

lutheran spokesman

April 1979
Vol. 21, No. 10
(ISSN 0024-7537)



*20th
Anniversary*

**IMMANUEL
LUTHERAN
COLLEGE**

**ILC EXPANSION
FUND**

CHURCH OF THE LUTHERAN CONFESSION

I Believe in the Life Everlasting

Ever since that tragic day when, as the consequence of Adam's sin, the judgment of death was passed upon mankind, men have sought by various means to regain what they have forfeited. Alchemists have sought to discover an elixir that would reverse the process of aging and restore perpetual youth. Others, like Ponce de Leon, the Spanish explorer, who was the first white man to set foot on our state of Florida, have searched for a so-called fountain of youth. Today there are scientists who believe that eventually all the diseases and maladies to which the human race has become heir will be conquered and that death itself will be overcome. In anticipation of that hoped-for day some are already now having their dead bodies placed into refrigeration so that they then may be restored to life. That these hopes and expectations are all doomed to disappoint-

ment is certain, for the inerrant Word of God declares: "It is appointed unto men once to die, but after this the judgment," (Heb. 9:27) and "The wages of sin is death" (Rom. 6:23a).

God to the Rescue

But what man has forfeited through his sin and is unable to regain for himself has now been restored for him by a gracious and merciful God, regained for mankind by the God-Man, our Savior. We are now in the midst of the blessed Passion Season, in which there is portrayed before our eyes how this everlasting life was regained for us. Jesus, God's Son become man, fulfilled all righteousness for us unrighteous ones, who had become the victims of death. He lived for us the perfectly sinless life required of us by God. He suffered sin's penalties in

Postmaster: Send notice on Form 3579 to the Lutheran Spokesman, 2750 Oxford St. N., Roseville, MN 55113. Second Class postage paid at Lake Mills, IA 50450.

The Lutheran Spokesman, published monthly at 204 N. 2nd Ave. W., Lake Mills, IA 50450, is an official organ of the Church of the Lutheran Confession, the issues appearing during the first week of each month.

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Material submitted for publication should be sent to Editor D. Lau one month before the date of publication. Announcements and other short notices should also be sent directly to Editor D. Lau.

Business Manager: Benno Sydow, 2750 Oxford St. N., Roseville, MN 55113. Associate Business Manager: Peter Sydow. Subscriptions: \$3.00 for one year; \$5.50 for two years; \$8.00 for three years. Group subscriptions to congregations: \$2.50.

our stead by dying for us the death that is the wages of sin. That He succeeded in satisfying for us the inexorable demands of God's justice, God declared to the whole world by raising Him, our Substitute, from the dead, as we shall commemorate again with joy on Easter Sunday. Jesus now invites all us mortals, who lie under the sentence of death, to put our trust in Him as our Sin-Bearer and Rescuer from death, promising: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die" (John 11:25,26)

This Life Ours Even Now

When the Holy Spirit brought us to Jesus through our Baptism received in infancy or through the Word of the Gospel heard later in life and thus wrought the miracle of regeneration and faith in us, then already this never-ending life was implanted in us. The fact of the matter is that we have and enjoy it now already, even though we may not always be as fully conscious and aware of it as we should be. Jesus, our Savior, Himself assures us: "He that believeth on the Son hath everlasting life," (John 3:36a). Note that He uses the present tense "hath" and not the future "will have" as though this were something still awaiting us at some future date.

But Don't We Still Die?

Indeed, we still pass through an experience that outwardly looks like dying and yet is not what it appears

to be. It is correct when in one of our funeral hymns we sing: "It is not death to die." For what takes place in the moment of what we call death? "Then shall the dust return to the earth, as it was; and the spirit shall return unto God, who gave it" (Eccl. 12:7). At that moment our soul, the real you and I, temporarily vacates its earthly house of this body and is escorted by angels into the realms of heaven, where it continues to live on with God and all departed believers and holy angels in unadulterated joy and bliss, as is so evident from Jesus' own words to the dying malefactor at his right hand: "Today shalt thou be with me in Paradise" (Luke 23:43). Although the body, which housed our soul here on earth, disintegrates and returns to the earthly elements of which it was composed, it has Jesus' promise of a perfect restoration in the resurrection at His return on the last day, when reunited with our soul it too shall enjoy immortality. What we call death is therefore nothing more than moving day for our ever-living souls.

