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# SPOKESMAN



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CHURCH OF THE LUTHERAN CONFESSION

# EDITORIAL ITEMS

## The Highest Priority

Thirty years ago in a Reformation Festival sermon a seminary professor of the Missouri Synod wrote: " 'The casualty of World War II is the Lutheran Church.' The Lutheran Church of Europe is shattered. Only in part, however, is the war to blame. Like Sodom and Gomorrah the Church was ripe for destruction. The theologians as well as the people had forsaken their God. The prospects of rebuilding a strong, truly orthodox Lutheran Church in Germany are very slim.

"Also in the Lutheran Church of America we find an aversion to adopting uncompromising Lutheranism, faithful in all respects to the Word of God. Furthermore, we would be willfully blind if we denied that in our own Synod worldliness, indifferentism, spinelessness, and carnal security are on the increase and that unionism is boldly raising its head. Many fear that the fate of the rest of external Christendom is overtaking us, that we are becoming but a whited sepulcher."

We wonder what that Missouri Synod professor would say today about his synod! Today unionism is rampant. Recent news reports might be summed up in the words: Doctrinal discipline suspended. Synod President J. A. O. Preus is not taking an uncompromising position with regard to the problems surrounding ordination of graduates from the rebel Seminary in Exile (Seminec) in St. Louis, MO. It becomes more apparent all the time that his main concern is to keep his beloved synod from falling apart.

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What is the highest priority in a synod? Is it to hold the synodical body together, to keep congregations and pastors from resigning? Or, is it to follow God's Word implicitly and to maintain doctrinal discipline? We in the Church of the Lutheran Confession know the answer from God's Word, and on the basis of that Word we acted 16 years ago. The truth of God's Holy Word must be given the highest priority, even though the synod may crumble. Jesus says: "If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8:31-32) A synod president should not advise the pastors of his synod: Above all things, hold the synod together! Rather, he ought to exhort them: Above all things, be loyal to the Word of God. He ought to say to the pastors as St. Paul wrote to Titus: "Speak thou the things which become sound doctrine." (Titus 2:1) He ought to exhort the pastors as St. Paul exhorted Timothy: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith." (I Tim. 6:20-21)

What a sad spectacle the Missouri Synod president is presenting to the world—a church leader seemingly more interested in organization and outward peace than God's Word of truth and doctrinal discipline! May we not review this developing history of the once great Missouri Synod without this earnest prayer to the Lord: O Lord, we are not worthy, but graciously spare us from following in the footsteps of those who have departed from Thy Word. Keep us steadfast for Thy holy name's sake. Amen.

### **Wasting God's Gifts**

Archaeologist William L. Rathje of the University of Arizona decided that it would be interesting to analyze the garbage thrown out by people. Enlisting the aid of his students he sifted through the garbage thrown out by a representative sample of households in Tucson, AZ.

Among his findings which is of interest to us is the fact that the average Tucson family throws out about 10% of the food that it buys. Are we guilty of a similar practice? As good stewards of God's gifts to us we ought to carefully use, not waste, the food which we buy. Here is a God-pleasing way of showing our concern as the world's population increases. The Son of God who showed that He can provide for us in all our needs by miraculously feeding the five thousand, also teaches us not to waste the good things He gives us. After the feeding of the five thousand the Lord told His disciples: "Gather up the fragments that remain, that nothing be lost." (John 6:12)

—*M. H. Eibs*

# CELEBRATING EASTER BY SPIRITUAL RENEWAL

## Easter Is a Time of Newness

God at this time of the year gives evidence of newness in springtime renewal of life as manifested in the grass, trees and plants coming to life again after the cold deadness of winter. But, the real newness which we should primarily think of at Easter time is in connection with the resurrection of our Lord and Savior, Jesus Christ. On that memorable Friday Jesus' cold, dead body was laid in the grave. But, on the following Sunday the women who came early to Jesus' tomb heard the angel say: "Why seek ye the living among the dead? He is not here, but is risen." (Luke 24:5,6) That is real newness! He who was dead rose from the grave and is alive forevermore!

