

# lutheran spokesman

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CHURCH OF THE LUTHERAN CONFESSION

**“But covet earnestly the best gifts . . .” [I Corinthians 12:31]**

## **The Gifts Of The Spirit**

It was the summer after my freshman year in college when a classmate and I decided to go out to Como Park in St. Paul, MN. As we walked in the cool of the evening we witnessed something we had never seen before: a group of people sitting in a circle on the green grass, speaking in tongues, supposedly from the Holy Spirit.

As young men preparing for the ministry, this was especially interesting to us. It caused us to ask all sorts of questions—What are tongues? Are they something we should pursue? Why do some seemingly have the gift while others do not?

### **Speaking In Tongues**

Speaking in tongues is referred to many times in the book of Acts, particularly in connection with the Pentecost event when the apostles were filled with the Holy Spirit in fulfillment of Christ's promise. We are told: “And they were all filled with

the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance” (Acts 2:4). The third person of the Trinity gave these men and certain other of the early Christians this gift to speak in other intelligible foreign languages so that the Gospel could be furthered throughout the Gentile world as quickly as possible. The disciples could not spend several years in language schools or institutes like our foreign missionaries may have to do today when they enter a new field.

But as with any good thing which God gives to sinful men, the gift became abused. And so Paul wrote to the Corinthians: “But covet earnestly the best gifts . . .” And again we read in I Cor. 14:1: “Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.” In biblical terms this prophecy is not the ability to foretell the future, but to *forthtell* the Word of God.

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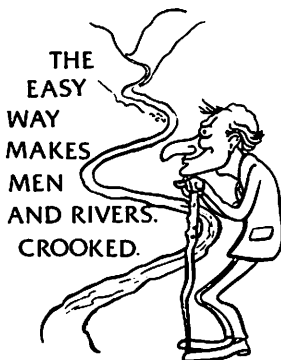
### Sin Is Missing The Mark

Actually the long list of words which the Bible uses to refer to "sin" is in itself a tale of woe. Since Adam and Eve rebelled, sin has touched every facet of life with its polluting hand. The principal word translated "sin" in the Bible indicates a *missing of the mark*. In the New Testament one passage which expresses this idea is "for all have sinned and fall short of the glory of God" (Rom. 3:23).

The "mark" is set up by none other than the Creator in His law. Whether missing that mark is accidental or deliberate, it is still sin. Ultimately it amounts to missing the goal and purpose of our lives.

### Sin Is Crookedness

Another word the Scriptures use for sin pictures the distortion of nature brought about by sin. It even bends people and leaves them crooked. This was the word that God used when He sent the message to David: "I will be his father, and he will be my son. When he does **WRONG** ("commit iniquity"—KJV), I will punish him with the rod



of men, with flogging inflicted by men" (2 Sam. 7:14). As David was to learn, crookedness does not always come through painful force, but sometimes, as with rivers, through following the path of least resistance.

### Sin Is Crossing The Boundary

Other words used in the Bible picture sin as:

\* *crossing over the boundary, transgressing*: "Why do you **BREAK** (transgress—KJV) the commandment of God . . ." (Mt. 15:3)

\* *a lack of integrity*: "Nothing **FALSE** was found on his lips" (Mal. 2:6).

\* *rebellion*: "I reared children and brought them up, but they **REBELLED** against me" (Is. 1:2).

\* *breech of trust*: "And the nations will know that the people of Israel went into exile for their sin, because they were **UNFAITHFUL** to me" (Ez. 39:23).

\* *vanity, emptiness*: For all the promises of joy and wisdom, sin leaves instead ashes in the mouth and emptiness. This is the word used in passages like "**ARROGANCE** (is) like the evil of idolatry" (1 Sam. 15:23).

\* *breaking up, or ruin*: This is the word often translated evil and wickedness. Characteristic of the ungodly man is that his way is an injury both to himself and to everyone around him.

