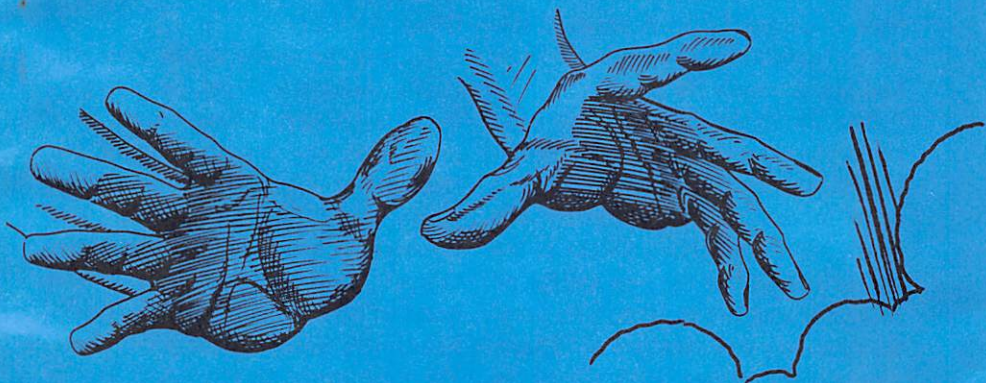


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SPOKESMAN



GO TEACH ALL NATIONS,
BAPTIZING THEM IN THE
NAME OF THE FATHER AND
OF THE SON AND OF THE
HOLY GHOST.



CHURCH OF THE LUTHERAN CONFESSION

Christian Stewardship

Christian stewardship is the believer's response to God's love in preserving, redeeming, and sanctifying him. Christian stewardship is the fruit of saving faith. A steward follows where God leads by the abilities and the strength He gives.

The life of the church is not what takes place only on Sunday morning, and stewardship is not only what is done in church programs. By His death and resurrection Christ is the source and goal of the *new life* for all who trust and live in Him. The apostle Paul says in Romans 6:4: "Therefore we are buried with Christ by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

God speaks forgiveness through His Word. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. . . . Where sin abounded, grace did much more

abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." (Rom. 5:19-21)

Here is the secret of our strength. God's dealings with sin, justifying us by faith through Christ, must be a priority in the construction of the concept of Christian stewardship. God's acts of forgiveness and renewal in Christ are the heart of the Gospel, and the Gospel is at the heart of stewardship. We are God's handiwork fashioned for production. We were made to serve and glorify Him. (Eph. 2:10) To expect the fruit of stewardship from an individual who is committed to Christ's life in *faith* is to expect something possible and reasonable.

Sin Gets in the Way

God's design for the new life is the map for Christian stewardship. The Holy Spirit changes weakness to

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power, bad dispositions to pleasant attitudes, self-centeredness to Christ-likeness, self-reasoning to Christ-mindedness. A person may know the words and doctrines of the Bible, but unless he is filled with the Spirit he will find his life filled with conflict and defeat, spiritual infancy, and fruitlessness. Few things are more pathetic than a church member trying to "turn on the heat" to build up his enthusiasm by his own intelligence and strength without laying hold of the power of the Spirit.

Unrepented sins and sinful habits will hinder the stewardship life. The Bible shows us that forgiveness and giving go together. "Therefore, if thou bring thy gift to the altar and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar and go thy way; *first* be reconciled to thy brother, and *then* come and offer thy gift." (Mt. 5:23-24) Sins for which there is no repentance, sins that are excused and rationalized, will stand as a huge wall between the Christian and the dedicated stewardship life. "For Thou desirest not sacrifice; else would I give it; Thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise." (Ps. 51:16-17)

The stewardship message, communicating important words about sin and grace, should encourage all members to place as the big offering on the Lord's altar the truly repentant heart. For some it may be more important at the moment that they *first* repent of wicked words that

come from their mouths and of the lovelessness in their hearts and of the hates in their lives and *then* repent of budget shortages in their church.

Being a Blessing to Others

Stewardship sends us on a mission to be a blessing to many people. God gives the gift or grace of generosity, the strength to do without something, and the power of self-discipline. We receive these gifts by *promise*. In that sense we Christians are always taking, not giving—taking all that God gives by promise and that includes the grace of giving. Some people appear to be unprepared for giving because they have not accepted the grace of giving as children of promise. God does not seek something *from* His people as much as something *for* them.

