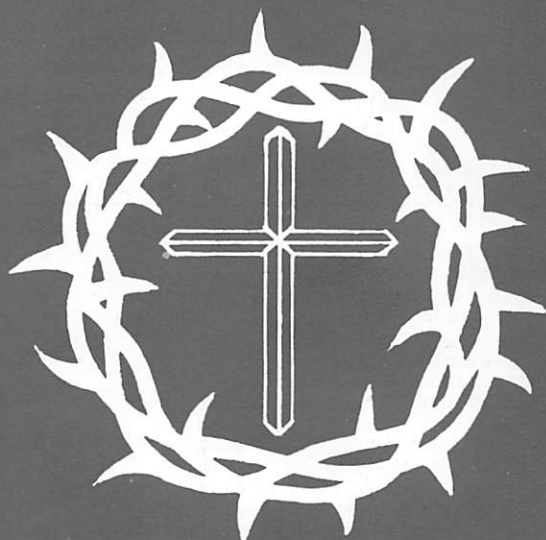


LUTHERAN SPOKESMAN

MARCH 1976
VOL. 18, NO. 9



CHURCH OF THE LUTHERAN CONFESSION

THE BICENTENNIAL CHRISTIAN

It hardly need be said that this year is the Bicentennial Anniversary of our country. It is being remembered by everyone. Churches, too, are joining in with special themes and slogans and seals and medallions. It could be that there are those who are saying it is high time something of this appeared in the *Spokesman*. Others, however, might say: "What is this to us? We are heavenly minded, a pilgrimage people passing as aliens through a strange land, seeking a better country."

Much That is Good

Although Christians are heavenly-minded, this does not rule out such a thing as patriotism, and love and loyalty to country during our earthly existence. And this is a matter of substance. Love of country is not just momentary sentiment while singing the national anthem, but has to do with disciplined behavior, obedience to law, carrying out a conscientious stewardship as it applies to citizenship, and seeking the best interests of the nation in prayers of intercession.

Anniversaries are a time for review and remembrance. When we reflect on our nation we find that geographically speaking it parallels that "good land" which the Lord gave to the children of Israel, as described in Deuteronomy 6. We all know something of the vastness, the variety, the resources, the beauty of this country of ours. How many places there are that with our earthly eyes we can literally see the truth of these words: "O beautiful for spacious skies, for amber waves of grain; for purple mountain majesty above the fruited plain."

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A Tolerable Government

Scripture does not speak in terms of a “biblical” form of government. But if one analyzes how things are in this world of sin, in principle at least, our threefold system of government—legislative, executive and judicial—with its checks and balances, would appear to meet and serve the situation as well, or perhaps better, than any.

The Apostle Paul in Romans 13 speaks on the function of government, that it is to exercise the power of the sword as an arbitrator between the evil and the good, or economically speaking, between the “haves” and the “have nots.” We can be thankful that there is something of this left in our country. In a socialist state this mediating position of government is lost. When ownership, and the power and privilege to produce wealth becomes identified with government, it can only lead to totalitarian dictatorship.

But to turn to our greatest heritage. In retrospect we can see the Lord working in history, preparing this land as a haven for the Gospel. And He did it with unbelievers. Liberal, free-thinking founding fathers, after looking over the European scene and seeing the constant trouble that was caused by the state church system, came to the conclusion that they didn’t want the church interfering in matters of state. Out of this came our cherished principles of separation of church and state and freedom of religion.

Having thus prepared the land, the Lord caused a vast migration of Bible-believing Europeans to this country and establish what might be called the “Golden Age of the Gospel.” From our human point of view, during the century from 1850 to 1950 there was more Gospel, more truth of salvation in Christ preached in this country than any other age in history. All of us today who find ourselves in Christ have a relationship with this great activity of the Lord.

What Lies Ahead?

As Christians our patriotism and love of country continues to lie in obedience to government and in a stewardship that helps to preserve and make proper use of this “good land.” Ecology is a new word, but it is something that is compatible with what we have always called stewardship. We may not have always fully understood what is best for the environment, but in principle we have always sought to enhance, develop and properly use what the Lord has given us.

