

# LUTHERAN SPOKESMAN

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ON THE FIRST DAY  
OF EVERY WEEK, EACH  
ONE OF YOU SHOULD SET  
ASIDE A SUM OF MONEY  
IN KEEPING WITH HIS  
INCOME.

**CHURCH OF THE LUTHERAN CONFESSION**

# TO EACH HIS OWN GIFT

**“Each one has his own particular gift from God, some one thing, some another.” (First Corinthians 7:7b)**

These beautiful words of the apostle Paul are taken from a chapter dealing with marriage. The application of these words, however, is wider than marriage. These words readily apply to every situation in life. Each one of us does have a special gift or charisma.

Charisma is a good word and we ought not be afraid to use it. Although in current theological usage the word charisma is restricted to mean extraordinary gifts of the Holy Spirit, such as are claimed by people in the charismatic movement, Paul's usage in this text is much broader. Charisma is a beautiful and accurate word to describe the special talent that you possess.

Are you good at languages? That is a charisma. Are you good at sports or music? That is a charisma. Are you good at mathematics? That is a charisma. But there are other spiritual gifts also—the gift to hear one

another out, to counsel, to sympathize, to admonish—important gifts that the apostle in other places values very highly. And finally there are those often unpraised and unnoticed charisma—the gift to be a good housewife or a faithful workman or a diligent student—gifts that Martin Luther in one place valued highest of all. Yes, each of you here at Immanuel, says Paul, has his own charisma, his own talent or ability that the Lord has given him.

## Gifts of Grace

What is important is that we recognize our talents as gifts of the grace of our Lord. It is not unusual to see athletic heroes lord it over their teammates, or proudly strut about the campus with an inflated opinion of their own worth. It is not unusual to see students snicker or laugh because a classmate gives a wrong answer, giving supposed evi-

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dence that he or she is not as smart as those doing the snickering. Far too often we think like the Pharisee in the Temple, saying to ourselves: "Good God, I thank Thee that I am not as dumb as some of the other kids in school."

We need to examine ourselves. We need to evaluate our abilities. That does not mean that we are to say in a spirit of false humility: "I do not have any gifts." Indeed you do have gifts, and it is right to recognize them, but the point of this text is that you recognize these gifts as gifts of the grace of our God.

In the concept of charisma there is no room for pride. You see, your gifts are not really yours. If you are good at sports, humbly thank God for it. If school work comes easy, humbly remember that your Lord has given you this gift. All of us, teachers and students alike, tend to be proud and arrogant and need to be reminded daily that we have nothing to be proud about.

### **Sinners All**

None of us is better than the other. We are all naturally lost sinners who have been given the greatest gift of all, the redemption of our souls by the blood of our Savior. Is there room for pride here? Now as our

Lord chooses to bless us further with other spiritual and temporal gifts, it is the very truth of our unmerited salvation that leads us humbly to recognize that He is the Giver of all, and this moves us in thoughtful appreciation to use all our gifts to His glory.

We can learn to use our gifts best from the example of our Savior Himself. Think of the 12-year-old lad who knew more answers than His teachers, humbly sitting at their feet and obeying His parents. Or think of that person with every right to be proud and self-important, using His gifts to heal sickness and calm seas and provide food, all for the benefit of other people. Or think of the most talented person in all the world, listening to the problems of a prostitute or a tax-collector or a dying thief!

May the gift of our forgiveness and the example of our Savior move each of us to use our gifts truly as charisma, not for self-aggrandizement or the hurt or harm of our neighbor, but as a blessing toward all with whom we have to do.

*R. Dommer*

Note: The above was presented as a chapel talk at Immanuel Lutheran College, Eau Claire, Wisconsin.

## *Thou Shalt Not Kill*

After giving us the Fourth Commandment, governing our relation toward the closest of our fellowmen,

our parents and superiors, God proceeds in this Fifth Commandment to our fellowmen in general,

whom He defines as our neighbors. These include all our fellow human beings, near or far, friends and enemies, known to us or unknown, as Jesus illustrated so clearly in the story of the merciful Samaritan. (Lk. 10: 25-37)

With this Commandment God protects the most precious earthly possession with which we and our fellow human beings have been endowed by our Creator, our life and well-being. This life is so precious because it is our allotted time of grace, given us by God, in which He would have us learn to know our sin and need of a Savior and to find Him in the Gospel. If we destroy or shorten someone's life, we are usurping the prerogative of God and may be robbing that person of the opportunity of finding his Savior and obtaining eternal life.