Faithful stewardship shows itself in many ways: a mother teaching her children the Sunday School lesson, a father conducting the family devotion, a child studying the school lessons well, a neighbor showing love to an unfortunate family, a workingman giving honest labor every day, a homemaker showing a pleasant attitude in all her work in the home, a couple planning together their home which is to be built on Christ, a loyal citizen taking interest in working for his government and for his political party to make it as positive and as helpful as possible, a businessman wisely investing his earnings in a God-pleasing manner, a church member working on a committee or in an organization to advance the kingdom of Christ, a family showing

kindness and tenderness toward those experiencing violence and inequalities, and the shut-ins' earnest prayer for the Spirit's blessings and for those missionaries working in all parts of the world. God's plan says that as each believer listens to and studies the Gospel, his life becomes a response to that Gospel. The stewardship act is not done because it is profitable but because it is part of God's instruction to us.

The Use of Money

The motivation for stewardship is God's love for man, not man's love for God. Man's love for God comes after God's love has moved man to love. Stewardship is a ministry of God's Word, not of man's. God's Word reaches not only the ear but the heart.

Jesus tells us we *all* have talents and abilities. "To one He gave five talents, to another two, to another one, to each according to his ability." (Mt. 25:15) "But grace was given to each of us according to the measure of Christ's gift." (Eph. 4:7)

Money is a trust from God. One hundred percent is to be spent to the glory of God for spiritual, physical, and other needs. Giving money is an expression of love. It proves the sincerity of our love. (2 Cor. 8:8) Giving has its origin in the love of God, and it is a response to that love. Generous

giving is a grace or gift from God. (2 Cor. 8:1-2) Not to give or to give little is a sin. (Mal. 3:8) Love and faith will set our percentage. (2 Cor. 8:12) We cannot give what we do not have. We give, as God has given. (1 Cor. 16:2) It is required in stewards that they be found faithful. (1 Cor. 4:2)

Does all my spending show a Christian sense of value? Do my offerings represent the first-fruits? Are spiritual causes given the priority? Are my offerings made in love to Jesus? Are my offerings a generous portion of my income? Am I willing to live without some of the luxuries of our American life in order to share a larger portion of my goods with my Giver?

The Scriptural way of stewardship is the use of the Word that shows members their relationship and response to Christ even while leaders show the general need to which Christian love must respond. As people's eyes of faith are opened to God's goals for them, their eyes of love will open to human needs.

—*Luther Schoon*

Note: The above is the editor's condensation of an essay delivered by Luther Schoon, a member of St. Luke's Lutheran Church of Lemmon, South Dakota, at a delegate conference in Watertown, SD, June 9-11, 1981.

Mission Extension

Through mission exploration the Board of Missions of the Church of

the Lutheran Confession (CLC) determines that a certain area is one in

which the CLC should be active. A pastor or missionary is called to share the Gospel—the glad tidings of grace and forgiveness through the merits of Jesus, the Savior of the world. In this way the CLC is following the Savior's commission: "Go ye into all the world, and preach the Gospel to every creature." (Mk. 16:15)

The small nucleus of worshipers gathers for worship in someone's home. Or the place of worship may be the half of a building that is not occupied by a barber shop. Or it may meet in a motel, shopping center, or hotel. Some of our readers may have been part of a congregation that used still some other type of facility, completely foreign to the rest of us who have never lacked a church building in which to worship.

Looking for a Home

As the Lord blesses the mission effort, the members of the group, who by now are organized as a congregation, feel the need to find a permanent location and to have a church building in which to worship. In this way they will indicate to their neighbors their intent to share the Gospel in that community on a permanent basis. With the knowledge of the Board of Missions they begin to look for property and/or a church building. They have been reminded by the Board, under whose supervision they are, to look for property and buildings that are "marketable property."

When they have found such property, they submit their location,

plans, specifications, and contract terms to the Board of Missions. As soon as the Board of Missions has approved their plans, a request for money is submitted to the CLC Board of Trustees, the board which administers the Mission Extension Fund (MEF). The Board of Trustees reviews the plans submitted by the congregation and the Board of Missions, and makes a loan from the MEF to the congregation at a present rate of 5½ to 6½% with a pay back period of 20 years.