"Christ Jesus lay in death's strong bands,  
For our offenses given;

But now at God's right hand He stands  
And brings us life from heaven;

Therefore let us joyful be  
And sing to God right thankfully

Loud songs of hallelujah. Hallelujah!"

—L.H., 195

## Spiritual Renewal Taught By St. Paul

The Apostle Paul in his first letter to the Corinthians wrote a passage

which teaches us about spiritual renewal. It is the standard Epistle lesson for the Easter festival. By inspiration of the Holy Spirit, St. Paul writes: "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." (I Cor. 5:6-8)

## Spiritual Renewal—No Glorying In Moral Laxity

The Apostle told the Corinthian congregation: "Your glorying is not good." They had a member who had committed the sin of incest. He was living with his stepmother in adultery. The congregation had done nothing about this sin. Therefore Paul said they were puffed up. Instead they should have been mourning over this sin. Christian discipline should have been exercised. If the guilty person would not repent he should have been put out of the congregation. The Corinthian

congregation was not showing love to the guilty person by doing nothing about his sin. Under such circumstances it certainly was not right that they had a boastful spirit. They should have evidenced deep humility.

We know that a general moral laxity is all too evident in our present society. Lewdness and sexual impurity is not only tolerated, but it is openly flaunted as an acceptable thing. We know also what affect this can have on us. The devil boldly tempts us and urges us to go ahead and do as the worldly-minded people do. A reminder is in place, therefore: Let this Easter festival be observed as a time of repentance, not a time of glorying in our own goodness.

### **Cleansed From Our Sins Because Of Christ's Sacrifice**

The admonition in St. Paul's Easter appeal for spiritual renewal is based on what Jesus did for us. St. Paul says: "Christ our passover is sacrificed for us." It was at the Passover Festival that Jesus was put to death on the cross. The mention of the Passover takes us back in our thoughts to that first Passover in Egypt. A lamb without blemish was killed and the blood of the lamb was put on the door posts of the homes throughout Israel. Seeing the blood, the angel of death passed over the home and did not kill the firstborn in that home. The blood of the lamb saved Israel from suffering the death of their firstborn in Egypt. This fact was to be gratefully remembered at the annual Passover Festival. God

said: "This day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations." (Ex. 12:14)

It was not by coincidence that Jesus was put to death on the cross at the time of this Passover celebration. For Jesus is the Lamb of God who was to be sacrificed for the sins of the people. His blood would atone for their sins and save them from the everlasting wrath of God. St. Peter tells us in his first Epistle that we have been saved "with the precious blood of Christ, as of a lamb without blemish and without spot." (I Pet. 1:19) Likewise St. John assures us that "the blood of Jesus Christ, His Son, cleanseth us from all sin." (I John 1:7)

The sacrificial atonement of the Christ as the Lamb of God is an accomplished fact. But, how does this fit in with our Easter celebration? The point is that Jesus' sacrifice on the cross was complete and perfect. What He did for us by that sacrifice completely and perfectly atoned for all our sins. Therefore, as St. Paul writes: "We have redemption through His blood, the forgiveness of sins." (Eph. 1:7) Easter proclaims to us that this sacrifice was accepted by God the Father, for He raised up His Son from the dead. The heavenly Father makes a proclamation to all sinners that His risen Son atoned for all sins, and therefore all sinners are now holy and righteous in His sight. It is God declaring to us and all sinners that we are justified. This declaration is recorded by St. Paul in these words: "He was delivered for our

offences, and was raised again for our justification.” (Rom. 4:25) Surely this is reason for great joy as we celebrate Easter!