### The Ungodly Belittle Sin

Why so many words to picture sin? Surely it is not because people don't know about sin. Even without the

**“IT IS IMPORTANT THAT GOD’S LAW BE ALLOWED TO REVEAL OUR SIN FOR WHAT IT IS, SO THAT THE WORDS ‘YOUR SINS ARE FORGIVEN’ TRULY HAVE MEANING AND BRING GOOD CHEER . . .”**

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Bible people have a knowledge of God’s law and a sense of right and wrong. We DO know what is offensive to our Creator-God. The problem is that we do not, by nature, take sin all that seriously. Even in Bible times the same words God used for sin, words which He took very seriously, were used in a much lighter sense by the ungodly. “Sin” was nothing more than a “mistake” to many Greek philosophers.

It hasn’t changed much in our day. The sinner is now very often considered the “victim.” He could not possibly be responsible for his evil actions. It must be society (which is “nobody in particular”) or his childhood, or some other thing that is at fault. Many think that a person must be insane to commit some atrocious deed. Perhaps they think this because it is so often assumed that people are naturally “good.”

As a matter of fact, the unbelieving world CANNOT face the seriousness of sin, for there is no hope of a solution for them. Either they must deny that sin exists, perhaps insisting that there is no absolute right or wrong, or else they must minimize (belittle) sin. With only human solutions at hand, to recognize the magnitude of the problem could only lead to despair. That is why the law alone cannot bring about repentance. It is the Gospel message of forgiveness that moves us to seek forgiveness, confessing our deepest

need.

**See Sin For What It Is**

There is perhaps an even greater reason why the world cannot see the seriousness of sin. Not only can the unbeliever not afford to face the consequences of sin, but he also has a low opinion of the God Who is being sinned against. He does not honor God in his heart but sees Him as “the enemy.” Therefore he cannot be deeply grieved by an insult to God. Not knowing the greatness of God’s love, he cannot see the seriousness of offending against that love. Isn’t this also why it is so important for us believers to see sin for what it is, so that we may appreciate our deliverance from it?

It is important that God’s law be allowed to reveal our sin for what it is, so that the words “your sins are forgiven” truly have meaning and bring good cheer. The apostle Paul ties it all together when he writes to Timothy that the law is made “for whatever . . . is contrary to the sound doctrine that conforms to the glorious GOSPEL of the blessed God” (I Tim. 1:10f.).

God, after all, has but one desire for us, that we may be delivered from the lion’s mouth: **“The sting of death is sin, and the strength of sin is the law. But thanks be to God! He gives us the victory through our Lord Jesus Christ”** (I Cor. 15:56f).

—Paul Schaller

*"Thy Word is a lamp unto my feet, and a light unto my path." [Psalm 119:105]*

## They Follow The Lighted Path

The success of any teacher depends on the foundation he/she lays by way of lifelong personal and career development, as well as the ability to relate this experience and knowledge to students in a positive manner—motivating them to be lifelong learners too. If a teacher has this approach as a goal, and then adds to that the most excellent motivator of all, God's Word, their success is a certainty!

And their success means their students' success as both travel life's path lit with God's Word. It assures them of reaching their heavenly goal and enables each to give his/her best for the Lord along the way. Imparting this truth to our young people—to follow the Lighted Path—must be a priority of all christian educators. The following christian educators have been walking this Lighted Path during the past school year.



Mrs. Lisa McNeely  
(Mankato, MN)

Lisa McNeely has been teaching in Immanuel High School, Mankato, MN this past school year. Her home had been in Oakes, ND with her parents, Mr. & Mrs. Allen Hansen, until she married Russ McNeely. They now reside in Mankato.

Mrs. McNeely teaches 7th-12th grade, Health, Physical Education, and English. Her favorite area is Health since she feels students need

much information on the importance of good health in their lives. Many controversial health issues spark invigorating discussions. God's Word can be directly or indirectly related to these issues by pointing to the sins that create health problems.

Lisa graduated from a public high school after spending a year at ILHS in Eau Claire, WI. She completed her teacher training at Northern State College of Aberdeen, SD. Lisa extols the benefits of christian schools. Since students don't have to attend but are there because they want to be, she feels that learning becomes their main objective and teaching them becomes a joy.

