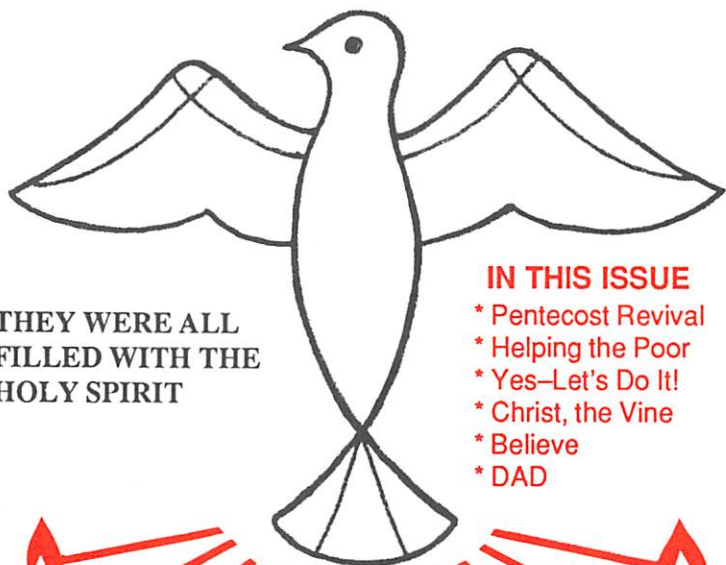


# lutheran spokesman

June 1987  
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THEY WERE ALL  
FILLED WITH THE  
HOLY SPIRIT

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CHURCH OF THE LUTHERAN CONFESSION

"When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them" (Acts 2:1-4).

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*Pentecost—a Celebration Of. . .*

## *The Church's First Revival*

The word *revival* leaves a bad taste in the mouths of many Christians. It brings to mind the questionable tactics used by some evangelists and preachers to induce conversions or spiritual awakenings among people.

### **An Excellent Word**

Yet *revival* is an excellent word to describe the events recorded in the book of the Acts, chapter two.

At this revival there were none of the customary trappings observable at many modern revival services. There was no large tent erected, nor a hall reserved for the crowds. There was no organ playing sentimental songs. There wasn't even a firey preacher hired for the day.

There was a city named Jerusalem filled to overflowing with God-fear-

ing Jews from every nation under heaven. And there was an embryonic church huddling fearfully behind closed doors. No one there expected a revival, but one occurred which has never been rivaled since.

### **The Feast Of Weeks**

The day on which the revival occurred was Pentecost or the Feast of Weeks. This was a one-day Jewish festival of thanksgiving, held annually at the end of the wheat harvest. Pentecost was considered such an important holiday that Jews from all over the world gathered in Jerusalem for it.

It was on this sacred day that God the Holy Spirit chose to come and revive His Church. There was only a handful of believers at that time, but because of the Holy Spirit's dramatic

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Editor: Paul Fleischer, E. 11315 Broadway, Spokane, WA 99206; Assistant Editor: D. Lau; Artist: W. Bernthal; Staff (Also District Reporters): V. Fossum (Eastern), J. Klatt (West Central), D. Koenig, K. Luebke, K. Olmanson (Minnesota), Rollin Reim (Pacific Coast), Ronald Roehl (Wisconsin), Ross Roehl, P. Schaller, W. V. Schaller, J. Schierenbeck, C. H. A. Schmutzler, M. Sydow, P. M. Weis.

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coming their number quickly swelled to the thousands.

According to the apostolic record the believers first heard a sound like the blowing of a violent wind. Then they saw what appeared to be tongues of fire which rested on each believer's head. After this the disciples began to speak in other tongues. The tongues were distinct languages which existed at that time. What a strange and wonderful occurrence! Residents of Jerusalem crowded around the disciples to see what was happening among them. Foreign speaking Jews heard the Good News for the first time in their own language. Many rejoiced and believed, while others only mocked.

### **Birthdays Of The Church**

The day of Pentecost has fittingly been called the birthday of the Church. God's people were revived. Now they were no longer content to remain silent concerning their God and the salvation He freely gave them

through the sacrifice of His Son. They began boldly witnessing to anyone who would lend an ear. Like their Lord, these Spirit-filled believers joyfully spread God's story of love despite threats of persecution and death.