### **The Old Ways Of Sin And Wickedness**

Surely as believers in Christ who have been cleansed from all sins and guilt we cannot continue in the old ways of sin and wickedness! This is what St. Paul exhorts us to do in celebrating Easter by spiritual renewal. “Therefore let us keep the feast not with old leaven, neither with the leaven of malice and wickedness.” The mention of old leaven again takes us back in our thoughts to the Passover celebration in the days before Christ came. At that annual festival the Jews ate unleavened bread, bread without yeast, for seven days. They were commanded by the Lord: “Put away leaven out of your houses.” (Ex. 12:15) They scrupulously obeyed this command, even searching with lighted candles every nook and corner of the house for any leaven.

St. Paul uses this example of celebrating the Passover to exhort the Christians in the life of sanctification which is pleasing to God. He says: “Let us keep the feast, not with old leaven.” He also has something to say about leaven: “Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened.” Spiritually speaking, we express Paul’s words by saying that we should forsake the old ways of sin and wickedness. We are clean and

pure from all sin and guilt through the merits of Jesus Christ. Yet, we need this admonition concerning spiritual renewal. We need this admonition because we have our sinful flesh which causes us to forget what the Lamb of God has done for us and go back to the old life of sin. This inclination of the old Adam in us must be resisted. We have to fight against the old Adam so that we do not yield to our flesh and do those sinful things that displease God.

### **A Life Of Moral Purity**

Positively said, St. Paul exhorts us to celebrate the Easter festival “with the unleavened bread of sincerity and truth.” The new man in us is to daily come forth and live before God in righteousness and purity in accordance with the truth of the Gospel.

How can this be done? How can we fight against our old Adam and then serve the Lord in newness of life? It is accomplished only by the power of the Holy Spirit through the Gospel. The Law of God shows us our sin and the need of a Savior, but it cannot work spiritual renewal in our hearts. This is the function of the Gospel. The Gospel shows us the love of God the Father and tells us of our Savior’s work of redemption. The Gospel comforts us with the redemption which Christ accomplished for us and works in our hearts a deep trust in Christ. In such faith we cling to Christ as our Savior and believe with all our heart that for His sake our sins are fully forgiven. In particular, the message of the risen Savior assures us of this.

In such faith we will also want to lead a holy life which pleases the Lord. In accordance with the truth of the Gospel Word, for which we have a deep respect and love, we will each day strive to live a God-pleasing life.

“Then let us feast this Easter Day  
On Christ, the Bread of heaven;  
The Word of Grace hath purged away  
The old and evil leaven.  
Christ alone our souls will feed,  
He is our meat and drink indeed;  
Faith lives upon no other. Hallelujah!”

—*Lutheran Hymnal, 195.*

—*M. H. Eibs*



## SHOULD CHRISTIANS SEEK POLITICAL OFFICE?

Politics is in the news these days, as one state after another holds its primary elections. As this is being written, those seeking the presidency are still many, although only a few are considered to be serious contenders for the office.

Should a Christian strive to become president of the United States? Should a Christian campaign for high office in federal or state government? Should a Christian become involved in politics on the local level? Or is politics in itself such a corrupting influence that no faithful Christian can actively participate in it?

Since our Lord has not prohibited Christians from holding government positions, we surely cannot maintain that it is sinful for Christians to seek political office. In the days of the Lutheran Reformation a radical

church party known as the Anabaptists (Rebaptizers) taught their adherents that it was sinful for Christians to occupy civil offices. But our Lutheran fathers did not agree. Article XVI of the *Augsburg Confession* says: “It is taught among us . . . that Christians may without sin occupy civil offices or serve as princes and judges.” The prophet Daniel occupied a high office in both the Babylonian and Persian governments, and was able to maintain his Christian witness in spite of the many temptations that must have come his way. In the New Testament we are told that the proconsul of the island of Cyprus, Sergius Paulus, became a Christian, as well as the centurion Cornelius and others. Of course there have never been very many Christians in high office, for it is written: “Not many wise men after

the flesh, not many mighty, not many noble, are called." (I Corinthians 1:26) Such men are not often among the called, because they are not willing "to bring into captivity every thought to the obedience of Christ." (II Corinthians 10:5)

But now, assuming that we agree that it is not sinful for a Christian to seek a civil office, is he to be *encouraged* to do so? The apostle Paul says: "If a man desire the office of a bishop (spiritual overseer or pastor), he desireth a good work." (I Timothy 3:1) Would the apostle say the same thing about a man who desires the office of mayor or governor or senator?

