

LUTHERAN

August 1982
Vol. 25, No. 2
(ISSN 0024-7537)

SPOKESMAN



TO THY TEMPLE I REPAIR; LORD,
I LOVE TO WORSHIP THERE.

CHURCH OF THE LUTHERAN CONFESSION

TEACHING CHRISTIAN BEHAVIOR

As teachers of Christian truth we must continually be on guard against giving the impression that Christianity consists for the most part in obeying a few simple rules, such as: Go to church. Fill the envelope. Learn your lesson. Do good. Stay away from evil. Don't join organizations that your church says you should not join. Don't pray with people from other churches. And so forth.

Of course behavior is important. But attitude is even more important. We want to teach and train our children to do what is right and avoid what is wrong. But above all, we want them to do right *for the right reason* and avoid wrong *for the right reason*. We want them to know *why* what is right is right and *why* what is wrong is wrong. We want them to *want* to do right for the right reason, and we want them to *want* to avoid wrong for the right reason.

The bare use of the Ten Commandments and appeals to natural pride may succeed in changing a student's outward behavior, but that will not succeed in improving the student's inner attitude and desire to do the right thing for the right reason.

A Study of Generations, Augsburg Publishing House, 1972, indicates that 59% of America's Lutherans agree with the statement: "The main emphasis of the Gospel is on God's rules for right living." The same study indicates that only 37% of America's Lutherans agree with the statement: "The Gospel rather than the Law of God is the only power which can actually produce a change in a person's life."

The majority of America's Lutherans are wrong. "The letter killeth, but the spirit giveth life." (2 Cor. 3:6) The Law kills. If the main emphasis of the Gospel were on

Postmaster: Send notice on Form 3579 to the Lutheran Spokesman, 2750 Oxford St. N., Roseville, MN 55113. Second Class postage paid at Lake Mills, IA 50450.

The Lutheran Spokesman, published monthly at 204 N. 2nd Ave., Lake Mills, IA 50450, is an official organ of the Church of the Lutheran Confession, the issues appearing during the first week of each month.

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Material submitted for publication should be sent to Editor D. Lau one month before the date of publication. Announcements and other short notices should also be sent directly to Editor D. Lau.

Business Manager: Benno Sydow, 2750 Oxford St. N., Roseville, MN 55113. Individual subscriptions: \$5.00 for one year; \$9.00 for two years; \$13.00 for three years. Subscriptions sent in bulk to congregations: \$4.00.

God's rules for right living, the Gospel would be a killing teaching, not a saving teaching. But the Gospel does not kill. The Spirit working through the Gospel gives life. "The Law can give no strength for a godly life, but the Gospel is the power unto a God-pleasing life." (Revised Gausewitz Catechism, Question 140)

Ministers of the Gospel

God has made us pastors and teachers "able ministers of the new testament; not of the letter, but of the spirit." (2 Cor. 3:6) Jeremiah describes the new testament in this way: "I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbor, and every man his brother, saying, 'Know the Lord:' for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:33-34)

The Holy Spirit gives *life* to the students in our care by means of the Gospel, the Good News of forgiveness of sins in Jesus Christ. When we know forgiveness, we know the Lord. When we know forgiveness, we have *a desire to do* the Lord's will.

From the least of them to the greatest of them, every Christian must say with Paul: "I know that in me (that is, in my flesh) dwelleth no good thing." (Rom. 7:18) From the least of them to the greatest of them, every Christian can also say with

Paul: "I delight in the law of God after the inward man." (Rom. 7:22)

Our Lord does not delight in an outward obedience of His children motivated by a desire to earn His favor or forced by threats of punishment, but He delights in the delight of His children to do His will, because they love Him who first loved them.

With regard to gifts of money for the poor it is written: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you." (2 Cor. 9:7-8)

The same thing can be said with regard to every good work a Christian does. God wants us as His children to consider His grace, to think the situation over in our minds, and then proceed to act freely, cheerfully, willingly. He does not want us to do the right thing while secretly longing to do the wrong thing. He does not want us to do the right thing through threats or high-pressure tactics. He wants no pressure to move us to act other than the pressure of our desire to please Him, and that pressure is created by the Gospel, not the Law.

