

Lutheran

June 1980
Vol. 22, No. 12
(ISSN 0024-7537)

SPOKESMAN



14th

CONVENTION

**CHURCH OF THE
LUTHERAN CONFESSION**

IMMANUEL LUTHERAN COLLEGE



Boys' Dormitory Groundbreaking

After hearing the report from Immanuel Lutheran College of Eau Claire, Wisconsin, the 1978 CLC Convention resolved:

- "1) that we approve the plan for construction of a boys' dormitory;
- "2) that the cost be held at approximately \$373,000. If the cost exceeds 10% over that figure, the consent of the Coordinating Council must be secured.
- "3) that the building program begin when 50% of the money for the project is on hand."

On April 30, 1980, ground was broken for the new boys' dormitory. Pastor Paul Larsen, secretary of the Board of Regents, in his address based on Psalm 78:1-8, told the crowd of students, teachers, and Coordinating Council members that the turning over of a few shovelfuls of

dirt is in itself a very unimportant thing. Such a ceremony becomes significant, he said, only when we use the occasion to remember the importance of what we are attempting to do at our college: namely, "showing to the generation to come the praises of the Lord, and His strength, and His wonderful works that He hath done." Our college is involved in a program that imparts neither humanism nor hedonism, but eternal life through our Lord Jesus Christ. This program is not just for those who plan to become pastors and teachers, but it is a program of Christian education for all our young people of high school and college age, "that they might set their hope in God, and not forget the works of God."

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.



Pastor Larsen's Address

The men with the hard hats then turned over the ground: Pastor M. J. Witt, chairman of the Building Committee; Pastor Elton Hallauer, chairman of the Board of Regents; student body president Paul D. Nolting. Joyfully observing the scene were the other members of the Building Com-

mittee: Professor James Pelzl, Mr. Marlin Beekman, Mr. Paul Kottke, Mr. Don Ohlmann.

What kind of a building is now being erected on this site? Excerpts from the Building Committee report tell the story: "A dormitory equipped to accommodate 60 residents when



The Groundbreaking

completed but with the potential to house a total of approximately 80 students." "Solar panels on the roof to heat the domestic water." "A passive (no moving parts) solar heating system." "Solar panels and Trombe walls to heat the rooms." "A back-up heating system with electric base-board convector heaters." "A finished apartment on the ground floor, complete lavatory facilities on the ground floor, and one room finished for a handicapped student."

After listening to the Building Committee and a representative from the builders, Market & Johnson, Inc., who explained solar heating, the

Coordinating Council authorized the building of the dormitory at a total cost of \$455,465. It was estimated that the additional expenses for solar heating (\$47,540) would be recovered through fuel cost savings in eleven years.

May our Lord now move us all to appreciate our salvation in Christ and His blessings over the past 20 years (or 400 years) and therefore to support and strengthen our school through our prayers and offerings and, perhaps most important of all, through the sending of our young to Eau Claire for their education.

—D. Lau

DOCTRINAL THEMES in the

Book of Concord

The Proper Distinction Between Law and Gospel

There is no more critical concern that faces us than to be at peace with God for now and for eternity. The problem is there, of course, because of God's unrelenting judgment of wrath and destruction over those who have sinned. We must be free of this guilt and God's wrath. How this should be done is the problem.

An Ancient and Current Problem

The problem was there as soon as Adam and Eve sinned. But God was there with His gracious offer to solve the problem when He presented to them the first Gospel. He would send the Seed of the woman and would lay on Him the dreadful wrath for the

sins of men. It didn't take long for man to decide that he preferred another way. Remember the story of Cain and Abel. There is only one explanation for the fact that God was pleased with Abel's sacrifice. Here was a man who rejoiced in the Gospel promise. The writer to the Hebrews tells us that "by faith Abel offered a more perfect sacrifice." (Heb. 11:4) Here was a man who was righteous and holy before God on God's terms and God was pleased with his work. Cain, on the other hand, decided to solve this problem his own way. In his arrogance he decided that if he were to do a few pious-looking things, he could solve his problem with God. Here was Law thinking in its simplest form and God rejected it out of hand.

