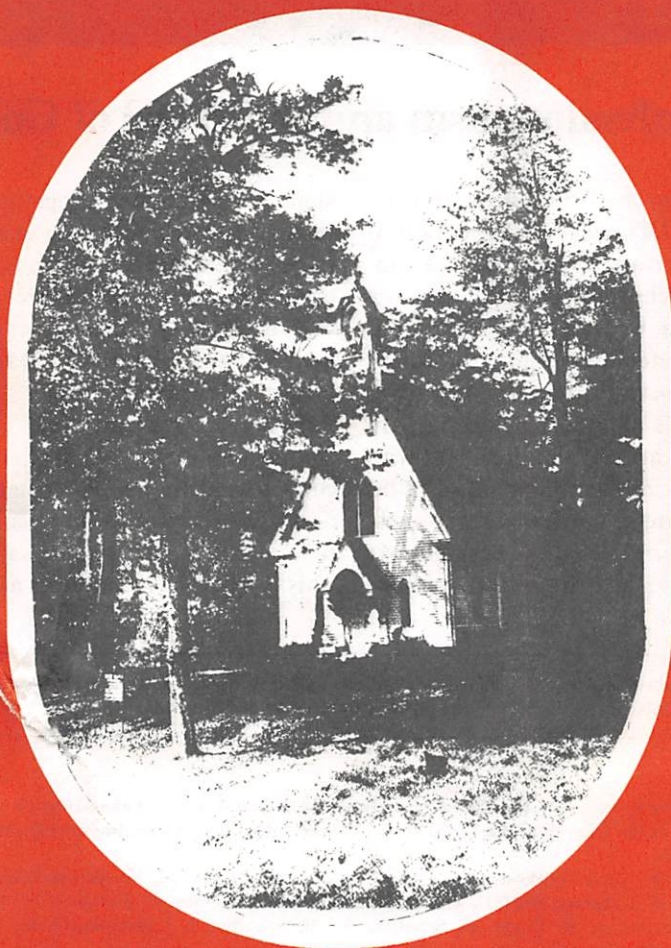


Lutheran

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SPOKESMAN



**AN HOUR LISTENING TO THE WORD OF GOD
WILL MAKE YOUR SUNDAYS MORE JOYOUS.**

CHURCH OF THE LUTHERAN CONFESSION

DOCTRINAL THEMES in the

Book of Concord

Confessionalism and the Word of God

The Church of the Lutheran Confession (CLC), celebrating its twentieth anniversary this month, is a confessional church body. By this we mean that we subscribe to a well-defined statement of faith and refuse to participate in joint services or in the Lord's Supper together with those who are not in agreement with our confession or statement of faith.

There are still a few other confessional church bodies besides our own. These also have their confes-

sions, which are not altogether identical or in agreement with ours. But, in general, confessionalism is rare in our tolerant age. Most church bodies call themselves "ecumenical" and are willing to tolerate wide variations in teaching and practice.

To modern "ecumenical" leaders confessionalism is the sin of sins. For confessionalism, in agreement with Scripture, says: "Thus saith the Lord. This is the way of salvation. This is what we must teach and con-

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fess. We must reject everything that is contrary to this. We cannot join in with those who do not agree with God's Word." This concept of absolute truth and intolerance of error is what a tolerant church cannot tolerate. In fact it is even considered pride and arrogance when one claims that he knows God's truth and condemns error.

Erasmus and Luther

The modern ecumenist considers outward peace and unity and cooperation between churches as the greatest of all blessings. In this respect he is in agreement with the Dutch humanist, Erasmus (1466-1536), to whom Martin Luther wrote: "You do not think it matters a scrap what anyone believes anywhere, so long as the world is at peace." (*The Bondage of the Will*, Packer translation, p. 69)

But Martin Luther was a confessionalist. He believed that God's Word dare not be tampered with or modified for the sake of outward peace. Although at Marburg in 1529 he agreed with Ulrich Zwingli, the Swiss Reformer, in every doctrine except one, he could not extend the hand of fellowship to him. For there was disagreement on the real presence of Christ's body and blood in the Lord's Supper, a clear teaching of God's Word.