### **The Scope of This Commandment**

To those unacquainted with God's Word it might at first glance appear as though God here forbids all killing, including that of birds and of animals. Such is not the case; for we hear God Himself after the Great Flood giving Noah and his descendants the directive: "Every moving thing that liveth shall be meat (food) for you; even as the green herb have I given you all things." (Gen. 9:3) A child of God, who has experienced the love and compassion of his Savior, will, of course, be moved by that not to kill any creature unnecessarily and, when doing so for food or for his own protection, will carry it out as mercifully and

humanely as possible.

### **What Is Included in Killing**

What God here forbids may take many forms. The most obvious transgression of this Commandment, of course, is premeditated murder, in which it is deliberately planned to take the life of a fellow human being. Manslaughter, in which a human being is killed in a fit of anger or jealousy, is no less wicked in God's sight. Included also is killing through outright carelessness, as, for example, in the use of firearms or in reckless driving of an automobile.

Into the category of murder falls also the arrangement for having a person killed through the agency of others, as David did in the case of Uriah (2 Sam. 11:14-17), and as is done by mobsters in our day in putting out a so-called contract on an adversary. The same is true of terminating the life of an unborn child at any time after conception has taken place, as can be deduced from such Scripture passages as Job 10:11, Ps. 51:5, and Jer. 1:5. Nor dare we overlook the fact that certain methods of birth control put an end to a life already begun by the union of the ovum with a sperm by preventing that from implanting itself in the womb for further development.

Suicide likewise, if there is no mental derangement involved, comes under the same condemnation of God as the killing of another human being, even though it is one's own life that is being taken. Neither can so-called mercy killing, in which an overdose of narcotics or injections of

air into the veins and other methods are used to end the sufferings of the incurably ill, be condoned, no matter from what well-intentioned motives it may be done.

### **Exceptions to This Rule**

But what about the capital punishment of criminals practiced by some states and nations? What about the policeman's killing in the line of duty or a soldier under orders in combat, or the executioner in prison, or the judge and jury who sentenced a criminal to death?

In these cases we must remember that God has reserved the right to take life only to Himself and to His servant, the government. Of the government He states explicitly: "He (the government) beareth not the sword in vain; for he is the minister (servant) of God, a revenger to execute wrath upon him that doeth evil." (Rom. 13:4) Policemen, soldiers, executioners, judges, and juries are servants and tools of the government, through whom it carries out its God-given duties. Thus they are not guilty of murder in the performance of their duties, as long as they are carrying out the orders of those in authority over them.

Let the "bleeding hearts" who condemn capital punishment read what God says about the appropriate punishment for murder in Gen. 9:6: "Whoso sheddeth man's blood, by man shall his blood be shed." Jesus likewise says in Mt. 26:52: "All they that take the sword shall perish with the sword."

But what about killing a human

being in self-defense? We pray that that may never become necessary for any one of us. But if the necessity should arise and we are compelled to choose between our own life and that of one who wants to take it from us, then we have the right to defend ourselves in the best way possible. In doing so, however, we will seek to incapacitate our adversary, if possible, rather than kill him outright.

### **Other Forms of Killing**

Everything that hurts or harms our neighbor in any way in his body is a form of killing. For example, resorting to blows in an argument with him, treating him roughly in any way, or doing anything to him physically that we would not want done to ourselves. Likewise anything that shortens or embitters the life of any of our fellowmen, like the treatment given Joseph by his ten brothers and the grief they caused their father by their actions, is a form of killing. This may even be done with the words we speak about others.

Even the feelings of our hearts toward others may constitute murder in God's sight. For His Word says: "Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." (1 Jn. 3:15) Our Saviour Himself declares: "Whosoever is angry with his brother without a cause shall be in danger of the judgment." (Mt. 5:22) He plainly designates such angry, hateful thoughts coming out of the heart against others as murders in Mt.