That wasn't an isolated incident. At the time of Christ we hear the Savior's record of the Pharisee and the Publican. The Publican, crushed by the knowledge of his sin, threw himself into the hands of God, trusting simply in the Gospel promise of grace and mercy. The Pharisee would try his own way. Remember how proud he was of all the nice things he did. He was certain that God would reward him with peace on the basis of his record of law obedience. Jesus did not say that the Pharisee had not done what he claimed, but He made it clear that this wasn't the solution to the problem. The Publican went to his house justified, not the Pharisee.

The Apostles and early Christians worked mightily to present the glorious truth of the Gospel as the only

solution to the problem of sin and there were many who rejoiced in this answer to their guilt. But in time the Law thinking of Cain and the Pharisee had infected the teaching of the Roman Church to the extent that Luther's despair as a young monk and priest was overwhelming. Instead of the comfort of forgiveness through the blood of Christ he was given a formula of works that the Roman Church required to establish peace with God. The result was despair. The glorious message of the Gospel had been hidden under the proposition that fulfilling certain commands of the Law would earn peace.

The Role of Law and Gospel Carefully Defined

It is not surprising then that after Luther and his students found the holy truth presented in the Gospel that they were righteous before God through the blood of Christ, they should then have clearly set forth the role of Law and Gospel in the *Book of Concord*. The Law was to convict man of sin, and the Gospel was to bring troubled sinners forgiveness, life, and salvation.

The *Small Catechism* was quickly prepared by Luther so that fathers could teach their families the truth of God. The *Large Catechism* was to follow with its wealth of detail wonderfully supported with Scripture references. Addressing himself to the Law, he made it clear with the very first commandment that this was not to be a formula of behavior by which men could establish peace with God.

We know his explanation to that commandment: "We should fear, love, and trust in God above all things." "Above all things" were carefully chosen words to show that this could never be done by sinful men to the satisfaction of God. Nor dare men trifle with the demands of God. Luther put it bluntly in the *Large Catechism* when he said in paragraph 34: "He is a God who will not leave it unavenged if men turn from Him, and will not cease to be angry until the fourth generation." Luther carefully detailed the role of the Law in the *Smalcald Articles* when he wrote in Part III, Art. II: "But the chief office or force of the Law is that it reveal original sin with all its fruits and show man how very low his nature has fallen. . . . In this way he becomes terrified, is humbled, desponds, despairs, and anxiously desires aid, but sees no escape." Throughout the Confessions we find the students of Luther repeating again and again the truth of God that the Law dare never be used as a formula for a life-pattern that would establish peace with God.

The Confessions in the *Book of Concord* are equally precise in setting forth the proper role of the Gospel in the life of the Church. The people must know this Gospel. So it comes as no surprise that Luther's *Small Catechism* should have told of the simple truth of the Gospel and its effect in the explanation of the Second Article: "Who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of

the devil, not with gold or silver, but with His holy, precious blood and with His innocent sufferings and death." In the *Large Catechism* Luther gathered a wealth of material from the Scriptures in explaining the Second Article, setting forth the Gospel as the only answer to the problem of peace with God.

Since the proper use of the Gospel in bringing hope to sin-troubled hearts was the core of the problem with the Church of Rome, it is only natural that the rest of the Confessions are shot through with sentences and paragraphs which present again and again the simple truth that Luther expressed in the explanation of the Second Article. Every suggestion that a surface obedience to the Law could establish peace with God was summarily rejected. The attention of the reader is directed repeatedly to the Gospel of Jesus Christ as the one and only power of God unto salvation. Every suggestion that the Law could be used to mend the spiritual life of sinful man was rejected. There could be no doubt that Luther and his students clearly understood that the Gospel alone would change the heart of sinful men and generate in them a new will that would rejoice in serving God.

Overreaction Answered

There is a thoroughness about the Confessions that is heartening. The Fathers addressed themselves to every problem of doctrine. And there was a troubling doctrine that appeared among early Lutherans that was an overreaction to the pro-

per insistence that the Gospel was the only power of God unto salvation. There were those who were teaching, in error, that the Christian no longer needed the Law. At this time the followers of Luther were still living under troubled circumstances. There were mighty political and spiritual pressures brought to bear to persuade the students of Luther to reject the truths he had found in the Scripture and return to the fold of Rome. The temptation must have been strong to quietly ignore the errors that appeared in their ranks for the sake of numerical strength, but they would have none of this.