Are there genuine revivals today? Yes! They may not be as outwardly dramatic as the one recorded in Acts chapter two. Genuine revivals are not the product of man's emotional appeals and shrewd devices. Rather, they come from heaven, and they come according to God's gracious will. Every time someone is baptized or the Lord's Supper is celebrated a revival occurs. When we study God's Word we are revived with the power of the Holy Spirit. These are God's means for genuine revival today.

May we all be found faithful users of the Word and sacraments. As such, we will have a continual revival in our midst!

—Kurt Luebke




*Concluding Article . . .*

## **Helping the Poor and the Needy**


### **The Days After the Apostles**

There is evidence that the type of sharing practiced by Christians in the days of the apostles was continued by Christians in the post-apostolic age.

"Brotherly love expressed itself in the most self-sacrificing beneficence to the poor and sick, to widows and orphans, to strangers and prisoners, particularly to confessors in bonds. . . . Every congregation was a charitable



**". . . Our discussion of helping the poor and the needy is practically worthless if it is not followed among us by the activity of helping the poor and the needy. . ."**



society, and in its public worship took regular collections for its needy members. . . . The church at Rome had under its care a great multitude of widows, orphans, blind, lame and sick. . . . It belonged to the idea of a Christian housewife, and was particularly the duty of the deaconesses, to visit the Lord, clothe Him, and give Him meat and drink, in the persons of His needy disciples. . . . The Roman church sent its charities great distances abroad. . . . This brotherly love expanded to love even for enemies" (Schaff, *History of the Christian Church*, Vol. II, pp. 374-376).

### **Let's Do It!**

The Holy Spirit creates love in Christians and shows Christians how to exercise that love by helping the poor and the needy. But since we Christians still retain our selfish and greedy flesh, the apostles James and John found it particularly necessary to stress the importance of this fruit of faith.

James, Jesus' brother, wrote his letter to Jewish Christians in danger of repeating the hypocrisy of the Pharisees, putting on a front of external piety while devouring widows' houses. James wrote: "Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep

oneself unspotted from the world" (Js. 1:27). To those who bragged about their faith James said: "Faith without works is dead. If a brother or sister is naked and destitute of daily food, and one of you says to them, 'Depart in peace, be warmed and filled,' but you do not give them the things which are needed for the body, what does it profit?" (James 2:15-16, 20)

The apostle John pointed out the same problem to his readers. "By this we know love, because He laid down His life for us. And we also ought to lay down our lives for the brethren. But whoever has this world's goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him? My little children, let us not love in word or in tongue, but in deed and in truth" (1 Jn. 3:16-18).

It should be obvious from these words that our discussion of helping the poor and the needy is practically worthless if it is not followed among us by the activity of helping the poor and the needy, either as individuals or as a group.

In one of his last letters the apostle Paul wrote to Timothy concerning how he should encourage the rich Christians in his care. "Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God,

who gives us richly all things to enjoy. Let them do good, that they be rich in good works, ready to give, willing to share, storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life" (1 Tim. 6:17-19).  
"Remember the words of the Lord Jesus, that He said, 'It is more blessed to give than to receive'" (Acts 20:35).

—D. Lau



## YES—LET'S DO IT!

This issue brings the final installment of Pastor Lau's series of articles on "Helping the Poor and the Needy." The first article appeared a year ago (June 1986 issue). Pastor Lau has led us through the Old and New Testament Scriptures, giving us a thorough compendium of what our God has to say to His children regarding the poor and the needy.

The articles speak for themselves. And powerfully! So replete with scriptural references, it has been our God talking to us throughout this series! We hope, yes, we pray, that each one has been moved to consider ways and means to back up good intentions with *deeds* in the vast arena of human need surrounding us in the world.

### Check The Motivation

Two books we read recently underscore the importance of backing up words with deeds, as well as encouraging examination of our motives for helping the less fortunate. *A Layman Looks at the Love of God* by W. Phillip Keller is a devotional study of I Corinthians chapter 13. The chapter entitled "Social Service Without God's Love" expands on I Corinthians 13:3 which says: "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profits me nothing." The love of God—His love for us in Christ—is the only good and proper motivation if our actions are to amount to anything at all in God's sight." (Please reread that sentence!)

