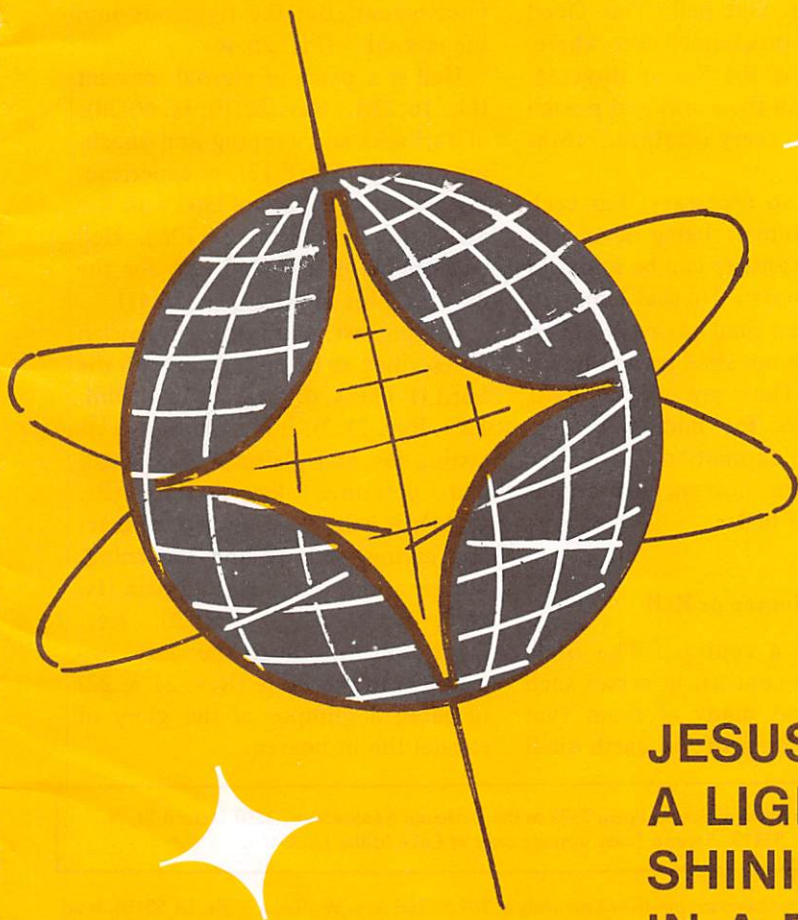


LUTHERAN SPOKESMAN

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**JESUS,
A LIGHT
SHINING
IN A DARK
WORLD**

CHURCH OF THE LUTHERAN CONFESSION

EVANGELISM—Why?

As we heard in the first installment in this series, evangelism means to preach the Gospel, the Good News of a Savior from sin, death, Satan, and hell. This Good News is to be proclaimed everywhere, universally, as the Savior directed: "Go ye into all the world and preach the Gospel to every creature." (Mk. 16:15)

Why is it so necessary that each and every human being hear this Gospel? The answer can be found in the Lord's words: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mk. 16:16) There are only two possible destinies for human beings, salvation and damnation. It is either eternal life in heaven, or eternal damnation in hell.

Heaven or Hell

And what a contrast! The Bible refers to this contrast in verses such as this: "And many of them that sleep in the dust of the earth shall

awake: some to everlasting life, and some to shame and everlasting contempt." (Dan. 12:2) Also: "And these shall go away into everlasting punishment, but the righteous into life eternal." (Mt. 25:46)

Hell is a place of eternal torment (Lk. 16:23ff., Rev. 20:10, Is. 66:24); of darkness and weeping and gnashing of teeth (Mt. 8:12); of experiencing forever the wrath of God with fire and brimstone (Rev. 14:10f.). Hell was originally intended only for the devil and his angels. (Mt. 25:41)

By contrast, eternal life in heaven is described as being forever with the Lord (1 Thess. 4:17, Jn. 17:24, Phil. 1:23, Rev. 21:3); it is a place of everlasting joy and gladness (Is. 35:10) and pleasures forevermore (Ps. 16:11); it will be totally free of tears and crying, sighing and mourning, hunger and thirst, heat and pain (Is. 26:8, 35:10, 49:10, 60:20, Rev. 7:16f., 21:4). Read the last two chapters in the Bible (Rev. 21 & 22) to catch a glimpse of the glory of eternal life in heaven.