The Nature of This Life

Because in this present life our minds have been so darkened by sin, it is difficult even for us to try to visualize this glorious state of affairs that will continue without interruption through all eternity. Even the concept of eternity is beyond our comprehension. We find it so difficult to lift our thoughts above these earthly scenes to which we are accustomed. Therefore Scripture describes everlasting life for us, on the one hand, in negative terms by as-

suring us of the absence of all those things that sin has brought with it (Rev. 21:4); and, on the other, in positive terms by assuring us of the presence of all that makes for unadulterated happiness, the height of which will be daily communion with and seeing our Savior face to face (Ps. 16:11).

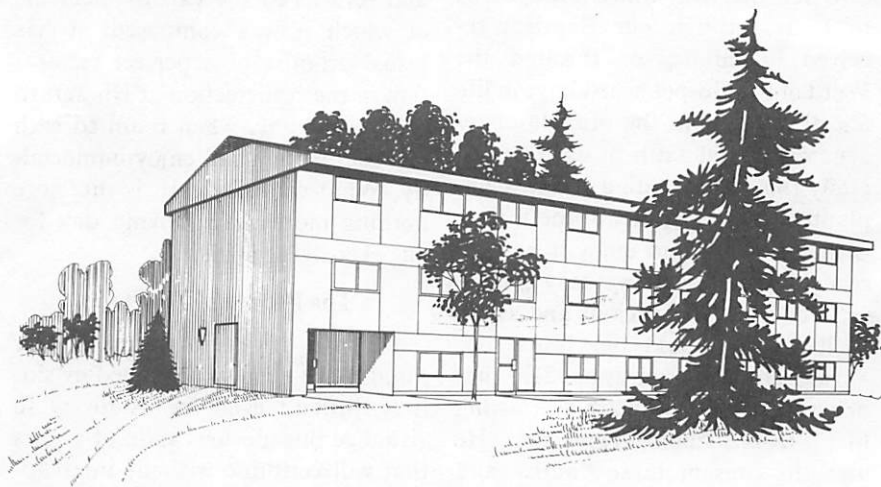
Rejoice in Your Deliverance

In our Sunday worship we confess weekly: "I believe in the life everlasting." Are we always fully aware of what this implies? Is it not true that these words make little impression on us as long as all is going well with us and we are in the prime of life and

enjoying good health? But how different it is when we are overtaken by illness, especially one that we know to be terminal; and we see the grim reaper hovering over us to claim his prey! Assured then by Jesus' unflinching Word of our justification before God through His blood and death and of our participation with Him in everlasting life, we can exult with Paul in the face of death: "O death, where is thy sting? O grave, where is thy victory? But thanks be to God which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:55, 57).

—H. C. Duehlmeier

ILC EXPANSION—PHASE II



The ILC Expansion program was established in 1974 as an ongoing process. Immediately we entered upon the first step—the building of a new girls' dormitory. By the spring of 1976 the dorm was completed, ready to be used for the fall term. Phase I

was completed with sufficient funds raised to pay for the entire building.

Now we come to Phase II. It has become more expensive each year to maintain Northwest Hall, the boys' dormitory. In July of 1978, at the CLC convention, we resolved to take

another step in our expansion program—a boys' dormitory to replace the present dorm. We determined to enter upon a program to collect funds for a proposed dormitory that would house 50 to 60 boys and would cost approximately \$373,000. We set our goal for half the funds before building could begin. We were convinced that the Lord would open the hearts of our people and bolster their faith to respond with their gifts.

Our Easter Joy

Now it's Easter time. Several months have passed since Phase II was begun. It's a joyous time of year for every Christian. It's the time of seeing once again the victory and triumph of our Savior's resurrection. "He is not here, He is risen!" are the words that fill our hearts. Their true significance for us is told by Jesus Himself when He said: "Because I live, ye shall live also."

Jesus, the risen Savior, comes with His message of "Peace be unto you." He does not just offer it; He gives it. By His rising from the dead He assures us once again that He has provided the sufficient sacrifice for our sins and guarantees to us His promise: "Where I am, there ye shall be also." Our risen Savior does more. He has sent the Holy Spirit into our hearts to bring to remembrance all that we have learned from His word, establishing and nourishing our faith.