Furthermore, the book points out that with all the charity carried on in our culture—and there is considerable—there exist a number of *wrong* reasons to be involved in charitable work. Among these wrong reasons are "an insidious form of self-satisfaction;" doing it "as a 'sop' to one's conscience" or to "dodge paying excessive taxes." Lest we fall into such traps, we must pray that GOD'S LOVE FOR US IN CHRIST AND CHRIST'S HOLY EXAMPLE be and remain our motivation for helping others.

### High Tech Demands High Touch

In the book *The Race For the 21st Century—What Christians Must Do to Survive* Tim LaHaye calls attention to how important it is for Christians today to

be genuinely concerned about *people*: "The high-tech age has produced a hunger in the hearts of millions for 'high touch.' Society is so impersonal today that millions go through life lonely, afraid, and desperately seeking companionship. Christians should increasingly be on the alert to befriend those who need the Savior."

The need for "high touch" in a high-tech age was first referred to in the best-selling book *MEGATRENDS* by John Naisbitt. The second of Naisbitt's ten megatrends which are said to be symptoms of the emerging American society in these latter days of the 20th century is: "High technology calls for a counterbalancing human touch (high tech—high touch)."

In this connection consider: "The time when congregations can survive while members exist in a kind of collective isolation from one another has come to an end. That's another way of saying that churches with a reputation for being 'cold' will find it difficult to survive. Branches on the Vine grow, prosper, produce better in a warm environment. Naisbitt was not the first to advocate 'high touch.' Jesus encouraged it long before him by word and by deed" (Joel Gerlach, *The Northwestern Lutheran*, Sept. 15, 1984).

### In The CLC Too!

Pastor Lau has done us of the CLC a great favor in calling to our minds and consciences what God's Word has to say regarding helping the poor and the needy. It is not revealing any secrets to state that our CLC, whether justly or unjustly, has been accused more than once of a cold, if not a dead, orthodoxy. As much as other church bodies, we of the CLC need to exhibit a counterbalancing human touch in a high tech age.

Please note well, then, Pastor's Lau's *Let's Do It* call to action! And may we suggest that, individually and collectively, "discussions toward action" be conducted around the synod.

Perhaps it is more than chance or accident that the conclusion to the series under discussion here comes in this Pentecost issue. The motivation to back up words with deeds comes from the Holy Spirit (Pastor Luebke's article) and as a fruit of BELIEVING (Pastor Klat's article). Grafted by faith to Jesus, the Vine, we will be moved to ACTIVE LOVE (as Pastor Weis's article explains): "Christ's love cries out to each of us: put love into action. . ."

Grant us hearts, dear Lord, to yield Thee  
Gladly, freely, of Thine own;  
With the sunshine of Thy goodness  
Melt our thankless hearts of stone;  
Till our cold and selfish natures,  
Warmed by Thee, at length believe  
That more happy and more blessed  
'Tis to give than to receive. (TLH 442:2)

Yes—LET'S DO IT! Lord, help us! Lord, inspire us!

—Paul Fleischer

## TIME TO RENEW!

Congregational bulk subscriptions to the *Spokesman*, which comprise the bulk of our total subscriptions, expire with this issue. Renewals are due by June 30th.

To our recollection past editors have rarely made a pitch on these pages for more subscriptions. Such encouragement is left pretty much to the pastors in their local churches. We trust this is done, and not without a little enthusiasm.

But you will understand when we say that we wonder whether more couldn't be done. Subscriptions have fallen off the last few years. That being the case, an editor has license to wonder out loud what is happening. To wonder, yes, whether it is "our fault."

We did some checking. Our "press run" now is 2,450 copies, similar to the 2,493 in 1978. In 1980 the run was 2,900. That was the year the *Spokesman* changed, at the business manager's suggestion, from individual mailings to bulk. Our guess is that most congregations shot high with their initial bulk mailing order. In recent years they have no doubt been reducing their bulk orders to bring them more in line with the number of copies actually picked up at church, taken home, and (hopefully) read. It is to be readily granted that it is a waste of both money and paper to have stacks of "extras" around at month's end.