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Editor: David Lau, 1534 West Ave., Red Wing, MN 55066; Artists: Waldemar Bernthal, Peter Gullerud, Randi Pomerantz; Staff: F. Archer, H. Duehlmeier, Paul Fleischer, D. Menton, Rollin Reim, Ronald Roehl, P. Schaller, W. V. Schaller, J. Schierenbeck, M. Sydow, T. Thurow.

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In order that fallen mankind might enter eternal bliss, escaping the damnation of hell which for its sins it deserves, God sent His Son, our Lord Jesus Christ, to live a sinless life for us, then innocently to suffer and die in our place on the cross of Calvary. The Savior's cry from the cross: "It is finished!" signaled that He had completed God's work of redeeming mankind from sin, death, Satan, and hell. As a seal of man's redemption, God the Father raised His Son from the dead.

Since the work of redemption has been accomplished on the cross of Calvary, that cross stands as the dividing line between heaven and hell for sinners. To believe in Jesus as Savior means eternal life; not to believe in Him means eternal death in hell. How urgent, then, is the need to evangelize, to tell the Good News of the Savior throughout the world!

Jesus the Only Savior

"God our Savior will have all men to be saved, and to come unto the knowledge of the truth." (1 Tim. 2:3f.) Jesus Christ is that "truth" whom all men must know and confess. Jesus Christ is the "way," the only way to the bliss of eternal life in heaven. Jesus Christ is the "life," for He conquered death and hell. There is no other way, no other truth, no other life, outside of Jesus Christ.

Many there are who disparage this "exclusive truth claim" of Christianity. "After all," they say, "don't all roads lead to heaven? Isn't everyone who is sincere in what he believes destined for eternal joy? Isn't one

religion as good as another?" This kind of thinking is present, sad to say, also among misguided Christians. A recent survey revealed that 42.8% of 4,371 laypeople in Lutheran churches agreed that "of the many religions of the world, most lead to God." Nothing will stifle Christian evangelism as much as such an attitude! Why get excited about preaching the Gospel of Jesus Christ if other religions lead to God just as well?

We must recognize such thinking for what it is: the devil's brew. As we have already said, Jesus Christ calls Himself the way, the truth, and the life, to which He adds: "No man cometh unto the Father but by Me." (Jn. 14:6) Furthermore, when Jesus says, "I am the door, by Me if any man enter in, he shall be saved" (Jn. 10:9), He leaves no room for substitute doorways into heaven. When Jesus says, "I am the bread of life, he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst" (Jn. 6:35), He leaves no room for any substitute spiritual diet that can feed and sustain the souls of men now and forever. When Jesus says, "I am the good shepherd, the good shepherd giveth his life for the sheep, . . . and I give unto them eternal life, and they shall never perish" (Jn. 10:11, 28), He makes clear that all men must recognize their helpless condition, now and eternally, apart from His shepherdly care and guidance.

If sin is the cause of death, both temporal and eternal, there is no salvation apart from Him who is the

Savior from sin and its consequences. Jesus therefore said, "If ye believe not that I am He, ye shall die in your sins." (Jn. 8:24) To die without Christ is to die without hope (Eph. 2:12), to die eternally, to be forever separated from the presence of God.

Our Responsibility

Suppose that a dread disease was sweeping through the community in which you lived. Suppose that you found a remedy that would instantly cure anyone who had this disease. Would you not have a responsibility to share your remedy with others? Indeed you would! You and I as Christians have the only message whereby lost souls can be saved from the devil's hell. We have the only message that can give hope to those whose lives are filled with despair. We have the only balm for the healing of the world's diseases. We are our brother's keeper, morally responsible to share this message with others. "Ye are My witnesses," says Jesus. The apostle Paul wrote: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" (Rom. 10:13-15)

"Every time your watch ticks three souls slip into a Christless eternity. The population of the world is approximately four billion people. The average life span for people all over

the world is forty years. This means that one hundred million people die each year, 273,972 every day, 11, 415 every hour, 190 every minute, and three people every second." Since you began reading this article, how many souls have slipped into a Christless eternity?