Mrs. Beth Sydow  
(Fridley, MN)

A familiar name has returned to the teaching ministry at Grace Lutheran in Fridley, MN. Mrs. Beth Sydow who lives in Minneapolis with her husband, Jim, and their four



children, is back in full-time classroom teaching after fifteen years. We remember her as Beth Duehlmeier, the daughter of Pastor & Mrs. H. C. Duehlmeier. Beth was a grade school teacher from 1966-68 at Immanuel Lutheran, Mankato. During the intervening years she has been substitute teaching in the New Ulm public school system. More recently she has done volunteer work in the parochial school at Grace and been busy raising four children.

Mrs. Sydow has taught 25 students in grades 1-4 this year. She views this as an interesting experience, comparing the past fifteen years of instructing her own children at home to this classroom situation. The demands of transition from home instructor to classroom instructor have been eased by a supportive husband, helpful congregation members, and God's powerful presence.

Beyond her duties in the classroom, Mrs. Sydow sings in the choir (which in the past seven years she has directed) and plays organ for worship services.



Miss Judith Greening  
(Mankato, MN)

Kindergarten students need special teachers: loving, dedicated, patient, understanding, flexible, and having a mother's touch. Such a blessing Judith Greening has been to her kindergarten students at Immanuel, Mankato. She must have inherited her father's teaching abilities and her mother's special touch. LeRoy and Marilyn Greening can be proud of the work their daughter has done this year.

Judy says that she has learned much from the children, especially how they respond to God's love as they see it through her relationship to them, and as they hear it through her discussion with them. She has learned to be a role model as the children imitate her and watch her closely. She loves to see their excitement as expressed through their love of singing, and to share in their wonderment at their growth and development in writing skills and physical coordination.

Miss Greening is a graduate of the education department at ILC, Eau

Claire. In Mankato the Immanuel congregation and faculty have made her first year enjoyable. According to Judy, their friendliness and spirit just do not wear off. She is thankful for the fact that God led her there. Judy also acknowledges that she owes a great deal to her parents without whose support, guidance, and example she never would have become a teacher.



Miss Pamela Schulz  
(Coloma, MI)

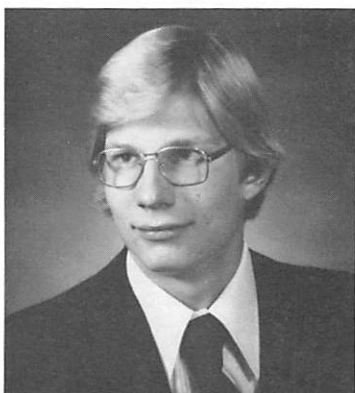
Pastor and Mrs. Arthur Schulz can also be proud of their daughter, Pamela, who is faithfully serving the Lord in Faith Lutheran School, Coloma. She teaches grades K-2 and has ten students under her care.

As the past school year has progressed, Pamela has come to enjoy teaching reading especially. It has given her insight into how different children learn. Teaching reading has helped her plan the best methods to use in order to most effectively build on the skills learned in kindergarten.

Motivation to learn comes easily in the early years. Pamela uses puppets and games to help the children grasp concepts. But she also sees a real desire in them to motivate them-

selves—which has direct connection to the greatest motivator, the Savior Jesus Christ. His love, she says, motivates her students to love Him and others in return. How would this spirit be possible in a public school classroom?

Miss Schulz, a graduate of the education department at ILC, Eau Claire, plans to continue her education in the near future to work toward state certification.



David Bernthal  
(Inver Grove Heights, MN)

Berea congregation in this St. Paul suburb has had the opportunity to work alongside its new teacher, David Bernthal, and his wife, Kim (nee Crandall) now for nine months. David, a recent ILC graduate and son of Mr. & Mrs. W. Bernthal, had continued his education for a BS degree at the University of Eau Claire, WI. He graduated from the university in the summer of 1985. He now teaches grades 1-4 in Berea's christian school with 7 students in those grades.