5:19.

So we see that far more is forbidden by God in this Commandment than we might think at first glance.

### **What God Requires**

Briefly stated, God looks for a heart in us that loves our fellowmen no less than we love ourselves. This includes even our enemies and those who grossly mistreat us. Then it will follow as a matter of course that we come to the aid of our fellowmen in their bodily distresses wherever and whenever the opportunity to do so presents itself and we are in a position to do so. God reminds us through Isaiah: "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" (Is. 58:7)

Then we will also follow the example of Abraham in rescuing even selfish, ungrateful Lot and the example of David in sparing the life of his persecutor Saul, also the example of the compassionate Samaritan in endangering his own life to save an enemy. Then we will be merciful to those who have been unmerciful to us and kind to those who have been unkind to us, returning good for evil and forgiving the wrongs they have done us, even as God for Jesus' sake has forgiven and continues to forgive us.

But who of us even begins to fill the order God calls for in this Commandment? Who even of us

Christians, whose hearts have been renewed by Jesus' love, can do otherwise than to cry out with the prophet: "We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away" (Is. 64:6)? For when we examine our hearts and lives and inmost feelings and words and actions in relationship to our fellow human beings, we must admit our sins.

### **The Lord Our Righteousness**

We have transgressed the Fifth Commandment innumerable times by sins of omission and commission. Thanks be to God, who Himself so graciously offers us the forgiveness and righteousness we need before Him in our Savior, the Lord Our Righteousness. Jesus fulfilled this Commandment perfectly for us by helping and befriending everyone who ever came to Him for help, by returning good for evil, by loving even His enemies, and by being merciful, kind, and forgiving toward them. In His bitter passion He paid for all our transgressions against our fellowmen.

To Him we flee in sorrow and contrition over all our loveless feelings, words, and actions over against our neighbor and find forgiveness in His blood. But we surely ask then: What can we for such love divine to Thee, Lord Jesus, render? His reply to us is this: Let My love for you enkindle in your heart true love for Me and your neighbor so that you do "not hurt

nor harm your neighbor in his body,  
but help and befriend him in every  
bodily need.”

—*H. C. Duehlmeier*

In sinful wrath thou shalt not kill  
Nor hate nor render ill for ill;  
Be patient and of gentle mood,  
And to thy foe do thou good.  
Have mercy, Lord!

(*Lutheran Hymnal #287:6*)

## Threats to Family Life Under Christ—II

One does not stand too long near the fire before he starts smelling of smoke. The prospect of trying to maintain spiritual values for our families seems almost impossible considering all the forces seeking their destruction. How can it ever be that we remain untainted by the world? There are so many enemies, and they are attacking from so many fronts. The devil deploys his forces to his best advantage to undermine and destroy what we are. The possibility of victory does not rest in the ingenuity and resources of mankind, but alone in our living God, who gives us victory through our Lord Jesus Christ.

### **Secular Humanism**

Of course, a secular humanist would object to being called a secular humanist. Yet Christians in the last few years have used this term to describe a philosophy of life prevalent in the United States which exalts the achievements of mankind. In this system the human creature and his needs are the standard for determining values and actions. Many have confused the rugged individualism of frontier Americans, who were by and large a Christian bunch, as a

satisfactory, even desirable, theological posture. Such a spirit might have been helpful for conquering the West, but it is spiritually lethal. The Scriptures completely eliminate the works of mankind—the deeds of the Law—from consideration in the pardon and salvation of mankind. “For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God—not by works, so that no one can boast.” (Eph. 2: 8-9—NIV)

Secular humanism is really the social consequence of the theory of evolution. The theory is the godless explanation of origins. Secular humanism is the godless explanation of human values and purposes. Its influence is universal and enters our homes at an alarming clip on the television. The seduction is subtle. Christian sensibilities become numb, and we soon are no longer shocked. Children are particularly susceptible.