Our Principle Role

In spite of all the good we see in our country, as Christians we cannot get away from the fact that this is a world of sin, and it has taken a fearful toll

in our nation. Spiritually and morally our country is at low ebb. The pendulum has swung far to the side of wickedness and evil. Through the insidious workings of the philosophies of men—humanism, materialism, evolution—the function of the natural law in the heart of man has been stifled. We are not an immoral nation. We are an amoral nation. We no longer have a morality, a civic righteousness, to guide behavior. This statement from the Humanist Manifesto of 1973 says it well: “We affirm that moral values derive their source from human experience. Ethics is autonomous and situational, needing no theological sanction.”

As men sow, so shall they reap. The crime rate is rising, the prisons are full, national leaders live dishonest, scandalous lives, marriage is despised, petty thievery is common among all men. The nation is in deep trouble and doesn't know what to do. It hasn't the insight to see that as long as the natural law, the principles of civic righteousness, which were working to a greater degree in the early years of this country, remain discarded and scorned, this nation will continue in the downward path of degeneration.

The Christian, first and foremost, would seek to alleviate these trying conditions with the ultimate solution, calling all men to repentance and faith in Jesus Christ. To that end he continues to preach the Gospel of forgiveness. His immediate objective is not to “make the world a better place in which to live,” but to bring about the salvation of sinners. But where there is faith in Christ there follows a “walking in newness of life,” which would better the moral posture of the nation.

But more is called for. Scriptures enjoins that “intercessions be made for all that are in authority.” This becomes a vital activity. In Old Testament times, when the wickedness of the children of Israel was so flagrant (Ezekiel 22), the Lord had this to say: “I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.” The picture is of a wall with an opening where someone should have been standing, pleading the cause of the nation and thus preventing destruction from pouring through. We don't know the Lord's mind on our national existence, even though he has “determined the time before appointed,” but we have no excuse for not “standing in the gap,” with fervent prayers of intercession for this ungodly nation. What shame that the Lord ever had to say: “I found none!” May it never be said of us!

Should we ask: “What change will this Bicentennial Year have on our Christian lives?” we would have to say: “Not much!” We continue in what the Lord has told us to do, but that the occasion comes before us should lead us to think a little bit more seriously and deeply about our country, and prompt us to intensify the activity that He expects of Christian citizens.

—G. Sydow

COMMERCIALIZING CLERGYMEN

Surprisingly, a serious objection to Holy Land tours conducted by pastors has arisen in one of our more liberal Lutheran synods. The objection is not to the tours themselves, but that pastors who promote the trips make money out of it, and that from their very own people.

It is a professor at St. Olaf College, Northfield, Minnesota who brings this to our attention and speaks of it as a "scandal" in the church. He says: "It's the hard sell that is objectionable, urging people to go, and turning it into a business proposition."

We share this man's misgivings. That the sponsors of a tour should have some kind of financial advantage for their efforts we can accept; that there is a financial incentive to recruit additional members for the tour can also be accepted, but with a question, since it tends toward pressure tactics; that those who have special duties on the tour receive some financial benefit is also understandable, but that pastors set-up and promote a tour knowingly and deliberately for the purpose of making money is unthinkable and repulsive. It took us years to rid our church of the abomination of money-making bazaars. Let's not start over again this way!

—G. Sydow

THE HIGHEST CALLING

PASTOR—HIS WORK

Last month we laid the groundwork for our series by briefly tracing the Spirit-controlled circumstances which led your pastor to prepare for the work of the public ministry and ultimately to the position he now

holds—your divinely called pastor. Your risen and ascended Lord, Who promises to supply His Church with the necessary gifts, has sent this man to you to minister to your spiritual needs, to shepherd your soul and those of the entire flock over which the Holy Ghost has made him overseer.

But what does this work really involve? What has the Lord through you called him to do? His work is purely spiritual. In his farewell address to the elders at Ephesus Paul describes his ministry as "testifying the Gospel of the grace of God . . . preaching the Kingdom of God . . . declaring the counsel of God . . . feeding the church of God." (Acts 20:24-28) Quite a comprehensive summary of the work of the ministry. All pastoral activities have as their purpose that you together with all people might be condemned in your sin-guilt by the judgment of God's Holy Law, raised up to righteousness and life eternal through faith in Him Who was delivered for your offenses and raised again for your justification, and preserved in the one true faith until safe in eternity.