In the *Formula of Concord* they addressed themselves to the proposition that the Christian has no need of the Law. In the Epitome VI, 3 we read: “. . . **On account of this old Adam, which still inheres in the understanding, the will, and all the powers of man, it is needful that the Law of the Lord always shine before them, in order that they may frame nothing in a matter of religion from the desire of private devotion and may not choose divine services not instituted by God’s Word.**” In the Thorough (Solid) Declaration these thoughts are expanded. Reminding us of the power of the old Adam that distort the knowledge of the will of God for us, the Fathers wrote. “. . . **For the Law is a mirror in which the will of God, and what pleases Him, are exactly portrayed, and which should be constantly held up to the believers and be diligently urged upon them without ceasing.**” (Thor. Dec. VI, 4.) This unspoiled knowl-

edge of the will of God was necessary even before the Fall because “. . . **also to the first man immediately after his creation a law was given according to which he was to conduct himself.**” (Thor. Decl. VI, 5.) The Law must be taught the Christian so that he knows exactly what God demands and does not listen to his flesh setting its own rules.

The second point that the Fathers made was that the old Adam present in every believer needed the full force of the Law. We hear of this in much detail in the Thorough Declaration. Art. VI, 24, says bluntly: **“For the old Adam, as an intractible, refractory ass, is still a part of them, which must be coerced to the obedience of Christ, not only by the teaching, admonition, force and threatening of the Law, but also oftentimes by the club of punishments and troubles.”**

Our Present Concerns

We dare not think that once the proper distinction between Law and Gospel has been presented by our Church Fathers we can afford to be casual about the problem. We carry within us a sinful nature that has the germ that gave life to all of the errors in this matter. There is the personal pride that so likes the idea that the nice things that we do are going to carry at least some weight in the matter of our peace with God. In our impatience the temptation is always there to wheel up the heavy artillery of the Law to compel men to measure up to the Will of God. When we yield to these temptations, we lose sight of the careful distinction we must-

recognize between the Law and the Gospel. Let it never be forgotten, the Law is the perfect means by which a gracious God convicts us of sin and

the Gospel the gracious means by which He forgives us and makes us righteous.

—Robert Reim

INSTANT ITEMS

More Spiritual Than God

- Sometimes we may not realize how ancient are the ideas that lie behind such notions as those of today's charismatics and demonics. Long before Jesus the God-Man appeared "to gather together in one all things" it was quite common for thought-leaders to aim at doing this same thing by making everything a matter of the mind, of "knowledge" (Greek *gnosis*), and largely by mere transports of ecstasy. Such would be more spiritual than God, if we may say it so, because God has *respect* for the material creation. He has great plans for man and the rest, as we very well know from Bible revelation. He loves His cosmos (world).

- One can understand the present trend toward spiritualizing reality since there is so much disappointment with material things, even as those who have everything seem as dissatisfied as those who are still wanting (lacking) everything. But to understand is not to approve. To get away from the facts of life and live in the haze of intoxicated highs is no solution. Nor is doing this, as we said, a modern notion.

- How shall one put it in a few items when books on the matter are almost countless? Perhaps telling what these ancient "knowers" and mystics did tells pretty well what they thought: they told occult lore; they used magical watchwords and had secret names; they claimed to have divine messages given to them when they were "in the spirit." Thus, they thought, they escaped from the world and were united with "original Force," the origin of all things—no, not *things*, for things were considered to be evil inventions of the Enemy, so human flesh was considered an impediment. Therefore redemption meant to them escape from the flesh and absorption into spirit. How like the moderns with their yoga and their mantras and the gibberish of tongues!

- Despising the flesh, then, they got redemption from it by going into spells of ecstasy and having visions, which meant present-eternal-salvation. Thereupon a strange turn followed, one which again reminds us of the moderns in this madness (a term they consider complimentary).

Escaping from the flesh of their bodies they felt free to indulge it in all manner of license and libertinism as in the current permissiveness. We read of this in Corinthians, where the apostle Paul complains that the Gnostics (as we must call them) not only were not ashamed of sexual impurity but indeed boasted of it. How like our times! "Their god is their stomach, and their glory is in their shame," like in some movie ads. These "very religious" people, very spiritual they thought, were the ones who had practically no moral standards at all. As today, when one gets away from the restraints of real religion he "does his own thing" diligently.