From too many examples in living color with a laugh-track and an approving outcome, children learn to sass their parents, disrespect other God-established authority, and disregard selfless, loving concern for their fellow man. The “grown-ups”

hear that there might be some other acceptable arrangements for male-female life styles which are a contradiction of the concept of marriage. So we hear people talking about and implementing multiple spouse families, eradication of marriage, trial marriages, suppression of Biblical roles for males and females, marriage between those ineligible Biblically to marry each other (homosexuality, etc.), temporary marriage, convenience marriages, surrogate motherhood, artificial insemination of human beings from individuals not married to each other. . . . It's quite a list, and this one is far from complete.

### **Materialism**

The threat of *things* is another of the devil's weapons to destroy. It is difficult to combat what is so close and taken for granted by people. We are surrounded by our means to live. Our jobs are involved. So are the products of our economy and the media advertising of them. There is pressure to surround ourselves with the trappings of wealth as a measure of success. Appeals are constantly made to develop financial security and independence. This list doesn't seem to have an end either.

Our Lord warns about the dangers of the "love of money" as a root of all sorts of evil. To combat such pressure Jesus tells us to seek first God's kingdom and His righteousness and let Him take care of the "adding" of the material things we need for this life in terms of clothing and food. (Mt. 6:33) The apostle

Paul warns about the ravages of coveting, offering this alternative: "Godliness with contentment is great gain, . . . and having food and raiment, let us be therewith content." (1 Tim. 6:6, 8)

The dangers from a materialist outlook are at least three-fold: (1) Worth as human beings or as contributing members of the society is measured in terms of what a person can earn from marketable skills. People begin to be identified by what they do rather than by what they are. (2) Too often economic considerations interfere in life-altering choices. Far too many people will move away from a confessional worship home because of the lure of more money. This isn't a problem if they are strong enough to take their "worship home" with them. And we wonder how many decisions whether or not to have a baby, or another one, are affected by a comparison with a new boat, that motor home, or some other luxury. (3) Pressures to have more than necessary often result in both parents being out of the home, especially during the children's formative years (ages 0-6) when the youngsters could most benefit from one of them being there. This way children lose their role models from their nearest fellow Christians who would otherwise be showing them what a Christian father and mother are like.

### **Radical Feminism**

There have been certainly worthy accomplishments of the women's movement over the years. And I don't intend to diminish them: equal



pay for equal work, legal personhood and equality for women, etc. However, some of the more radical feminists are talking about an alteration of marriage itself which contradicts what God has to say about how husbands and wives consider and live with one another. I've heard Christian mothers tell how they've been made to feel inferior if they have chosen to make motherhood their career and don't have an out-of-the-home occupation. I once had a female instructor for a university class who admitted being sympathetic with the radical elements of feminism in America. One of the ingredients of her divorce was her desire to continue her career in a city different from her husband's.

There's an expectation of, and increase in, divorce in our country, creating a climate of single-parent families—very often mothers with their children. Many Christian psychologists and others who have done research in connection with Christian family life shudder at the increase in the number of households where there is no permanent masculine image. We recognize the reality of single-parent homes with children. This is the extraordinary. Parents in such a situation should recognize some of the inherent dangers of this arrangement.

### **And in Passing**

The discussion of threats to family living under Christ could go on for quite a while, but I do want to get on with some more positive material. We could have spent some time on

the affect of a variety of doomsday-ers, whose messages cause people concern and anxiety. We could mention the attitude of many in our country who by their statements and myriad lawsuits suggest that a totally risk-free life and environment is possible. Then there's the impression created by the programming of television which suggests subliminally that life is a series of instant cures, one hour, with time out for commercials. In this connection many commentators on the American family are concerned about our being a spectator nation with powerfully few participants.

This age in America can be characterized as one of godless self-satisfaction. Without the former values and incentives, an alarmingly high percentage of this generation are rootless and irresponsible malcontents, without skills (esp., reading), disrespectful of elders and authority, incapable of responsibility. What all generations have always needed, and this one really can't do without, is not a compass pointing in the direction of prevailing winds of human foibles and humanistic philosophy. What we need are fixed stars, just as the sailors use them to navigate. Too many don't have such fixed stars—no authoritative word from a God whom they trust and love, no fond parent to emulate, no clear statements of right and wrong, no just and loving God in their experience.

Our God tells us who we are—blood-bought, redeemed children of His Son, our Savior Jesus Christ. The

word from Him is our fixed star, teaching us to "live under Christ in His kingdom and serve Him in ever-

lasting righteousness, innocence, and blessedness." How true it is!