How refreshing it is in our age to listen to Martin Luther's defence of confessionalism in *The Bondage of the Will*. Erasmus, Luther's opponent, was never quite sure of what God said, and therefore he was never

willing to take a definite stand. But Luther wrote:

"To take no pleasure in assertions is not the mark of a Christian heart; indeed, one must delight in assertions to be a Christian at all. . . . By 'assertion' I mean staunchly holding your ground, stating your position, confessing it, defending it, and persevering in it unvanquished. . . . I am talking about the assertion of what has been delivered to us from above in the Sacred Scriptures. . . . The Holy Spirit is no Sceptic, and the things He has written in our hearts are not doubts or opinions, but assertions—surer and more certain than sense and life itself." (*The Bondage of the Will*, pp. 66-70)

The Bible Teaching and the Early Church

Confessionalism is a stance taught by God Himself in the Holy Bible. "The Scripture cannot be broken." (Jn. 10:35) "Charge some that they teach no other doctrine." (1 Tim. 1:3) "Beware of false prophets." (Mt. 7:15) "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." (Rom. 16:17) "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." (2 Jn. 10) "A little leaven leaveneth the whole lump." (Gal. 5:9)

All these passages and others like them are quoted and explained in the pamphlet *Concerning Church Fellowship*, the CLC response to the ecumenical movement and our defence of the confessional principle.

Since confessionalism is taught in the Bible, it should come as no sur-

prise to learn that the early Christians in the first four centuries of our era were confessional. Even the heretics were confessional: that is, they believed their teaching was the truth, and they did not join in or participate with what they considered to be error. Werner Elert (*Eucharist and Church Fellowship in the First Four Centuries*, English translation, Concordia, 1966) informs us that in a certain place in 428 A.D. there were "a respectable number of Christian confessions existing beside one another. All but one are pronounced heretical. . . . None of these heretics was united at the Lord's Table with the others or with the majority church." (Elert, p. 43)

Of course it is not good that there were all these confessional churches in disagreement with one another. But at least they were confessional. They took doctrine seriously. They were not willing to give up what they regarded as the true doctrine for the sake of outward peace and unity.

The true-teaching or orthodox church took the lead in this confessionalism.

"The early church was never in doubt that unity in doctrine is a prerequisite of altar fellowship. No one who taught false doctrine might receive Holy Communion in an orthodox congregation." (p. 109) There was "no praying together" with heretics. (p. 115) "Where church fellowship is broken by heterodoxy, it can only be restored by the achievement of doctrinal unity." (p. 143) "There was either complete fellowship or none at all." (p. 164) "Whoever communicates with a man who has been excluded excludes himself." "Whoever communicates with a heretic . . . or any man that for any reason is not within the fellowship thereby disqualifies himself from the fellowship." (p. 174) "The modern theory

that anybody may be admitted 'as a guest' to the Sacrament in a church of a differing confession . . . is unknown in the early church, indeed unthinkable." (p. 175) "Since a man cannot at the same time hold two differing confessions, he cannot communicate in two churches of differing confessions. If anyone does this nevertheless, he denies his own confession or has none at all." (p. 182)

The Lutheran Confessions

We are happy that Werner Elert's study of the first four centuries, as summarized above, indicates that the early church was confessional. For this helps us realize that the confessional Lutheranism described in the *Book of Concord* of 1580 is not some new religion, even as the confessionalism the CLC wants to practice today is not a new thing. Confessionalism is truly "ecumenical" (universal) in the good sense of that word. For it is a concept taught by God's Word and accepted by Jesus' sheep of every place and time, for Jesus' sheep hear His voice and follow Him, but the voice of strangers they will not follow.