- Of all religions, only Christianity has a high view of things material and of the human body. It speaks of the new heavens and of the new earth, of the restitution of all things, of the restoration of man whom Jesus will raise up on the last day, and of the eternal life of our flesh. So why all the striving to be more spiritual than God? When the Eternal Son took our human nature into His eternal self, *that* was said to be much too earthy of Him. Was it that man as he bodily is did not want to be redeemed, restored, and made new? Does man still want life to be something split off from the body, only his mind to be his real self, and his spirit or soul to be the essential?

- It is almost surprising that miserable fallen man found words to describe his needs and aspirations. But because he felt his need, he in-

vented numerous mysterious liturgies to lead him out of his dilemma. Still more surprisingly, Paul took many of the words of the cultus (worship) of the time and gave them real meaning. He took the word *mystery* and used it to describe God's plan for mankind in Christ, no mystery any more but the Truth revealed. He took the world's word for wisdom and showed that wisdom is centered in Christ. Screaming sinners cried for escape into some divine fulness, and Paul filled that word with the fulness of God in Christ.

- Justice and all reasonableness required that the restorer be a qualified equivalent person, "Man of the substance of His mother, born in the world, perfect God and perfect Man, of a reasonable soul and human flesh subsisting" (*Athanasian Creed*). Nonsense the mythology, the talk of some speculative primal man of which earthly man is by some demonic power split off from the original Force; as if return can be affected by the illumination of ecstasy in what a visionary calls "right thinking." "Hollow and deceptive philosophy," Paul called it in Colossians 2:8, "which depends on human tradition and the basic principles of this world." A widespread tradition it is, and well it is for us to realize the prevalence of it today as in earlier ages.

- This Godless spiritualism was rampant in the second and third centuries, and in the Old Testament times as well as in the days of the Apostles. To combat this false

spirituality was one of the burdens of Paul and the others. They had to contend with the sneak-thief methods of these "science" teachers, super-knowers as they claimed to be, who downgraded Paul for bringing a flesh-Savior, one with a body that they despised, as they despised their own, because He was not thoroughly "mind, soul, spirit alone," as they boasted of having become. Eusebius (280-339) wrote of how these falsifying spirits infiltrated the ranks of the church in his *Ecclesiastical History* (readily available, fascinating reading):

- "The same author (Hegesippus), relating the events of the times, also says that the church continued until then as a pure and uncorrupt virgin; whilst, if there were any at all that attempted to pervert the sound doctrine of the saving gospel, they were skulking in dark retreats; but when the sacred choir of apostles became extinct, and the generation of those that had been privileged to hear their inspired wisdom had passed away, then also the combinations of impious error arose by the fraud and delusions of false teachers. These also, as there were none of the apostles left, henceforth attempted without shame to preach their false doctrine against the gospel of truth." As today's super-wise "Spirituals," they sought to work their confusion in established churches, implying that simple Christians are somewhat second-class. (See Eusebius, Book 3, chapter 32.)

- Read Eusebius further in Book 4, chapter 7: "As the churches were

now reflecting the light like splendid luminaries throughout the world, and the faith of our Lord and Savior Jesus Christ was spreading so as to embrace the whole human race, the malignant spirit of iniquity, as the enemy of all truth . . . was now devising every species of machination against the church, as he had already before armed himself against it by former persecutions. . . ." After mentioning several of these, including Simon Magus (Acts 8), he goes on: ". . . Another heresy, called the heresy of the Gnostics (our super-knowing spirituals). These did not, like the former, wish to retain the magic arts of Simon in secret, but thought that they should be made public. So that, as if it were something great and glorious, they boasted of preparations of love potions, and of tutelary and dream-exciting demons, and other similar magic rites. In accordance with these things, they also taught that the basest deeds should be perpetrated by those who would arrive at perfection in the mysteries. . . ."

- We note the decline and the deterioration, both in faith and in morality, of those who would in this contradictory sense be, as it were, more spiritual than God. The reader has perhaps noticed a number of super-spirituals who have fallen likewise into the snares of covetousness and consequent licentiousness, having made religion a matter only of the mind, blowing it indeed. Of all who become wise above what is written in the Word, "their footprints terrify."