As described above, you see the background and broad outline of the procedure that is followed in the purchasing of land or the construction of church buildings or parsonages in mission fields. But it is at this point where the procedure obviously breaks down if sufficient money is not available in the MEF, which holds a reserve of \$50,000.

The Mission Extension FUND

What is the source of money in the Mission Extension Fund? It comes from our Lord through the members of the CLC. There are three avenues by which members can channel a portion of their first-fruits into the MEF.

Contributions: As mission-minded people of God, members can contribute to the MEF through their local congregation, just as they give their gifts for their home church, and for CLC mission work. Some congregations have a special offering for the MEF on one particular day of the year, such as Thanksgiving Day. Such contributions are *encouraged*

as gifts to the Lord, and for His work.

Contributors will be happy to know that what they contribute to the MEF continues to work. Money from the MEF can only be loaned for the purposes described above. Congregations borrowing from the MEF repay the fund, from which the same money is loaned to another congregation. So your contribution is always flowing back into the MEF to work again—even after you have, by the grace and merit of the Savior, entered into your eternal rest.

Bequests: Recently the MEF was recipient of a large gift because a mission-minded, elderly Christian remembered the MEF in her will. In this fashion the Christian testimony of one of the children of the heavenly Father continues to this day to bear witness on earth, although she herself is in the bosom of the Father. We encourage others to consider this avenue of giving to, and promoting the work of the Lord.

Loans: The loan program is the largest source of revenue to the MEF at the present time. The CLC presently pays interest to those who loan to the MEF at a rate not to exceed 6%. It may seem strange that people would loan money to gain only 6% interest. But it is correct to say that members who are able to loan to this program are not loaning for the return they get, but for the love of the work to which the Lord has called His Church.

Upon receipt of a loan, a promissory note is sent to the maker of the loan. Interest is compounded, or

paid semi-annually. Loans are needed for a minimum of 5 years, up to 20 years. Early payment is made with 90 days notice, or in case of emergency, upon demand.

Note: If you desire to loan to the MEF, submit your name (as you want it on the note), your social security number, the interest you desire up to 6%, your address, and the name and address of your home congregation. Make the check payable to the Church of the Lutheran Confession (MEF) and send it to:

Daniel Fleischer, Chairman
CLC Board of Trustees
460 75th Ave. NE
Fridley, MN 55432

All money, from whatever avenue it comes into the MEF, is reinvested where it draws interest at commercial rates until such time as a request is received from a mission congregation, and approved. In this fashion the MEF is able to make the interest payments to those who loan to the fund. At the present time the Board of Trustees is aware of one possible request from a mission congregation.

Removing Obstacles

Mission work is preaching the Gospel and sharing the hope that is in us. Buildings do not make a mission program, much less a successful one. Yet, unless you have been in a situation where there was no church building, you may not be able to understand completely the difficulties and frustrations that accompany the efforts of the congregation. Most people will not come into someone else's home. Others fear that meeting

in a motel or shopping center means that the congregation is not really committing itself to a total effort. People's hearts are won for Christ by the Gospel and the power of the Spirit. Where the Word is preached, it will not return empty-handed, but will bear fruit. But if at all possible, it does seem the wise approach to remove artificial obstacles standing in the way of reaching out to people so sorely in need of the life and hope that only Christ Jesus can give them.

One helpful way of removing these obstacles is through the MEF, and you can help with your contributions, bequests, or loans. I am speaking as

one who was at one time a pastor in a congregation that received a loan from the MEF, and at the same time, of a mission congregation that met in a barber shop. From our own experiences we know that your help through the MEF, together with your prayers, is appreciated.

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (1 Cor. 15:57-58)

—D. Fleischer

the Brief Statement 50 years

Of Conversion

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.

Have you heard the story of the crow and the canary? The crow was enthralled at the beautiful warbling of his lovely little friend. Being an admirer of all that was good and beautiful, he decided that he, too,

would thereafter no longer use the cry of the crow, but would instead sing the song of the canary. So he preened his feathers, threw back his head, and sang with all his might. But the sound that came out was not

the lovely warbling of a canary; it was still the coarse, grating cry of a crow. The crow could not even begin to make himself a canary.

