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SPOKESMAN



EVEN
THE SPIRIT
OF TRUTH

CHURCH OF THE LUTHERAN CONFESSION

EVANGELICAL-WHAT IS THAT?

The word "evangelical" has fallen somewhat into disuse in our midst. For some reason it has been considered too hard to pronounce, with a meaning too difficult to remember. Why this is so may cause question, but we can't gainsay that "usage makes grammar." It would seem that the word is easy enough to handle and remember. It simply means "according to or in keeping with the Gospel," the good message of salvation in Christ. It expresses precisely just how we as Christians want things to be.

However, the word hasn't completely disappeared from our vocabulary. When it comes to church activity, in particular how a pastor is to function in a congregation, it is commonly said that he is to carry out an "evangelical practice." Who would argue with this? But in this connection a special, somewhat limited meaning has been attached

to this expression. In sensitive disciplinary cases, "evangelical practice" has taken on this aspect, that there may be word-of-mouth admonition, correction, and rebuke, but fellowship, communion, and membership are not to be brought into question. We object to this approach. It cannot be an abiding principle in an orthodox church group. It is not really evangelical, and it is destructive of the truth.

For Example

A common place where this erroneous approach has often found application is in connection with the lodge clause in our congregational constitutions. For membership in the Church of the Lutheran Confession the constitutions of all our congregations require words to this effect: members are to "hold no membership in secret orders or other organizations conflicting with the

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Word of God;" or members are to "refrain from membership in all voluntary organizations which practice or foster religion that in any way conflicts with the Word of God."

The Bible passages cited to support these statements make it quite clear that fellowship and separation are involved and should be taken into account in this matter. We cannot take away the flexibility that may lie in casuistry—that individual cases may differ and call for a variation in handling—but casuistry dare never be of such nature that it undermines or destroys a scriptural principle.

Not New

Forty years ago we were involved in a situation where it was the official district practice that lodge members should be tolerated in congregations. The policy was this: "We are against the lodge, but we do not make it a matter of congregational membership." Incidentally, at that same time American Lutheran Church people were heard to speak of their lodge stand in the same way. And with this went a very pointed and strongly stated insistence that this was the "evangelical practice" for this situation. The historical record establishes that this approach brought about a silencing of the truth.

How Evangelical?

Just how evangelical was this practice? In dealing with this situation it was found that for the most part congregation members involved in lodge membership did

not defend the lodge religion. Usually they knew enough about Scripture and what it says about idolatry and justification to understand that the lodge religion was totally false. On occasion when a defense of the lodge religion showed up, these questions were asked: 1) "Do you believe in God?" 2) "Do you believe in heaven?" 3) "How do you expect to get there?" Invariably the answers were "Yes!" to 1 and 2, and, "Pray, go to church, and do the best you can!" to the last. Is it evangelical to let someone stumble around in such work-righteousness?

But even those who understood the nature of lodge religion had difficulty in separating themselves from it. They would openly admit that their lodge or organization was wrong in its religion and religious practices. They therefore would not participate in any of its activities, religious or otherwise. Yet they clung to their membership because of financial advantage. They could get their insurance or farm products cheaper.

Idolatry remained the problem. Seeing idolatry in non-Trinitarian, work-righteous worship and practice of religion is well and good, but let us not forget what else we learned from Scripture and our catechism. There is this matter of "secret" or "fine" idolatry. To know enough not to worship the deistic, imaginary but non-existent supreme being of the lodge is one thing, but to give up the worship of that potential idol we all carry with us—money—is quite another. At that time people were told that their god was in their back pocket or in their gas barrel.

In essence the problem continues. We can arrive at admitting the unscriptural practices of an organization, but if leaving the organization calls for supposed financial loss, difficulties arise. Money is a good thing and nice to have, until it comes in conflict with the Word of God. Then watch out! It has the insidious power to cause men to "err from the faith" and to be "drowned in destruction and perdition." (1 Timothy 6:9-10) With such an outcome possible an "evangelical practice" calls for forcing the issue.