—M. Galstad

The Answer

Setting things against each other is a convenient device and often confuses. It is the approach that follows the argumentation of the "excluded third." An "either-or" proposition is fixed in the minds of people so that they fail to see that there might be a third possibility. Jesus had to face this very thing even in His ministry and set it aside in a most striking way. When the Pharisees set before Him a supposed dilemma, He said: "These ought ye to have done, and not to leave the other undone." (Lk. 11:42) What He is saying is that there is a third possibility. You do both. So it is with preaching the Gospel and upholding the truth. Both are to be done with equal zeal, intensity, and faithfulness. It is not love of souls to call people out of darkness into semi-darkness.

By Another Name

In our day we have quite correctly derided and rejected a theological approach called "Gospel reductionism." That is a high-sounding term for this same age-old mishandling of Scripture. It means that the Gospel should be preached, but as we get farther away from it in the other teachings of Scripture we don't have to be so fussy and insistent. It is really a rehashing of the old fundamental vs. non-fundamental doctrine debate.

This approach has its attraction. We can subtly drift into it. It is easy enough to be fire-eating prophets when we deal with items that don't pertain directly to our people, but then at the same time quietly avoid the particular one that does.

How Dare We?

At times we are astounded at the audacity of preachers. In the Old Testament the prophet Ezekiel speaks of warning the wicked in strong terms: "His blood will I require at thine hand." (Ez. 33:8) Paul has that in mind when he says in the book of Acts: "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." (Acts 20:26-27) There we have that "all" again.

It is easy for pastors to get fouled up on the role they are to play in the affairs of God. The world has its standards, and our flesh is of the world. We are not free of the "give-us-a-king" mentality of the Old Testament Jews. There is no doubt that gimmicks work even in the world of religion. When we study the various concepts that Scripture lays before us in defining the position of a preacher of the Gospel, they all end up telling us that preachers are nothing but delivery boys. It is as if the Lord says: "I have given you a message. Deliver it! All of it, as I gave it to you. And all I ask of you is that you be 'found faithful!' The rest I do. 'I give the increase.'" Will we ever get it straight?

For Our Learning

What has been said here is not a “straw man” set up to have something to knock down. In the space of one short lifetime we have witnessed two failures in this very proposition with a subsequent disastrous effect on orthodoxy.

In its early years the Pacific Northwest District of the Wisconsin Synod established a mission policy of accepting lodge members (along with other faulty practices) in order to gain a foothold. The argument was this: we will let them hold membership in our congregations and talk them out of the lodge later. This not only was a failure in upholding a Scriptural principle, but it didn't work. Truth was silenced and congregations became lodge ridden. In most instances the situation was not corrected without upheaval.

After World War II the Missouri Synod embarked on a vigorous “each one reach one” mission campaign. That was fine. But along with it went a discarding of confessional positions which appeared to be detrimental to growth, and a beginning of entering into unionistic practices which previously had been condemned. From this the synod has not recovered.

There is a saying that “we learn from history that we learn nothing from history.” A variation of that goes this way: “If we don't learn from the mistakes of history, we are doomed to repeat them.” Scripture tells us how it is to be. History shows us what can happen. It will be a sad day if we fail to learn.

—G. Sydow

Daily Devotions

The Augsburg Confession

(See the May issue for introductory comments.)

June	Scripture	<i>The Augsburg Confession</i>
21	John 15:1-8	XX. FAITH AND GOOD WORKS . . . are worked in us by God the Holy Spirit. By faith we are justified. By works God is glorified.
22	I Timothy 2:1-7	XXI. THE SAINTS . . . should be remembered, but don't pray to them.
23	I Corinthians 11:23-39	XXII. BOTH KINDS IN THE SACRAMENT . . . are to be distributed in obedience to Christ's word.
24	I Timothy 4:1-10	XXIII. THE MARRIAGE OF PRIESTS . . . should not be forbidden by men, when it isn't by God.
25	Hebrews 9:23-28	XXIV. THE MASS, or Holy Communion is not sacrifice for sin, but our assurance that Christ has died for our sins.
26	Psalms 19	XXV. CONFESSION . . . is to be retained for the sake of absolution, for the consolation of terrified consciences.
27	Matthew 12:1-14	XXVI. THE DISTINCTION OF FOODS . . . and other human traditions cannot earn God's favor and should not be made a burden to consciences.