Beyond that, as we think about it, things of greater consequence than loss of *Spokesman* subscriptions have transpired since 1980. Synodical membership has declined. From a total of 6,889 communicant members in 1980 we now have 6,410.

Those of us who keep abreast of synodical affairs know what has happened to account for much of this decline. By choice and by conscience our CLC is a doctrinally-oriented and confessionally-minded church body. As doctrinal issues have arisen in recent years, the CLC has shown itself unwilling to compromise the Word of God, departing neither to the right hand nor the left as the issues are confronted. Church history bears out that such a course is bound to affect the membership numbers.

If there is any validity to this rationale of the editor, the decline in *Spokesman* subscriptions is hardly "our fault" for the most part.

Beyond that, what can be said? We do our best, under the circumstances of time available and material submitted, to give our readers something worthwhile to read and digest each month. Beyond this it is up to others. It is up to our pastors and lay readers to do what can be done to see that the humble witness of our little magazine reaches as many homes within and without the CLC as possible.

Of course, we welcome as always our readers' suggestions as to how we might—under our limitations of time and money as well as our editorial preferences and doctrinal scruples—improve our monthly product. Having said that, and acknowledging our personal prejudice, we feel this publication, as it is, is worthy of being read at least by each and every family in our CLC.

—The Editor

Please read John 15:9-17—

## BRANCHES BEARING THE VINE'S FRUIT

*John 15 describes three relationships. The first is the relationship between Christ and the Christian. The second relationship is that of Christian to Christian. The third is that of the Christian to the world.*

But the first is the most important relationship. For from it all other Christian relationships are to flow: believer to believer, husband to wife, sibling to sibling, friend to friend. Jesus described this important relationship using the analogy of a vine with its branches.

### **An Intimate Relationship**

How comforting and sobering are His words. As the branches are connected to the vine, so that it is difficult to discern where the one stops and the other starts, so the relationship between Christ and the Christian is intimate, personal, and dynamic.

The branch receives everything from the vine: life, growth, fruit, direction, beauty, maturity, nourishment, strength. In the same way, the Christian receives everything from the Lord Christ. Indeed, the Christian's entire existence depends upon a personal and abiding union with Christ.

Being separated from the vine is always fatal for a branch. Being separate from Christ is always disastrous to the Christian. Jesus Himself insisted: "Neither can you bear fruit unless you remain in me" (Jn 15:4). And again: "Apart from me you can

do nothing." These words and warnings apply as much to the life that now is as to that life yet to come, to marriages, to ministries, to giving and forgiving. The Christian's life, leaf, flowering, and fruitfulness come from Christ, the Vine.

There was once a small tree in my grandmother's garden. Each family member tried to guess its identity. No one could remember who planted the tree, or what type of tree had been planted. The leaves alone were not enough evidence. Only the tree's fruit would solve the question of the tree's identity.

Many trees are named for their fruit. An orange comes from an orange tree. A fig comes from a fig tree. A grape comes from a grape vine. A tree is identified by its produce, by what it produces. And Christian love is no different. There is a special love that identifies the believer as belonging to Christ. A special love, because the Vine produces but one kind of fruit.

### **Complete Love**

What is Christlike love? It is first of all a COMPLETE LOVE. Jesus said: "As the Father has loved me, so have I loved you" (Jn. 15:9). What



love is more complete than the love between God the Father and God the Son? Yet with this same perfect love have Father, Son, and Holy Spirit loved you.

Few vows to love are more demanding than the marriage vow:

"Will you love, honor, and cherish? Will you keep this bond of marriage holy and unbroken until parted by death?"

"I, in the presence of God and these witnesses, take you to be my spouse, and pledge my faithfulness in every duty, not to leave you until parted by death."

Selflessness. Service. Commitment. Yet, despite all this, the marriage vow still remains a conditional vow. It is conditioned by death. But

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**"Even the greatest love of all, God's great love, is defined by concrete deeds: 'This is how we know what love is: Jesus Christ laid down his life for us.'"**

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the love of the Lord Jesus, His vow to cherish and honor and redeem us, could not be broken even by death. He rose again. Therefore, His love is the one love truly complete, truly unconditional: in sickness and in health, in poverty and in plenty, amid the best of days and the blackest.