Conservative Lutherans shouldn't have the difficulty they do in renouncing and separating themselves from questionable organizations. For one thing, it is doubtful that vast sums of money are involved. But even if they were, what is it we like to sing so strongly and lustily from Luther's Reformation hymn: "Take they our life, goods, fame, child and wife. Let these all be gone." So unbelief takes our goods. We say: "Let it be gone!" That is good, evangelical practice, in keeping with the Gospel of Christ.

Way Back When

We can learn from our forebears on this matter. As has been said, the problem is not new. Of interest on this point are the 15 "Lodge Theses" drawn up by Hans Zorn in the Twenties, giving indication that a distorted concept of "evangelical practice" was present in those days and had to be corrected. Although spoken of in terms of communing lodgemen, the principle involved is the same.

We quote theses 1, 2, 3, and 8:

1. Briefly, I must say that I hold the position of Prof. August Pieper, as propounded in the *Quartalschrift* (1926-27) and in letters to me and in private conversation, as being substantially correct. Accordingly, I can no longer uphold our Report.

2. The correct approach to the entire problem is our duty to confess Christ. We have no other duty, and this must be carried out by not so much as touching the unclean thing and having no fellowship whatever with the unfruitful works of darkness, but rather reproofing them.

3. We have to do with communing lodgemen, and we shall have to approach just this question from the point of confessing Christ. Holy Communion is a most sacred and solemn confession of the Lord's atoning death. To approach this question from a charitable consideration of a possible scintilla of faith in the lodgemen is a mistake and leads to a denial of Christ.

8. For us to lead Synod to condone such communing of lodgemen, as we do when we say that the practice of communing certain lodgemen for a season is not divisive of church fellowship, is incompatible with what is said above, and I must now hold it to be sinful, being a transgression of such words as 2 Cor. 6:14 and Mt. 5:19. Any tolerance of exceptions vitiates our declaration of principle and destroys that discipline which the Lord requires, Mt. 18 and Rev. 2 and 3.

G. Sydow

DREAMS

Recently we have heard some radio announcements suggesting that God may be speaking to us through dreams. For more information the radio listener is advised to write to the Foundation Church, New York, NY. This, no doubt, is just another way in which Satan tries to lead us away from the Bible where God tells us all He wants us to know for our soul's welfare.

Scripture References to Dreams

There are quite a number of Old Testament Scripture references to dreams. Sometimes God spoke to people in dreams to inform them of His will. For example, in Abraham's day God spoke to Abimelech, king of Gerar, when he had taken Sarah, Abraham's wife. "God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife." (Gen. 20:3) Another time God told Laban not to harm Jacob in any way after Jacob had left his uncle Laban's place and was returning to Canaan. "God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad." (Gen. 31:24)

The dreams that God sent had significance for future events in some instances. We recall how Joseph had a dream about his family bowing down to him. "And he dreamed yet another dream, and told it his

brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me." (Gen. 37:9) This dream was fulfilled when Joseph became ruler in Egypt.

God sometimes revealed His will to His prophets by means of dreams. He told Aaron and Miriam: "Hear now My words: If there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak unto him in a dream." (Numb. 12:6) Then again, there were false prophets who by means of dreams (not from God) would try to mislead God's people to serve other gods. God said: "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." (Deut. 13:1-3)

Dreams or God's Word?