Where Easter fills the heart, there is also response of gratitude. Let our faith now respond to the Savior's own words, "As My Father hath sent Me, even so send I you." What we have received, let us share. Remis-

sion of sins and peace with God are ours through faith in our risen Savior. This message is ours to bring to others. Our Immanuel Lutheran College is an important part of carrying out that glorious Gospel commission. For at ILC lambs of our Lord are fed the bread of life. At ILC is carried on the work of training those needed to proclaim and teach the saving message of Easter.

Our Easter Work

Then let the Easter joy that has been refreshed in us this Easter time renew our faith, so that we zealously and joyfully take up the work the risen Savior has placed before us—the expansion of our college for more effective Christian training. Then there will be no unnecessary delay in gathering the needed offerings for starting the building project. We had hoped that by spring we might begin building, so that the boys' dormitory might be ready for use before the fall semester. The treasurer reports that as of March 1 \$40,804.68 has been received. Obviously more is needed before construction can begin.

May our Easter faith cause us to open our hearts and respond to this needed building expansion program. There is a connection between Easter and Phase II. The great resurrection chapter of Scripture, First Corinthians 15, closes with these stirring words: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

—John Johannes
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For This Reason, Too!

In a recent bulletin insert the Boys' Dormitory Publicity Committee asks the question: "Have you considered the blessing that ILC has been?" In answer this is said: "The school was born for the purpose of nurturing lambs of the Lord Jesus Christ, and also for the purpose of training shepherds under Christ. It has marvelously fulfilled this purpose." Who would disagree? This can be readily and quickly seen. But there is more that can be said, specifically to the matter of long-range blessings.

Weariness a Possibility

One of the things that often plagues Christians is that which Scripture calls becoming "weary in well-doing." Smallness bothers us. Lack of substantial outward progress in numbers can produce a "what's-the-use" attitude. When no one wants what we have to offer, we tend to bog down and give up.

Do we remember the zeal and fervor we had some twenty years ago during the Interim Conference days as we went about establishing the CLC? We didn't have much in tangible assets, and humanly speaking our prospects were none too good. Yet we went ahead with enthusiasm, seeing it all as a venture of faith. Eventually, however, it was inevitable that we would settle down to a routine congregational and synodical life. It is when things become "humdrum" that we begin to lose something of our "first love."

Are We Unique?

Incidental to this matter of smallness, a statement has appeared recently which leads us to think that our CLC attitude may be somewhat unusual. A Concordia (St. Louis) Seminary professor, Dr. R. K. Klann, in an article in *Affirm* (1-6-79) entitled "Progress Toward Oblivion," writes about the Association of Evangelical Lutheran Churches (AELC), the new church body composed of the more liberally-minded who left the Missouri Synod. Although this group numbers "a little over 100,000 members" the professor says: "Their regional synods are not viable." And: "Altogether, they do not have the strength or resources necessary to operate fully as an autonomous denomination." With our 7000 communicants, where does the CLC come out in that evaluation? We are like the bee that by scientific measurement, aerodynamically cannot fly. But it doesn't know that, so it flies anyway. We are not supposed to be able to exist. But we don't know that, so we exist anyway.

If what the professor says is true, we have to lay it to a mentality that has fleshly overtones. A viewpoint has developed that knows how to do things only in an expensive and grandiose manner. Let us be thankful that we see things differently, and pray that we do not change. Whatever we have done, whatever we will do, we do so in agreement with the words of Gamaliel. Ultimately, "if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it." (Acts 5:38-39)

A Review Is Good

Periodically, we of the CLC ought to review our past history and ascertain once again that our cause is right, thinking in terms of God's Word. We need to reeducate and rededicate ourselves to the doctrinal propositions that brought about the formation of our church body. In this way we can in some measure revive and continue in that wholesome spirit we once had.

We need this to make us zealous in building up our school. We will never have enthusiasm for erecting a new dormitory unless we are convinced that our CLC convictions are right in the sight of God and thus are worthy of being proclaimed and continued. This cannot be done without a school.