Avoiding Errorists

Our Lord as Lord has the right to demand obedience from us without telling us why He demands such obedience. But our Lord invariably treats us not as slaves, but as friends, and therefore patiently explains *why* He wants us to follow a certain course of action.

Our Lord through His apostle says to us in Rom. 16:17: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." This is our Lord's command. But Rom. 16:18 follows, giving us the *reason* for this command: "For they that are such serve not our Lord Jesus Christ, but their own belly (appetite); and by good words and fair speeches deceive the hearts of the simple." Our Lord does not want us as His children to be deceived or misled. Offences are traps and temptations to sin. That is why we are to avoid those who cause such offences.

Nor should we forget the earlier plea of the apostle in Rom. 12:1: "I beseech you, therefore, brethren, *by the mercies of God*, that ye present your bodies a living sacrifice." The mercies of God, as presented by Paul in the first part of his letter, provide the incentive leading God's children to "mark" and "avoid" false-teaching church bodies and individuals.

As teachers we ought not tell our students to "mark" and "avoid" without first considering with them "the mercies of God" and carefully explaining God's own reasons for giving His children this command. God's way of handling such questions takes longer than giving simple yes-and-no answers. But it is the way God's children are led to maturity and responsibility, as the epistles of Paul indicate.

The temptation for pastors and teachers is to grow weary of laying the foundation of God's mercy in

Jesus Christ and to grow weary of carefully explaining the principles involved. Succumbing to this temptation, we become impatient and irritable and issue orders to our students: "Don't do this because I know it's wrong." They already know *we* think it is wrong. It is our job to explain to them that their Lord says it is wrong, and why He says it is wrong. Moses' great sin in the wilderness was his failure "to sanctify the Lord in the eyes of the children of Israel." (Numbers 20:12) Instead, he said: "Hear now, ye rebels, must we fetch you water out of this rock?" (Numbers 20:10)

Fleeing Fornication

The apostle Paul's response to the various ethical questions that troubled his young congregations was never simply negative: Don't do this anymore. He always considered the relationship between the problem and Jesus Christ.

In dealing with the problem of fornication, which was a serious problem in that heathen environment and is a serious problem in our post-Christian environment, the apostle says more than: "Flee fornication." He says: "Ye are bought with a price: *therefore* glorify God in your body." Jesus purchased your body by the blood of the cross. How then can you offer your redeemed body to a "lover" outside of marriage contrary to His will, contrary to the will of Jesus, your Redeemer? He says: "Know ye not that your body is the temple of the Holy Ghost?" He says: "He that committeth fornication

tion sinneth against his own body.” Note all the reasons presented by Paul for fleeing fornication. (1 Cor. 6:13-20) Paul wanted his students not simply to flee fornication but to *want* to flee fornication out of love for the Lord Jesus and His Spirit and for their own best interests.

It is clear then that in our day we should warn *against* fornication, only as we continue to exalt the mercy of Jesus in redeeming our bodies, the love of the Spirit in residing in our bodies, and the kindness of the Father in providing marriage as a blessed way by which a man and a woman can enjoy one another’s bodies without sin. We must be positively *for* marriage as a gift of God, not just negatively *against* fornication as a sin.

Attending Church Services

In handling our members’ and our students’ abuse of the means of grace, that is, their failure to attend church services and Sunday School, we ought to do more than just scold them. We must take the time to set before them the glory of the Gospel in all its glory: God’s love for sinners, forgiveness in Jesus, the foolishness of preaching, the power of the Word to convert and strengthen sinners in the faith, the beauty of the Church, Christ’s redeemed sinner-saints. In other words, we go to church and Sunday School because that is where our dear Lord Jesus is talking to us through His representatives, reminding us of His love, urging us to live as His dear children.