God warned His people in Jeremiah's day of the false prophets who wanted them to worship Baal instead of the true God. The Lord said: "I have heard what the prophets said,

that prophesy lies in My name, saying, I have dreamed, I have dreamed." (Jer. 23:25) In no uncertain terms the Lord differentiated between the dreams of the false prophets and the faithfully spoken word of His prophets. "The prophet that hath a dream, let him tell a dream; and he that hath My word, let him speak My word faithfully. What is the chaff to the wheat? saith the Lord." (Jer. 23:28)

God Speaks to Us in His Word

There is an important Bible passage telling us how God has revealed Himself and made known His will to us. The Book of Hebrews begins with these words: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hat in these last days spoken unto us by His Son." (Hebr. 1:1.2) One might say that God by bits and pieces spoke to His people through the prophets in the Old Testament days. He did not give them the full revelation of the promised Messiah all at one time. First, He spoke of Him as the woman's *Seed* (Gen. 3:15), then as the *Prophet* (Deut. 18:15), and still later as the *virgin's Son*, Immanuel (Is. 7:14) and as the suffering *Divine Substitute* for sinners (Is. 53). God also spoke in different or varying ways, including visions and dreams. But in these last days, the New Testament era, the Lord has spoken to us by His Son, Jesus Christ. Through Jesus Christ the heavenly Father has given us the *final* revelation. Christ taught His apostles the truth He wanted them to preach.

The apostles in turn duly recorded what Christ taught them, by inspiration of the Holy Spirit. "Holy men of God spake as they were moved by the Holy Ghost." (II Pet. 1:21) So it is that we as Christians have our faith established on the "foundation of the apostles and prophets, Jesus Christ Himself being the chief Corner stone." (Eph. 2:20)

Sufficiency of the Bible

If anyone tells us, then, that we need more than the Bible, or that additional revelations of God's will are to be expected in the form of dreams, we will take serious issue with that person. For the Bible makes it clear that God has already given us everything we need to know for our salvation in the Holy Bible. The Holy Scriptures, St. Paul told Timothy, "are able to make thee wise unto salvation, through faith which is in Christ Jesus." (II Tim. 3:15) Every word in the Bible is given by inspiration of God, and God does not do things half way. He assures us: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:16.17) The Word of God fully equips both preacher and hearer with all necessary spiritual knowledge.

Are we then to look to dreams for new revelations? No, if you want to "know the truth," Jesus says, "continue in My Word." (John 8:31-32) St. Paul makes this judg-

ment: "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but dotin about questions and strifes of words, whereof cometh envy, strife, . . . (I Tim. 6:3.4) St. Paul also warns that we should "mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." (Rom. 16:17)

Let us therefore continue to confess: "In our teaching and preaching we rely wholly upon the Bible, the canonical Scriptures of the Old and New Testaments. We regard this Book of Books as the Word of God, verbally inspired and wholly without error as written by holy men of God. . . .We know of no other divine source of true doctrine and instruction in the way of salvation in God-pleasing living." (*CLC Statement of Faith and Purpose*)

-M. H. Eibs



THE TEACHINGS OF JEHOVAH'S WITNESSES-I

The most appropriate response to Jehovah's Witnesses knocking on our door is recorded in 2 John 10-11: "If there come any unto you, and bring not this doctrine (of Christ), receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."

Why then should we know something about the teachings of Jehovah's Witnesses? I can think of three good reasons. First of all, we should know why their teachings are so dangerous and why 2 John 10-11 is so appropriate in dealing with them. Secondly, there may be a few individual Jehovah's Witnesses,

neighbors, friends, or relatives, who will give us the opportunity to witness to them (without using the occasion to witness to us), and an understanding of the basic teachings of Jehovah's Witnesses is essential if we want to know how to talk to them. Thirdly, and perhaps most importantly, there may be members of our own fellowship who have been attracted by the missionary zeal and apparent Bible-centeredness of Jehovah's Witnesses, and we need to know their teachings as well as fitting Biblical refutation in order to help them battle successfully against this deceptive enemy.

In this article we want to prove from the writings of Jehovah's

Witnesses that 1) they are Unitarian rather than Trinitarian; 2) they deny the deity of Christ, calling Him a god, but not the true God, Jehovah; and 3) they deny the personality of the Holy Spirit. Then we want to briefly outline the Bible's true teaching on these three points so that Jehovah's Witnesses will be seen as false teachers.