—*M. Sydow*

## Creationist Organizations—III

### Creation Science Research Center

There is a small but attractive suite of offices in San Diego, California, that houses an organization which has had an impact on the creation-evolution controversy quite out of proportion to its size. The Creation Science Research Center (CSRC) was founded in 1970 by Mrs. Nell Segraves and her son Kelly Segraves. The only other current full-time staff member in this organization is Dr. Robert Kofahl, although Jean Sumrall also has been a tireless worker and important to its success. It was largely through the efforts of this group that the California State Board of Education issued guidelines suggesting that both creation and evolution be taught in the public schools of California. Although these guidelines have since been rescinded under pressure from evolutionists, they have had an enduring effect on science textbooks. Since California comprises a big portion of the textbook market, several publishers of science and biology textbooks have seen fit to include at least a mention of creation in their books and have toned down their dogmatic presentation of evolution.

The CSRC is unique among the

various creation organizations in directly using the courts to effect change in science instruction and textbooks. Last year in a trial that was widely publicized, the Segraves family challenged the State Board of Education in California for violating the religious freedom of their son. Segraves maintained that evolution was being taught in the grade schools in a dogmatic way that violated the religious freedom of his son. The trial ended rather quickly and without much debate over the relative merits of evolution or creation as an explanation of origins. The courts, however, did require the state to distribute an "anti-dogmatism" policy to its schools which requires that "science textbooks be edited prior to execution of a contract with a publisher so that dogmatism be changed to conditional statements where speculation is offered as explanation for origins." This seemingly obvious requirement for the accurate and fair presentation of science has sent some evolutionists into a tizzy. It appears that evolutionists do not like to emphasize the highly speculative nature of their "facts."

The CSRC publishes a brief monthly letter that details the

activities of the organization. In addition, it publishes a few books on creation and an attractive series of 17 booklets on creation for children called the "Science and Creation Series." Inquiries about CSRC and

its publications should be sent to: Creation Science Research Center, P. O. Box 23195, San Diego, CA 92123.

—D. Menton

## IMMANUEL'S SPOKESMEN

A warm spring rain greeted the graduates of Immanuel Lutheran College, who vied for cover for their gowns as they lined up to enter the crowded Fieldhouse. The exciting moment had arrived at last. Professor Dommer opened up the king of instruments, and thankful students, faculty, parents, and visitors responded in the processional anthem: "Halleluia! Let Praises Ring!"

Regents Chairman Elton Hallauer addressed the crowd with the message from the Word in Acts 4:20: "We cannot but speak the things which we have seen and heard." The students in particular were encouraged to be, like the apostles,

**Immanuel's Spokesmen:** to let the joy of the Gospel received spill over into the spreading of Immanuel: God With Us. "May the Spirit of Immanuel guide you as you always speak the truth in love," he concluded.

The distribution of diplomas followed the address. Seminary Dean C. M. Gullerud presented two men to the Church as prepared for the preaching ministry: Rick Grams and John Reim. College Dean Clifford Kuehne presented 5 Associate of Arts degrees, 7 Bachelor of Science degrees, and 3 Bachelor of Arts degrees. The seven young women presented to the Church for the



Professor Gullerud with Seminary Graduates

teaching ministry were Holly Albrecht, Susan Carstensen, Wendy Greve, Carlene Hoffman, Dorothy Meyer, Julie Redlin, and Lila

Schmidt. High School Principal Robert Dommer presented 22 Immanuel Spokesmen with diplomas.

Most fittingly and properly on this



**ILC College and Seminary Graduates—1982**



**ILC High School Graduates—1982**

occasion Pastor Hallauer expressed for all of us our deep gratitude to the Lord of the Church for His gift of Prof. C. M. Gullerud to the Church for the past golden fifty years. It was noted that fully half of the present CLC clergy graduated from the Seminary under his gifted tutelage. In receiving a gift of money from his friends and colleagues, Professor Gullerud characteristically attributed all attainments alone to the grace of God, offering himself as living proof of God's dependable, unfailing grace. As he spoke feelingly about the fellowship he has enjoyed in the CLC, he called for deep commitment to the preservation of the fellowship

established by the Spirit. "Send us," pleaded Prof. Gullerud as Immanuel's Spokesman, "the flowers of your youth" as trainees in the work of the spreading of the Gospel of Christ.