When the apostle admonishes us

“not to forsake the assembling of ourselves together,” he also gives a reason for his admonition. “Let us consider one another to provoke unto love and good works, . . . exhorting one another: and so much the more, as ye see the day approaching.” (Heb. 10:24-25) Our absence from the church service and Sunday School and Bible Class cannot in any way encourage our brothers and sisters in their Christian faith and in the fruits of faith. Our absence can only discourage them. In view of the Last Day coming ever closer, we need all the encouragement that can be provided. We need to get together to help one another. Our church service is similar to a pep rally. We want to fire everyone up to keep on fighting the fight of faith in view of the grueling schedule ahead and the championship game at the end of the season. We assemble ourselves together in view of death and the judgment.

Fleeing from Idolatry

In dealing with the problem of idolatry, which is still with us today particularly in the form of Christ-denying semi-religious organizations, the apostle says more than: “Flee from idolatry.” He carefully explains that, although the idol itself is nonexistent, even as today the god of lodgery and Scouting is nonexistent, the worship of such an idol is in reality the worship of the devil rather than the true God. He points out the inconsistency involved in trying to be “partakers of the Lord’s table” while at the same time partaking “of the

table of devils." (1 Cor. 10:14-21)

It is our duty as pastors and teachers to absorb the apostolic reasoning. Then we shall testify against lodgery and Scouting, not simply by saying they are wrong, but by showing *why* they are wrong. This will not always be easy, but we must remember the apostolic directive: "And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient, in humility correcting those who are in opposition, if God perhaps will give them repentance to the acknowledgment of the truth, and they may come to their senses and escape the snare of the devil, having been taken captive by him to do his will." (2 Tim.2:24-26—NKJB)

Using the Law of God

As we said before, the Law kills. The Law is negative; it always accuses us of wrongdoing. Every time the will of God is laid out for us on any question, there is always a negative response from our sinful flesh. For we do not delight in the Law of God according to the old Adam.

When this sinful flesh gains the upper hand in our students, it may become necessary for us to speak in a very negative way, denouncing the sinful behavior or rebellion or pride of our students in no uncertain terms. In other words, there are times when we must be negative when everyone around us seems to be positive. The Israelites were sinning and Aaron blithely ignored it, but Moses denounced the idolatry of the golden calf. Jeremiah denounced the

false security and pride of the Jews. (Jer. 7:1-16) Jesus denounced the formalism and hypocrisy of the Pharisees. (Mt. 23:13-36)

Yet, as fierce as their denunciations of sin were, Moses loved his erring people (Ex. 32:31-32), Jeremiah loved and wept for his people (Lamentations), and Jesus cried: "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together." (Mt. 23:37) Our negative use of the Law must proceed from a loving heart. "I rejoice, not that ye were made sorry, but that ye sorrowed to repentance." (2 Cor. 7:9)

When a sinning child of God is scolded for his sins, what touches his heart the most is not that he has disobeyed God's Law, but that he has despised God's Gospel. He has repaid God's kindness with ingratitude. Consider Nathan's rebuke of sinning David: "Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and Judah; . . . Wherefore hast thou despised the commandment of the Lord? . . . Thou hast despised Me." (2 Sam. 12:7-10)

We need the attitude of Christ and His apostles and prophets in our use of both the Law and the Gospel.

—D. Lau

Note: The above was adapted from a paper delivered at the Minnesota Christian Education Conference in 1977.

EVANGELISM — What? (Part III)

When writing to the Ephesian Christians, the apostle Paul taught that the risen, ascended, exalted Christ “gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers.” (Eph. 4:11) As the apostle here uses the term “evangelist,” it is limited to certain ones who have special Spirit-wrought gifts for proclaiming the Good News of salvation in Christ Jesus. For example, Philip is called, specifically, an evangelist. (Acts 21:8) All ministers of the Gospel should be able to “do the work of an evangelist.” (2 Tim. 4:5) On the basis of these uses of the term it can be said that not every Christian is an evangelist.