Let us then turn to our confessions and see at least two principles clearly taught and confessed:

1. The God-breathed Bible is God's Word and the source of every Christian doctrine or article of faith.
 - a. **"The sole rule and standard according to which all dogmas together with all teachers should be estimated and judged are the prophetic and apostolic Scriptures of the Old and of the New Testament alone, as it is written Ps. 119:105: 'Thy Word is a lamp unto my feet and a light unto my path.'"** (*The Formula of Concord*, Epitome, Introduction)

b. **“God cannot lie or deceive.”** (Luther’s *Large Catechism*, Fischer translation, p. 14)

c. **“The Word of God shall establish articles of faith, and no one else, not even an angel.”** (*The Smalcald Articles*, Part II, Art. II)

2. As Jesus’ disciples we cannot practice religious fellowship with any group or person whose teaching is contrary to God’s Word.

a. **“He that teaches . . . otherwise than God’s Word teaches, profanes the name of God among us.”** (Luther’s *Small Catechism*, First Petition)

b. **“False teachers are not to be received or heard, because they do not act any longer in the place of Christ, but are antichrists. Christ says (Mt. 7:15): ‘Beware of false prophets.’”** (*Apology of the Augsburg Confession*, Art. VIII)

c. **“Paul commands that false teachers should be avoided and cursed as an abomination, Gal. 1:8; Titus 3:10; 2 Cor. 6:14. To separate oneself from so many nations and peoples and to proclaim a distinctive doctrine is a serious matter. But here stands God’s command, that everyone should be on guard and not participate with those who foster false teaching.”** (*The Smalcald Articles*, Of the Power and Primacy of the Pope)

d. **“No church should condemn another because one has less or more external ceremonies not commanded by God than the other, if otherwise there is agreement among them in doctrine and all its articles, as also in**

the right use of the holy Sacraments.” (*The Formula of Concord*, Epitome, Art. X)

e. **“We have neither part nor fellowship with their errors, be they many or few, but reject and condemn them, one and all, as wrong and heretical, and contrary to the Scriptures.”** (*The Formula of Concord*, Thorough Declaration, Art. XII)

f. **“We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquillity, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ.”** (*The Formula of Concord*, Thorough Declaration, Art. XI)

With this statement ringing in our ears we conclude our series of studies in the *Book of Concord*. May we all be able to say with the signers of this document: **“This Confession also, by**

the help of God, we will retain to our last breath, when we shall go forth from this life to the heavenly fatherland, to appear with joyful and undaunted mind and with a pure conscience before the tribunal of our Lord Jesus Christ.” (Preface to the *Book of Concord*)

“Whosoever therefore shall con-

cess Me before men, him will I confess also before My Father which is in heaven. Whosoever shall be ashamed of Me and of My words . . . ; of him also shall the Son of Man be ashamed, when He cometh in the glory of His Father with the holy angels.” (Mt. 10:32; Mk 8:38)

—D. Lau

Christian Fellowship

Editor’s note: As a commemoration of the twentieth anniversary of the Church of the Lutheran Confession (CLC), we intend to print in the Lutheran Spokesman the five devotions presented by Professor Robert Dommer at this year’s anniversary convention. The first convention of the CLC was held in Watertown, South Dakota, in August of 1960 and was then recessed until January of 1961 in Sleepy Eye, Minnesota.

The first devotion in this series was presented on Monday, July 14, at 1:00 p. m.

Philippians 1:2-5—Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now.

There are two big words in the text before us—JOY and FELLOWSHIP. We see here the delight and encouragement that a lonely and persecuted prisoner found in the memory of the fellowship of a Christian congregation. The apostle Paul was at this time a prisoner of Caesar, waiting for his trial at Rome. His lot was not an easy one. He had already experienced much persecution and trouble, and he had no idea how the mad and cruel Caesar was going to settle his case. The future was not bright, but Paul’s life was, and one of the factors that brightened it was the joyful fellowship of the Philippians. There was

real joy for him in being part of the fellowship that the text describes as a fellowship in, or rather, *toward* or *unto* the Gospel from the very first moment spent with them.