### To Serve God and Mankind

In his time Martin Luther did not hesitate at all to encourage gifted young men to become civil leaders as well as spiritual leaders. In his *Large Catechism* he said: "If we want qualified and capable men *for both civil and spiritual leadership*, we must spare no effort, time, and expense in teaching and educating our children to serve God and mankind . . . Therefore let everybody know that it is his chief duty, on pain of losing divine grace, to bring up his children in the fear and knowledge of God, and if they are gifted to give them opportunity to learn and study so that they may be of service wherever they are needed. If this were done, God would richly bless us and give us grace so that men might be trained who would be a benefit to the nation and the people."

On what basis did Luther encourage gifted young people to aspire to

political office? On the basis of the Second Table of the Law, that we should love our neighbor and serve him in every way we can. If we have the gifts of leadership by which we can serve the community as a member of the city council, or as a representative in state government, we should use those gifts and seek those offices.

In his treatise on temporal authority (*Luther's Works*, Vol. 45) Luther said: "You are under obligation to serve and further the government by whatever means you can, with body, soul, honor or goods. For it is nothing that you need, but something quite useful and profitable for the whole world and for your neighbor. Therefore, should you see that there is a lack of hangmen, court officials, judges, lords, or princes, and find that you are qualified, you should offer your services and seek the position."

### Resisting Temptations

Of course Luther's Germany and the United States of America today are far separated in space and time and lifestyle. We do not know whether Martin Luther would make the above statements today about seeking political office in our land. Perhaps we are being naive in even suggesting that a Christian can maintain his Christian witness and integrity while seeking or holding political office. We are not acquainted with any "conservative" (in a theological sense) Lutherans who have held any government offices other than on the local level. The evidence seems to indicate that



temptations to sin abound in government service, and that only with the daily encouragements of God's Word can a Christian hope to survive as a Christian in today's political world. But isn't the same thing true of Christians in private and public education, or in the business world, or in the factory, or in the home, or even in the ecclesiastical world? No matter what our occupation is in this world, "we wrestle not against flesh and blood, but against principalities, against powers." All of us always need to take and use "the whole armor of God, that we may be able to withstand in the evil day." (Ephesians 6:12-13)

Even if we do not think we personally have the abilities to seek political office or the strength to withstand the many temptations,

there are several things we can all do as patriotic Christian citizens. We can willingly submit to all human authority for the Lord's sake (I Peter 2:13-14), for we have been redeemed by the precious blood of Christ and we can't help but show forth His praises by a godly life. We can show respect for government officials in the fear of God (Romans 13:7). And, lastly, we can pray for our nation and all its officials (I Timothy 2:1-2), for their responsibilities are enormous and our nation's problems are grave. What the prophet Jeremiah wrote to God's people in Babylonia is certainly still valid today. "Seek the peace of the city . . . , and pray unto the Lord for it: for in the peace thereof shall ye have peace." (Jeremiah 29:7)

—D. Lau

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## Church News

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### SOMETHING NEW IN NEW MEXICO

McIntosh, New Mexico  
Population, 25  
Site of a new CLC congregation's  
worship center.

Sounds like something is all wrong in the planning department, doesn't it? Even after you are told that a generous rancher has donated a fine two-and-one-half acre site for the

chapel, right at the edge of town, you still wonder. Since church is people, you certainly need a population. Why not work from a center in the largest city of the state, Albuquerque, just forty miles away? Can this area be expected to support a self-sustaining ministry?

Our board of missions has considered the field carefully. They were confident enough to call a man. The

Rev. Ralph Schaller of Coloma, Michigan, was confident enough to come.

### **Whence the Confidence?**

For this kind of commitment there have to be reasons, for the personal and financial costs are high. Here are some of those reasons.