28 Matthew 15:1-20

XXVII. MONASTIC VOWS . . . do not merit forgiveness and as human institutions surely ought not take precedence over God's commands.

29 John 20:19-23

XXVIII. THE POWER OF BISHOPS . . . is the power of the Gospel. Any other power is either by human arrangement or an abuse resulting from the confusion of church and state.

30 Matthew 10:26-42

CONCLUSION: "We are ready to present further information on the basis of the divine Holy Scripture."

During the summer months we often make excursions into the great out-of-doors. Visits to the beach, trips to the mountains, hikes in the woods, an evening on the patio—whether a week, a day, or a few hours is involved—these are times to remember that the world of nature is our Father's world. Remembering this, we will find that the Word of God is the key for unlocking a wealth of divine revelation in the world around us. The Bible is full of references to God's great creation—to trees and flowers, the heavens and the birds, the seas and the mountains. And God's creation speaks to us of His wisdom, His love, His power, and also recalls to our minds messages recorded in God's Word.

With this in mind the Scripture selections for July are well-suited to summertime usage, but even better suited to use in "the unwall'd sanctuary of the out-of-doors." For this reason you might well note those selections you would like to use sometime on vacation, at the beach, at a cook-out, or on a hike.

July Scripture

"The earth is full of Thy riches."

1 Psalms 65:9-13

The Lord our God fills the earth with goodness.

2 Genesis 2:1-3;

Matthew 11:28-30

Rest is good, especially rest for the soul.

3 Psalms 107:31-37

Drought? Look to the Lord who works change for our good.

4 Psalms 104:1-15

See the majesty of the Lord when you look at His world.

5 Psalms 104:16-23

The goodness of God is evident in His creation.

6 Psalms 104:24-35

Observe the wisdom of the Lord when you observe His creation.

7 Matthew 6:25, 26, 33;

13:31-32

Learn to see heavenly truths in earthly scenes.

8 Job 12:7-10;

Jeremiah 23:23-24

Use your time in the outdoors to draw nearer to God.

9 Psalms 96:9-13

Worship the Lord of Creation.

"The heavens declare the glory of God."

10 Psalms 19:1-6;

Genesis 9:12-15

The sky above tells of the glory and grace of God. Are you listening?

11 Psalms 148

Praise the Lord of creation.

12 Psalms 8

Consider the works of God's fingers, and think!

13 Psalms 136:1-9, 26

See the loving kindness of God in His creation, and give thanks!

14 Isaiah 55:6-11

God, whose thoughts are far above ours, reaches down to us in loving forgiveness through His Word.

15 Job 38:1, 31-36;

42:1-5

Take your worries and cares to Him who rules the vast universe.

16 Matthew 16:1-4

Don't read the sky and ignore the Word.

17 Psalms 91:1-4

The Lord our God is like a refuge in the rocks, a protective eagle-parent.

18 Genesis 1:20-22

The Christian does not pollute and abuse the world his Father made.

- 19 Matthew 10:28-31;
Job 39:26-29
20 Isaiah 40:28-31

A word from the birds.
God is tireless in His care and love.

"Consider the lilies, how they grow."

- 21 Psalms 1
22 Genesis 21:33;
John 4:21-24

Discuss how the believer is like a tree.

- 23 Genesis 1:27-31
24 Jeremiah 17:5-8
25 Luke 22:39-46

The forest can be your temple if you worship the true God from a true heart.

Consider all that your Creator has given into your care.

Happy are those who know that in God, not man, is our future.
"Into the woods my Master went" for strength to walk the way ahead.

- 26 Psalms 92:1-9, 12-15
27 Mark 4:26-29
28 Genesis 1:9-12
29 Luke 12:27-31
30 Luke 12:16-21
31 Psalms 51:1-10

Lord, help us to grow.

Lord, let Thy Word bear fruit in us.

God creates for a purpose.

A word from the flowers.

God's gifts are rich, but He is the treasure.