The Philippians, you know, were the first congregation that the Holy Ghost established on the Macedonian mainland. It started with a handful of women praying at a riverside. Then came the influential Lydia and the jailor and then many disciples, all of whose hearts the Lord had opened. One of the things that impresses us as we read in the book of Acts about the founding of this congregation is that it was the Holy

Ghost that directed an almost reluctant apostle to work in this area, and it was the Lord who opened the hearts of the people to believe his words. You see, this fellowship that Paul joyfully remembers is a fellowship created by the Holy Ghost and based on the Gospel of Jesus Christ. Remember Paul's words to the jailor: "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31)

But the text tells us more. It says this was a fellowship *unto* the Gospel. This beautiful group at Philippi was an active group as every truly Christian fellowship is. They were involved with the Gospel, growing in faith through the Word and working together with the apostle Paul to bring this news to others. As a communion of like-minded souls they shared the same hope and faith and love and comfort and encouragement and pity and compassion. When Paul was a prisoner at Rome, they kept in contact with him and sent him gifts. When Paul now remembers these things about these people, he does so with joy and thanksgiving, for theirs was not only a most happy relationship from the start, but at the very moment he wrote the letter in prison he felt the warmth and intimacy of the fellowship of a people many miles away and thanked the Lord with joy in every prayer for them.

Our Fellowship in the CLC

What a wonderful message these words of the apostle are for us as we begin another convention! These

words say to us: Preserve the fellowship; the Lord has created something very beautiful in your midst, a *koinonia*, a union of like-minded souls, a sharing, a giving, a participation in a common precious faith in our Lord Jesus Christ. Of course, it would be arrogant for me to address you as if I were the apostle Paul, but could we not all be Pauls, each of us joyfully mindful of our fellowship, of what we share with each other and want to share with those around us.

Let us talk a moment about our fellowship. It had its beginnings as did that of the Philippian women on the river bank, when the Lord opened our hearts to believe the precious words of the Gospel, when He led us to an appreciation of the unconditional forgiveness of our sins. I do not think that we can stress that word *unconditional* enough, for it is the one word that distinguishes our beautiful fellowship from the thousands that claim to preach the Gospel and forgiveness in Jesus Christ, but that at the same time destroy their message by adding works and deeds and duties and commitments.

Our forgiveness is free—it must be! We don't deserve it; we can't pay for it. Only a casual examination of our lives, our pride, our conceit, our baser lusts in the light of God's holy laws is enough to convince us of our unworthiness. We are what we are by the grace of God. It is this unique faith that the apostle taught, and that the Holy Spirit has inspired in our hearts, that sets us apart from the world and all work-polluted

religions, and at the same time brings us together into this wonderful fellowship, a divine fellowship, created by the Holy Ghost and based on the Gospel of Jesus Christ.

For Sharing the Gospel

This fellowship is *unto* the Gospel. The truth about the Philippians that made the apostle Paul so happy is that they were involved with him from the start in sharing this Gospel with each other and those who did not know it by their words and lives and generous support of him while he was in prison.

Is not our fellowship the same? Is it not a fellowship unto the Gospel? That is what we are here for. As an active, involved, dedicated communion of believers our activity in a very special way in the next five days is unto the Gospel. Like Paul we need each other's encouragement and support and strength to defend and keep and extend this fellowship we enjoy.

It is a big calling. Because our

group is small and we are almost alone like the apostle Paul in prison, we might tend to be lonely and even a bit fearful. We are indeed strangers and foreigners in a hostile world, in a wicked and adulterous generation that makes mockery of what we believe and is a tool of the devil to intimidate us or coax us to deny our faith.

But you and I need not be fearful of our own future as if we were a lonely handful struggling for existence and fearful any moment of collapse. This will not happen, for our fellowship is bigger than we are. It is a fellowship of God, created by the Holy Spirit, joyfully committed to God's Word and confident of God's direction and blessing.

May we this afternoon and throughout the coming week encourage one another with the words of this text, and like the apostle Paul joyfully thank our Lord for the blessed fellowship that we share in Jesus Christ.