Therein is a lesson for us in spiritual matters, particularly in the matter of conversion. No more than a crow can wish himself into being a canary can sinful man convert, turn himself into, or make himself a child of God. The reason for this is the depraved heart and mind of man since the fall into sin.

Not by My Own Reason or Strength

The apostle Paul comments on the spiritual condition of natural man in such words as these: "So I tell you and call on you in the Lord not to live any more like the people of the world. Their minds are set on worthless things. Their understanding is darkened. Their ignorance and their closed minds have made them strangers to the life God gives. Having lost their sense of right and wrong, they've given themselves up to a life of lust to practice every kind of vice with greed." (Eph. 4:17-19—*An American Translation*, AAT) What a sorry picture!

But don't those words describe the unconverted only? Notice the words: "live any more like." Paul is saying that there was a time when the Ephesian Christians lived like the people of the world. Earlier he had told them: "*You too* were dead in your transgressions and sins, in which *you* once followed the ways of this present world and the ruler whose power is in the air, the spirit who is now working in the people

who disobey. Among them *all of us* once lived in our fleshly lusts, doing what our flesh and mind wanted to do, and *by nature, we, like the others*, were people with whom God was angry." (Eph. 2:1-3—AAT)

By nature we are all as black and foolish as the crow. Or to use a Biblical illustration, like an unbroken ox. We are all "as a bullock unaccustomed to the yoke." (Jer. 31:18) Just as an ox naturally fights against every effort to place him under the yoke, and consequently under the will of his master, so man resists and

"Conversion to God is neither wholly nor in the least part the work of man, but the work of God's grace and almighty power alone."

fights against every effort by which God the Holy Ghost tries to cause him to accept the way of salvation offered in the Gospel. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned." (1 Cor. 2:14) "This is so because the fleshly mind hates God." (Rom. 8:7—AAT)

By Grace Alone

Since by nature our spiritual condition is such that we are like unbroken, stubborn, obstinate oxen, how alone can we be broken, or converted? In the same verse referred to above, the prophet Jeremiah explains: "Turn *Thou* me, and I shall

be turned, for Thou art the Lord my God.” The apostle Paul put it this way: “But God who is rich in mercy, loved us with such a great love. *He made us who were dead in sins alive with Christ.* . . . You are saved by a gift of grace which you get by faith. You didn’t do it. It is God’s gift. It isn’t because of anything you have done, or you might boast. He has made us what we are, creating us in Christ Jesus to do good works, in which God long ago planned for us to live.” (Eph. 2:4-5, 8-10—AAT)

“Conversion consists in this, that a man, having learned from the Law of God that he is a lost and condemned sinner, is brought to faith in the Gospel, which offers him forgiveness of sins and eternal salvation for the sake of Christ’s vicarious satisfaction.”

Note well what God’s holy Word teaches us about how a sinner is converted, that is, brought to saving faith in the forgiveness of sins in Christ. We didn’t do it. We have nothing to boast about in this matter. The role of sinful man *before* his conversion is purely passive. That is, he does nothing to bring about his conversion. He does nothing but resist. God alone is active. God alone is the doer. “For it is God which worketh in you both to will and to do of His good pleasure.” (Phil. 2:13) “No man can say that Jesus is the Lord but by the Holy Ghost.” (1 Cor.

12:3) God alone changes unwilling into willing men. If we know this, we have come a long way in understanding what is meant when we say that sinners are saved by grace alone without the works of the Law.

Whether we call this being brought to faith conversion, or use other Scriptural terms such as turning, quickening, regeneration, enlightenment, awakening, all are solely and alone the work of God’s grace without the least cooperation of man himself. This is the plain teaching of Holy Scripture. This is the truly Lutheran teaching as set forth in the second article of the *Formula of Concord* of 1580 and in the seventh article of the *Brief Statement* of 1932.

False Teaching: Synergism

Of course this Bible teaching is not very flattering to us and bruises our egos. Indeed, man’s very nature rebels against the fact that he has no positive role to play in his conversion. This being the case, we should not be surprised at the false teachings which have continually arisen in this area of Bible teaching.