Nevertheless, all Christians are witnesses for Christ and are involved in evangelism in the broader usage of that term. Jesus told His disciples on the mount of ascension: “Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me.” (Acts 1:8) Speaking for all believers, Peter in his Pentecost sermon declared: “We all are witnesses.” (Acts 2:32)

Peter and John afford us a definition as well as an example of witnessing in their response to the Jewish rulers who sought to silence their testimony to Christ. The apostles declared: “We cannot but speak the things which we have seen and heard.” (Acts 4:20) In his first epistle the same Peter describes

believers as those who “should show forth the praises of Him who hath called you out of darkness into His marvelous light.” (1 Pet. 2:9) Later on he adds: “But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.” (1 Pet. 3:15)

Telling What God Has Done

A witness, then, is one who testifies from what he has seen, heard, or experienced. Every child of God has the Holy Spirit to help him testify from what he has seen, heard, or experienced regarding the saving Word of God. In other words, every Christian should be able to tell what it means to be a Christian.

The emphasis in our witnessing for Christ should be on what God, in Christ, has done and is doing FOR us. We are soldiers in Christ’s army, and as such we are to publicly proclaim and privately testify to the complete victory He has won for us poor sinners. This needs to be pointed out over against the overly sentimental and subjective emphasis so often heard in the “personal testimonies” in many segments of the Christian Church today, particularly in the media church.

This is not to say that a witnessing to what our Savior-God has done for us personally and in our individual lives is out of place. On the contrary,

there is both Scriptural command and precedent for it. When the Lord Jesus cast the unclean spirits out of a man, He told the man He had healed: "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." (Mk. 5:19) What a powerful testimony was given by the man born blind for whom Jesus restored his sight! (Jn. 9) Recall the personal witnessing of the Samaritan woman. After Jesus' discussion with her at Jacob's well, she told her friends; "Come, see a man, which told me all things that ever I did; is not this the Christ?" And what was the result? "And many of the Samaritans of that city believed on Him for the saying of the woman which testified, 'He told me all that ever I did.'" (Read the entire account in John 4. What helpful lessons can be learned in our personal missionary activity from the example of the Master Himself!)

What might be listed as some of the points to which every Christian can testify regarding his or her faith in Christ? We suggest the following:

- 1) I have the assurance that all my sins are forgiven because Jesus lived and died for me;
- 2) I have peace with God through faith in Jesus Christ;
- 3) I believe that I am a child of God and member of His Church, not because of any merit or worthiness in me, but because of His grace and mercy in Christ;
- 4) I have the certainty of eternal life through Jesus, my Savior;
- 5) I have the guidance of God's

true and unerring Word in a changing and confusing world;

6) I have the comfort of God's promises in times of personal stress and trouble;

7) I want to be faithful to the only true God, the Triune God, and remain in fellowship with His people;

8) I want my children to believe in Jesus, to serve Him, and to be loyal to His Word;

9) I have the desire and the motivation through God the Holy Spirit to lead a life consecrated to the service of God and my fellowmen;

10) I want to share the blessings of the Christian faith with all men. With such and similar testimony the child of God witnesses to the hope that is within his heart.

We should not think that it is our primary duty to get people to join our particular church or synod. We are called to be witnesses unto Christ, to His person and His saving work in our behalf. Hopefully such witnessing will result in the person's wishing to inquire further into the teachings of the Scriptures and our confession of the truth of God's Word. For since it is our commission from the Lord to make others disciples of the Lord (Mt. 28:19), and being a disciple implies a continuing in His Word and an avoidance of error (Jn. 8:31; Jn. 10:5), we certainly pray that the Holy Spirit will bring about in those to whom we testify a desire to become active members of a true-teaching fellowship. But this is something which the Holy Spirit

alone can accomplish.

Our Life As a Witness

We have yet to note that our entire life is a witnessing process, be it good or bad. Our actions and behavior, as well as our speech and deeds, are all forms of witnessing which tell others something about us and the God we serve. Our Lord had this in mind when He said of all His disciples: "Ye are the salt of the earth" and "Ye are the light of the world." (Mt. 5:13ff.) We are to let our light, our Christian life, shine before men so that they may see our good deeds and praise our Father which is in heaven. All that we are is to speak out regarding our relationship to God.