—Robert Dommer

Poor and Needy

Poor and needy, bowed and bent,
Sore assailed and badly spent,
Lord, we kneel and humbly plead
For Thy grace to intercede.
Despised by all, we stand alone,
Weak and weary at Thy throne,
Knowing only from Thy hand
Must the strength be found to stand.

Lord, we pray in Jesus' name,
Come, restore the feeble flame.
Kindle in our saddened breast
Strength and wisdom for the test.
Bring to mind the days of yore
When Thy prophets did implore
For Thy mercy and were told
Forth from the flame they'd come as gold.

—Fay Peaslee

CLC CONVENTION REPORT



Wind Storm Damage

The fourteenth convention of the Church of the Lutheran Confession was held July 14-18, on the campus of Immanuel Lutheran College, Eau Claire, Wisconsin. After a day and a half of meetings, the Lord saw fit to interrupt the convention by sending

a severe wind storm. The entire Eau Claire area suffered extensive property damage. Electric service was out for several days. But the convention was able to continue through the united efforts of many individuals.



Snap and Thud



Those Effective Chain Saws

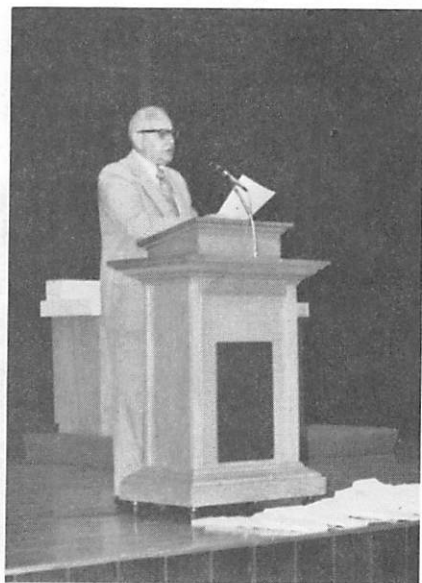
On Wednesday, July 16, the morning after the storm, crews of delegates with chain saws, axes, and rakes cleared the trees and limbs from the roads and walks. A large generator was brought in, and water service was restored. Thus the business of the convention, the work which the Lord has given us to do, could be carried on with only a slight delay.

President's Message and Report

The high point of the first session on Monday afternoon was the report of President Egbert Albrecht. We were reminded that our mission on this earth is to confess Jesus as the 'Christ, the Son of the living God. Much of what is said in religious circles these days is far removed from Jesus' word and work. On this 400th Anniversary of the Christian Book of Concord and the 20th Anniversary of the Church of the Lutheran Confession, we

were urged to honor Christ above all.

The president's report on the various aspects of our work will receive consideration under the proper headings later in this article.



The President's Message

Doctrinal Matters

President Albrecht had declined an invitation from the Concordia Lutheran Conference to engage in discussions on the doctrine of Church and Ministry. The convention approved of this action, because the terms of the invitation did not lend themselves to the promise of profitable discussion. At the same time we expressed our willingness to discuss Scripture passages related to the doctrine in question.

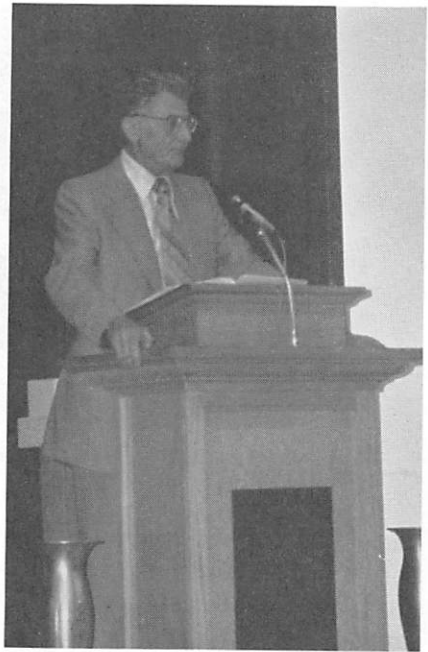
President Albrecht had also declined several offers of financial aid from the Aid Association for Lutherans and Lutheran Brotherhood. The convention acknowledged that to accept such aid would be contrary to the Scriptural principles of fellowship and separation from error.