In establishing the teaching of any church, sect, or cult it is always best to investigate the actual writings of that group rather than what someone else has written about them. The two books of Jehovah's Witnesses that I have in my possession are "Let God Be True," copyright 1946 (which we will abbreviate LGBT), and "The Truth That Leads to Eternal Life," copyright 1968 (which we will abbreviate TLEL). Even though the first-named of these is now 30 years old, a leaflet recently distributed to our home by Jehovah's Witnesses still referred to it as an authentic summary of their teachings.

Unitarian, Not Trinitarian

One does not have to read very far in any JW publication before he is confronted with attacks on the Christian teaching of the Trinity. Examples: "Sincere persons who want to know the true God and serve Him find it a bit difficult to love and worship a complicated, freakish-looking, three-headed God." (LGBT, p. 102) "Nowhere in the scriptures is even any mention made of a trinity. . . . The plain truth is that this is another of Satan's attempts to keep God-fearing persons from learning the truth of Jehovah

and his Son, Christ Jesus." (LGBT, p.111) "Neither the word (Trinity) nor the idea is in God's Word, the Bible. The doctrine did not originate with God." (TLEL, p. 25)

Denials of the Deity of Christ

This denial and ridicule of the Trinity fits in with the main thrust of JW teaching, the denial of the deity of our Lord Jesus. Since the Bible so clearly teaches that Jesus is God, Jehovah's Witnesses have grave difficulty in trying to prove their teaching from the Bible. But they attempt it, as the following examples prove:

"Jesus was a mighty one, although not almighty as Jehovah God is." (LGBT, p. 32) "He was a God, but not the Almighty God, who is Jehovah." (LGBT, p. 33) "This child, Jesus, was not God but God's Son. He was a perfect human." (TLEL, p. 48)

Because the King James Version of the Bible and the most common modern translations of the Bible teach the deity of Jesus on the basis of the Hebrew and Greek originals, the Jehovah's Witnesses have found it necessary to promote their own translation called the *New World Translation*. This is what their translation does to two passages that clearly teach that Jesus is God.

John 1: 1-2 according to the *New World Translation*: "Originally the Word was, and the Word was with God, and the Word was a god. This one was originally with God."

Colossians 1: 15-17 according to the *New World Translation*: "He is the image of the invisible God, the

first-born of all creation, because by means of him all (other) things were created in the heavens and upon earth. . . . All (other) things have been created through him and for him. Also he is before all (other) things and by means of him all (other) things were made to exist.”

It is obvious that Jehovah’s Witnesses cannot accept Jesus as God on the same level as Jehovah. If Jesus is a god at all, He has to be a god without capital letters, a god on a lower level. In their teaching Jesus is a creature or creation of Jehovah, not an eternal Creator together with the Father and the Holy Ghost. Therefore the word “other” has to be added to Colossians 1: 15-17.

A Denial of the Personality of the Holy Spirit

Of course, if the doctrine of the Trinity is denied, the Holy Spirit also must be explained in some other way than as the Third Person of the Triune God. The Jehovah’s Witnesses explain the Holy Spirit as a force, rather than as a person or being.

“The holy spirit is the invisible active force of Almighty God which moves his servants to do his will.” (LGBT, p. 108) “As for the ‘Holy Spirit,’ the so-called ‘third person of the Trinity,’ we have already seen that it is, not a person, but God’s active force.” (TLEL, p. 24)

The True Bible Teaching

In attempting to refute these false teachings of Jehovah’s Witnesses, we must be careful lest we be sidetracked from the main issue. For example,

Jehovah’s Witnesses make a big point that the word *Trinity* is not found in the Bible. By saying this, they want the misinformed Christian to respond: “Of course the word *Trinity* is in the Bible. We learned it in our confirmation instruction.” When the Christian then learns that the word *Trinity* is indeed in his hymnal and in his catechism and in his prayer book but not in his Bible, he may begin to doubt whether his church’s teachings are based on the Bible. So let us learn never to argue with a Jehovah’s Witness unless we are sure we know what we are talking about.