Let us pray that we might all be faithful witnesses to Christ! Let us be ready at all times to testify to the hope that is in us with meekness and with fear. We have the assurance of the blessing of God the Holy Spirit whenever we testify to what we have seen with the eyes of faith, heard from God's holy and saving Word, and experienced through the regenerating power and daily renewing of the self-same Spirit.

Lord, lay some soul upon my heart,
And love that soul through me,
And may I gladly do my part
To win that soul for Thee!

—Paul Fleischer

CREATIONIST ORGANIZATIONS—IV

Students for Origins Research

About seven years ago a premed student at UCLA became disenchanted with his steady diet of evolution and founded a creationist organization on campus called Students for Origins Research (SOR). This bit of impertinence almost kept SOR founder Daniel Cosgrove out of medical school. The SOR publishes an exceptionally interesting newsletter called *Origins Research* which it manages to get out two or three times a year. The newsletter, published by college students, is sent free on request to students or educators and is available to anyone else for \$2.00 per year. Send inquiries to: Origins Research, P. O. Box 203, Santa Barbara, CA 93116-0203.

Origins Research is written with the wit one might expect of a student-oriented paper. More importantly, the newsletter publishes articles, news, and book reviews that are scientifically accurate and up-to-date. This is certainly one publication I would encourage all high school and college students to read. My only regret is that it does not come out more often.

The SOR has established branch chapters at several colleges and universities in the United States. These chapters invite creationist speakers to their campus, hold discussions on the creation-evolution controversy, and generally work to make students aware of the overwhelming scientific evidence against evolution and in favor of creation.

Creation Social Science and Humanities Society

The theory of evolution impacts on several areas of science as well as on theology. All of the creation organizations previously mentioned tend to focus on the biological, chemical, physical, and geological implications of evolution and creation. Anyone with children in the public schools today knows that the "hard" sciences are not the only offenders in evolutionary indoctrination. Indeed, they may not even be the worst offenders. That dubious distinction may go to the social studies courses. It is here that evolution becomes all the more mischievous as the "facts" of evolutionism and the religion of secular humanism come together to teach "values" or "values clarification." Since they believe that man has evolved by chance from the beasts, the secular humanists logically conclude that there is no ultimate right or wrong, but rather each person must decide on his own "values." In this religion man must solve all of his own problems and be his own "savior." After all, who else is there to do it? This hideous doctrine is the *de facto* religion of many social science textbooks as well as schools both public and private. This is the only religion allowed by the courts in our public schools. It is

defended in the name of "scientific neutrality." To teach any other religion would be considered a violation of the separation of church and state.

The Creation Social Science and Humanities Society (CSSHS) was incorporated in Wichita, Kansas, in 1977 to address the problem of the influence of evolution and humanism on the social sciences. The CSSHS publishes a very interesting and useful *Quarterly Journal* that is directed towards teachers and students in the social sciences and humanities. The level of the articles is rather sophisticated and thus might appeal most to teachers or to students of at least high school age. The organization takes a conservative Christian approach to the social sciences which is refreshing relief from the typical fare in this field. Membership in the society requires subscription to a statement of belief much like that of the Creation Research Society mentioned earlier in this series. Sustaining membership dues are \$10.00 per year and include the *Quarterly Journal*. Non-members pay \$12.00 for the *Quarterly Journal*. Address inquiries to: Creation Social Science and Humanities Society, 1429 No. Holyoke, Wichita, Kansas 67208.

—D. Menton

RESPONSES

The Single Life

In reaction to the article in the May issue concerning threats to *family* life under Christ, Ken Koonce of southern California submits that there are also

threats to *single* life under Christ, and that one of the greatest threats comes from Christians who put pressure on single persons to get married. He mentions Christian computer dating services, Serendipity Singles clubs in the churches, and Christian social events, all seemingly geared to get every single Christian matched and married as soon as possible.