For example, in the sixteenth century the Dutch humanist, Erasmus, advanced the idea that man cooperates in his conversion. Martin Luther wrote an entire book exposing this false teaching. Luther set forth powerfully the Scriptural teaching that man’s will is by nature bound in sin until God the Holy Ghost brings him to faith through the Word of God and Holy Baptism. A one-time close and trusted associate of Luther, Philip Melancthon, began

to teach much the same thing as Erasmus. Melanchthon taught that, in addition to the Word of God and the Holy Spirit, there is a "third cause" of conversion, namely, "the human will assenting to and not resisting the Word of God." Article Two of the *Formula of Concord* was written against this false teaching of Melanchthon.

The false teaching of Erasmus and Melanchthon that man cooperates in

"We reject every kind of *synergism*, that is, the doctrine that conversion is wrought not by the grace and power of God alone, but in part also by the cooperation of man himself."

his conversion to a greater or lesser degree is called *synergism*. *Synergism* has its outspoken exponents up to the present day. Evangelists such as Billy Graham are guilty of teaching "conversion by cooperation." When they call on people to make their "decision for Christ," they are attributing a certain positive role to the sinner in his own conversion. The *Brief Statement* clearly rejects this and every other kind of *synergism*.

False Teaching: Calvinism

The *Brief Statement* also rejects the false doctrine set forth by another sixteenth century theologian named John Calvin, who likewise has numerous followers today. *Calvinism* then and now tries to answer the unanswerable question of "Why are some converted, and others not?" by

suggesting that the fault lies with God. *Calvinism* says that God does not desire to convert and save all hearers of the Word, but only a portion of them. But the apostle Peter says that the Lord is "not willing that any should perish" (2 Pet. 3:9), and Paul likewise teaches that God "will have *all men* to be saved, and to come unto the knowledge of the truth." (1 Tim. 2:4) Those who remain unconverted have no one to

"We reject also the *Calvinistic* perversion of the doctrine of conversion, that is, the doctrine that God does not desire to convert and save all hearers of the Word, but only a portion of them."

blame but themselves. The prophet Hosea, speaking for God, says: "O Israel, thou hast destroyed thyself, but in Me is thine help." (Hosea 13:9) See also Matthew 23:37 and Acts 7:51.

Admittedly, we are confronted with a mystery in the question as to why some are converted and others not. However, the *Brief Statement* and the *Formula of Concord*, which is quoted in the *Brief Statement*, remind us that we dare not "enter the domain of the unsearchable judgments of God" but must simply stick to the clear teachings of God's Word.

The work of conversion is a divine miracle. Conversion is wrought by divine power alone. (Eph. 1:19) This work is far greater than one that

“A man owes his conversion and salvation, not to any lesser guilt or better conduct on his part, but solely to the grace of God. But any man’s non-conversion is due to himself alone.”

would transform a crow into a canary. Through the Sacrament of Holy Baptism and the preaching of the cross God makes dead men alive, He changes sinners into saints, and former enemies into children of God. Once we understand this, we can truly appreciate how much we owe to the Holy Ghost, the Comforter.

—Paul Fleischer

Threats To Family Life Under Christ — I

I thought perhaps we were being a bit too sensitive about the problems of families in America. Then I found out that in my nephew’s kindergarten class in the public school only four of the twenty students had both parents living with them in their homes. No doubt some of this couldn’t be helped. But I also learned that not a few of the single parents walked their children to the door of the classroom every day and picked them up at the same place after school. They fear the other parent is going to kidnap the child.

Contrast. In our congregation in Cheyenne there are four couples who celebrated their 25th Wedding Anniversaries in the last two years. There are others whose years together are more than that. Nor do we suggest this a unique experience. In the world such a statistic is almost unheard of. However, among those whose hearts are attuned to the Gospel of grace in Jesus and are listening to the sound advice from Him, there is even an expectation that marriages will be lasting quite a

while—as long as the Lord permits life to last. Children will be benefiting from their parents’ commitment to an arrangement for family life established by the Lord God.