David finds the members of Berea congregation very supportive of the



school and many members have helped him in a variety of ways. David also teaches some upper grade classes (Science and Current Events) and enjoys the opportunity to stretch his teaching style in this way. In the upper grades he enjoys the discussion that takes place as the children share their knowledge and opinions about the world around them. In the lower grades David feels very comfortable teaching Religion because of the enthusiasm the children show for Bible stories.

Mr. Bernthal feels that young people in general today do not show

the proper respect for their elders that should be present in their relationships with their elders in all walks of life. Having taught in public school situations, he feels that a christian school is the best setting to most effectively combat Satan's attacks on the children in respect to this problem. David summed up his feelings: "It has to be dealt with, and we have the best way to deal with it—God's Word! I couldn't do that very well in a public school situation. I'm quite satisfied with my decision to enter into parochial teaching. It's where I want to be!"

If these teachers continue to follow the Lighted Path of God's Word in their lives and careers, the Lord's blessing will be upon their work. All who come under their influence will be touched by that Light and will want to walk that same path and pass that Light on in turn to others. All of us need to pray daily for their continued dedication and strength of spirit, just as we need to pray for all our Christian Day School teachers! We need them and they need us as together we journey down our lives' Lighted Path. Above all, we need our Lord's precious Word—that Word which lights all our paths with real Truth and Wisdom.

—Theodore Thurow

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## The Schmutzler Installation



Prof. L. W. Schierenbeck, Pastor Carl Heinrich A. Schmutzler, Pastor Daniel Fleischer

It was a memorable day for Grace congregation of Fridley, MN and Carl and Margareta Schmutzler. After years of thought and months of preparation, Carl Heinrich A. Schmutzler became an assistant to Pastor Daniel Fleischer. This involved his resignation as a pastor in the Church of Sweden and moving from Sweden to Fridley.

February 9, 1986 was also a day of rejoicing for many other members of the Church of the Lutheran Confession. A crowd of well-wishers numbering 406 people overflowed the new worship facilities at Grace to take part in the installation service. They came from the Dakotas, Wisconsin, and throughout Minnesota.

Prof. L. W. Schierenbeck of Immanuel Lutheran Seminary, Eau Claire, WI spoke on the basis of I Corinthians 4:1-4 concerning "Faithfulness, the Basic Requirement for a Public Servant of the Word." Pastor Fleischer conducted the rite of installation. Special music was furnished by Grace Lutheran Sunday School, Grace Lutheran School, and the Immanuel Lutheran College Choir of Eau Claire. The offering



**The Laying On Of Hands**

was given to the Schmutzlers to help them in their relocation.

Immediately following the service a potluck meal was served. During the meal a number of letters of greeting to Pastor and Mrs. Schmutzler were read. A response was given by Pastor Schmutzler. The Schmutzlers will make their home at 6670 Lucia Lane #10, Fridley, MN 55432.

—Keith Olmanson

*\*Editor's note:* A more detailed account of Pastor Schmutzler's leaving the Church of Sweden to join the CLC appeared in the July, 1985 issue of the *Spokesman*.

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## "On Pulpits" And Preaching

"First impressions are . . ." Pastor Carl H. A. Schmutzler, who recently came into our midst from the "Old Country" of Sweden, chose to put into writing some impressions, if not depressions, that overcame him upon a visit as a tourist last fall to a Lutheran Church (LCA) in a small southern Minnesota community. ". . . Frankly, I was quite shocked. I have been into many Protestant churches, in different countries, but this is the first one without even traces of a pulpit."