It was to this "marriage vow" that the apostle referred in Romans 8: "In all these things we are more than conquerors through him who loved us.



For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus, our Lord" (Rom. 8:37-39).

### Active Love

Secondly, a Christlike love is an **ACTIVE LOVE**. A more literal translation of John 15:10 reads: "If my commands you are obeying, you are remaining in my love."

What type of love is often preached by contemporary theology? A toothless love. A truthless love. An irresponsible love. Yet, what parent equates genuine love with allowing a child to always do as the child pleases?

In the same way, can one love the Scriptures without loving Scriptural truth? Can one love the lost without seeking the lost? Can one love the sinner without warning against sin, without calling to repentance?

Even the greatest love of all, God's

great love, is defined by concrete deeds: "This is how we know what love is: Jesus Christ laid down his life for us" (I Jn. 3:16).

### Love Without Limitation

Lastly, to love like Christ is to LOVE WITHOUT REASON AND LIMITATION. No branch of itself has a right to belong to the vine. The vine produces the branch. Its connection to the vine is that of purest, sweetest grace. And so it is with the Christian. "You did not choose me," said Jesus, "but I chose you" (Jn. 15:16).

On the night of His betrayal, Jesus said: "I have eagerly desired to eat this Passover with you before I suffer" (Lk. 22:15). And who were the guests dining at the Lord's Table? One would deny. Two who once

wanted to destroy the unbelieving Samaritans. Several who had tried to keep children from Christ. Disciples who fretted over daily bread after watching Jesus feed thousands from scraps. Disciples who began that very evening by arguing the question of their own greatness.

Christ's love cries out to each of us: put love into action; make a Christian confession more than words; walk the extra mile; make the first move; give up the cloak as well as the tunic.

And none of these activities begins with an assessment of what another may or may not deserve. Has he earned it? Has she proven worth it? Have they suffered enough? No. Activities like these begin and end with a personal awareness of what we have received, without merit, from Christ.

—P. M. Weis



*Words With Big Meanings—*

## BELIEVE

*To believe is to place confidence in someone, to be convinced of something. To believe is to trust in, to rely on someone or something.*

### Leaning On Another

To picture what it means to believe, imagine one who is lame leaning on his neighbor for support. One who leans on another believes that his neighbor is both willing and strong enough to bear his weight. Imagine a man building a house on a

foundation. One who builds believes that the foundation is able to support his building.

A wise man will choose carefully what he leans on, but many are foolish and lean on people and things that are weak and unable to support them. Israel once leaned on Egypt for

"WEAK, HELPLESS SINNERS THAT WE ARE, ALL OF US NEED TO LEAN ON SOMEONE GREATER THAN OURSELVES . . . WE NEED TO EXERCISE GREAT CARE ABOUT OUR BELIEVING, MAKING SURE THAT IT IS IN THE ONE TRUE AND LIVING GOD, AND IN HIM ONLY, THAT WE BELIEVE."

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help against an enemy. The Lord called Egypt "a staff of reed to the house of Israel. When they took hold of you with the hand, you broke, and tore all their shoulders" (Ezekiel 29:6-7).

### **Choose Carefully!**

A wise man will choose carefully the foundation on which he builds. Jesus spoke of the foolish man who built his house on sand—"and the rain descended, the floods came, and the winds blew and beat on that house: and it fell. And great was the fall of it" (Matt. 7:26-27).

Weak, helpless sinners that we are, all of us need to lean on someone greater than ourselves. We need to build on a foundation stronger and more enduring than anything we ourselves could construct. We need to exercise great care about our believing, making sure that it is in the one true and living God, and in Him only, that we believe.

### **Blessings**

When we believe in the true God we rest on His love for us which is especially shown us in His Son, the Savior Jesus Christ.