The most compelling answer to the "Why?" of evangelism is our own desperate need, and the desperate need of our fellowmen, for the Gospel. "God is not willing that any should perish" (2 Pet. 3:9), nor should we be! Rather, let us do all we can, through the power of the Holy Spirit, to get the saving message out into a doomed and dying world of sinners that they might escape the horrifying prospect of a Christless eternity in hell!

For the encouragement of His evangelists the Lord promises: "Lo, I am with you always, even unto the end of the world." (Mt. 28:20) "Behold, I give you power to tread on serpents and scorpions and over all the power of the enemy; and nothing shall by any means hurt you." (Lk. 10:19) Through His prophet of old He promised: "My Word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Is. 55:11)

"Lost interest," O Lord can it be?

Lost interest in souls who are calling for Thee?

Those men whom you loved, and suffered to save?

Lost interest? When millions by sin are enslaved?

Lost interest? Oh, where would I
be?
Yes,—lost, had someone lost
interest in me.

Open my eyes, Lord, and help
me to see:
Lost interest in souls means lost
lost interest in Thee!
—Paul Fleischer

the Brief Statement 50 years

Of Man and of Sin

Note: For best results read the following article together with the *Brief Statement* and the Bible passages listed there. The *Brief Statement* can be ordered from the CLC Book House, Immanuel Lutheran College, Eau Claire, WI 54701.

On February 24 this year we enter upon another Lenten season. This is a time for meditation on the wonderful works of God on behalf of sinful mankind. It is a time to prepare our hearts for a repentant look at Calvary's cross on Good Friday and for an exultant look into the empty tomb on Easter Sunday.

In our continuing study of the articles of the *Brief Statement* of 1932 we come to this two-fold article concerning Man and Sin. This serves to focus our attention on why a Lenten season and a Good Friday are necessary.

Of Man

I recall from my grade school days

in the public school that we were taught various extravagant ideas about the possible origin of man. There was the theory that man descended from a tadpole, and another that he came from a monkey. Pre-historic man was usually pictured as a dumb brute, dragging his wife around by the hair, and finally coming up with enough intelligence to try to get in out of the rain by seeking shelter in a cave.

The picture which the Bible presents of man in the book of Genesis is entirely different. Man was the final and foremost creation of God. God went to special effort in this act of creation. He did not merely speak the words, "Let there be," as was the

case with everything else that He had created. No, He actually gathered together a pile of dust from the ground, formed it into the shape He wanted for man, and then breathed into his nostrils the breath of life, so that man became a living soul. (Gen. 2:7) God then placed this highly intelligent man in charge of caring for the Garden of Eden, and assigned him the task of giving names to all the other creatures. This would have been beyond the capability of the cave man type of character, but was certainly within the abilities of man as he was created by God.

“We teach that the first man was not brutelike nor merely capable of intellectual development, but that God created man *in His own image*, that is, in true knowledge of God and in true righteousness and holiness and endowed with a truly scientific knowledge of nature.”

When the Bible says that man was created in the “image of God,” it is a common mistake for people to assume that this refers to some physical resemblance to God. God had said: “Let Us make man in Our image, after Our likeness.” (Gen. 1:26) But since God is a spirit, and since man was made of flesh and bones, this “image of God” cannot refer to some physical likeness. It has to refer to something else.

The Bible explains it as referring

to righteousness and holiness and knowledge. (Eph. 4:24; Col. 3:10) God in His essence is holy, without sin, being perfectly righteous, and having all knowledge. It was in this image that God created man. As he was created, man was also without sin, he was perfectly holy and righteous, and he had a true knowledge of God.

So far, so good. But now, as Paul Harvey says, we come to the rest of the story.

Of Sin

Man’s existence in Paradise was short-lived. Satan came with all of his usual cunning, as a serpent, and tempted Adam and Eve to disobey God. Of their own free will they chose to disobey God and to do as the father of lies suggested. This was not just an unfortunate mistake on their part. It did not involve merely an error of judgment. The Bible calls it a *sin*. “By one man sin entered into the world.” (Rom. 5:12)

After man’s sin an entirely different situation existed on the earth. Now man was no longer perfectly holy and righteous. Now man was a sinner. Whereas man previously had been sinless, now he was sinful. And when Adam and Eve bore children, it was not possible for them as sinful parents to bring forth sinless children. Their children and children’s children inherited from their sinful parents a sinful nature. This is what we call Original, or Inherited, Sin.