*This is a neglected field.* As missionary-at-large, Pastor Schaller has already travelled much in the state and noted that Lutheran churches are few and far apart—many of them having compromised their gospel testimony to such a degree that knowledgeable Christians have dropped out. These may well be seeking a church which is faithful. There is already some response on the part of such to the invitations of a preaching station in Carlsbad (240 miles south of McIntosh), where Pastor Schaller conducts evening services in the Morecraft home.

The proposed church site at McIntosh is strategically located on a high altitude (6,400 feet) plain, dotted here and there with small towns or villages. The ranches are large. Some of them have been subdivided into residential lots and sold to easterners and midwesterners for retirement homes. Not many have been occupied at this time. A large bald eagle soars overhead. Cool nights. Warm days. Clear air. Fields green where irrigation adds to the 18 inches annual. Frontier spirit. A land full of promise.

The ranch people drive often to the city 40 miles away for shopping and entertainment. But not for

church. It may be weakness. Or a feeling that worship should take place where you live and work, among people you know otherwise. In any case, there has been little outreach here on the part of Lutherans. Yet the byways beckon those who come with the Master's Invitation (Luke 14:23).

*There was a call to come.* As with the Macedonian call which came to the Apostle Paul, we were invited to "come over and help" in an unexpected place. Through contacts in the congregation at Lamar, Colorado, there were people of this area who had sought the teaching ministry of Pastor Vance Fossum. Their needs were greater than could be supplied, of course, by someone that far away. The situation and the people together had become the voice of the Holy Spirit saying "come."

### **Early Fruits**

Pastor Schaller and his wife Ruth have settled down in a home which was a pilot project of a housing tract. The fact that their children are all mature and independent had set them free for a rather dramatic change of life-style and circumstances. As a missionary-at-large in a huge territory, the need for mobility at this point does not allow for much conventional home-life.

Services are held regularly these days in an adobe hall which is rented from a club in Estancia, eight miles south of McIntosh. On December 23 nine adults were received into communicant membership through confirmation or baptism and thus

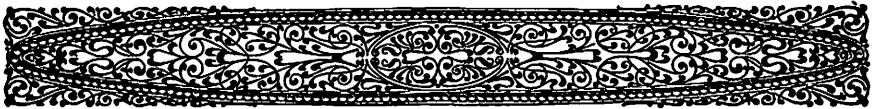
became the first members of a congregation. Three adults received Holy Baptism. Also a lad in the children's instruction class. Others such as the truck driver whose schedule required separate meetings will soon be added to the formal membership.

### Grace

In most places, "Super-bowl Sunday" is reserved in the afternoon just for that sports extravaganza. On January 18 in Estancia, however, a new congregation was happily at work with a constitution and the other mechanics of incorporating

*Grace Lutheran Church of Torrance County.* The name is a statement. Grace has come to Torrance County through the Gospel, and everyone should know it. This new church of some twenty communing members (eight voters) is confident that they have much to share. Through a mail-out to all box holders in the county they have already found others who welcome the prospect of meeting at a Christian altar in their own country. Nourished in the Gospel, their spirits will be able to soar with the eagle.

—Rollin A. Reim



## Daily Devotions

In his work of reforming the Jewish church King Josiah was not alone. As we have seen, he received the counsel and support of Huldah the prophetess, Shaphan the Scribe, and Hilkiah the priest. But the two idol-worshipping kings (Manasseh & Amon) that preceded Josiah to the throne had fostered evil practises of every kind. With social injustice and moral corruption on every hand the young king (16 years old at his coronation) needed much encouragement, and his people needed to hear strong and honest voices—voices which would both call for repentance in powerful tones and speak words of comforting cheer to believing hearts. God gave such a voice to one of good king Hezekiah's great-great grandson's—a young prince of the house of Judah named