One observer of the contemporary scene noticed, “The American family is in trouble!” He presented the evidence of high divorce rates, unstable marriages, breakdown in communication, self-centered attitudes, an unwillingness to work at the personal relationships in a marriage, and a number of other problems. Is the Christian family in trouble? Beleaguered? Yes. Attacked by countless pressures for its dissolution? Yes. Threatened by godless philosophies? Yes. However, the Christian family is only “in trouble” when its members walk a path apart from their Savior. Then it is already losing its distinction as “Christian.” Yes, we have problems. Communications aren’t always what they could be. The flesh promotes selfishness and other irritants. Our children pick up some of the insolence and insubordination of their neighbor-

hood peers. Let's recognize these problems for what they really are: attempts by the devil to undermine an institution which God Himself arranged, blesses, and preserves. Let's also cheerfully acknowledge the certain victory of our Savior over this ancient foe.

Unbelief . . .

It would be tremendous if Christianity were the only game in town. That would certainly cut down on the problems. However, we have opponents. The same forces of darkness that attack our personal Christianity are also hard at work threatening us on a family level. Christians are not immune from these attacks. But we are a people with weapons and resources at our disposal—the best there are! We are the Lord's. We are the beneficiaries of His saving atonement and pardon. We are compelled in our relationships with one another by His special type of love.

Anything we might say about the threats to family life can be centered in one thought: unbelief. The prince of this world has quite a following. The essence of discipleship under him is to reject the salvation of the living God and ignore the truths in the Scriptures. The problems Christians have in America are not unique in the history of God's people. The devil has always worked to undermine faith. His tactics are limitless, deceptive, and subtle. He will stop at nothing—whether an impression of religious fanaticism, a general skeptical outlook about what God says, or a

complete pleasure-oriented posture—to subvert simple faith in Jesus Christ for the forgiveness of sins. Yet, as Luther says, "One little Word can fell him." (Hymn 262)

The Moral Climate

This unbelief in our times, as in times past, simply takes different forms or varies in degrees of intensity. For example, we are living in days of great change in the moral climate of our nation. There was a time when practically everybody generally agreed on what was right and wrong. Those who did what was wrong had a pretty good idea that most folks disapproved of their behavior, and they could expect to be punished. A person trying to sell pornographic material did so on the sly, "under the counter," because there was disapproval of such activity in the open. Now things have changed considerably. He is arguing for his rights under the First Amendment.

People don't talk so much any more about values taught in the Word of God. The criterion for morals and ethics has become whatever suits the individual, rather than a foundation in what God says. People are rejecting the spiritual dimension of their lives, so that they no longer talk about sin as an offense against an almighty God, who expects certain, well-defined behavior of His creatures. Without sin, there is no need for forgiveness of sins; hence, no need for a Savior from sin.

Such a "climate" is damaging to a family whose members are propelled

by unbelief. Without God's advice and truth there remains only lies and confusion. People do what seems best to them. That can vary from one member of the family to another. Now we can't use the phrase "living together" any more without further explanation. There are just too many doing that without the attending responsibility that "it" be done as husband and wife.

Call it situation ethics, utilitarian ethics (whatever is useful), new morality, or, as some wish, enlightenment—much of what passes as acceptable in our country these days lacks the seal of approval from our God. I heard Margaret Mead, a popularist anthropologist, tell a university audience the reason for such high divorce rates in our country: the expectation of divorce. A stigma is no longer attached to it in our society. A person might not be "true to himself" unless he/she gets a divorce. So it goes in the world. But God still hates divorce!

Those worldly wise who know a lot of things that aren't so operate from a stance where there are no absolutes. Many are the parents, raised

in an atmosphere of absolute moral values, who are bewildered and confused by the relativism picked up by their children in the street, at school, or from television. Already on the scene is a generation of parents who do not teach their children they are accountable for their own behavior. And more and more we notice a court system operating with the same permissiveness. After all, society is at fault, right? Wrong!

From our Christian perspective the old-fashioned values are not bad, nor do they need to be overhauled or re-evaluated. The values that are our foundation are eternal—from God Himself. He is not fickle. He knows what's best for the creatures He made. But these values do beg restudy and continued application. The Christian family is one laboratory for regular and consistent doses of the Word of God—a clinic in means of grace research and application, a place indeed where Christ is the head of the house, the unseen guest at every meal, the silent listener to every conversation.