But Mr. Koonce says: "Seeking a mate is to be done with much prayer . . . and only after God's clear direction that we're called to marriage." When singles are pressured to get married, "many get deeply hurt, and many marriages occur that were never meant to be. THIS is the cause of many unhappy and broken Christian homes. Marriage is NOT a sacrament."

He therefore suggests that would-be-matchmakers should not forget or ignore the apostle Paul's writings promoting singlehood, such as: "For I would that all men were even as I myself (namely, single). But every man hath his proper gift of God, one after this manner, and another after that. I say therefore to the unmarried and widows, It is good for them if they abide even as I." (1 Cor. 7:7-8)

No Financial Loss

In response to several articles in the June issue implying the possibility of serious financial losses suffered by those giving up their policies in fraternal insurance companies, we have these interesting comments from Albert Sippert, one of the auditors of the CLC:

"I have been hoping that something could be disseminated among our CLC people who had AAL or LB insurance that they most likely would not be losing money or giving up some precious earthly asset if they cashed in their policies, but rather in most cases they would gain financially if they did. . . . It was therefore very disappointing to me when I read your three articles on pages 9-13 in the June 1982 *Lutheran Spokesman*, in which it was rather generally assumed or taken for granted that people would lose money if they cashed in their policies."

In connection with his own policy Mr. Sippert says: "It was only for \$1000. . . . During 27 years we paid in on this policy \$517 for the \$1000. The cash value received when we cashed in that policy was \$533 or about what we paid in. These \$533 we could and did take out. At 12 to 15% interest one can earn in Banks, Savings and Loans, and Money Market Funds that \$535 is earning \$64 to \$85 a year, so that in the few years since we drew out the cash value we already have our \$1000 without any death involved and without paying more into the insurance factor of the policy and into the very poor saving factor of the policy. Above all we are no longer involved in a unionistic membership with AAL."

"The same conclusions were reached in other policies people have asked me to check out. If anyone wants help analyzing their policies, I will gladly do so free of charge."

We suggest that those who need more information or seek help from Mr. Sippert send him their requests with a self-addressed stamped envelope. His address is Albert Sippert, 330 Wheeler Ave., North Mankato, MN 56001.

Guilt and Shame

In response to the budget cuts mentioned in the June issue we received a letter from Tom Kutschied, member of Holy Cross Lutheran congregation of Phoenix, Arizona. "As I read the report from the Board of Trustees I was filled with guilt and shame," he writes. "They reported that the total initial budget was \$67,149 over the estimated cooperative budget plan. They went on to report how the Coordinating Council met to cut much-needed programs in order to help make up for this shortage.

"My question is why. Why must they keep cutting away at any programs at all, when they are *all* necessary for our spiritual welfare? Are we at fault? Yes, I believe we are!"

Mr. Kutschied wants us to think of what it would take to solve some of these financial problems. "According to the 1981 statistics there were 6,739 communicant members in the CLC. If each one of us were to send a special gift of only \$10 to the CLC treasury we could collect over \$67,000. How many times have most of us gone out for an evening and spent much more than \$10 just for an evening's entertainment? Isn't the Lord's work worth at least that? . . . Remember, everything we have we get from our heavenly Father. Let's give a little more back. He will bless us all for it, many times over.

"Think about it, dear friends. Search your hearts and conscience. Open your hearts and let the Holy Spirit move you to come to the aid of us all. We will all be helping ourselves and each other to do the Lord's special work right here in our midst. Your pastor can tell you where to send your contributions. God bless you all."

—D. Lau

Saginaw's New School

The long-standing commitment of Gethsemane Lutheran congregation of Saginaw, Michigan, to Christian education is reflected in its original constitution. There provisions were made for electing a board of education and for the calling of Christian day school teachers. Frequently through the 23 years of Gethsem-

ane's existence its members have discussed, analyzed, surveyed, and studied this aspect of its ministry. The goal has always been the establishment of a full-time day school.