Salem congregation of Eagle Lake, Minnesota, took special note of Prof. Gullerud's years of service, especially the years as Salem's pastor from 1943 to 1962. An inscribed plaque and gold watch were gratefully presented to Pastor Gullerud in thanks to God.

Also noted were the years of faithful service on the part of Mrs. Anna Schaller and Mrs. Doreen Christenson, now retired.

—B. J. Naumann



C. M. Gullerud and His Wife Martha

#### Professor C. M. Gullerud

C. M. Gullerud was born to the Rev. O. M. and Sarah Gullerud on May 6, 1908, in Tracy, Minnesota. He attended Concordia College, St. Paul, for his pre-seminary training, graduating in 1928. He attended Concordia Seminary, St. Louis, for his theological training for the holy ministry. After three years of seminary training and one year of vicar experience, preaching and teaching at Norseland, Minnesota, he graduated in 1932.

He was ordained on September 19, 1932, as the called pastor of Mt. Calvary Lutheran Church

of Brookings, South Dakota (Missouri Synod), and of the Oslo Lutheran Church of Volga, South Dakota (Norwegian Synod—ELS). At the same time he served as the student pastor for the Synodical Conference Lutheran young people who were attending the State College at Brookings.

In November of 1941 he was installed as the called pastor of Mr. Olive Lutheran Church of Mankato, Minnesota. In 1943 he organized a mission congregation, Salem Lutheran at Eagle Lake, Minnesota. He served the ELS as its president from 1950 to 1954. He served Mt. Olive congregation until 1959 when he withdrew his fellowship from the ELS because of its continuing fellowship with a heterodox church body, the Missouri Synod. He continued to serve Salem congregation as its pastor and also assisted with part-time teaching at the newly founded (1959) Immanuel Lutheran College and Seminary at Mankato.

In 1962 he accepted the call as professor at Immanuel Lutheran Seminary. He served as president of ILC from 1963 to 1978. He has also served as the Dean of the Seminary department, and continues to do so at the present time. (From the graduation bulletin)

### HIGH COUNTRY CONFERENCE

How do you account for 42 CLC men, women, and children, coming from a north-south spread of 700 miles to meet in one house for a full day? It was a regional delegate conference held on Memorial Day of this year in the Wayne James home at Colorado Springs, Colorado.

There, at the base of 14,000-foot, snow-capped Pike's Peak, the five "high country" CLC congregations of Cheyenne, Wyoming; Loveland and Lamar, Colorado; and Carlsbad and Tucumcari, New Mexico (with approval from the entire West Central Conference to "give it a try for one year"), conducted their own regional one-day conference.

The reasons for this arrangement were threefold: 1) to save mileage expense and fatigue, 2) to reduce travel time, and 3) to

enjoy increased attendance. Those goals were achieved! Most of the families who came lived less than 200 miles away, compared with the usual 600-mile travel one-way to a conference-wide meeting of delegates. Car pooling and the bring-and-share noon meal with leftovers for supper helped minimize food expense. The attendance of thirteen laymen and four pastors was most heartening.

From 10:00 a. m. to 5:00 p. m., with time out for lunch and recess, the men studied and discussed the Prospectus and also a portion of Ephesians 5 and 6 dealing with the Christian family. The informal atmosphere of the comfortably furnished family room not only enabled all the men to contribute freely to the discussion, but also provided opportunity for the Christian fellowship and "strengthening



Regional Conference—Colorado Springs



of the brethren" so greatly needed and desired by the widely scattered congregations in this part of the West.

No one objected to the frequent slamming of the screen door or occasional howls because of a skinned knee suffered by one of the young set at play outdoors. These are the voices of

our future CLC. In fact, those very sounds and the congenial conversation among the Christian women were strong proof that such a regional conference was chock-full of blessings for all.

—Robert Mackensen

## Daily Devotions

Favorite chapters in the Gospels of Luke and John.