This is why believing gains for us such great blessings: it connects us with God who loves us and wants to give us good things. Whoever believes in Jesus has righteousness ac-

ceptable to God (Rom. 4:3); has the right to become a child of God (Jn. 1:12); has the privilege of coming before God in prayer (Matt. 21:22); shall never thirst (Jn. 6:35); will not abide in darkness (Jn. 12:46); has everlasting life (Jn. 3:16).

### **The Spirit's Work**

Though believing is an invisible thing in the heart and known only to God, it makes itself known in the life of the believer. Believing connects us with Christ as branches to the Vine and enables us to bear much fruit. Among the fruits of believing are love (1 Jn. 3:23); good works (Titus 3:8); telling others about the Savior (2 Cor. 4:13). It is the Lord's will and plan that we believers glorify Him with our life so that others may, through us, learn of Him and believe.

Since our believing brings such great blessings to us and to others, it is something not to be taken for granted, but something to be guarded and nurtured. We need to recognize that we don't have the power to believe. Our believing is a gift of the Holy Spirit. It has come to us through the Gospel. It will be built up in us through the Gospel. Hearing the Word and taking Holy Communion keep us and strengthen us as believers.

—John Klatt

## DAD

The newspaper clipping said it something like this: When I was 7, I thought my father was the smartest person in the world. He knew everything. At 17 I thought my father didn't know as much as I thought he did. At 21 I thought my father didn't know anything compared to me. At 35 I thought my father knew much more than I had earlier believed. At 50 I discovered that my father had been right all along. (Credited to an L. B. Flynn.)

Pity the son or daughter who does not have fond memories of a loving father. In some cases the cause is God's own will for a family from which He has taken its head. Too often in America the cause is a result of rampant sinfulness. Children are born when the father is not even known. From time to time fathers won't acknowledge that children are theirs. Often divorce creates a wedge between a child's father and mother. And unfortunately it happens that a father's priorities are centered in his career at the expense of being a proper husband to his wife and parent to his children. These examples are the unusual, the undesirable, and the unfortunate.

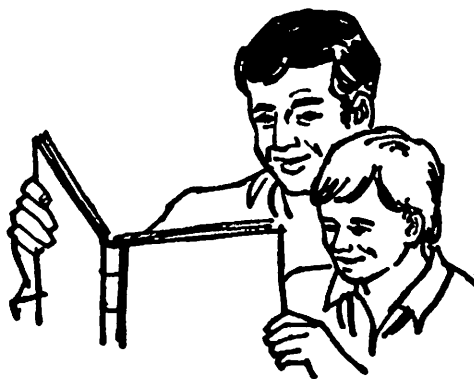
### Watch Your Step, Daddy!

I read a story once about a man who loved to climb along the palisades near his home along the rugged coast of northern California. One Sunday afternoon, while his son

was taking a nap, he decided to do some climbing near a cliff which had only a few tiny ledges to grasp. He came to a particularly difficult passage. As he paused to get a better grip in order to swing to another ledge, he heard a tiny voice behind him: "Watch your step, daddy! I'm right behind you!"

There's no way we can wiggle out of it. Our children are going to be chips off the old block. They even seem to learn the unspoken lessons better than those we speak. Yes, it's happened—too often, actually—that son or daughter has learned a behavior from his parent's sinful bad habits.

Think of the responsibility. Our children learn from us. Yes, the Lord wants children to honor his representatives in the family. His apostle says: "Children, obey your parents in the Lord, for this is right. Honor your father and your mother. . ."



The Lord also lays a responsibility on father: "And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord" (Eph. 6:4). The Greek word for *provoke* has its roots in "taking the wind out of." One translation has: "Fathers, don't exasperate your children." The Lord insists that discipline and example serve a wholesome purpose for the education and growth of the child(ren). Discipline that is unfair, half-baked (not well thought out), too harsh, or too lenient can exasperate children. They won't know where they stand or what they are to do.

And think of the spiritual implications of a father's position and responsibility. They experience fierce spiritual temptations every day. They may be called upon to witness to Christ. They have a set-back at work. Just when fathers are on the brink, they'll hear that voice, "Watch your step, daddy! I'm right behind you."