Let the rain remind how God washes our hearts.

—W. V. Schaller

West-Central Delegate Conference

The West-Central Delegate Conference meets at Grace Lutheran Church, Valentine, Nebraska, June 3-5, 1980. The Conference convenes at 10:00 a.m. Tuesday morning. The Agenda:

- 1) A Devotional Study of Eph. 1:3-14—L. Grams
- 2) Historical Background of the Small Catechism—D. Gurgel
- 3) "A Mission Zeal Renewal in the CLC"—Discussion. Chairman assigning individual areas of discussion. Wednesday morning session.
- 4) Discussion of the 1980 CLC Convention Prospectus

Chaplain: M. Sydow. Conference preacher: Robert Reim.

—D. Baker, Secretary

Minnesota Delegate Conference

The Minnesota Delegate Conference will meet at Salem Lutheran Church in Eagle Lake on June 29, beginning at 3:00 p.m.

On the agenda:

- 1) Review of "An Effective Congregational Stewardship Program" by Carl Walter Berner—Phil Radichel;
- 2) Review of Convention Prospectus—Daniel Fleischer;
- 3) Business meeting and election of officers.

—Benno Sydow, secretary

VBS Series Delay

The 10-day VBS Series "Stand Up for Jesus," which introduces children to the Lutheran confessions of the Book of Concord through stories of God's working in the lives of men in times past (*Lutheran Spokesman*, March 1980, p. 16), will not be available until March 1981. The delay is regretted, but the extra time expended will result in better materials, especially in the area of Teachers' Guides. Perhaps these materials can serve as a fitting conclusion to a series of anniversary observances beginning in June of 1980, the 400th Anniversary of the Book of Concord.

W. V. Schaller

Nominations for President of ILC

The following have been nominated for the office of President of Immanuel Lutheran College:

Roland A. Gurgel
James C. Pelzl
Gordon P. Radtke
Warren G. Siedschlag

Please have any correspondence regarding these nominations in the hands of the undersigned no later than July 14, 1980.

Paul Larsen, Sec. Board of Regents
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Inver Grove Heights, MN 55075

430 9699 4 148P
SCHALLER, PAUL REV
1040 11TH ST
CLARKSTON WA

99403

Notice of Request for Candidates

Mrs. Adelgunde Schaller will become Librarian at Immanuel Lutheran College in August of this year, 1980. The Board of Regents has therefore requested nominations to fill her vacated position on the faculty. This request for candidates was sent to all member congregations by the president of the Church of the Lutheran Confession. The individual to be called to the faculty of Immanuel Lutheran College will be working primarily in the High School area of History and/or English. High School administrative abilities would also be desirable.

The following nominations have been made:

Dennis Ahrens
Egbert Albrecht
Douglas Bester
Norman Harms
Henry Hasse
David Lueck (Markesan)
Robert Mehlretter
Gerhardt Mueller
Daniel Ohlmann
Jonathan Schaller
John Schierenbeck
Gene Schreyer
Alvin Sieg
Michael Sydow

Correspondence pertaining to any of the above names should be in the hands of the undersigned no later than July 14, 1980.

Paul Larsen, Sec. Board of Regents
9308 Rich Valley Blvd.
Inver Grove Heights, MN 55075

Send Change of A

THE LUTHERAN SPOKESMAN
2750 OXFORD ST. N.
ROSEVILLE, MN 55113

Please include an old address label to expedite processing.

Installation

As authorized by President Albrecht, I installed John Schierenbeck as pastor of Holy Trinity Independent Ev. Lutheran Church, West Columbia, SC, on April 27, 1980.

—Earl Eargle

1980 CLC Convention

The Fourteenth Convention of the Church of the Lutheran Confession will be held at Immanuel Lutheran College, Eau Claire, Wisconsin, from July 14-18, 1980.

Essays to be presented:

The Book of Concord—a Gift of Grace—Robert Reim
The Lutheran Ministry As Set Forth in the Book of Concord,
Its Doctrinal Aspects—H.C. Duehlmeier
Its Significance for Our Day—L. W. Schierenbeck
Communion Service Speaker—D. Schierenbeck
Convention Chaplain—R. Dommer
Memorial Service Speaker—J. Johannes

—Paul Nolting, Secretary