We human beings do not like to hear this, that all men, all of us, are *dead* in sins and inclined to all evil.

“We furthermore teach that sin came into the world by the fall of the first man, as described Gen. 3. By this fall not only he himself, but also all his natural offspring have lost the original knowledge, righteousness, and holiness, and thus all men are sinners already by birth, dead in sins, inclined to all evil, and subject to the wrath of God.”

We like to think that “there is some good in the worst of us.” Rather than hear this, we much prefer to join organizations which tell us how good we are. This is more pleasing to our ego. We do not like to think of ourselves as being spiritually *dead*.

At a funeral the dead person goes nowhere unless someone else carries him there. A person who is physically dead can do nothing for himself. Paul tells the Christians at Ephesus that before their conversion they were “*dead* in trespasses and sins.” (Eph. 2:1) This means that they, and we, have no strength or ability within ourselves to pull ourselves up by our own bootstraps from out of this

“We teach also that men are unable, through any efforts of their own or by the aid of ‘culture and science,’ to reconcile themselves to God and thus to conquer death and damnation.”

spiritual death in which we are by nature since the time of Adam. If we are going to be saved and get to heaven, then someone else has to do this for us. We have no more spiritual ability inborn within us than does a physically dead person have to move himself.

No Exceptions

The apostle Paul, long after his conversion, still had to say about himself: “I know that in me (that is, in my flesh) dwelleth no good thing.” (Rom. 7:18) It does not help for a person to think: “Well, I’m no worse than most other people, and I’m certainly better than that bum lying in the gutter!” We, like Paul, have nothing good within us to boast about. We can’t call God’s attention to one good thing within us that would cause Him to open the gates of heaven to us. “*All* our righteousnesses are as filthy rags.” (Is. 64:6)

This article of the *Brief Statement* thus sets forth what man was as God created him, and what he has now become as a result of sin. It is very fitting for us to think about this as we now enter upon the season of Lent. Man was in a terrible fix! What could be worse than to be mired in the quicksand of sin, being pulled down more and more into the depths of eternal destruction? There was no way that we could pull ourselves out of this spiritual mess in which we were already by nature, not to mention our own sins in thought, word, and deed.

What good work can you and I possibly perform to undo what Adam

and Eve did in Eden? What evolutionary process is there that would bring man to such a state that he would no longer have any sinful thoughts going through his mind, or that he would no longer permit any sinful words to escape his lips, or that he would no longer do anything that is contrary to God's Word and will? Evolution can promise man no such solution. In fact, no human being can come up with the right answer to man's problem of sin.

The Roman Catholic Church holds that there was one exception to all of this, namely, Mary. In 1854 the Roman Church set forth the doctrine of the Immaculate Conception, saying that Mary was immaculately conceived, and therefore did not inherit the sinful nature that the rest of us do. Moreover, they hold that Mary was free from sin for her entire life. If this were true, then Mary's words in her *Magnificat* would make no sense, when in all humility she said: "My spirit hath rejoiced in God my Savior." (Lk. 1:47) Mary confessed her need of a Savior! She rejoiced that by God's grace alone

her Son would also be her Savior! She needed a Savior from sin just as much as we do.

The Only Solution

Here is where the solution lies for all of us. Paul writes: "As by the offense of one (Adam) judgment came upon all men to condemnation; even so by the righteousness of One (Christ) the free gift came upon all men unto justification of life." (Rom. 5:18)

Do you want to learn more about the solution to man's greatest problem, that of sin? Our readers will have to wait for next month's issue of the *Lutheran Spokesman* to hear the solution outlined in more detail in the article on Redemption.

But you don't really have to wait that long to learn more about the solution. All that you need to do is go to the Lenten services soon to begin in your church. May none of us be too busy to make this our genuine concern. May the Lenten Gospel fill our hearts with the comfort and peace which only God can give!

—A. Schulz

1981 CLC TEACHERS' CONFERENCE

Many of the teachers of the Church of the Lutheran Confession were led far afield and off our usual beaten paths to gather in the Nebraska prairies for our 1981 Teachers' Conference on October 14-16. Pastor Wayne Mielke, pastor of the host congregation, Grace Lutheran Church of Valentine, welcomed the teachers to the "Heart City."