I grab my small children's hand when we cross the street or leave the stadium. Should I not also take his/her

hand when they choose a book to read, turn on the television, or put some cassettes into their Walkman? And when it comes to Sunday morning . . . or a voters' meeting time . . . or work day at church . . . or a time today to read about the Gospel of forgiveness of sins in Christ, that little voice is still there: "Watch your step, daddy! I'm right behind you."

It's true that fathers are generally the parent away from home during large chunks of the day. They may not be around for many of the day to day discoveries as their children grow up—the first word or the first step. They won't be there for much of the day to day, on-going training and discipline of their children. The tragedy would be that, when a father is home, he is disinterested in those whom God has specifically given him as a blessing!

I rather like the phrase picked up along the way in a number of books about family life under Christ: "The best thing a father can do for his children is love their mother."

—M. Sydow

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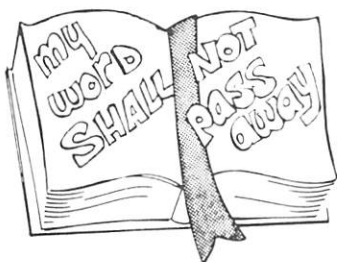
## WASHINGTON STATE YOUTH OUTING

With the goals of making new friends and enjoying Christian fellowship, the teens from Trinity and Gethsemane congregations of Spokane, Washington visited Redemption Lutheran Church of Seattle the first weekend in April.

Blessed with perfect weather, the group spent Saturday sightseeing. The day was capped with an informative study led by Pastor B. J. Nauman about the New Age Movement.

After attending worship service on Sunday, the Spokaneites started home, aglow with the warmth of Christian fellowship. (*Mrs. Sandee Allen, reporter*)

*Editor's note:* On the following page the youth from the three CLC congregations in the state of Washington are shown enjoying a view of the Seattle skyline from the Space Needle.



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## DAILY DEVOTIONS FOR JULY 1987

The prophets of God that were active in the reign of godly king Josiah included Zephaniah, Habakkuk, and Jeremiah. Zephaniah foretold the day of God's wrath, as we considered in our June readings. Habakkuk was informed by God that the Chaldeans (Babylonians) would come and overwhelm Judah before they themselves would be overthrown. What can God's people do in such times as these? Habakkuk's answer: "The just shall live by his faith." Habakkuk's personal comfort in the day of disaster: "I will rejoice in the Lord, I will joy in the God of my salvation." "The Lord is in His holy temple. Let all the earth keep silence before Him."

After Josiah was killed in battle at Megiddo, the threatened judgment of God was no longer postponed. Jeremiah saw this judgment coming and eloquently, repeatedly, and bravely called his people to repentance, but to no avail. The first eight chapters of Jeremiah's book do not make for pleasant summertime reading. Jeremiah laments the ingratitude, the idolatry, and the shamelessness of the citizens of Judah. They were like an unfaithful wife whom her husband was willing to forgive but who yet continued in her harlotry and adultery. The Lord God would have loved to hold off the threatened attack from the Babylonians, but the continuing impenitence of Judah made the day of God's judgment inevitable. Their temple worship could not save them now. The peace promised by their false prophets was a delusion. In a short time the land of Judah would be desolate.

Let every patriotic American Christian read the book of Jeremiah and repent of his own sins and the sins of his people. The day of judgment will come for our nation also, if there is no day of repentance.