Five years ago the congregation had outgrown the chapel in which it had been worshipping. The time had come to build a permanent house of

worship and convert the chapel to the parsonage for which it was intended. One of three sub-committees elected had as its charter to review and incorporate into the plan the necessary provisions for a school. As plans were developed, the architect was directed to insure that the fellowship hall could be easily and economically converted to school use. Gethsemane's members were determined that joy and enthusiasm for the new house of worship would not overshadow and dilute the goal of establishing a school for the congregation.

Sooner Than Expected

But few, if any, of the members would have guessed on the day of dedication in June, 1978, that God would so soon answer their desire for a school. For it was just at that time that the auto industry, and with it

the Saginaw economy, began to collapse. Unemployment would reach depression-era levels in the area, and fears were expressed about the congregation's ability to meet its existing indebtedness. But God's will is not to be frustrated by man's failings. Less than two years after dedication of the new church, the congregation had given the education sub-committee the assignment of exploring the interest in and feasibility of proceeding with opening our school.

It came as no surprise when the committee reported a high degree of interest and enthusiasm among the members, as well as a probable enrollment of 14 or more children. A proposed budget was drawn up, and it too, received broad acceptance and support. By the end of 1981 the groundwork was completed and the voters passed a resolution to begin a Christian day school in the fall of 1982. The board of education, elected in January of this year, accepted their new and unfamiliar responsibilities willingly. Under their direction the necessary work was done to bring the fellowship hall up to Michigan fire code standards.

In early spring a call list was requested from CLC President Albrecht. Ross Roehl, then principal and upper grade teacher at Holy Trinity school in West Columbia, South Carolina, was led to accept Gethsemane's call as principal and teacher. With nearly perfect Michigan weather prevailing, he was installed on Sunday, June 27, and he and his wife Lynette were warmly



Board of Education Chairman,
Principal, and Pastor



Mr. & Mrs. Ross Roehl

welcomed to Saginaw and to Gethsemane. Pastor David Schierenbeck performed the rite of installation and addressed the assembly on the basis of Eph. 4: 11-12: "God's Special Gift for Our School."

We remember with gratitude those who in 1959 and 1960 prudently and carefully laid the foundation for this special day. Many of them are no longer among us to share this joy. But it surely is a fulfillment of their vision and that of the late Pastor O.

J. Eckert, shepherd of the congregation in those early years, when it often must have seemed an unattainable vision. We are grateful to our God for their vision and faith. We pray to be worthy to follow where they have led, and that the good Shepherd will use us, as He used them, as His instruments "to prepare God's people for works of service, so that the body of Christ may be built up." (Eph. 4:12—NIV)

—K. Brandle

Worship Services in Pierre

Trinity Ev. Lutheran Church, Pierre, South Dakota, is now meeting every Sunday. Worship services are at 8:00 a.m. in the Community Room of the Ft. Pierre National Bank.

—R. Grams

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

Installation

As authorized by President E. Albrecht, the undersigned installed Ross Roehl as principal and teacher of Gethsemane Lutheran School of Saginaw, Michigan, on June 27.

—David Schierenbeck

Address Change

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Ketchikan, AK 99901

Minnesota Christian Education Institute

Date: September 26, 1982
Host Congregation: Faith Lutheran Church,
New Ulm, Minnesota
Time: 3:00 p.m.
Topics:

Sharing of Materials and Methods in the
Classrooms—Jim Doring & Gene Schreyer;

How the Teacher Can Make Applications to
Daily Living from the Spirit's Record of Men
and Women in the Bible—Robert Wehrwein.
Please announce to the host pastor, Mike
Thom.

—Ken Schmitt, Secretary

New Address

Pastor Rick R. Grams
665 W. 6th St.
Winner, South Dakota 57580
(605) 842-3895

Sioux Falls Mission Services

CLC services and Bible classes are regularly
being held in Sioux Falls, South Dakota. For
information concerning the time and place of
services, Bible studies, and instruction classes
please contact Larry Hammond of Sioux
Falls. His telephone number is (605)
336-2556. Names of CLC members or pro-
spective members in the Sioux Falls area
should be sent to Pastors R. E. Wehrwein or
V. E. Greve.