Other gleanings from a modest little booklet entitled "On Pulpits" (14 pages, typed):

\*"It (the Word of God) is a precious Word, a Word of beauty, the one and true Gem in our church. This is reflected in its setting—or, rather, it should thus be reflected. The pulpit is the frame surrounding the Word as preached." (p. 4)

\*"For our forefathers . . . pulpits literally were show-cases for the Word, large and elaborate constructions that even in dead silence speak mightily of what is here handled. Even an alien from outer space at once would realize: whatever is done here is regarded with utmost reverence." (p. 4)

\*"The general uneasiness towards the Bible shows in many ways—and one of these ways is the highly significant reduction of the pulpit in much of modern church architecture." (p. 5)

\*"The decline of preaching has its visual effects; it is as simple as that." (p. 6)

\*"Contrary to common imagination (or lack thereof) the sermon is not a monologue but actually a dialogue." (p. 8)

This should be sufficient to acquaint the reader with the thrust of this little booklet. "On Pulpits" is a call by the author for Lutheran Christians to sit back and reexamine the important place that *preaching* and the *sermon* has always held in our circles. "This is NOT a scientific, scholarly historical or liturgical treatise on the subject matter, but rather meant to stimulate your own thinking. We tend to take pulpits for granted. Obviously they are not. Why, then, a pulpit—and what kind of pulpit?" (p. 2)

Schmutzler's quote from Luther that "The church is a mouth-house" (p. 4) calls to mind the centrality of preaching as far as the Reformer was concerned. From Luther's pen we have over 2,300 sermons, almost 200 from the year 1528 alone. With that, we have little doubt that Luther would echo many of Schmutzler's expressed concerns and, in fact, deplore along with him the negative significance of what Schmutzler calls "the decline of preaching" in our ecumenical day and age.

Some chapter titles in "On Pulpits" are: A Case For the Word of God; The Pulpit in Modern Church Architecture; The Pulpit as the Preacher's Tool.



**COVER: LUTHER AS PREACHER**  
by Lucas Cranach Sr., Town  
Church Wittenberg 1548

Whether or not you agree with everything written, the contents make you ponder the implications of the fact that pulpits as such have fallen on hard times these days.

We are aware that there has been a tendency in recent years to encourage "talking" the sermon, one implication being that "people today don't like to be preached at or to." While we think we understand the concern, yet Schmutzler's remarks deserve discussion and consideration, primarily for their biblical basis. The Bible uses at least two basic words which leave little question that God wants His Good News *told, heralded, proclaimed, PREACHED!* "Go ye . . . and *preach* the gospel to every creature" (Mk. 16:15). Jesus sent His twelve disciples out "to *preach* the kingdom of God . . ." (Lk. 9:2). "PREACH THE WORD . . ." writes Paul to Timothy (2 Tim. 4:2). In a world hostile to the gospel, the Savior encouraged his easily discouraged spokesmen: "*Preach* ye upon the housetops . . ." (Mt. 10:27)

We are confident that the author of "On Pulpits" would have no argument with the fact that a housetop would make an excellent pulpit—the preacher being clearly visible, more readily heard and attended to as far as the urgent message he has to proclaim is concerned!

"On Pulpits" got us to thinking about these things, and it will spur your thinking also. A Bible Class or other discussion group in your congregation might well spend a profitable session or two on the subject. The little booklet is available, for a nominal cost, through the CLC Bookhouse located at Immanuel College, Eau Claire.

—Paul Fleischer

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*Born With The CLC—Borne By God . . .*

## Our Redeemer's Lutheran Church Red Wing, Minnesota

"On July 24, 1958 a Lutheran congregation of Red Wing, Minnesota voted to continue in fellowship with a liberal church body despite the fact that the Word of God in Romans 16:17 teaches the heterodox should be avoided.

"A minority of the congregation's members were convinced that continuing fellowship with the liberal synod was disobedience to God's Word and toleration of false doc-

trine.

"About eighty communicant members with the pastor and two Christian Day School teachers terminated their membership and on July 25, 1958 formed a new congregation."

These calm and measured words from a 10th anniversary booklet report in understated tones the birth pangs of a congregation born in controversy and formed by severing

dear and close ties. The congregation was Our Redeemer's of Red Wing. Its pastor was George Barthels. These words also mask the huge task this congregation was undertaking. Their pastor had no home, they had no sanctuary, and their school had no classroom and scant supplies! They faced a future that required of them zeal and, above all, a confidence in the providing hand of God.