The Tip of the Iceberg

This is much more than merely a matter of conducting the service and filling the pulpit on Sunday morning. Although that must ever remain the heart of your pastor's ministry, it is only the tip of the iceberg as far as his pastoral responsibilities go. There is much more to the pastoral ministry than meets the eye. Sermons themselves are not shaken out of the sleeve, but involve prayerful and time-consuming meditation and preparation in an effort to communicate God's thoughts to the flock in a clear and edifying manner. Sometime ask your pastor to review the steps involved in sermon

preparation. You might be surprised.

Furthermore, the time and effort involved in preparing sermons, Bible classes, conducting classes and meetings of various kinds, counseling, making hospital and sick calls, visiting members, encouraging and admonishing the weak, carrying out the responsibilities of a synodical office, doing clerical work (bulletins, letters, printing material etc.) plus various other odds and ends of church work—all of these different "hats" your pastor wears may consume much of his time and energy. Chances are he isn't complaining. Despite moments of discouragement, he finds the work of the ministry deeply satisfying and rewarding, something which takes on eternal significance.

Expectations

What should you expect of your pastor? It is healthy for both pastor and congregation to periodically reread the words of the Call under which both are operating. Expect your pastor to be faithful in preaching the pure Word and administering the Sacraments. Expect him to minister to your spiritual needs publicly and privately in whatever ways he can. Expect this and nothing less, for this God has called him to do and promised to supply the necessary gifts to accomplish it. But do not expect more than God expects. Your pastor is not a professional public relations man—called to use clever gimmickry

to accomplish what only the Spirit can accomplish through the Word. He is not an entertainer, but a herald, a messenger. He is not in your midst to say or do what people want him to say or do, but simply as an oracle or mouthpiece of the Lord. Do not expect him to be an expert in every field of human knowledge, but only in the Scriptures. He is not a trained professional psychiatrist, psychologist, or marriage counselor capable of solving every dilemma that arises, yet he is equipped to diagnose problems and provide remedies from God's "Manual" far beyond those of the so-called experts. For he understands you and, more importantly, knows the Lord Whose grace and mercy are the most powerful influence in your life.

"Moreover, it is required in stewards that a man be found faithful." (I Cor. 4:2) Your pastor is God's steward sent to care for your soul. If he is faithful in that calling you can thank God everyday of your

life for such a wonderful gift. And you can show your appreciation to your pastor and to your Lord in no better way than by following the Spirit's encouragement: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." (Hebrews 13:17) Nothing pleases your Lord or your pastor more than faithful members who are joyful hearers and doers of the Word.

As for your pastor, he lives and works according to the guidelines laid down in I Peter 4:11: "If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever."

—D. Schierenbeck



Prayer and the Promise of God

"When we pray we have the advantage (of the promise) that what we ask will be granted, although not according to our wish. If it weren't for the promise I wouldn't pray. God does well, moreover, that He doesn't give us everything as we wish, for otherwise we'd want to have everything on our own terms . . ."

—Luther's Works, Vol. 54, p. 52-53.

CHANGE OF ADDRESS notices should be sent to the Business Manager. For uninterrupted mailing, if at all possible, address changes should be sent in at least four weeks in advance.

THE VIRGIN BIRTH AND HIS PASSION

It may seem irrelevant in this season of the church-year to devote special attention to the virgin-birth of our Savior. It would appear to be more appropriate to consider this in the Advent or Christmas season. And so it is too. On it our Christmas joy rests. If our Savior had been conceived and born in the natural way, we could at best regard Him as a great, good man, as one who might serve as our example, but as little else. On His conception by the Holy Spirit and His virgin-birth His ability to serve as our Redeemer depended, as we shall demonstrate.