Further study of marriage and polygamy, as it relates to the Nigerian mission, will continue during the next two years, in particular at the 1981 General Pastoral Conference.

Essays, Devotions, and Services

In accordance with our practice, ample time was set aside for the hearing and the study of God's Word. We are what we are by God's grace working through His Word, and we can remain in the true faith only by continued contact with His Word.

Three essays were delivered: "The Book of Concord—A Gift of God's Grace" by Pastor Robert Reim; "The Lutheran Ministry As Set Forth In The Lutheran Book of Concord as to its Doctrinal

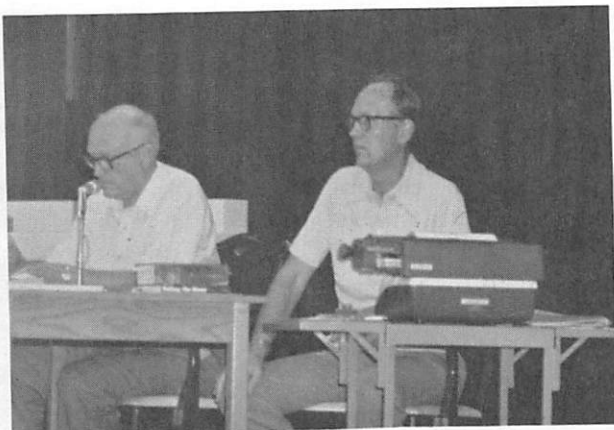


Essayist Robert Reim

Aspects" by Pastor H. C. Duehlmeier; and "The Lutheran Ministry as Set Forth in the Book of Concord, Its Significance for Our Day" by Pastor L. W. Schierenbeck. These essays will be printed for distribution to our congregations.

Professor Robert Dommer served as chaplain for the convention. Pastor John Johannes conducted a special service in memory of those servants of the Word whom the Lord called home during the past two years: Pastors M. Groeschel, W. Schuetze, and D. DeRose.

The convention service was held on Wednesday evening, with Pastor John Pfeiffer serving as liturgist. On the basis of Joshua 1:5-9, Pastor



Moderator and Secretary

David Schierenbeck brought us the Lord's encouragement to "be strong and of good courage," for it is the Lord who is with us as we enter the second generation of our existence as a church body.

Membership Matters

The convention welcomed eight pastors and three teachers into membership in the CLC. Four new congregations were also received into membership: Trinity of Pierre, S.D.; Prince of Peace of Loveland, Colo.; Holy Truth of Ketchikan, Alaska; and Redeemer of Tucumcari, N.M. We also noted the dissolution of four congregations.

Education

Immanuel Lutheran College is a precious gift of God's grace. We praise God for preserving and improving our school during the 21 years of its existence.

The Board of Regents was

directed to look into the new regulations of the government lunch program (regarding free or reduced price meals to needy students), in view of possible financial benefits for ILC and some of its students. We also: **"recommend the 1982 convention study the principle of separation of church and state in regard to government programs such as busing, food, milk, books, health, testing, and other areas that affect Christian Education."**

"We praise the reigning Lord of the Church . . . for the teaching ministry of Mrs. Adelgunde Schaller, who joined the faculty of ILC in its earliest days and served continuously since that time."

Consideration is to be given by the Board of Regents to the prospect of offering Spanish language classes at ILC, and of providing some vocational training courses, and places and opportunities to pursue hobbies and crafts.



Progress on the Dormitory

Work on the new boys' dormitory is progressing. The Building Committee reports that it should be ready by Thanksgiving of 1980. The convention expressed gratitude to the Building Committee for negotiating a favorable building contract and for implementing progressive ideas in alternate energy sources.

"The members of the CLC should be alerted to the possible expenditure of \$25,000 to \$50,000 to solve the problem of the ILC sewage drainage field."