—M. Sydow

Daily Devotions

June Scripture

- 1 Psalm 100
- 2 Psalm 103
- 3 Psalm 121
- 4 Psalm 127
- 5 Psalm 139
- 6 Psalm 146

Favorite Chapters

- Worship, though solemn, is a happy response to God. 44
 Let us join in this outburst of thankfulness. 27
 The LORD Himself is our Guard and Shield. 556
An Gottes Segen ist alles gelegen 425
 God knows us more intimately than we know ourselves. 318
 Those who put their hope in God will never be disappointed. 26

Hymn

7	Psalm 148	Let the whole creation praise God for His mercy.	41
8	Proverbs 1	The fear of the Lord is the beginning of wisdom.	5
9	Proverbs 2	The wisdom of God guides and guards our steps.	410:4
10	Proverbs 3	Faith is real wisdom in action	433:1-4
11	Proverbs 4	Guard your heart, for it guides and directs your steps.	409:1
12	Proverbs 30	He that hath ears to hear, let him hear.	399:4
13	Proverbs 31	The Christian wife and mother.	417:7
14	Ecclesiastes 1	All is vanity, for everything passes away.	552:1-2
15	Ecclesiastes 3	All is vanity, for death comes no matter what.	552:8
16	Ecclesiastes 12	Use and enjoy God's gifts, but don't forget the Giver.	53:1-3
17	Isaiah 1	Come, do not resist the Lord; come and receive His forgiveness.	331:1
18	Isaiah 2	"I believe in the Holy Christian Church"	251:3
19	Isaiah 6	Isaiah's Call: Cleansing . . . Consecration . . . Commission	496
20	Isaiah 11	Christ our King gives His people the very peace of God.	276:1
21	Isaiah 35	In the sorrows of life the Redeemed are overtaken by joy.	361:1-3
22	Isaiah 40	Our God is the God of all comfort.	61
23	Isaiah 42	The Savior comes as a humble, tender-hearted Servant	281
24	Isaiah 43	The only Savior-God gathers and protects His own.	263
25	Isaiah 52:1-12	Do you have beautiful feet?	487
26	Isaiah 52:13-53:12	See the Vicarious Atonement of the Lamb of God.	142:1-4
27	Isaiah 55	TODAY the Mercy of God calls us.	277:2
28	Isaiah 60	The Sun of Righteousness scatters sin's night.	126
29	Isaiah 61	The Savior sets free the captives of sin and Satan.	66
30		Your choice . . .	

—W. V. Schaller

Pacific Coast Pastoral Conference

The Pacific Coast Pastoral Conference met at Trinity Lutheran Church, Spokane, Washington, on April 27-29, 1982.

The Program:

The Influence of Music on Contemporary Youth—B. J. Naumann;

Ethics and Fellowship—R. A. Reim;

Adult "Membership" Class Materials—M. J. Witt;

Exegesis of Psalm 39—N. Reim;

Exegesis of 1 Peter 5:9-14—D. A. Libby;

Isagogical and Exegetical Study of Colossians—R. E. Schaller (Isagogics)

P. W. Schaller (Exegesis)

Marriage Encounter—M. Weis

The preacher was R. E. Schaller. Devotions on Romans: G. Kesterson.

—Paul W. Schaller, Secretary

Minnesota Delegate Conference

Place: St. John's Lutheran Church, Okabena, Minnesota

Time: June 27, 1982, beginning at 3:00 p.m.

Agenda:

Understanding, Appreciating, and Exercising the Privilege of the Priesthood of Believers—Robert List;

Prospectus for the Convention.

—Benno Sydow, Secretary

Lutheran Spokesman Subscriptions

Congregational group subscriptions to the *Lutheran Spokesman* expire with the June 1982 issue. If you have JN99 in the upper right center of your mailing label, you are affected. To renew your subscription, contact your pastor. The new rate is \$4.00 per year.