It is interesting to consider the history of groups that separated for religious reasons from a parent church body, but did not start a school. The Protes'tant Movement starting out of the Wisconsin Synod in the Thirties is a good example. They had zeal and fervor for their cause, but they didn't establish a school to train pastors and teachers in their convictions. Today they have all but faded from the picture. It stands to reason. When the original leaders of any given movement die off and there is no one of like mind to take their place, the entire movement also dies.

We do well to keep in mind the long-range, and perhaps less tangible, blessings of our school - the stability and continuity it gives us. When we have zeal for the rightness of our CLC confession, then we will have zeal for keeping our school a viable operation. Take the big view, see the big picture! Then this new dormitory makes sense.

—G. Sydow

INSTANT ITEMS

RELATED UNRELATED THINGS

- To keep things together, yet not confused, is the art of the home-maker, of the department store manager, the mechanic, and also of the Christian as theologian, particularly. Things in a mess can be costly and embarrassing, but truths mixed up may be spiritually damaging.

- That we are saved by the doing and dying of Christ is one thing. That we are in-Spirited to love the Lord and do His will is another. The two are separated, but they must be

kept together without being confused. They are related separate doings of our God. So also, hammers are one thing, and nails another. Neither can do the work of the other, but they go together as the proverbial horse and carriage.

- We are saved by Calvary. We are saved by Pentecost. It has been pointed out that the language of one church speaks with an accent called Calvary, and that another church speaks with the Pentecost coloring in

its message. Lutherans have been tagged with the Calvary accent, and Protestants in the charismatic camp with the Pentecostal. So it takes attention and determination to keep separate (though related) items in order, as in the kitchen and in the shop. But the product desired requires no confusion of sugar and salt, of wrenches and screwdrivers (how our father reproved us for using the latter as hammers!)

- Accordingly, a person must learn to make distinctions while he is looking at similar and related things. To have learned to tell differences has well been called the mark of an educated man. It is also the accomplishment of a mature Christian: he looks to Christ when he sees his sins, and he cries to the Spirit for help to be as he ought. Separate acts of God come together to form him a new creature. Yet his fondest strivings fail at the very moment he stands victorious in Christ. Satan and law and conscience cry no, yet our Savior says yes. Mr. Christian must know both languages, keep them separate, yet relate both to himself.

- Faith must not be confused with faith. This can be trickier still. Faith defined as the hand which receives what God gives (Christ and salvation) is one thing. Faith defined as belief that there evidently is a God and that one must do his best and everything will somehow come out for the best, is something else. The one grasps the eternal mansions, but the other only longs for a beautiful isle of somewhere. It is not enough to strengthen the latter; it must be reformed and corrected. To do that,

one must learn the difference. Godly striving may seem similar to that in many ways, but it is basically different. "Good works are necessary," we tough-mindedly insist (and Scripturally), "but they are not necessary for salvation." He who can keep unrelated things properly related understands.

- In an old German tragedy we learn something about this. A much-wronged maiden tests her apparently repentant assailant thus:

She. *The Holy Sacraments you also don't revere.*

He. *I do revere them.*

She. *But without desire, alas! It's long since you confessed or went to mass.*

- Of course, there is reverence on Main Street for things churchly, decent, and right. No citizen would run for office attacking motherhood or apple pie (motor cars or telephones)! Nor is it enough to revere the Word and Sacraments, as almost everyone does, at least when it comes time to die. But to *want* these things *with an act of the will* is another matter! That is what the girl in the above conversation meant to say: You respect and reverence the Sacraments, but you do not have the *will* to want what they offer. It is like this: Many do not go to church because they don't *intend* to.

- Thus we have found seemingly unrelated things nevertheless to be related. The regenerated will of a Christian has drive and insistence, requirement, necessity, and demand. As another tragedian in another country showed in a mighty play: "The *will* must be washed (cleaned,

changed, renewed, whatever).” Wishy-washy will not do, for that kind is “lacking in substantial qualities; without strength or force; weak, feeble, or poor.” “The kingdom of heaven has been forcefully advancing, and forceful men lay hold of it” (Matt. 11:12, NIV).