### ZEPHANIAH

- |       |                   |  |
|-------|-------------------|--|
| May 1 | Zephaniah 1:1-2:3 | Repent, O Judah, for the day of the Lord's judgment is near.                 |
| 2     | Zephaniah 2:3-3:7 | Repent, O Jerusalem, for you have taken your stand with the heathen nations. |
| 3     | Zephaniah 3:8-20  | King Messiah's joyful subjects will come from among all nations.             |

### HABAKKUK

To the voice of the prophet Zephaniah God added that of a Levite—one of those charged with the maintenance of the temple music. And Habakkuk sings—sings a prayer (ch. 3) full of the confidence that God does not desert those who trust in Him. But such confident praying comes from listening to God, not from looking at the outward circumstances of life. For so long as Habakkuk considered the rise of the Babylonian empire and its invasion of Judah (which he was called to predict) his heart cried out, "Why? Why should Judah be destroyed for its wickedness by an even more wicked people?"

- |       |                    |   |
|-------|--------------------|---|
| May 4 | Habakkuk 1:1-11    | Habakkuk's complaint (1-4) and God's answer (5-11).           |
| 5     | Habakkuk 1:12-2:20 | Once more Habakkuk complains (12-17) and God replies (ch. 2). |
| 6     | Habakkuk 3         | The God of Salvation is on the side of His children—always.   |

From the beginning of Josiah's reign until the destruction of Judah and Jerusalem was just 53 years, but this half century was dotted with history-shaping events. Events unfolding under the watchful eye of the Lord of Hosts.

Here is a summary of the period:

- 639 B.C. 8 year old Josiah crowned king.
- 626 B.C. Jeremiah called to ministry of over 40 years.  
Assyria greatly weakened by Scythian Invasion.
- 625 B.C. Babylon declared its Independence of Assyria. Habakkuk.
- 621 B.C. Book of the Law found in Temple. Josiah's Great Reformation. Zephaniah.
- 608 B.C. Josiah slain at Mediggo by Pharaoh Necho. Jehoahaz reigned 3 months, then taken to Egypt.
- 608 B.C. Jehoiakim began very wicked 11 year reign.
- 607 B.C. Babylonians destroyed Nineveh (Assyria's capital) as Nahum had predicted.
- 606 B.C. Babylonians invaded Judah. Took captives—including Daniel.
- 605 B.C. Babylonians crushed Egypt at Carchemish.
- 597 B.C. Jehoiakim succeeded by Jehoiachin. After 3 months Nebuchnezzar took Jehoiachin (and others including Ezekiel) to Babylon. Zedekiah made king. Weak, wicked.
- 592 B.C. Ezekiel began to preach to Jews in Exile in Babylon.
- 586 B.C. Nebuchadnezzar burned Jerusalem. Desolated land. Zedekiah and most of Judah deported to Babylon.

### JEREMIAH THE PROPHET

Though Josiah's Great Reformation restored the true worship services to the Temple, true worship was not restored to the hearts of most of the people of Judah. For these "The Temple" became a fetish—a magical farce. They went through the motions of worshipping Jehovah, but in reality were fanatically attached to heathen idols. Their lives reeked of the corruption and inner rot with which false gods always infect those enslaved to them. Dishonesty and covetousness, adultery and murder were rampant in the land. Meanwhile, Assyria, Egypt, and Babylon were in a 3-way struggle to see who would finally swallow up little Judah. Yet false prophets cried "All is well. All is well." Self-serving priests presided over soul-less Temple services. Wicked rulers grasped for ill-gotten gain.

The nation was in its death agonies—and needed to be told so boldly and plainly. A fearless voice was demanded—a prophet who would call a spade by its right name, and who would expect to lead the lonely life of a man rejected by most of his own countrymen. This was clearly no job for one young or gentle, shy or sensitive. Jeremiah was all of these—and the son of a priest besides. Not a likely candidate for over 40 years of fearless ministry in a nation plunging headlong to destruction. But God does not look to see whom men tag "most likely." He calls whom HE chooses. And HE called Jeremiah. He taught this sad, majestic, melancholy man of God to find his strength in the Lord and not in himself. In plain words and dramatic object-lessons Jeremiah fulfilled his unhappy ministry. He predicted the judgment of Judah and the nations. He reproved the false prophets. He foretold the Babylonian Captivity of the Jews. He suffered for his message.