Denied By Many

In our day, in which the so-called scientific approach is the approved method for arriving at the truth in all things, the virgin-birth of Jesus is derided and denied by many, even among those who call themselves Christians, as a pious myth and legend fabricated by Jesus' followers in later times, even as other myths and legends have grown up about other great men after their departure from this earthly scene. "Impossible," declare the rationalists and the would-be-wise of this world, who reject the Bible as the divinely inspired and inerrant Word of God, including the late Bishop Pike, who

declared that this was one of the portions of the Apostles' Creed which he recited with tongue in cheek. Refusing to let God be God and to recognize that "with God nothing shall be impossible," this Bible doctrine has become a stone of stumbling to many.

Foretold in Prophecy

In the very first Gospel promise, given to Adam and Eve by God shortly after their fall, in the words of judgment pronounced upon the serpent: "I will put enmity between thee and the woman, and between thy seed and her Seed; it shall bruise thy head, and thou shalt bruise his heel," (Genesis 3:15) the believing child of God is given a hint of this miracle to come. The promised Rescuer of fallen mankind is spoken of as the Seed of a woman only, not of a man and a woman, as is the natural order of things. In all its fulness was this miracle revealed in Isaiah's prophecy some seven hundred years before its occurrence in the well-known words: "Therefore the Lord Himself shall give you a sign: Behold a virgin shall conceive and bear a son, and shall call his name Immanuel," (which translated from Hebrew into English means "God with us"). (Isaiah 7:14) How

this all was to come to pass the angel of the annunciation revealed to the astonished and questioning Mary in his words of explanation: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." (Luke 1:35). In a similar manner it was explained to Joseph, the troubled fiance of Mary, in that dream given him by God: "Joseph, thou son of David, fear not to take unto thee Mary, thy wife (so-called because she had been espoused to him); for that which is conceived in her is of the Holy Ghost," (Matthew 1:20). On the basis of these clear testimonies from God's own Word we believers do not stagger at this revelation of God but wholeheartedly believe and accept it without question, that in the birth of Jesus the eternal Son of God took to Himself our human nature in the womb of the Virgin Mary.

Vital To Our Christian Faith

Faith recognizes also how vitally necessary the virgin-birth was for our salvation. Had Jesus been conceived and born in the natural human way, He would have been infected with original sin, as are all the other children of men since Adam's Fall; He would have been flesh born of the flesh, defiled with a sinful nature, as are all other human beings, and unable to save us. But conceived and born in this supernatural manner, He was preserved from the taint of original sin, so that He might be the kind of High Priest that became us,

"who is holy, harmless, undefiled, separate from sinners and made higher than the heavens, who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins." (Hebrews 7:26-27). Conceived and born without a sinful nature like ours, He could take our place and fulfill for us the Law of God perfectly and bring to God the perfect sacrifice for our transgressions. Being God and man in one wonderful person, He could do this for the billions of sinful men, whose place He had come to take before God.

The Need For it in His Passion

Well it is for us that Jesus was virgin-born and is the Son of God come into human flesh through a miracle wrought by the Spirit of God. Had He been conceived and born after the manner of other men, as so many rationalists today endeavor to explain it, He would be a mere man, whose suffering and death would be of no more benefit to our salvation than that of other human martyrs who have laid down their lives for good and laudable causes. As a natural-born man He could never have kept the Law of God for all of us, could never have paid the sin-debt of all mankind, and could never have overcome death and the devil on our behalf, as the psalmist puts it so aptly when he writes: "None of them (no mere human being) can by any means redeem his brother, nor give to God a ransom for him, because the redemption of their soul is precious

(too costly)." (Psalm 49:7-8). But being the incarnate Son of God, miraculously conceived and born as the God-man, His fulfilling of the Law of God was sufficient to provide the divinely required righteousness needed by all fallen men before God, His suffering and death was a sufficient ransom for the redemption of all us sinners, and He was capable of overcoming death and the devil for us. What no mortal man could do, He, the Son of God become man and our brother, could and did accomplish for us.

Our Response To This

Therefore let no man, no matter how learned and pious he may appear to be, tell you that it makes no difference whether the miraculous conception by the Holy Spirit and the virgin-birth of Jesus is accepted in faith or not. Our whole salvation

depends upon it. Without it Jesus of Nazareth would be an ordinary human being, tainted with original sin, a sinner like ourselves, incapable of redeeming lost and condemned sinners such as we are. With it we can be certain that it was God Himself, who came to our rescue in Jesus, and that we are redeemed and saved indeed; for what God sets out to do, that is always accomplished. These heavenly truths we need to keep in mind as in the coming weeks we ponder anew Jesus' passion. Here we have a firm foundation, Here the refuge of the lost; Christ's the Rock of our salvation, His the name of which we boast. Lamb of God, for sinners wounded, Sacrifice to cancel guilt! None shall ever be confounded Who on Him their hope have built.