Ross Roehl of West Columbia, South Carolina, discussed the question: "What Constitutes a Complete Elementary School Library?" He maintained that the primary objective of a library is "to implement, enrich and support the educational program of the school." A list of books that can be used as a foundation was passed out. In summary, "a

complete elementary school library is one which satisfies our needs."

Pastor Wayne Mielke presented his paper: "A Teacher's Position in the Congregation." The paper began by stating that "qualified, dedicated teachers truly are gifts from our loving God above." The questions need to be asked: What does the congregation expect of its teacher? What does the congregation promise its teacher? In comparing the calls of pastor and teacher we found that both the teacher and the pastor are to faithfully teach the Word of God in its truth and purity, serving diligently and faithfully as examples of Christian conduct. Christian education seeks growth in three areas—knowledge, faith, and sanctification. The Christian day school is one arm of the congregation in furthering Christian education.

Physical Education

Professor Ronald Roehl of Immanuel Lutheran College presented his topic: "Physical Education in the Elementary School" or "A well-rounded program so that you aren't." Physical Education is that part of general education which contributes to the total growth and development of the child primarily through selected movement experiences and physical activities. Some of the objectives of physical education were stated as allowing students to explore movement, discovering a variety of ways to move, practicing accepting others, practicing honesty and fairness, gaining skills from very

simple things to the complex. Suggestions were given as to how we can develop a good physical education program in our schools.

Shirley Wendland of Spokane, Washington, gave a slide and talk presentation: "Our Trip to Alaska." Earlier in the year 24 students in grades 5-8 of Gethsemane Lutheran School, together with some 28 adults, including some from several sister congregations, had boarded a ferry for a 2,250 mile trip that took them as far north as Skagway, Alaska. They also stopped at Ketchikan where they were met by Pastor and Mrs. Ralph Schaller.

Discipline

Gerhardt Mueller of Fond du Lac, Wisconsin, presented the topic: "Discipline: Problems and Methods." One of the problems is that our modern society has lost its self-discipline. A disciplined life is absolutely necessary before a person is fully useful to his God and his fellowman. An undisciplined child has difficulty in learning to love God and his fellowman. His disobedience prevents him from avoiding dangers, and he cannot get himself to accept good habits and a sense of responsibility in his personal life. He has trouble distinguishing right from wrong. We as teachers must be self-disciplined before we can inculcate it in our students. Christian discipline is motivated by only one concept, love for our God and Savior.

Time was set aside for a field trip. First we visited an AT&T signal

relay station. We then visited the Niobrara Wildlife Refuge where we saw buffalo, elk, and antelope. We were then taken on a proverbial "short cut" to the highest waterfall in Nebraska. Time did not permit all of us to see this waterfall. The more adventuresome traveled two at a time across the river in a hand-powered cable car.

Drugs and Evolution

Norman Harms, a deputy juvenile officer from St. Louis, Missouri, presented the topic: "Preparing Our Children to Cope with Drugs." Mr. Harms began by stating that no one can be prepared to cope with drugs once they are being used regularly. The secret is to provide a family life which is secure and stable enough that your children will not feel the need to do more than experiment with drugs. Deuteronomy 6: 6-7 implies a 100% commitment to living and teaching the ways of the Lord. This means being deeply involved with your children and spending time with them. Another essential element is to practice what you preach, not asking your children to do something you don't believe in or wouldn't do yourself. Discipline should be loving, firm, consistent, and purposeful. Togetherness is important. There should be a time set aside solely for the family, including a time for family devotions.

Dr. Dave Menton of St. Louis came prepared to speak on three topics, but gave us a choice of one of these. The chosen topic was the "Evolution-Creation Controversy."

No matter how much evolution is opposed, it continues to be taught. Man substitutes for the worship of God the worship of the creature. We should pray for our children that they will fall back on faith founded on God's Word.

Walter Priebe of Red Wing, Minnesota, gave a paper on "Teaching the Gospel through an Understanding of the Liturgy." The purpose was to gain a better understanding of our liturgy and its Gospel content so that we can instruct others and better appreciate and participate in the services ourselves. Our liturgy is a tool through which the Gospel, revealed in Scripture, is presented.