The proclamations of Jeremiah are not recorded in the order in which he delivered them, but that is the way in which we will consider them. Beginning with Josiah's time, we will hear the voice of Jeremiah as he sounds forth the Word of the Lord under five different kings.

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|-------|------------------------|---|
| May 7 | Jeremiah 1             | The touch of God's hand.  |
| 8     | Jeremiah 2:1-13        | Unbelief's tragic trade: Living Water for broken cisterns.                        |
| 9     | Jeremiah 2:20-37       | The guilt of Judah.   |
| 10    | Jeremiah 4:1-26        | The heart of the Lord, the people, the prophet.                                   |
| 11    | Jeremiah 5:1-17        | Corruption and Immorality ever clings to false security.                          |
| 12    | Jeremiah 5:18-31       | The punishment fits the crime.  |
| 13    | Jeremiah 6:1-15        | Judgment, not peace, shall fall upon Jerusalem.                                   |
| 14    | Jeremiah 6:16-30       | Sacrifice without change of heart deserves destruction.                           |
| 15    | Jeremiah 7:1-15        | Hypocrites prefer the leadership of hypocrites.                                   |
| 16    | Jeremiah 9:1-16        | The prophet's burden—proclaimed to many, carried alone.                           |
| 17    | Jeremiah 9:23-24       | TRUE WISDOM. Talk about it.   |
| 18    | Jeremiah 10:1-16       | How foolish to choose handmade "gods" over the Maker of all.                      |
| 19    | II Chronicles 35:20-27 | A sadder day for Judah than for Josiah.   |
| 20    | II Kings 23:31-37      | Jehoiakim: Conceited, cruel, blind, vindictive.                                   |
| 21    | Jeremiah 26            | Accused. Tried. Acquitted. Note that Jeremiah didn't run, but relied on the Lord. |

- 22 Jeremiah 46:13-28      Jeremiah also prophesied Nebuchadnezzar's victory over Egypt. . . . and Philistia (ch. 47) Moab (ch. 48) Amon, Edom, Syria, Hazor and Elam (ch. 49)
- 23 Jeremiah 36:1-8 & 45:1-5      The Lord will not let His Word be bound. "Tho' assailed on ev'ry hand, Jehovah's Word shall ever stand."
- 24 Jeremiah 36:9-32      In time of drought Jeremiah prays for people who hate him.
- 25 Jeremiah 14:7-9; 14:19-15:4      The Lord comforts His persecuted spokesman.
- 26 Jeremiah 15:10-21      Jeremiah's very life-style a God-sent sermon.
- 27 Jeremiah 16      The Potter's Vessel—An object lesson.
- 28 Jeremiah 18      The Sermon of the Smashed Vase.
- 29 Jeremiah 19:1-13      Better the stocks than to be spiritually stiff-necked.
- 30 Jeremiah 19:14-20:13      The Rechabites were more faithful to their human ancestor than Judah was to their God.
- 31 Jeremiah 35

—W. V. Schaller

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## Announcements

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Pastor Gilbert Sydow, editor of the *Lutheran Spokesman* since September, 1970, has resigned this position and his other synodical duties because of ill health. Pastor David Lau has been appointed associate editor to work with Pastor Marvin Eibs until the time of our CLC convention in July.

We express our thanks to Pastor Sydow for the careful guidance he gave our *Lutheran Spokesman*, so that it has kept our people informed of religious news, provided edifying reading material in the form of devotional and doctrinal articles, and has sounded warnings against heresies and spiritually dangerous trends. We

pray that the Lord will provide him with the strength and health to continue as a contributor to the pages of our *Lutheran Spokesman*.