(L.H. 153:5)

H. C. Duehlmeier



MORE THAN MODERNIZING WORDS!

An article in a recent issue of a newsmagazine tells about the proposed new *Book of Common Prayer* of the Anglican Church. The *Book of Common Prayer* has not been changed essentially for 300

years. Many of the U.S. Episcopalians believe that it is high time for a change. They want to get rid of the ancient language that is so often baffling to modern ears. A revision of the *Book of Common Prayer* has

been underway since 1949. The proposed new draft of the *Prayer Book* was released in February of this year.

Modernizing Words Is Good

Though we will not be using the *Book of Common Prayer* in its ancient or revised form, we can sympathize with the intent to modernize the words. People today do not speak the same way people of the 17th century did. It does not help anyone to understand religious truths when those truths are stated in a language whose meaning is foreign.

Modernizing Doctrine Is Bad

However, as is the case with many word-modernizing efforts, MORE than the mere words have been modernized. The doctrines have also been modernized! Some examples of changes which were made in the proposed revision:

OLD FORM: "Almighty God, Father of our Lord Jesus Christ, maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we, from time to time, most grievously have committed, By thought, word, and deed . . ."

NEW FORM: "Most merciful God, we confess that we have sinned against you, in thought, word and deed . . ."

OLD FORM: "He descended into Hell . . ."

NEW FORM: "He descended to the dead . . ."

The revision of the burial service omits the phrase: "at whose coming in glorious majesty to judge the world." The revision of the marriage service makes no mention of "the dreadful day of judgment." Also the admonition, "Those whom God hath joined together let no one put asunder," is omitted.

What is the implication of these omissions? Even the news magazine says of the omission in the burial service as given above that this is "minimizing the implications of a Final Judgment." The same implication is contained in the omission in the marriage service as quoted above. We could also ask if the omission of the word "Hell" is to indicate that the belief in a place of everlasting punishment is outdated? Certainly such omissions go beyond the modernizing of words! The teachings of God's Word are being omitted! That kind of modernizing we cannot accept!

What Does the Bible Say?

Let us refresh our minds with a few passages from God's Holy Word which will make it clear that the omitted words in the revised *Book of Prayer* refer to teachings of God's Word that dare not be omitted. *First*, the teaching of the Judgment on the Last Day: "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them

one from another, as a shepherd divideth his sheep from the goats." Matthew 25:31-32 "We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." II Corinthians 5:10 "He hath appointed a day in the which He will judge the world in righteousness by that Man whom He hath ordained." Acts 17:31 "For the Father judgeth no man, but hath committed all judgment unto the Son." John 5:22

Secondly, the teaching of hell or everlasting punishment: "And in hell he lifted up his eyes, being in torments . . ." Luke 16:23 "Then shall He say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels!" "And these shall go away into everlasting punishment, but the righteous into life eternal." Matthew 25:41-46 "He that believeth not shall be damned." Mark 16:16

Thirdly, the omission of the words "Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men . . ." from the confession quoted above is the most significant of all. The true God is identified in the Bible as Almighty, Maker, Judge, and above all, as the Father of our Lord Jesus Christ. The

doctrine of God is being attacked by the omission of such words, as well as the deity of Christ. Let us see what the Scriptures have to say about this: "That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." Romans 15:6 "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort." II Corinthians 1:3 "The God and Father of our Lord Jesus Christ . . ." Colossians 1:3 St. John says of Jesus Christ: "This is the true God and eternal life." I John 5:20 Jesus says: "The Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him." John 5:22-23

Eternal Life or Eternal Death

What difference does it make what we confess about Jesus? All the difference! "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36 "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." Matthew 10:32 Lord, help us always to confess Thee before men and give all honor and glory to Thy holy name. Amen