Leif Olmanson of Mankato, Minnesota, presented: "School Records: What Is Needed/Useful?" Four basic types of records were explained—administrative, supplementary, tentative, and professional. School records vary according to locale.

Ted Thurow was elected as new chairman of the conference. Susan Lueck was elected secretary-treasurer. Outgoing officers Dan Gurgel and Grace Meyer were thanked for their work of the past two years.

For the devotions of this conference Ted Thurow developed the theme: "Salvation and Sanctification through the Church Year." There were devotions on the messages of Advent, Christmas, Easter, and Pentecost. Pastor Paul D. Nolting of White River, South Dakota, based his sermon for the communion service on Luke 7: 2-10, the account of the centurion of Capernaum. "Are you such a leader?"

As we left the "Heart City" to return to our various fields of service, we recognized that our hearts had been filled by the many blessings we

enjoyed while being together with fellow-shepherds whose privilege it is to nourish the lambs of Christ.

—*Marion Fitschen*, Reporter

RESUPPLY IN SPOKANE AND BOWDLE

Trinity of Spokane and Redeemer congregation of Bowdle are both charter members of the CLC. Both were being served twenty years ago by men in the last half of their service time —Pastor Maynard Witt in Washington and Pastor Paul Albrecht in South Dakota. Both churches may well have wondered how their future needs of pastoral leadership would be supplied. Yet both already knew the mechanism by which the ascended Lord makes that supply. So from the outset they were supportive of the CLC effort to build, staff, and equip Immanuel College in Eau Claire, releasing their pastors for the vast amount of administrative work they did away from home, and otherwise undergirding the effort with prayer and purse.

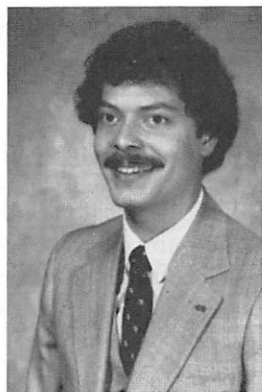
At the same time these churches were party to the synodical endeavor of outreach in such places as the San Francisco Bay area in California. And so it was that they now have their resupply.

Spokane

Kurt Luebke, a 1981 graduate of Immanuel Seminary, was installed on June 28 as successor of retiring Pastor Witt. His undergraduate study included the pre-theological

course at ILC and language study at California State University in Hayward.

Pastor Luebke is the second son of the Don Luebke family, part of the founding nucleus of the East Bay St. Stephen Church, which subsequently became a mission of the CLC.



Kurt Luebke

Bowdle

Terrel Kesterson, the other 1981 Seminary graduate, was installed on August 2 as successor to Pastor Wayne Mielke, who had moved to Valentine, NB, to serve the parish there. Like his classmate, Terrel had the pre-theological program of ILC.



Pastor & Mrs. Terrel Kesterson

During an interlude he also studied at De Anza College in Cupertino, CA.

Like his brother, radio evangelist Greg Kesterson, Pastor Terrel Kesterson was a part of the nucleus of another CLC mission, St. Stephen of the San Francisco Peninsula.

The Cycle

So the story of supply and resupply goes on. The energies our churches expend in their synodical program of education and outreach might sometimes seem a loss, so far as local need is concerned. Such happy stories as this reassure one that this labor too,

is "not in vain in the Lord," even in terms of benefits at home. It took less than twenty years for this bread, once cast on the waters, to return unto those who gave so generously. And from a surprising place. Many would not expect it from the Bay Area of San Francisco, which sadly has become renowned for other things than spiritual gifts.

From all reports at the time of this writing, both men are well received and comfortably at home in their fields of labor, communities of less sensational reputation.

—Rollin A. Reim

A WORD OF GRATITUDE

As Christians, we do not seek the praises of men for the services we render to God. In all that we do we try to glorify God and flee from taking credit for those things which the Lord works in and through us. This is how it should be, and yet we

should not hesitate to offer our gratitude and encouragement to each other as we make our pilgrimage here on earth.

I am writing this in deepest gratitude for the time the Lord gave me with a group of people we all know

about—the members of the CLC in Eau Claire, Wisconsin. This is truly a beautiful Christian community. I wish everyone could live among these people for a time and experience their living, active faith. I am moved to tears by their unpretentious, unselfish dedication.