August Scripture	Theme	Hymn (Lutheran Hymnal)
1 Luke 1:1-38	Two very special birth announcements.	114:1-3,6
2 Luke 1:39-80	Two very special birthday songs (one before, one after).	275
3 Luke 2	Now look who's singing.	87:5-6
4 Luke 4	The compassionate Christ brings God's own power to bear on our needs.	66:1-4
5 Luke 6	Jesus is LORD. Build on His Word.	493
6 Luke 8:1-25	Spread the News: The Word of Jesus is the Creator's own Word.	52:1
7 Luke 8:26-56	Jesus is stronger than Satan, sickness and death.	349:5-7
8 Luke 10	What is the ONE THING that we really need?	366:1,4,7
9 Luke 11:1-28	We learn how to pray by hearing and obeying.	455
10 Luke 11:29-54	Better bodily blind than spiritually blind.	16:3-4
11 Luke 12:1-34	God's children remember what really counts.	263
12 Luke 12:35-59	God's servants know their Master's will.	604:4
13 Luke 14	God fills not the full, but the empty.	509
14 Luke 15	God's concern for the lost sinner.	32
15 Luke 16	Our money can enslave us . . . or we can use it to set men free forever.	429:3
16 Luke 18	Pray for the humble, child-like faith only God can bestow.	318
17 Luke 19	May the compassionate Christ be the King of our hearts.	419
18 Luke 20	The LORD comes to His Temple.	408:2-4
19 Luke 22:1-38	The Last Passover . . . The First Lord's Supper	306:7-8
20 Luke 22:39-71	Go to Gethsemane; follow to the Judgement Hall . . . that you may not deny Him.	516
21 Luke 23:1-25	The Prince of Life sentenced to death.	143:1,3,8,14,15
22 Luke 23:26-56	May we never pass that cross unheeding.	179
23 Luke 24	He lives to abide with all His disciples.	552:1-3
24 John 1	The Word. The Light. The Son of God. The Christ. The Lamb of God. The Messiah.	
	The King of Israel.	271:1&5
25 John 3	God SO loved the world . . .	296:4
26 John 13	"Do as I have done for you."	421:1,3,5
27 John 14	The Triune God is the God of our salvation.	355
28 John 15	In Christ alone can our lives be fruitful.	230
29 John 16	The Spirit has been sent to keep us in Christ.	231
30 John 17	Jesus prays for Himself, His first century disciples, and for all believers.	477:2-3
31 John 19	"IT IS FINISHED!"	170:5-7

—W. V. Schaller

**Send Change of Address to:**

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2750 OXFORD ST. N.  
ROSEVILLE, MN 55113

Please include an old address label to expedite processing.

**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

**Nominations for Seminary Professor**

The following persons are those nominated for the position of Seminary Professor at Immanuel Lutheran College, Eau Claire, Wisconsin. The call will be issued in July.

Rev. Egbert Albrecht  
Rev. George Barthels  
Prof. Robert Dommer  
Prof. Clifford Kuehne  
Rev. Bertram Naumann  
Rev. Paul F. Nolting (Sr.)  
Rev. John Pfeiffer  
Rev. L. Dale Redlin  
Rev. Robert Reim  
Rev. Rollin Reim  
Rev. James Sandeen  
Rev. Walter Schaller  
Rev. Lester Schierenbeck  
Rev. Robert Wehrwein

Notice of this list of candidates has already been sent to all member congregations of the CLC from the President's office. Correspondence regarding these nominations was to be in the hands of the undersigned no later than July 12, 1982, just prior to the meeting of the Call Committee.

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

**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

**West Central Delegate Conference**

The West Central Delegate Conference met at Ipswich, South Dakota, from June 8-10, 1982. On the agenda:

A Devotional Study of Philippians 2: 5-11—

Paul D. Nolting;

Under What Circumstances May a Christian Obtain a Divorce?—D. Koenig;

Examining the Responsibilities of the Synod in the Area of Church Discipline

—V. Greve;

Mission Work in India—J. Rohrbach;  
Nigeria and the Nigerian Church of the

Lutheran Confession—P. Udo;

Prospectus Discussion.

Preacher—W. Mielke; Chaplain—N. Greve

—D. Koenig

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