First, a temporary place of worship was found. An invitation was received and gratefully accepted to use the basement of the home of the Arnold Raasch's. The first service was held there on July 27, 1958. The momentous change had been effected without missing a single service.

Plans were quickly made for a more permanent arrangement. A parcel of land was purchased from a retiring dairy farmer which included a spacious farm house. Some remodeling was needed before the Barthels family was able to move into the new parsonage in September.

In October ground was broken next door to the parsonage for the church building. A 30' by 50' pre-fabricated building was purchased from Monroe, MI at a cost of \$8,400. Considerable volunteer labor went into nearly every phase of the construction and landscaping. Cabinets and shelves, shingling and sidewalks, even the altar, pulpit, and baptismal font were products of many willing and skillful hands. The first service was held in the still unfinished building on Christmas Eve, 1958. It was not until May that

the church could be called finished. In June it was dedicated to the use and glory of God.

Simultaneous with all these preparations was the transplanting of the parochial school. Two teachers had, together with the congregation, severed relations with a former fellowship. Both were called to teach and both accepted. Most of that first year one taught mornings and the other afternoons. The only classroom for the 13 students was what is now the study located in the parsonage. It was comfortable but not overly large. Teacher Wally Voight found full time secular work and resigned from his call. Alvin Sieg continued on as teacher. Beginning with the second year classes were held in the church basement.

George Barthels served the congregation as pastor until 1967. He was followed by Robert Mackensen (1967-1974), David Lau (1975-1982), and Norman Greve (1983-present). Those who served the congregation in the teaching ministry include Mr. Voight (1958-1959), Mr. Sieg (1958-1968), Karla Kroeger (1969-1972), Miriam Duehlmeier (1972-1973), Ruth Gurgel (1973-1975), Barbara Drews (1975-1976), and Walter Priebe (1976-1983). The congregation has since then had to close the school due to small student potential, but prays that this will prove to be a temporary condition.

Our Redeemer's celebrated 25 years of grace in the summer of 1983. Pastor Mackensen preached on Genesis 32:10 at a June 12 service. Pastors Lau and Barthels preached morning and afternoon services on

July 24. Pastor Lau used Ephesians 1:3-7 for his text while Pastor Barthels duplicated the congrega-

tion's first service, using the hymns, readings, and text (John 8:31-32) he had used 25 years earlier.

—Norman Greve

**This concludes the 25th anniversary feature: "Born With The CLC-Borne By God . . ."**

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## Daily Devotions For June 1986

God used King David to give us a number of hymns and prayers (e.g. Psalms 23, 32, 51, 103, etc.) which have ministered to our needs at many times and in many ways. In the inspired writings of David's son, King Solomon (Ecclesiastes, Song of Songs, much of Proverbs), God also meets the needs of His people. In the Psalms the focus is often on our relationship with God. Here is guidance for prayer and worship. In the Proverbs our relationship with other people is usually central. Here is practical advice for daily living.

There is nothing more important than to know and believe that the Lord Jesus has gotten us right with God by His living, dying, and rising again. There is nothing more certain than that such saving faith will lead us to daily give thanks to our Savior by walking in the Way of the Lord. The Proverbs are short, pithy sayings which make their point through the use of comparisons. In them God teaches us how to live as parents and children, as neighbors and citizens. But let us never forget that the first step of wise and right living is to trust and reverence the Lord. (Prov. 1:7) Such fear of the Lord is, of course, worked in our hearts by the Holy Spirit alone.

No man was ever better qualified than Solomon to write, edit, and collect words of wisdom. He was a scientist who lectured on botany and zoology. He was a head of state, a general contractor, a business executive, a poet and a preacher. This was the instrument the Holy Spirit prepared and used to put together the book of Proverbs.

Each Proverb is a pearl of wisdom in its own right, and very often it is not all that closely connected in thought with the sayings which precede or follow. So, while we might divide Proverbs in a general way (Ch. 1-10: for Young Men; Ch. 11-20: for all men; Chaps. 21-31 for Rulers) let us rather consider verses and portions according to the areas of life under consideration.