Missions

The CLC Board of Missions continues to supervise mission work in 14 areas of the United States, from Alaska to Texas. Three of these congregations were added during the past two years. A slide/cassette program of our missions is available for use in our congregations.

"We recognize that giving reason

for the hope which is in us and letting our light shine before men cannot come about by merely expressing our concerns or by simply calling for more of such spirit. Rather, we can only direct each other to the Source, Christ Jesus our Savior, to whom alone the Holy Spirit points in producing this spirit among us.

"The practice of being a 'Christ' to our neighbor, of loving others, is in itself the loving of Him who first loved us. Therefore, so surely as we have experienced the undeserved love of Christ for us, we shall also testify to such a love and eagerly give what we have so graciously received in Him."

Nigeria

The Board of Missions also supervises our work with the Nigerian Church of the Lutheran Confession. A two-member visitation team, sent to Nigeria at Eastertime, had reported that there remain only 17 of



Committee at Work

the original 44 congregations, apparently because we have not been able to get an expatriate missionary into the country, despite repeated efforts.

The convention resolved that, after some difficulties in our dealings with the NCLC are resolved, we send one or two missionaries to Nigeria as soon as possible, since the people in Nigeria seem to be yearning for Biblical truth. This can be carried out only when our people respond with greatly increased offerings, not diverting offerings from the general budget or from ILC, but increasing offerings to all areas. In the meantime we will continue to finance the education of Patrick Udo of the NCLC until December of 1982.

Finances

The convention resolved to adopt an austerity budget, in keeping with the amounts indicated by the congregations through the Coopera-

tive Budget Plan. By cutting some important items from the Coordinating Council's proposed budget, the convention was able to give our missionaries and professors a \$40 per month raise, increase the mileage allowance from 12¢ to 15¢ per mile, and give our retirees a proportional raise, without increasing the budget.

The budget:

Board of Missions	\$99,550
Board of Regents	107,955
Board of Trustees	74,232
Board of Education	300
79-80 deficit	10,000
Total	\$292,037

Note: the Board of Missions has, in addition to the above amount, approximately \$10,000 in interest from a gift by the Los Angeles congregation.

The Cooperative Budget Plan is to receive further study.

Priorities As Offerings Increase

“We hope and pray that our Lord’s work may go beyond this, as His blessings indeed have.



The Convention In Session

“In view of this austerity budget we indicate to the congregations a need for an additional minimum of \$35,000 and authorize the Coordinating Council to use any offerings above this budget:

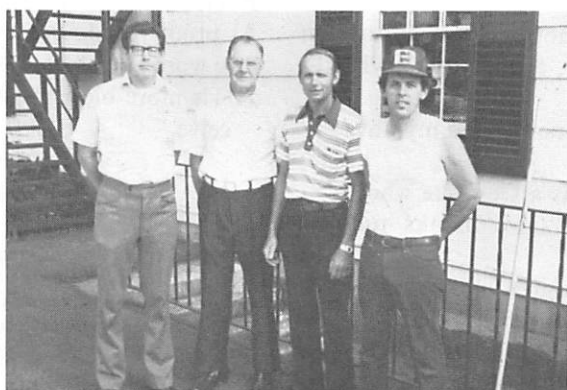
“First, to increase the salaries of missionaries and professors \$10 per month.

“Secondly, to restore the severe cuts from the original budget.”

Elections

The following were elected by the convention to serve their Lord and our synod as:

President:	Egbert Albrecht
Vice-President:	Robert Reim
Secretary:	Paul Nolting, Sr.
Moderator:	George Barthels
Board of Missions:	David Schierenbeck Lee Krueger
Board of Trustees:	Phil Radichel Dan Fleischer
Board of Regents:	Marlin Beekman Elton Hallauer



The New Board of Trustees

Next Convention

The next convention of the CLC has been set for July 12-16, 1982, at Immanuel Lutheran College, Eau Claire, Wisconsin.

Mark your calendar. Arrange your schedule so that you might be able to attend as a delegate from your congregation or as a visitor.