• As Calvary and Pentecost are alike in their purposes but must be kept separate at the very moment they are related, so must merely liking and desiring a thing be separated from fully wanting it and insisting on having it.

—M. Galstad

DOCTRINAL THEMES in the Book of Concord

The God-Man Jesus Christ, Our Savior

It is hard to over-emphasize the importance of the doctrine of the person of Jesus Christ. It is absolutely essential to the saving faith. Just because of this fact the devil works hard to get people to forsake this teaching. Dr. Martin Luther wrote:

“This is the way the devil goes to work. He attacks Christ with three storm-columns. One will not suffer Him to be God; the other will not suffer Him to be man; the third denies that He has merited salvation for us. Each of the three endeavors to destroy Christ. For what does it avail that you confess Him to be God if you do not also believe that He is man? For then you have not the entire and true Christ, but a phantom of the devil. What does it avail you to confess that He is true man if you do not also believe that He is true God? What does it avail you to confess

that He is God and man if you do not also believe that whatever He became and whatever He did was done for you?” (St. L., 10, 998)

The Athanasian Creed

Tradition has it that Athanasius, who died 373 A.D., spoke the confession that bears his name. But he was not the author, and it is “impossible to reach a final verdict concerning the author . . . and the time and the place of its origin.” (*Concordia Triglotta*, Historical Introductions, p. 13) We do know that the Athanasian Creed was used in public services already in the early part of the Middle Ages.

Some quotations from the Athanasian Creed will show how precisely

the doctrine of the person of Christ is expressed:

There is a separate person in the Holy Trinity—"the Son." The "Godhead . . . of the Son" is referred to. Jesus is called the "Son uncreate . . . Son eternal . . . Son almighty . . . God . . . Lord." The Creed confesses: "The Son is of the Father alone: not made, nor created, but begotten." "For the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man; God of the Substance of the Father, begotten before the worlds; and Man of the substance of His mother, born in the world . . . who, although He be God and Man, yet He is not two, but one Christ."

The Augsburg Confession

The Augsburg Confession, Article III, *Of the Son of God*, teaches:

"that the Word, that is, the Son of God, did assume the human nature in the womb of the blessed Virgin Mary, so that there are two natures, the divine and the human, inseparably conjoined in one Person, one Christ, true God and true man, who was born of the Virgin Mary, . .

This teaching was included in the articles of faith of the Augsburg Confession, submitted by various princes and cities to Emperor Charles V at Augsburg, Germany. On June 25, 1530, at 3 p.m., in the large front room of the Emperor's palace the confession was read by Dr. Chr. Beyer. It took two hours to read.

Melanchthon wrote the original draft of the Augsburg Confession. Luther, however, though not present at the Diet of Augsburg, "was the prime mover also at Augsburg. Without him there would have been no Evangelical cause, no Diet of Augsburg, no Evangelical confessors, no Augsburg Confession." (C.T., H.I. p.17) Melanchthon was the

"mouthpiece of Luther, out of whose spirit the doctrine there confessed had proceeded." (Ibid., p. 18)

The Smalcald Articles

Seven years after the Augsburg Confession was adopted, Luther personally wrote the Smalcald Articles. His confession concerning the person of Christ is very brief since this doctrine was not yet in controversy at the time. He does carefully set forth the manner in which the Son of God assumed the human nature:

"That the Son became man in this manner, that He was conceived, without the cooperation of man, by the Holy Ghost, and was born of the pure, holy (and always) Virgin Mary." (First Part, IV)

Note: *The words in parenthesis "(and always)" a virgin is from the Latin translation, not in the German text which Luther wrote. Mary remained a virgin (virgo mansit) even though she gave birth to Jesus, but we have no Scripture teaching that she was a virgin all her life (sempervirgine).*

The Formula of Concord

As time went on, a controversy arose because the Sacramentarians denied the real presence of the Lord's body and blood in the Sacrament. But the controversy was among those theologians who had accepted the Augsburg Confession. The devil never ceases in his attempt to get orthodox theologians to depart from the true doctrine, especially in the teaching concerning Christ's person. Controversy makes necessary many words of explanation in defense of the truth. The Smalcald Articles, First Part, took only 42 lines to set forth the truth concerning the person of Christ. But because of the

controversy which arose, Articles VIII and IX of the Formula of Concord take 1246 lines to explain the controversy and defend the truth.