*Suggestions:* Begin each reading from Proverbs with chapter 1:7. Use another translation or paraphrase (your pastor will have suggestions) alongside your regular Bible. Meditate on, pray about, discuss those proverbs which hit home, without delaying over those which perplex or seem to say little to you.

Date

### PROVERBS

- 1 The Source of Wisdom: 1:1-7
- 2 Wisdom for living is a gift of God: 2:1-15 (James 1:5)
- 3 Life's Goals: 3:21-26
- 4 True Values in Life: 3:13-15; 10:22, 27; 11:17, 18, 30; 15:17, 33; 20:7, 15.

5	Conflicts: 17:1, 14, 19; 19:18, 19; 20:3; 22:10; 26:17, 21
6	Peace: 3:30, 31; 15:1; 16:7; 17:14; 20:3; 29:8; 30:33
7	God's Justice: 29:26; 3:33; 10:30; 11:19, 21, 31; 12:7; 14:11, 32; 24:19-20
8	God's Justice Reflected in His People: 28:5; 13:23; 22:7; 24:11-12
9	Being Fair: 17:15, 26; 18:5; 23:10, 11
10	Integrity: 3:27-28; 11:1, 3, 6; 12:13, 17, 22; 13:5; 15:3; 19:5; 20:10, 17, 21; 21:2-4; 22:1
11	Love and Friendship: 10:12; 12:25; 15:17; 16:6; 17:9, 17; 18:1, 24; 20:6; 27:6, 9, 10, 19
12	Temper: 12:16; 14:17, 29; 15:18; 16:32; 22:24-25; 25:9, 10, 28; 29:20, 22
13	Tongue I: 10:14, 19; 11:12-13; 12:18; 14:3; 15:28; 17:27-28
14	Tongue II: 18:6-8; 20:19; 25:18, 23; 26:18-20
15	Success I: 6:6-11; 10:5, 8, 17, 26; 12:11, 24, 27; 13:4, 11; 14:23
16	Success II: 15:19; 16:3, 8-9; 19:21; 20:13; 21:5-6, 17; 22:29; 23:21; 26:13-16; 28:25
17	Riches: 10:2; 11:4, 28; 13:7; 16:19; 18:11; 19:1; 22:2; 23:4, 5; 28:11
18	Pride: 11:2; 13:10; 16:5, 18; 18:12; 19:3; 27:2; 29:23
19	Being Generous: 11:24, 25; 14:21, 31; 19:17; 21:13; 22:22, 23; 28:27; 29:7; 31:8-9
20	Marriage: 11:29; 12:4; 14:1; 18:22; 19:14; 21:15, 16
21	A Christian Wife: 31:10-31
22	Child-rearing: 13:24; 19:18; 22:6; 23:13, 14; 29: 15, 17
23	Respect for Parents: 6:20-23; 10:1; 17:25; 19:26; 23: 15-16, 22-25; 30:17
24	Government (or being a Leader): 14:35; 16:10, 12; 17:7, 23; 18:5; 20:26, 28; 22:11; 24:21; 25:2; 28:15, 16; 29:2, 4, 12, 14, 16
25	Wickedness: 11:7, 27; 15:26; 16:30; 17:11, 23; 18:3; 21:10, 12, 27, 29; 22:5, 8
26	Health: 14:30; 15:15, 30; 16:24; 17:22; 19:23
27	Alcohol: 20:1; 23:19-20; 23:29-35; 31:4-7
28	Immorality: 4:23-27; 6:24-35; 23:26-28; 24:8-9
29	God's Purposes: 16:4, 9, 19-21; 20:24; 21:30, 31; 22:12
30	The Key to Life: 3:4-8; 8:13; 22:17-19 Hymns Suggested for Use This Month: 226, 235, 355, 366

—W. V. Schaller

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### Wisconsin Delegate Conference

When: Beginning at 7:00 p.m. on Sunday  
June 8th; closing at 3:00 p.m. on Monday,  
the 9th.