The word *Trinity*, although not found in the Bible itself, was coined by the early Christians to describe the Bible’s teaching that there is one God, and that at the same time three entities, Father, Son, and Holy Spirit, distinct from each other, are called God and are God. “Trinity” and “Triune” mean “one God in three Persons.” Since God is an eternal Spirit and we are finite creatures, we cannot expect to understand the inner being of God and the inner workings of the Trinity. But we surely do not understand our God in such a materialistic way as “a freakish-looking, three-headed God.” We simply accept God’s own revelation of Himself as one God in three distinct Persons, each of whom is 100% God, and we call this the Trinity.

In order to establish this teaching from the Bible, all we have to do is determine whether the Bible teaches that there is one God, whether the

Bible teaches that the Father is God, the Son is God, and the Holy Spirit is God, and that none other besides these three is God, and whether these three Persons are distinguished from each other. If we can establish these points from the Bible, the doctrine of the Trinity is established. The use of the word "Trinity" in the Bible is not at all necessary. It may be pointed out to Jehovah's Witnesses that some of their favorite words, such as Millennium and Theocracy, are not found in the Bible either, at least not in the King James Version.

The Father Is God, the Son Is God, the Holy Spirit Is God

The Bible teaches there is *one* God in both the Old Testament and the New Testament. "Hear, O Israel: the Lord our God is one Lord." (Dt. 6:4) "There is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him." (1 Cor. 8:6)

The Bible teaches that the *Father* is God in the passage above. The Bible teaches that the *Son* is God in John 1. The same Word that "became flesh and dwelt among us" in verse 14 is in verse 1 declared to be "God." Jesus' Jewish enemies understood Jesus' teaching much better than Jehovah's Witnesses. When Jesus declared Himself to be the Son of God, they knew that He meant more than that He was a god in small letters, on a lower level than Jehovah. When Jesus said in John 5:17: "My Father worketh hitherto, and I work," the Jews understood

Him so well, that they "sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God." (John 5:18) We also add Colossians 2:9: "In Him dwelleth all the fulness of the Godhead bodily."

The Bible teaches that the *Holy Spirit* is God. In Acts 5 Jesus' apostle Peter accuses Ananias of lying to the Holy Spirit, and then he goes on to say: "Thou hast not lied unto men, but unto God." (Acts 5:4) And what conclusion can we draw from Jesus' baptism command: "Go ye, . . . baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," (Mt. 28:19) other than that the Holy Spirit is equal to the Father and to the Son? If Jesus had said we should baptize all nations in the name of the Father, and of the Son, and of Gabriel, would we not draw the conclusion that Gabriel must also be God? Jesus taught that "all men should honor the Son, even as they honor the Father." (Jn. 5:23) Since the Holy Spirit is also God, should not He be given equal honor as well?

The Holy Spirit is a Person, not a force. In the Scriptures the Holy Spirit wills, knows, teaches, and reproves. All these actions are characteristic of a being or person, not a force. It is unfortunate that the King James Version speaks of "the Spirit itself" in Rom 8: 16 and Rom. 8:26. Since the Spirit is a Person rather than a force, it would be better to say "the Spirit Himself" in these passages and perhaps others as well.

Three Distinct Persons

If there is one God, and at the same time the Father is God, the Son is God, and the Holy Spirit is God, we must yet establish from the Bible that these three Persons are distinct from each other, and are not just simply different names of the same Person. Jesus' baptism account in Matthew 3 clearly establishes the

distinctness of each Person. The Father spoke from heaven. The Son was in human form. The Holy Spirit came down in the form of a dove. One God, yet three distinct Persons, each of whom is God—this is the Bible's teaching of the Trinity. Jehovah's Witnesses are false teachers.