The Zwinglians had opposed Luther in the teaching of the person of Christ, saying:

“that, if the body of Christ were present at the same time in heaven and on earth in the Holy Supper, it could be no real, true human body; for such majesty was said to be peculiar to God alone, and the body of Christ not capable of it.” (For. of Con., Th. D., Art. VIII, C.T., p. 1015)

Some theologians of the Augsburg Confession introduced and employed precisely the same false arguments concerning the person of Christ. Luther died in 1546, but there were some staunch defenders of the truth who labored zealously to uphold the true doctrine which is set forth in the Formula of Concord, adopted on May 29, 1577. Controversy in the church is never pleasant, but we dare not refrain from it for the sake of a false peace. Of the true Lutherans it is said:

“Though yearning for peace and praying that the controversies might cease, they were determined that the Lutheran Church should never be contaminated with indifferentism or unionism, nor with any teaching deviating in the least from the divine truth.” (C.T., H.I., p. 235)

For taking this stand we gratefully remember such men as Jacob Andreae, Martin Chemnitz, Nicholas Selnecker, and David Chytraeus, the four men principally responsible for the contents of the Formula of Concord, and others who stood with them and aided them.

Summary of Teaching Person of Christ

In order that everyone may know how carefully the writers of the Formula of Concord taught the doctrine of the person of Christ, Art. VIII, Epitome, we present a summary of the main points:

1. The divine and human natures in Christ are united in one person—not two Christs, but one Christ, the Son of God and the Son of Man, Luke 1:35 and Romans 9:5.
2. The two natures are not mingled one with the other, or the one changed into the other. Each retains its own essential properties.
3. Properties of the divine nature can never become properties of the human nature, and properties of the human nature can never become properties of the divine nature.
4. There is a communion of natures in the one person, Christ, so that God is man and man is God, and that the man, the son of Mary is, and is called, the Son of God.
5. Mary conceived not a mere man, but is rightly called the mother of God.
6. It was not a mere man who suffered, died, was buried, descended into hell, arose from the dead, and ascended into heaven.
7. It was truly the Son of God who suffered and died and made reconciliation with God the Father, I Cor. 2:8 and Acts 20:28.
8. The Son of Man is truly exalted according to His human nature to the right hand of the majesty and power of God.
9. Christ always had this divine majesty and power because of the personal union of the two natures. In the state of His humiliation He did not always and fully use it, but as often as it pleased Him, until His exaltation when He laid aside the form of a servant. Now as both God and man, Jesus always and fully exercises His omniscience, omnipresence, and omnipotence, Matt. 28:18; John 13:3; Eph. 4:10.
10. Therefore there is in the Lord's Supper what we call the real presence of the true body and true blood of our Lord Jesus Christ.

The Descent of Christ to Hell

Connected with the teaching of the person of Christ is the doctrine concerning His descent into hell. Also in this matter a dispute arose between the theologians who had subscribed to the Augsburg Confession.

The controversy was as to when Christ descended into hell, before or after His death, and also as to whether it occurred according to the soul alone, or divinity alone, or with body and soul, and also whether this teaching belongs with the suffering of Christ or with His glorious triumph over Satan.

The Formula of Concord, Epitome, Art. IX, teaches that these matters cannot be decided or grasped by human reason, and that we should accept the simple truths of Scripture by faith. These truths are summarized as follows:

"For it is sufficient that we know that Christ descended into hell, destroyed hell for all believers, and delivered them from the power of death and of the devil, from eternal condemnation and the jaws of hell. But how this occurred we should (not curiously investigate, but) reserve until the other world, where not only this point (mystery), but also still others will be revealed, which we here simply believe, and cannot comprehend with our blind reason." (C. T., p. 827)

Present-day Denials of Christ

There are a number of theologians of our day who deny that Jesus is the pre-existing, eternal Son of God. They say that Jesus never claimed to be God, nor to be related to God as His Son. They maintain that the church should not speak of a union of the divine and human natures in

one pre-existent person. They ridicule the Bible teaching and say that it is an absurdity to say that God makes Himself into man. (See *Lutheran Spokesman*, June, 1978) These denials are spoken by men in such widely-divergent bodies as the Roman Catholic Church and the Southern Baptist Church.