—V. E. Greve

Ordination and Installation

On the afternoon of June 20 the under-
signed ordained and installed seminary gradu-
ate Rick Grams as pastor of the CLC congrega-
tions in Winner and Pierre, South Dakota.
Paul D. Nolting and Wayne Mielke assisted.

—Leland Grams

Daily Devotions

Favorite Chapters of the Bible

September	Scripture	Theme	Hymn
1	Acts 1	Jesus still wants His disciples to remember His ascension.	216:3
2	Acts 2:1-13	It is a miracle of God's grace that you have heard of His wonderful works.	225
3	Acts 2:14-47	Peter preached, but the Lord added to His Church.	228:1-2
4	Acts 9:1-18	How Saul received authority from the Great High Priest	342:1-2
5	Acts 9:19-43	Saul and Peter: instruments of Jesus Christ	403:1,3
6	Acts 16:1-15	The most needful help is given when the Gospel is shared.	510
7	Acts 16:16-40	The Gospel of Jesus: Speak it, sing it, tell it, teach it, live it.	343:6
8	Romans 3	Not their own righteousness, but Christ's, makes believers acceptable before God.	369
9	Romans 5	God's grace in Christ fills us with peace and hope and joy.	377
10	Romans 8:1-17	Sin kills. The Holy Spirit gives life. He makes us members of God's own family.	226:1-4
11	Romans 8:18-39	Sink the roots of your faith deep into these rich promises of your gracious Savior-God.	372
12	Romans 12	Worship is not only for Sunday and includes more than singing and praying.	408:1-3
13	I Corinthians 13	Christian love is a reflection of Christ's love.	351:1
14	I Corinthians 15:1-34	"Because I live, ye shall live also."	187

Lutheran Spokesman Distribution

The fifteenth convention of the Church of the Lutheran Confession approved a new way of distributing the *Lutheran Spokesman* to those subscribers who are members of CLC congregations. Copies of each issue will be sent in bulk to each CLC congregation, which will then be responsible for distributing the individual copies to the subscribers in its membership. We suggest that each congregation appoint a group or individual to be responsible for *Lutheran Spokesman* distribution in its midst. We ask subscribers to exercise patience as this new system is put into effect.

—D. Lau

New CLC President

The fifteenth convention of the Church of the Lutheran Confession elected Pastor Daniel Fleischer of Fridley, Minnesota, as CLC President, replacing Pastor Egbert Albrecht of Markesan, Wisconsin. A full report of the convention will appear in the September issue of the *Lutheran Spokesman*.

—D. Lau



REV PAUL SCHALLER
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15	I Corinthians 15:35-58	Jesus is the Lord of Life because He gives us the victory over death itself.	206:4-6,8-9
16	Galatians 6	Life in the shadow of the cross of Christ	354
17	Ephesians 4	Live as God's own people: live the new life God has given you.	481
18	Ephesians 6	Whatever your station in life, fight the good fight of faith.	450
19	Philippians 2	Lord Jesus, replace our selfish pride with Your own humble and active love for others.	366:4-6
20	Philippians 4	In every situation and condition we can rejoice in the Lord.	31:1,2,5
21	Colossians 3	Let us daily put away sin and live as God's own people.	540:2,5
22	I Thessalonians 5	Watch and work and help and pray.	446:1,5,6
23	I Timothy 6	Beware of slavery to money and material things. Serve the Lord, not mammon.	443:1,7,8
24	II Timothy 2	Onward, Christian soldiers.	445:1-4
25	II Timothy 4	The swan song of the sweet singer of the Gospel	599:1-2
26	Philemon	A slave of Jesus writes on behalf of a runaway slave.	464
27	Hebrews 1	Our Lord Jesus is far above any angel.	254:1-3,8
28	Hebrews 4	Hear the living Word of your great High Priest, the Rest-giver.	220:1,3
29	Hebrews 11	God's own "Hall of Faith"	586:3-5
30	Hebrews 12	Accept God's training and correction. Come before Him in thankful awe.	532

—W. V. Schaller