D. Lau

PAUL G. ALBRECHT

A Grateful Recollection

One of the best ways to ease the pain of parting is to recall with thanksgiving the blessings God gave through the person who has died. "Forget not all His benefits" is a good cure for that empty feeling.

When a man of such influence as Paul G. Albrecht is gone, a fellowship like ours suffers real loss, even though he had been retired from active duty for a time. A gift to the Church has been taken away.



Pastor Paul G. Albrecht

What shall we do? Give thanks. Let the void be filled with thanksgiving. It is meet, it is right, and it is salutary so to do. For so we are made mindful of God's wonderful ability to provide His church with the right gifts at the right time.

Leadership

In Paul Albrecht the Lord provided a man who looked like a leader and acted like a leader. What is more, he was a leader of a special sort: firm and yet friendly; modest and yet confident; articulate and yet not verbose; visionary and yet realistic. Since his convictions rested so solidly on the Word, his certitude was not marred with the arrogance which spoils so much leadership talent.

As President

For nine years, for nine difficult years of shaping and forming, this man was chosen to represent the Church of the Lutheran Confession.

He saw us through the tumult of reorganization as a synodical body, when the temptations to extremism and reactionary behaviour were so strong. He was not authoritarian, though he could be very tenacious, especially in the practical matters of church administration. At his best he insured the democratic processes by which the gifts of the Spirit in the body as a whole could be put to work.

This writer recalls how important this was when Immanuel College was moved from Mankato to Eau Claire. For a small, young church the trauma potential of such an action was enormous. Good administration, however, did much to ease the pain. A kind of hard-nosed realism kept us from over-extending ourselves in financial matters at a time when no budget planning could be accurate. Yet President Albrecht was an expansion minded person. "We must give our people the tools with which to work," he often said.

With Grace

Without losing the dignity and grace which you expect of a church representative, Albrecht seemed able to get the most favorable contracts for his church when it came to dealing with business agents. How often we on the ILC Board would hear him ask, in his smiling way, "Is this the very best you can do?" Somehow the agents managed to do better than they had, and our meager resources went a little farther in getting some essentials. This

particular talent is not listed among the gifts of the Spirit in I Corinthians 12. But we came to recognize it as one of the varieties of service which the Lord inspires in His servants.

Paul Albrecht's theological leadership was most often by way of judicious appointments and by the encouragement of the utterance of wisdom and knowledge by others. One fine example of this comes to mind. At a regional conference, a pastor of the CLC was voicing a deep concern about the tendency of orthodox Christians to assume a burden of infallibility. By that this pastor meant the temptation to think that one is flawless in all his religious judgments just because we are blessed with a testimony to scriptural truth which may be termed "true and correct."

This is a sensitive subject, of course, and the speaker was searching in an area where many would feel uncomfortable. President Albrecht, a visitor at the conference, was quick to encourage the line of thought. Illuminating the problem with his own experiences and observations, he heartily encouraged the practice of reexamining one's positions in theology, not thinking of oneself (or one's forebears, for that matter) more highly than one ought to think. In the context of our history it was somewhat surprising for a leader in the battle for Gospel Truth to speak that way. But a real leader would, if you think about it!

We thank You, Lord, for this gift to Your people.