Where: Luther Memorial Church, Fond du  
Lac, WI

Agenda:

The Sins that led to the Great Judgments of  
God—Aids?—Pastor Paul Tiefel.

The Study of the Convention Prospectus  
Election of Officers

Announcement should be made to the host  
pastor, John Johannes. For their supper  
preparations please indicate your tentative  
time of arrival.

—John Ude, Secretary

### Services In Austin, Texas

If you or someone you know is moving to  
Austin, TX or you happen to vacation here  
during the Texas Sesquicentennial, you are  
cordially invited to Reformation Evangelical

Lutheran Church. We meet the second and  
fourth Sundays of each month at the Austin  
Brethren Church on Peyton Gin Road just off  
of Hwy. 183. Sunday School and Bible Class  
are at 4:00 p.m. and the Worship Service at  
5:00 p.m. For more information call (214)  
234-5319.

—Pastor Stephen Kurtzahn

### VBS Series

A five-day Vacation Bible School series  
entitled "The Colors of the Church Year" is  
being produced by pastors of lower Michigan.  
The series, God-willing, will be available by  
May 11, 1986. The series includes all the  
materials that have been associated with past  
courses. Cost per student copy is 75 cents.  
Sample packets with materials will be  
available for \$5.00 including postage.

For further information contact Pastor  
Mark Bernthal, 3460 Crestmont Dr.,  
Saginaw, MI 48603.

### Pacific Coast Pastoral Conference

Place: St. Stephen Lutheran Church, Mountain View, CA.

Dates: April 23-25, 1986 (beginning Wednesday rather than the normal starting day of Tuesday)

#### Agenda:

Is It Legitimate to Divide the Mosaic Law into Three Parts

(Ceremonial, Ecclesiastical, Moral) Stating that the Decalogue Remains, but the Ceremonial and Ecclesiastical Laws do not? (God's Will vs. God's Law)—M. J. Witt

Old Testament Exegesis of Habakkuk—Rollin Reim

Time Management for Pastors—Doug Libby

"New Exodus" Book Review—Robert Reim

New Testament Exegesis of Colossians 2:18ff.—Kurt Luebke

Study of the Terms "Heaven" and "Hell." Specifically, Are They Places or Positions?—Bertram Naumann

Making Better Use of Your Elders (Elders' Duties)—Norbert Reim

Isagogical Material on the Three Letters of John—Mark Weis

Chaplain: Paul Schaller

Preacher: Arvid Gullerud

—Kurt Luebke, Secretary

#### New Meeting Place

St. Matthew's Evangelical Lutheran Church of Richardson (Dallas), Texas is now worshipping at the new YWCA of Richardson, located on Collins Blvd. at Plano Road. Sunday School and Bible Class are at 9:00 a.m. and the Worship Service at 10:00 a.m. For more information call (214)234-5319.

—Pastor Stephen Kurtzahn

#### Roughrider Camp

Roughrider Camp will be held July 6-12 this summer (Sunday, 10:30 a.m. to Saturday, 10:00 a.m.)

Site: Camp Rokiwan, 15 miles north of Jamestown, ND

Activities: Bible Study and devotions for all, crafts, sports, hiking, horseback riding, music, movies, campfires, and of course a lot of fun.

Cost: \$40 per camper, grades 5-12 (reduced rate for additional youth campers of the same family). Registration must be by June 23.

For brochure, please contact your pastor or Pastor Peter Reim, 424 5th Ave. SE, Jamestown, ND 58401.

### SEVENTEENTH CONVENTION CHURCH OF THE LUTHERAN CONFESSION

Place: Immanuel Lutheran College, Eau Claire, WI

Dates: July 14 (1:00 p.m.) to 18th

Theme: "Christ Is Our Foundation"

Essays: I. Christ Alone—Pastor Michael Sydow

II. Christ Our Message—Pastor Rick Grams

III. Christ Our Life—Pastor Mark Weis

Servants Of The Word: Chaplain—Pastor Greg Kesterson

Communion Service Speaker—Pastor L. D. Redlin

—Paul F. Nolting, Secretary