Of even greater danger to us are the false teachings of such anti-Trinitarian cults as the Mormons and the Jehovah's Witnesses, for these come brazenly to our door and peddle their false teachings. These and also the Unitarians, Seventh Day Adventists, Quakers, and Christian Scientists all deny that the eternal Son of God, the second person in the Godhead, became true man. The teachings of various churches with regard to the person of Christ affect their teaching on the Lord's Supper also. Calvinistic Churches, Episcopalians, Presbyterians, Congregationalists, Baptists, Arminians, Methodists, Unitarians, Mennonites, Seventh Day Adventists, and the Mormons all deny that Christ's body and blood are really present in Holy Communion and are given to the recipient under the bread and wine.

If we are not to be deceived ourselves, it is important that we study the Scriptures at home and in church (Bible Class) and the doctrine of the Scriptures as set forth in the *Book of Concord* of 1580. God grant us the zeal for such study so that we by His grace abide in the true faith in Jesus Christ, the Son of God and the Son of Man.

—M. H. Eibs

Treasurer's Report

July 1, 1978—March 1, 1979

RECEIPTS:	FEBRUARY	TO DATE
Offerings	\$ 19,810.34	\$193,338.50
Memorials	—	217.50
Interest Earned	—	6.56
TOTAL RECEIPTS	\$ 19,810.34	\$193,562.56
DISBURSEMENTS:		
Retirement Benefits	2,271.00	17,345.00
Emergency Support	1,000.00	2,047.00
Capital Investments	1,672.79	14,445.20
General Administration	691.03	5,366.75
Missions & Administration	8,081.47	66,698.80
Board of Education	70.23	116.23
Immanuel Lutheran College	11,200.25	89,602.00
TOTAL DISBURSEMENTS	\$ 24,986.77	\$195,621.06
CASH DEFICIT FOR PERIOD	(- 5,176.43)	(- 2,058.50)
CASH BALANCE, JULY 1, 1978		6,020.10
CASH BALANCE, MARCH 1, 1979		\$3,961.60

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OTHER RECEIPTS:

ILC Expansion Fund	\$ 4,477.08	\$ 28,891.23
Mission Extension Fund	259.50	7,290.18
Udo Education Fund	60.00	1,149.55
Nigerian Fund	5.00	521.14
Nigerian Visitation Fund	—	313.65

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COMPARATIVE FIGURES

	FEBRUARY	EIGHT MONTHS
BUDGET OFFERINGS NEEDED	\$ 27,543.00	\$220,344.00
BUDGET OFFERINGS RECEIVED	19,810.34	193,562.56
DEFICITS	(-\$ 7,732.66)	(-\$ 26,781.44)
BUDGET OFFERINGS, 1977-78	\$ 18,169.33	\$151,967.47
INCREASE, 1978-79	1,641.01	41,595.09

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

The Call Committee on Graduates

The Call Committee on Graduates will meet at the time of the Coordinating Council. All calls directed to this committee should be in the hands of President Egbert Albrecht by April 24.

The Coordinating Council of the Church of the Lutheran Confession will meet at the Holiday Inn at Eau Claire, Wisconsin on Wednesday and Thursday, April 25 and 26. The first session will begin at 8:00 a.m.

Egbert Albrecht, President

Services in Oklahoma

Mount Olive congregation of Lamar, Colorado has been providing pastoral service for members living in the Enid, Oklahoma area (specifically at Vance Air Force Base). Anyone knowing of CLC members in that area is asked to send the names and addresses of those members to Pastor Robert Mackensen, 208 West Parmenter Street, Lamar, CO 81052.

—R. Mackensen

Installation

As authorized by President Egbert Albrecht, Rev. L. Dale Redlin was installed as pastor of Immanuel Lutheran Church, Mankato, Minnesota on February 18, 1979 by the undersigned.