—M. H. Eibs

Daily Devotions

- April 1 Isaiah 40:1-11 Our God is the God of comfort.
2 Isaiah 40:12-31 Our God is the incomparably exalted One.
3 Isaiah 41:1-14 Our God is the God of history.
4 Isaiah 42:1-13 The Savior will come as a humble, tender-hearted Servant.
5 Isaiah 43:1-13 He who protects and gathers His own is the only savior—God.
6 Isaiah 43:14-28 There is no captivity from which the Holy One cannot deliver those who trust in Him.
7 Isaiah 44:6-23 The one true God is the Maker—not the “made.”
8 Isaiah 48:12-22 What is faith? It is listening with heart and mind and soul.
9 Isaiah 49:1-13 The Servant of Jehovah—the Messiah—speaks.
10 Isaiah 52:1-10 How do you look upon the Messengers (v7-10) of Redemption?
11 Isaiah 52:13-53:6 The unparalleled humiliation of the Savior, the Servant of Jehovah.
12 Isaiah 53:7-12 The Vicarious Atonement of the Lamb of God.
13 Isaiah 55 The blessings of the Gospel cost us nothing—for Christ has settled our account with God.

The Book of the Prophet Nahum

During the reign of Hezekiah and the ministry of Isaiah, Assyria, which had carried away the ten northern tribes, threatened to overrun and enslave Judah as well. Earlier (March 23-28) we read how Sennacherib's armies besieged Jerusalem until the Lord destroyed 187,000 of them in a single night.

Ninevah was the capital of Assyria—the head of a bloody, brutal, arrogant and cruel warrior state, which had grown rich and powerful on the loot of nations. This is the same city which Jonah had called to repentance 150 years earlier. Now they had returned to their previous sins and deliberately defied the living God.

Mercy unheeded finally brings judgment. Nahum's prophecy is no call to repentance. The prophet announces certain and final doom—the doom finally and fatally chosen by every person or nation that finally and fatally rejects the Lord of Hosts.

- April 14 Nahum 1:1-14 The Lord is slow to anger, but . . .
15 Nahum 1:15-2:13 God has ways of subduing even the mightiest enemies of His people.
16 Nahum 3 When God deals with the wicked, wealth and power are no defense.
17 Isaiah 56:1-8 Repent, for the kingdom of heaven is at hand.
18 Isaiah 56:9-57:2 Unfaithful shepherds make of their sheep easy targets.
19 Isaiah 59:1-15a Sin separates the sinner from God—making him blind and helpless.
20 Isaiah 59:15b-21 God is faithful. He will not deny himself.
21 Isaiah 60:1-12 The Sun of Righteousness dispels the darkness of sin's night.
22 Isaiah 61 Above all else the Savior brings the good news of salvation to captives of sin and Satan.
23 Isaiah 63:1-17 Who is this? (v1-6) How shall we pray? (7-17)
24 Isaiah 63:18-64:12 The prayer of the Church.
25 Isaiah 65:17-25 The Prophet pictures the glorious peace and joy of Paradise regained.
26 II Kings 21:1-16 A weak boy becomes a mean man.
27 II Chronicles 33:10-35 If God forgave Manasseh, surely his mercy extends to every repentant sinner.
28 II Chronicles 34:1-18 What a difference there is when the young seek guidance from the ungodly.
29 II Chronicles 34:19-33 Only God's Book can move men's hearts like this!
30 II Kings 23:4-8,
15-27 Josiah's Reformation: Last light before the coming night.

—W. V. Schaller

Announcements

ILC Choir Spring Concert Tour

Saturday, April 10	St. Peter's, Stambaugh, Michigan	8:00 P.M.
Sunday, April 11	St. Paul's, Green Garden, Michigan	11:00 A.M.
	Calvary, Marquette, Michigan	8:00 P.M.
Monday, April 12	Gethsemane, Saginaw, Michigan	8:00 P.M.
Tuesday, April 13	Faith, Coloma, Michigan	8:00 P.M.
Wednesday, April 14	Immanuel, Addison (Chicago), Illinois	8:00 P.M.
Thursday, April 15	Messiah, Hales Corners (Milwaukee), Wisconsin	8:00 P.M.
Friday, April 16	Luther Memorial, Fond du Lac, Wisconsin	8:00 P.M.
Saturday, April 17	Faith, Markesan, Wisconsin	8:00 P.M.
Sunday, April 18	Trinity, Millston, Wisconsin	10:30 A.M.
	Messiah, Eau Claire, Wisconsin	8:00 P.M.