Rollin A. Reim

DAILY DEVOTIONS

- July 1 Ezekiel 13 Do not be deceived by the false prophets' whitewash.
 2 Ezekiel 15 The vine (Jerusalem) which bears no fruit is useless.
 3 Ezekiel 17 The Riddle of the Two Eagles. (v. 22-24 speaks of Christ)
 4 The Christian celebrates his nation's birthday with serious thoughts and heartfelt prayers, diligently using the Word of God: Deuteronomy 8:11-20; Proverbs 14:34; Matthew 5:13-14; Mark 12:17
 5 Ezekiel 18 The sins of the fathers are visited upon their children only in the case of those who follow in their fathers' sins.
 6 Ezekiel 21:14-32 A sword that sings . . . of punishment and slaughter.
 7 Ezekiel 22 Do you stand "in the gap" for your land (v. 30) through obedience and prayer?
 8 Ezekiel 24:1-14 The siege of Jerusalem shall be intense.
 9 Ezekiel 24:15-27 Even Ezekiel's deepest personal grief becomes a part of his message to the exiles about to lose their beloved Jerusalem.
 10 II Kings 24:18—25:2 This final siege of Jerusalem was to last 1½ years.
 11 Jeremiah 21 God is not a "spare tire."
 12 Jeremiah 34 Hypocritical obedience never lasts long.
 13 Jeremiah 37 Don't expect men to reward you for faithfulness to the Lord.
 14 Jeremiah 38:1-13
 & 39:15-18 The Lord preserves His servants—great and small.
 15 Jeremiah 38:14-28 A small amount of love can be a great weakness.
 16 Jeremiah 32 The return of the Jews was as certain as Jerusalem's imminent destruction.
 17 Jeremiah 33 The only true comfort in time of destruction is in looking to Christ.
 18 Jeremiah 30 Deliverance from captivity—a promise . . . and a picture of Redemption through Christ.
 19 Jeremiah 31:1-26 The story of God's people: Sorrow turned to joy.
 20 Jeremiah 31:27-29 Jeremiah the Seer sees the increase and glory of the New Testament Church.
 21 Jeremiah 52:4-23 The fall of Jerusalem.
 22 Jeremiah 39:11-14 & 52:24-30 Jeremiah and Jerusalem: One trusted in the Lord for refuge and the other did not.
 23 Jeremiah 40 True Christian patriotism patterns itself after Jeremiah's behavior here.(1-6)
 24 Jeremiah 41 One crime leads to another. Fear blinds.
 25 Jeremiah 42 True prayer seeks God's will—not His approval of our decisions.
 26 Jeremiah 43 Have you ever deliberately set aside God's Way to go your own?
 27 Jeremiah 44 The last we hear of Jeremiah in Egypt he remains FAITHFUL.
 (An ancient tradition says those who forced the prophet to accompany them to Egypt later murdered him there.)

LAMENTATIONS OVER JERUSALEM

Lamentations is a poetical book—a collection of five funeral hymns mourning the passing of Jerusalem. These poems came from the heart and pen of the prophet who had continually forecast the destruction of the City of David. For the truth Jeremiah faithfully proclaimed about Israel's sin and the Lord's Judgment did not alter the prophet's love for his nation and his nation's capital. Lamentations was probably composed sometime shortly after the destruction and burning of Jerusalem. As you read, notice that these poems are not all sorrow—the light of God's grace and mercy breaks through even the darkest clouds of men's sins and deserved desolation.

- 28 Lamentations 1 Weep, for Zion is desolate.
 29 Lamentations 2 The God of Love is also a God of Wrath.
 30 Lamentations 3:1-38 Do you see the rainbow?
 31 Lamentations 3:39-66 One sin is no excuse for another.

W. V. Schaller

ANNOUNCEMENTS

Housemother Needed

Immanuel Lutheran College desires to hire a Housemother for the girls' dormitory beginning next fall, 1976, to live in the new dormitory apartment. For further information please contact: Pres. C. M. Gullerud, Immanuel Lutheran College, West Grover Road, Eau Claire, WI 54701.

Cook Needed

Immanuel Lutheran College is in need of a cook or cooks for the breakfast and supper meals. For further information please contact: Pres. C. M. Gullerud, Immanuel Lutheran College, West Grover Road, Eau Claire, WI 54701.