—Benno Sydow, Business Manager

VBS Materials

A group of Lower Michigan pastors and laymen have again prepared a five-day VBS series on the Miracles of Christ entitled "All Power In Heaven and Earth." The series includes story sheets, worksheets, picture and coloring sheets for the following fall grade levels:

Level I—Preschool and Grade 1

Level II—Grades 2-3

Level III—Grades 4-5

Level IV—Grades 6-8

Also included are teachers' notes, craft suggestions, correlated memory work and songs, and publicity materials. The cost is \$.50 per student.

Also available are all levels of the following series: "Old Testament Pictures of Jesus (1981)," "Psalms—Hymnbook of the Holy Spirit" (1980), and "A Day in the Courts of the Lord" (1979)—limited supply.

A 52 week worship and Bible reading series entitled "Through the Bible In a Year" has also been prepared and used by a group of Wisconsin Conference pastors. The series is intended to begin the second week in June. Coordinated bulletin covers are also available in limited supply.

For further information please contact:

Pastor David Schierenbeck

3460 Crestmont Drive

Saginaw, Michigan 48603

Phone: (517) 792-9390

THIS IS YOUR CHURCH

The first printing of "This Is Your Church" has been sold out! We plan to reprint them through our Printing Division, but in order to have some idea how many to print, we would like to receive advance orders from the congregations. We hope to be able to have them ready by the time of the convention.

—Lowell R. Moen

Change of Address

Walter C. Priebe
1417 Phelps St.
Red Wing, MN 55066
(612) 388 2510

Regional Meeting of the West-Central Delegate Conference

CLC congregations in New Mexico, Colorado, and Wyoming are invited to send delegates to the Wayne James residence, 1111 Cambridge Avenue, Colorado Springs, Colorado, on Monday, May 31, 1982 from 10:00 a.m. to 5:00 p.m.

Agenda:

Study of the Prospectus;

Study of Ephesians 5:21—6:4 (with reference to "A Lamb for Each Household")

—M. Sydow

—R. Mackensen, Host Pastor

Wisconsin Delegate Conference

Date: Monday and Tuesday, June 7 & 8, 1982

Place: Luther Memorial Church, Fond du Lac, Wisconsin

Time: The conference will convene at 10:00 a.m. on the 7th and close at 12:00 on the 8th.

Agenda:

A Bible Study of Second Thessalonians 2—Paul Tiefel;

A Marriage Seminar—James Sandeen;

Presentation of the Convention Prospectus.

Announce: to the host pastor, John Johannes, and indicate tentative time of arrival.

—John Ude, Secretary

Housemother Needed

Immanuel Lutheran College will be in need of a housemother for the girls' dormitory, beginning in the fall of 1982. Applicants should contact ILC President Roland Gurgel to arrange for an interview. Send any inquiry to:

President Roland Gurgel
Immanuel Lutheran College
West Grover Road
Eau Claire, WI 54701

—Paul Larsen

World's Fair Visitors

CLC members who will be in Knoxville, TN, for the 1982 World's Fair are cordially invited to worship at Living Word Lutheran Church of Hendersonville, NC. The Sunday morning worship service begins at 10:45 a.m. with Sunday School and Bible Class at 9:30 a.m. For more information call (704) 692-7731.

—Steve Kurtzahn

S 430 148
SCHALLER, PAUL REV
1119 14TH ST
CLARKSTON WA
JN99 2
99403

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**THE LUTHERAN SPOKESMAN
2750 OXFORD ST. N.
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Please include an old address label to expedite processing.

Call for Nominations for ILC Seminary Professor

Because of the pending vacancy in the Seminary due to Prof. Gullerud's plans for retirement, the Board of Regents of Immanuel Lutheran College herewith issues this call for nominations to a Seminary professorship. The man to be called should be theologically trained and will be working primarily in the areas of Dogmatics, Homiletics, and Pastoral Theology.

The transfer of duties will take place in stages over the next two years. The man to be called will thus be engaged in preparing for Seminary assignments while at the same time teaching in other ILC departments to help relieve the curriculum loads due to the continuing vacancy in the High School. Theologically trained ILC professors are eligible for the nomination.

All Pastors, professors, male teachers, and voting members of the CLC congregations are entitled to nominate. Nominations are to be in the hands of the undersigned no later than June 1, 1982.

For the Board of Regents
Paul Larsen, Secretary
9308 Rich Valley Blvd.
Inver Grove Heights, MN 55072