Wisconsin Delegate Conference

- Date:** May 30-31, 1976 (Memorial Weekend)
- Time:** 7:00 p.m. Sunday through 3:00 p.m. Monday
- Host:** Luther Memorial Congregation, Fond du Lac
- Agenda:** The 1976 CLC Convention Prospectus
Visiting Elder & Board Reports
Election of Officers
Delegates, pastors, teachers, and visitors are requested to announce (or excuse) in good time to the host pastor, W. Schuetze, 395 E. Division St., Fond du Lac, WI 54935.

J. Sandeen, Secretary

1976 Roughrider Camp

Again this year Our Savior's Lutheran Church of Jamestown, North Dakota invites CLC youth from grades 5 through 12 to enjoy a week of Christian fellowship and fun at Camp Rokiwan, on Spiritwood Lake, 15 miles northeast of Jamestown. Dates: June 21-25. Per camper fee: \$20.00, which includes Sunday evening supper, June 20, and Saturday morning breakfast, June 26. Obtain a brochure detailing camp life from your pastor, or write to Pastor Paul Fleischer, 424 5th Ave. S.E., Jamestown, ND 58401. Non CLC youth may apply with the understanding that acceptance depends on sufficient room.

Treasurer's Report

July 1, 1975—February 1, 1976

RECEIPTS:	JANUARY	TO DATE
Offerings	\$23,593.47	\$122,103.29
Memorials	146.00	161.00
Mission Refund of Expl. Funds	—	286.00
TOTAL RECEIPTS	\$23,739.47	\$122,550.29
DISBURSEMENTS:		
Retirement Benefits	950.00	6,650.00
Capital Investments	1,921.46	10,792.94
General Administration	454.90	3,321.94
Missions and Administration	7,242.25	51,906.74
Immanuel Lutheran College	5,745.00	40,215.00
TOTAL DISBURSEMENTS	\$16,313.61	\$112,885.92
CASH BALANCE FOR PERIOD	7,425.86	9,664.37
CASH BALANCE, JULY 1, 1975		27,242.49
CASH BALANCE, FEBRUARY 1, 1975		36,906.86*
*Includes \$15,000.00 in Reserve Fund		

I.L.C. EXPANSION FUND RECEIPTS	\$10,985.76	\$189,826.28
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COMPARATIVE FIGURES

	JANUARY	SEVEN MONTHS
BUDGET OFFERINGS NEEDED	\$19,652.00	\$137,564.00
BUDGET OFFERINGS RECEIVED	23,739.47	122,550.29
DEFICIT, BUDGET RECEIPTS		15,013.71
SURPLUS FOR JANUARY	4,087.47	
BUDGET OFFERINGS, 1974-1975	\$23,554.52	\$119,891.13
INCREASE, 1975-1976	184.95	2,659.16

Respectfully Submitted,
 Lowell R. Moen, Trustee's Treasurer
 B. J. Naumann, Chairman

New Telephone Number

Pastor David P. Koenig (605) 374-5104
St. Luke's Lutheran Church, Lemmon, SD. (605) 374-5692

Installation

As authorized by President E. Albrecht, I installed Miss Deborah Gurgel as teacher of St. Luke's Lutheran School, Lemmon, South Dakota on Jan. 18.

Pastor D. Koenig

Announcement

COORDINATING COUNCIL

The Coordinating Council will meet April 27-28, 1976 at Immanuel Lutheran College, Eau Claire, WI., beginning at 9:00 a.m., Tuesday, April 27.

All business to be considered by the various boards must be in the hands of the respective chairmen by April 10th.

The Assignment Committee will meet on May 20th to assign candidates from the Immanuel Lutheran College graduating class. All calls to be considered by the Assignment Committee should be in the hands of CLC President, Pastor Egbert Albrecht, by May 15th.

—E. Albrecht, President

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