 - 27 Joshua 9:1-27; Collect #7
 - 28 Psalm 13; Collect #33
 - 29 Joshua 10:1-15; Collect #11
 - 30 Joshua 11:1-23; Collect #56
 - 31 Joshua 23:1-16; Collect #5
- Jesus, Shepherd of the Sheep . . .
Who Thy Father's Flock doth Keep.
How are you responding to Christ's command?
- The Victor Returns
Thus our Ascended Lord would have us think of Him.
Only 12 Apostles . . . but Witnesses without number.
Who trusts in God, a strong abode in heaven and earth possesses.
The Shepherd lays down His life for the sheep.
Jesus is God, and well able to preserve His sheep.
The same Word makes true disciples . . . and deadly enemies.
Christ is the Source of true comfort and life everlasting.
We have a sympathetic, omnipotent Savior.
Unbelief is never neutral.
- Our Ascended Lord always keeps His Word.
Holy Ghost, with light divine shine upon this heart of mine.
The life-giving stream of the Gospel.
He Who made all, redeemed all.
Come! Do not neglect so great salvation.
Woe unto the hypocrite!
There is only one Rock of Ages.
- The Athanasian Creed, Column I and 4 sentences of Col. II
(Hymnal p 53) Collect p 73
We have strength and courage for God is with us.
God brings His people into their inheritance.
Keep us ever mindful of Thy Fatherly mercy.
By faith is the victory ours.
All depends upon God's blessing.
Any decision made without consulting God's Word is a hasty one.
In time of trouble—pray!
God commands all things for the sake of His people.
Trust in the Lord and obey.
Cling to the Lord who blesses. Watch out for the world.
W. V. Schaller

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Wisconsin Delegate Conference

Date: May 28-29, Sunday evening through Monday afternoon.

Place: Faith Lutheran Church
Cambridge, Wisconsin

Agenda: The Prospectus to the 1978 CLC Convention (Discussion leaders to be assigned).

Please announce or excuse to host pastor:

John Johannes

P.O. Box 53

Cambridge, Wisconsin 53523

E. H. Rutz
Secretary

Call for Nominations

Since the term of office of Prof. C. M. Gullerud as president of ILC expires on June 30, 1978, a call for nominations of candidates is herewith addressed to the constituency of the CLC. All professors, pastors, male teachers, and voting members of congregations of the CLC are entitled to nominate a candidate or candidates to the office of President of ILC. Nominations are to be in the hands of the undersigned no later than May 1, 1978.

Rev. Paul Larsen
Secretary, Board of Regents
9308 Rich Valley Blvd.
Inver Grove Heights, MN 55075

Spokesman Editing

Because of past and contemplated surgeries of the editor during the current months, the editing of the *Lutheran Spokesman* is being done by Pastor D. Lau, 1534 West Avenue, Red Wing, MN 55066 at least until the July convention of the CLC. All *Spokesman* materials should be sent to him.

—G. Sydow

Vacation Bible School Material

A Vacation Bible School series has been prepared by the CLC pastors in Illinois and lower Michigan. It is entitled "A Day in the Courts of the Lord." The study of five Bible texts focuses on the five questions: What is church? Why do we go to church? What happens in church? What can we do for church? How to pick a church?

This series is structured for four different levels, pre-school through confirmation age, and is complete with Scripture texts, worksheets, pictures to color, a few special projects, teacher's notes, and some promotional material.

The cost is nominal. For sample copies, exact prices, or more information please contact: Pastor David Schierenbeck, 3461 Crestmont Drive, Saginaw, Michigan 48603