—Keith Olmanson

CLC Youth and Family Camp

Date: July 15-21 (Sunday noon through Saturday noon)

Site: On the campus of Immanuel Lutheran College, Eau Claire, Wisconsin

What: Activities will include Bible study and devotions for all who attend, Hiking, and nature study, Swimming, Softball, Tennis, Canoeing, Handicrafts, Astronomy, Instruction in Basketball and Volleyball fundamentals, Movies, Campfires, and a lot of fun.

Cost: \$25 per youth camper ages 9-19, reduced rate for additional youth campers of the same family. Rates include lodging and meals for 7 days and regular camp activities. Registration will be limited to 140 youth campers housed in the dormitories. Families will be able to camp on the campus grounds. Cost to families will vary depending on meals and needs provided. Registration must be made by June 11, 1979.

For a brochure with complete details, contact your pastor or write:

Professor Michael Buck
Immanuel Lutheran College
Eau Claire, Wisconsin
54701.

Change of Address

The Rev. E. H. Rutz
2831 Spring Cypress Road
Spring, Texas 77379

Daily Devotions

During the month of May we mark one of the major festivals of the Church Year—the one to which the world (and too often the Christian also) pays little attention. May 24th is the Ascension of Our Lord. It is not surprising that the people of this world little note this event, for they do not believe it ever happened. It ought not be so where we believers are concerned. Jesus' Ascension is for us a source of joy, comfort, strength, and mission zeal. This month let us explore the fact, the meaning, and the glory of the Lord's Ascension and Session (seating) at the Right Hand of the Father. Once again you are encouraged to enrich your devotions by using hymns as a meditation aid.

"HE ASCENDED INTO HEAVEN"

May Scripture	Hymn for Meditation (Lutheran Hymnal)	
1 John 20:10-18	216:1	"I am returning to my Father and your Father."
2 Mark 16:9-20	218:1 & 5	The God-man ascends.
3 Luke 24:36-53	213:4	With hands uplifted.
4 Acts 1:1-11	212:1-5	A day for song and singing.
5 Psalm 24	213:1-2	Lift your heads, eternal gates.
6 Psalm 45	214:1-2	Sing praise with exultation.
7 Psalm 47	212:6-7	All praise to Thee, ascended Lord.
8 Genesis 5:21-24	218:3	Our Enoch is translated.
9 II Kings 2:1-12	218:4	With Clouds His chariot Christ ascends.
10 Colossians 3:1-10	215; 216:2, 223:3	Look up, Christian.

"AND SITTETH ON THE RIGHT HAND OF GOD THE FATHER ALMIGHTY"

11 John 16:25-33	217:1	"I have overcome the world."
12 Philippians 2:5-11	222	Every knee to Him shall bow.
13 Hebrews 9:24-10:12	218:2 & 219	He hath gained the victory.
14 Hebrews 1:1-14	221:1-3	Saints and angels praise Him.
15 Revelation 19:11-16	341	King of Kings and Lord of Lords.
16 Psalm 68	223:4	He made the captor a captive.
17 Ephesians 4:7-16	209 & 219:1-3	The King continues to bless His people.
18 Ephesians 1:15-23	217:1 & 223:1-2	He rules & reigns on behalf of His Church.
19 Romans 8:28-39	221:4-5 & 220:4	He rules, the strong Lord of Love.
20 Psalm 110	220	He is seated, as promised of old.
21 Hebrews 4:14-5:10	220	He rules, our great High Priest.

"FROM THENCE HE SHALL COME TO JUDGE THE LIVING AND THE DEAD"

22 John 14:1-12	214:4 & 213:5	Our place He prepares.
23 Matthew 25:31-46	610	He shall return.
24 Luke 21:25-28	221:6	Even so, come, Lord Jesus.
25 I Thessalonians 4:13-18	217:2	We too shall ascend on high.
26 John 17:13-26	213:6 & 216:1	We shall see Him as He.
27 Mark 13:32-37	606	Watch!

"YE ARE MY WITNESSES"

28 Matthew 28:16-20	218:6	The ascended Lord sends us out.
29 I Peter 3:15-22	217:3-4	Be ready to speak of your Savior-King.
30 Acts 5:17-32	219:4-5	With Him we suffer . . . we reign.
31 Philippians 3:17-4:1	219:6 & 223:5	Stand firm, He controls all.

—W. V. Schaller

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Immanuel Lutheran College Tour Choir