Effective May 1, 1976, Mr. Peter Sydow will assume the role of business manager of the *Spokesman*, and his brother, Mr. Benno Sydow, will serve as assistant. Our thanks to Pastor Eibs for this service in the past.

The Book House at New Ulm, MN, previously managed by Pastor Gilbert Sydow, will be relocated in the near future. Until then, its operation has been temporarily suspended.

—Egbert Albrecht, President



### **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 27th.

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*

### **A Correction**

The telephone number of Professor James Pelzl as listed in the 1976 CLC Directory should be changed to read: (715) 835-6628.

**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.**

### **IMMANUEL LUTHERAN COLLEGE ALUMNI GATHERING**

**April 24, 1976 at the ILC campus**

**Itinerary:**

9:30 a.m. Registration in gym

10:30 a.m. Business meeting (includes video demonstration)

12:00 Noon meal

Afternoon activities: Men's basketball, women's volleyball

5:30 p.m. Supper

7:30 p.m. Musical presentation by ILC students

A more informative letter will be sent to each individual alumnus. Hope to see you all there.

—*Alumni Committee*

### **Free For Hauling**

Ten old school desks (on slats) are available to any CLC Day School or Sunday School that can use them. Write to: Pastor Paul Larsen, Berea Ev. Lutheran Church, Inver Grove Heights, MN.

Effective May 1, 1976:

Business Manager:

Mr. Peter Sydow

Assistant Bus. Mgr.:

Mr. Benno Sydow

Address: 2750 Oxford St. No.  
Roseville, MN 55113

# Treasurer's Report

July 1, 1975—March 1, 1976

RECEIPTS:	FEBRUARY	TO DATE
Offerings	\$ 6,645.82	\$128,749.11
Memorials	—	161.00
Mission Refund of Expl. Funds	—	286.00
Reimbursement, ILC Expansion Fund	219.00	219.00
<b>TOTAL RECEIPTS</b>	<b>\$ 6,864.82</b>	<b>\$129,415.11</b>

DISBURSEMENTS:		
Retirement Benefits	950.00	7,600.00
Capital Investments	1,390.00	12,182.94
General Administration	495.51	3,816.75
Missions and Administration	7,806.06	59,712.80
Immanuel Lutheran College	5,745.00	45,960.00
<b>TOTAL DISBURSEMENTS</b>	<b>\$16,386.57</b>	<b>\$129,272.49</b>

CASH DIFFERENCE FOR PERIOD	(— 9,521.75)	142.62
CASH BALANCE, JULY 1, 1975		27,242.49
CASH BALANCE, MARCH 1, 1976		27,385.11

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ILC EXPANSION FUND RECEIPTS	\$ 1,971.00	\$191,797.28
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## COMPARATIVE FIGURES

	FEBRUARY	8 MONTHS
BUDGETARY OFFERINGS NEEDED	\$19,652.00	\$157,216.00
BUDGET OFFERINGS RECEIVED	6,864.82	129,415.11
DEFICITS	(— 12,787.18)	(— 27,800.89)
.....		
BUDGET OFFERINGS, 1974-1975	\$10,777.78	\$130,668.91
DECREASE, 1975-1976	(— 3,912.96)	(— 1,253.80)

Respectfully Submitted,  
 Lowell R. Moen, Trustees Treasurer  
 B. J. Naumann, Chairman

139-018 • 9699  
SCHALLER, PAUL REV MRS  
20864 HAVILAND AVE  
HAYWARD CA 94541

## CALL FOR NOMINATIONS

Since the term of office of Prof. C. M. Gullerud as president of ILC expires on June 30, 1976, a call for nominations of candidates is herewith addressed to the constituency of the CLC. All professors, pastors, male teachers and voting members of congregations of the CLC are entitled to nominate a candidate or candidates. Nominations must be in the hands of the undersigned within twenty days from the date of publication of this call for candidates.

Pastor Paul Larsen  
Secretary, Bd. of Regents  
9308 Rich Valley Blvd.  
Inver Grove Heights, MN  
55075