One cannot help but thank God for that solid body of believers who make up Immanuel Lutheran College. One can't help but feel a deep love for the faculty and staff of the school. These are people who put in long, hard hours in their labors of Christian love and service, people who give their all not only for the students, but for all of us who enjoy the blessings of a true-teaching church. These beautiful Christians not only spend countless hours catering to the needs of the students as if they were their own children, but they also offer this same dedication to the entire CLC as they labor for the benefit of us all.

I would like to say a word about the students at Immanuel Lutheran College. It is truly inspiring to see the

church packed with these young men and women when you consider how many of their peers shun and reject Christianity. Parents, you would be so proud to see your children at school. I have not seen such quality in students in six years of college and university.

Although it seems as though I am exalting just one group of people, I am not. I am deeply grateful to God for having been permitted to spend some time with these people and just wanted to share that gratitude. I have felt the same way about other CLC churches I have been in. I realize that all of the people I have been among since my conversion would not seek my praise, but I wish to give it anyway. As Paul was inspired to write, "I thank my God upon every remembrance of you." (Philippians 1:3)

—*Carey Pomerantz*

Note: Mr. Pomerantz attended Immanuel Lutheran College in the fall of 1981 but had to discontinue his studies for the sake of his health. His present address is Northridge, California. He is the husband of one of our *Spokesman* artists, Randi Pomerantz.

YES, THERE'S HOPE

Many years ago there was a movie made in which an innocent man was found guilty of a serious crime. After the judge had pronounced sentence, life in prison, the innocent man muttered nonchalantly: "Where there's life, there's hope."

Although this play on the word "life" was intended as a joke in a

comedy film, the underlying message is significant. As Christians we should possess and exhibit more hope than the lost masses of the world. But do we? Millennialists have permeated the main stream religious bodies of our nation, spreading their doctrine that "the end is near." Even we Lutherans,

although not professing the millennialist line, have sometimes taken to ourselves the pessimistic millennialist philosophy. Often I've heard Lutherans say: "These are the worst of times." "What's the world coming to?" "Surely we're in the last days."

How can we be good witnesses of Christ when we ourselves are more pessimistic and hopeless than the lost souls we preach to? Our lives should be ones of hope in Christ, not despair over the state of the world or coming events. Indeed we're foolish if we think there is no hope for the church and world. If God could save the world 2000 years ago with His Son, and His Church 400 years ago with the Reformation, surely He can work such miracles today. We must have hope that He will, as Paul did during the trying times under the Roman Empire. As a prisoner in Rome, Paul was still rejoicing in hope. "What has happened to me," he said, "has really served to advance the gospel. . . . I eagerly expect and hope that I will in no way be ashamed, but will have sufficient courage so that now as always Christ will be exalted in my body, whether by life or by death." (Phil. 1:12, 20-NIV)

Directory Supplements

A revision of the *Roster* of called workers in the CLC, corrected to December 31, 1981, is available as a supplement to the 1981-1982 *Directory*. Copies may be secured at local congregations. Single copies may be ordered by mail by sending \$1.00 to:

The CLC Book House
Immanuel Lutheran College
W Grover Rd
Eau Claire, WI, 54701

Living in Los Angeles, California, I've seen things midwesterners can't even imagine: punk rock concerts where violence (beatings, and the use of knives and razor blades) is considered a form of dance, gay rights parades so lewd they would probably be shunned if held in Sodom and Gomorrah, and a crime rate so high that one out of three homes is burglarized each year.

As bad as these things are, they must be kept in perspective. Not so long ago leather jackets, duck tails, and smoking in soda shops caused parents to complain: "What's to become of kids these days!" Well, some of those kids are now pastors and professors in the CLC.

"Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." (1 Thess. 1:5) A little historical reflection will prove that the world has seen worse times, and that the Lord's power, assurance, and the Holy Ghost will sustain us.

—Ken Koonce

Editor's note: Ken Koonce, who lives in Reseda, California, is a member of Faith Lutheran Church, St. Louis, Missouri.