Minnesota Delegate Conference

The Minnesota Delegate Conference will meet Sunday, June 27, 3:00 p.m., at Our Redeemer's Lutheran Church, 1534 West Avenue, Red Wing. In preparation for the 12th CLC Convention, the Prospectus will be reviewed. Please announce to the host pastor, D. Lau.

J. Gurgel, Secretary

ILC Business Manager

Whereas the Coordinating Council of the CLC at its April 1976 meeting has approved the inauguration of the new official position of "ILC Business Manager" (See 1974 Convention Proceedings, pp. 57-58), a call for applications for this new position is herewith being issued. Those who apply should send a resume of their qualifications to Pres. C. M. Gullerud by July 15. For further particulars those interested should contact Pres. C. M. Gullerud, Immanuel Lutheran College, West Grover Road, Eau Claire, WI 54701.

The Board of Regents of ILC

Nominations for ILC President

The following names have been submitted as nominations for President of ILC 1976-78:

Prof. C. M. Gullerud

Prof. C. Kuehne

Mr. Alvin Salmela

Please have any correspondence relating to any of the above nominations in the hands of the undersigned by July 1, 1976.

Rev. Paul Larsen

Sec. Board of Regents

9308 Rich Valley Blvd.

Inver Grove Heights, MN 55075

CLC FINANCES AS OF MAY 1, 1976

with two months left in the fiscal year

1. We took in \$20,218 in April, and spent \$16,124. We budgeted \$19,652 per month for this year. Your '76 Convention Prospectus will show that we are suggesting about a \$1000 per month budget increase for next year.
2. We are \$566 ahead of what we planned to take in for April, but \$28,575 behind what we planned to take in for the ten months now passed.
3. We have a cash balance of \$33,198 in the General Fund. This is \$5,956 more than the cash balance with which we started last July. This balance exists because a missionary for Nigeria has not yet been approved by that African State, and because three out of four CLC Boards spent less than they budgeted.
4. Our ILC Expansion Fund increased to almost \$202,000. This is great good news indeed. Now very special efforts are needed by all of us if we are to have the new girls' dormitory paid for by convention-dedication-time this July. We could come close—in our opinion within \$15,000. Also, loan money has been received to cover this balance owed until our offerings catch up.
5. So far this year we have given \$8,716 more than last year for the general budget—a total of \$167,945—, and \$113,679 more for the ILC Expansion Fund.
6. Our general comment on the above: although more careful budget planning is obviously called for, our condition is good. We thank our gracious God for opening hearts to supply the needs, and ask His continued blessings. Let us encourage one another to increase our offerings as our God prospers us in an improving national economy.

*Bertram J. Naumann, Chairman
Board of Trustees*

The above is a try at giving a report more easily understood. Details are supplied by Trustees' Treasurer Lowell R. Moen, and are available from the Chairman on request. Comments on this new form are invited and welcome.

Announcements

**Twelfth Convention
of the Church
of the Lutheran Confession
Immanuel Lutheran College,
Eau Claire, Wisconsin
July 12 at 1:00 p.m.
to July 16, 1976**

Dedication Service

The new girls' dormitory, now named "South Hall," will be dedicated at a special service during the 1976 CLC Convention in July. The speaker: Pastor M. J. Witt. The service time: Thursday, July 15, at 7:30 p.m.

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SCHALLER, PAUL REV MRS
20864 HAVILAND AVE
HAYWARD CA
94541

CLC YOUTH AND FAMILY CAMP

"Faith—Fellowship—Fun"

Conducted under the auspices of the CLS Lower Michigan congregations

Ages: All ages invited; those under nine must be accompanied by a parent.

Date: August 15-21, 1976 (Sun-Sat)

Site: Camp Warren, 7 miles north of Benton Harbor, Mich. on southeast shore of Lake Michigan.

Cost: \$20 per camper (6 nights, 18 meals). Family rates available; tent/trailer parking.

Brochure: available from: Faith Ev. Lutheran Church
6764 Paw Paw Avenue
Coloma, MI 49038