Date	Scripture	Theme	Hymn
1	2 Kings 23:15-20	Josiah broke down Bethel's altar and burned men's bones on it. (cf. 1 Kings 13:1-2)	290
2	2 Kings 23:21-27	There was no king like Josiah in his obedience to God's law.	416
3	2 Chronicles 35:1-9	A joyful Passover was celebrated as the law commanded.	39
4	4 Habakkuk 1:1-11	Yet God would send the Chaldeans to punish wicked Judah.	577
5	Habakkuk 1:12-2:1	God would punish the wicked by means of those more wicked.	317
6	Habakkuk 2:2-4	The just shall live by faith, but the proud will die.	392
7	Habakkuk 2:5-14	Three woes are pronounced against the wicked Chaldeans.	329
8	Habakkuk 2:15-20	Two more woes are pronounced. God rules!	4
9	Habakkuk 3:1-7	Habakkuk prays: "In wrath remember mercy."	583
10	Habakkuk 3:8-16	God's wrath is for the salvation of His people.	26
11	Habakkuk 3:17-19	In the worst of times we can still rejoice in our Savior.	573 & 574
12	2 Chronicles 35:20-27	It was a sad, sad day when Josiah was killed.	600
13	Jeremiah 1:1-10	Jeremiah was called to be God's prophet in Josiah's reign.	489
14	Jeremiah 1:11-19	Judah will be destroyed from the north (by Babylon).	612
15	Jeremiah 2:1-13	Ungrateful Judah has forsaken its God!	419
16	Jeremiah 2:14-25	Idolatry was the problem. What can be worse?	19
17	Jeremiah 2:26-37	Judah's false gods will not help them when God's judgment comes.	319
18	Jeremiah 3:1-13	Judah, the unfaithful wife, can still return to the Lord, her husband.	279
19	Jeremiah 3:14-21	The Lord wants His faithless wife to return	280
20	Jeremiah 3:22-4:4	How good God will be to a repentant people!	582
21	Jeremiah 4:5-18	The Babylonians are ready to strike. Repent! Repent!	579
22	Jeremiah 4:19-31	See the fierce anger of the Lord!	327
23	Jeremiah 5:1-13	God's judgment is just, for Judah's sins are many.	328
24	Jeremiah 5:14-31	Prophets, priests, and people all share in Judah's sins.	415
25	Jeremiah 6:1-15	God's judgment will come because they had no sense of shame.	322
26	Jeremiah 6:16-30	They could have found rest for their souls in God's old paths.	276
27	Jeremiah 7:1-15	Their unrepented sins made their temple worship displeasing to God.	3
28	Jeremiah 7:16-27	Their continued disobedience made God's judgment inevitable.	318
29	Jeremiah 7:28-8:3	God's prophet sees desolation: corpses and dead men's bones.	610
30	Jeremiah 8:4-13	Deceit, covetousness, impenitence, the rejection of God's Word!	408
31	Jeremiah 8:14-22	There is no physician or medicine that can heal them now.	278

—D. Lau

### Minnesota Delegate Conference

Date: June 28th, 3:00 p.m.

Place: Salem Lutheran Church, U.S. Hwy. 14,  
Eagle Lake, MN

Agenda: Coordinating Council Report

Round Table Discussion: Promoting  
Stewardship Within the Congregation  
(Who? How? When?)

—Rev. John K. Pfeiffer

### Family Devotion Hour, Vol. II

Family Devotion Hour, Vol. II with 100 devotions will be ready for sale at the Pastoral Conference. Individual orders may be sent to the author: C. M. Gullerud, 218 Grover Road, Eau Claire, WI 54701. Price is \$6.25. A third printing of "Bible Tho'ts for Tots" is available and can be purchased from the CLC Book House or from the author.

### CALL FOR CANDIDATE

The Board of Regents of Immanuel Lutheran College invites nominations to fill the vacancy created by the impending retirement of Professor Robert Dommer. The nominee should be a Seminary-trained individual, to teach as head of the Music Department, including organ instruction; he should also be qualified to teach in other subject areas (especially in the area of pre-theology), in accord with his gifts and abilities, and as mutually agreed upon.

All pastors, professors, male teachers, and voting members of CLC congregations are entitled to nominate a candidate or candidates. The deadline for receiving nominations is a postmark dated no later than June 30, 1987.

Please send all nominations to:

Pastor Vance Fossum  
Secretary, Board of Regents  
1183 Big Bend Road  
Ballwin, MO 63021

### Radio Broadcasts

A series of 26 devotional radio broadcasts is available from the Board of Missions for local use by CLC congregations. For information contact Pastor Walter Schaller, 100 4th St. West, Lemmon, SD 57638; phone (605) 374-5104.

### Installation

Under authorization from President Daniel Fleischer, the undersigned installed Douglas Libby as pastor of Holy Cross Evangelical Lutheran Church in Phoenix, Arizona on January 18, 1987. This was done with the assistance of Prof. Roland Gurgel and Jim Skelley, president of Holy Cross congregation.

—Norbert Reim