Directory Changes

Ohlmann, Daniel L. (TM, RC) (507) 388-1514
221 E. Elm St., Mankato MN 56001
Mehlretter, Robert (PM, TM) (608) 365-6118
714 Vine St., Beloit WI 53511

EIGHTEEN SCHOOLS

Eighteen elementary schools are now in operation in the Church of the Lutheran Confession. This is an increase from ten schools just ten years ago. Enrollment at these 18 schools is 503, one less than the all-time high in the 1979-80 school year. There are more full-time teachers in these schools than ever before, 34 in all. The four lower grades show a higher enrollment than the four upper grades. The largest individual class is the kindergarten class of Immanuel Lutheran School in Mankato, Minnesota, with an enrollment of 13. All of this information is from the October 1981 report of CLC Statistician, Harvey H. Callies.

—D. Lau

Devotional Readings For March

The Lenten Season was a season of fasting in the middle ages, with definite church regulations governing what might be eaten. The Lutheran Church, being conscious of its freedom from external ordinances, has discontinued the practice of fasting, and has arranged, instead, for an intensive study of the passion (suffering) of our Lord. **Sin and Salvation**, the core of Christianity, are still the theme at this time of year, and in a most concrete way.

March	Scripture	Theme	Hymn
		SIN IS. . .	
1	Proverbs 10:19-22	By the mouth of man	425
2	Proverbs 14:16-22	By the attitude of man	171:11
3	Proverbs 24:1-9	By foolish scheming	381
4	Romans 14:19-23	By unbelief or lovelessness	235:1-2
5	James 4:13-17	By boasting	418
6	1 John 2:28—3:6	By transgression	329:1-3
7	1 John 5:13-20	By all wrongdoing	320
8	1 John 1:5-10	By everyone	369
9	Hebrews 3:12-19	By those deceived	409
10	Romans 6:20-23	The way to death	387:1-4
		CHRIST OUR SALVATION. . .	
11	1 Timothy 1:15-17	Came to be our Savior	84:1-3
12	Galatians 3:10-14	Came to be a man's substitute	386:1-2
13	1 Peter 2:22-25	Came to bear man's sins	144
14	Isaiah 53:4-12	Came to carry man's burdens	153
15	Hebrews 9:11-15	Came to be the Mediator	220
16	1 John 2:1-2	Intercedes for us	367
17	John 1:29-34	Called the "Lamb of God"	165
18	1 Peter 1:17-21	Acted as the "Lamb of God"	141
19	Revelation 7:9-17	Exalted as the "Lamb of God"	656
20	Ephesians 4:29—5:2	Offered Himself as a Sacrifice	130:5-7

Call for Nominations

Since the term of office of R. Gurgel as president of Immanuel Lutheran College expires on June 30, 1982, a call for nominations of candidates is herewith addressed to the constituency of the Church of the Lutheran Confession. All professors, pastors, male teachers, and voting members of congregations of the CLC are entitled to nominate a candidate or candidates to this office. Nominations are to be in the hands of the undersigned no later than May 1, 1982.

—*Paul Larsen*, Secretary of Board of Regents
9308 Rich Valley Boulevard
Inver Grove Heights, MN 55075

S 412 148 JN99 2
ST JOHNS LUTH CHURCH
C/O PASTOR
1119 14TH ST
CLARKSTON WA 99403

Notice

St. Peter's congregation of Rochester, Minnesota, and its pastor, the Rev. Gilbert Sydow, and Faith congregation of Sanborn, Minnesota, and its pastor, the Rev. Marvin Eibs, have withdrawn from membership in the Church of the Lutheran Confession because they disagree with the judgment offered by the praesidium concerning the evangelical manner to be used in counseling members who are involved with fraternal insurance membership.

—*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.

21	John 12:23-28	Suffered and died to redeem	142
22	John 10:11-18	Laid down His life	143:1-4
23	Hebrews 2:10-15	Perfect through suffering	185
24	Matthew 26:36-46	Accomplished in the only possible way	424
25	2 Corinthians 5:11-21	Died for all	439

CHRIST INDISPENSABLE

26	Isaiah 59:16-19	The Only Intercessor	611:5-7
27	John 3:14-21	The Only Remedy	245
28	John 6:30-37	The Only Nourishment	293
29	John 6:66-71	The Only Source of Truth	296
30	Acts 4:8-12	The Only Savior	383
31	1 Corinthians 3:5-11	The Only Foundation	385