—E. H. Rutz

Appreciation

How easily the words roll off our
tongues
When we dissent or disagree or dis-
approve;
How quick we are to make it known
We think he's wrong and wish he'd
move.
From his so "patently wrong stance"
And side with our position;
And with a word or with a glance
We scorn him to submission.

How is it then, that when a friend—
Or enemy for that matter—
Produces something which does lend
Our fragile souls to flatter,
Our tongues seem tied, our lips so
sealed
That we're not bold enough to say;
"Thank you, friend, that's what I
need,
You've just now made my day."

Appreciate is a God-like word
Much like "Give thanks unto the
Lord."
For it is our great God alone
Who wondrously supplied
All the varied gifts displayed
By all on every side.

He would have us thank Him
For the gifts we have through Jesus,
And He would like for us to show
When others' actions please us.
The simple word of "Thank you"
Can be a testimony
That we appreciate our life in Christ
Far more than goods or money,
Because we know that without Him
All's valueless that pleases.
The gifts we owe to Jesus
Alone our thanks are worth.

So the next time someone shows,
By word or deed, a kindness
That lifts your soul out of a hole
Of humdrum or of blindness,
Remember to say "Thank you"
As proof you do believe
The words our blessed Savior spoke:
" 'Tis more blest to give than to re-
ceive."

—Norm Harms

Although this poem submitted by one of the convention delegates was not written for this occasion, we are printing it in this issue to show our appreciation of those who worked at this year's convention, using the gifts God so graciously supplied.

INSTANT ITEMS

Two Languages

• Our corner in the *Spokesman* took its form from the thought that much meaning can come to the thinking Christian from bits and pieces tossed into the hopper of his mind without their first being developed (which may mean many words) by the writer. This view stems from a considered study and observation over the years of how people learn. Most of what both Testaments tell us seems to be in the form of raw materials. God must have a high regard for the competence of us His creatures to note and understand. Although we often fail Him, He still expects us to think; and it is quite amazing that He has so seldom indicated what our conclusions should be—other, perhaps, than that we should surely know in the end that “I am the Lord.”

• Think how seldom Jesus told the multitudes what was the meaning of some parable He had just spoken, or of the miracle He had just performed. And when the Twelve needed help to get the meaning of the crucifixion and other events of that climactic Passover, Jesus did not arrange to have it broadcast in Jerusalem (till Pentecost), but slipped it almost casually to two of them taking a relaxing country walk, and one of them was not even of the Twelve. Jesus would no doubt have saved later followers a lot of study had He directed the Spirit to record His lecture mentioned but not recorded in

Luke 24. But again, Jesus expects better of us: that we shall ourselves examine what is said in Moses and in the Prophets and in David.

• Soon it is time for school again, and we would do well to think about how this thing called learning could well be carried on among the children, and not only with the children but with all of us. Have we not found a stimulating suggestion in the above observations regarding God’s own central textbook? Must thoughts always be “developed,” or can learners be expected to do some part of it? The content and method of Christian education is given in the ever pertinent, applicable, and meaningful sixth chapter of Deuteronomy. Turn to it for an instance of education for the people of God.

• There is a perceiving which God has made us competent to perform, whether we be infant or aged. This is a comprehensive grasping of the truth as it applies to the given person, not always to everyone at the same moment of time. It is not always reasoned. It is often flashed, as it were, upon one. Fit and adequate understanding is available to the child, as to the mature and experienced, fitting for the moment, like the right amount of bread dealt at ancient tables by the father. So truth was not reasoned to Saul of Tarsus on Damascus road; it illuminated him. Someone has complained of the fatal serialism of the modern mind;

another, of the linear logic that so easily imprisons.

- We have found laws of behavior in material things, and we use them reasoningly to explain, verify, and accomplish many things (anything that can be imagined, it has been boasted). Our age has deemed the doing of this to be reality. Accordingly, also in churches the reasonableness of the Christian faith has sometimes been proclaimed, the Resurrection explained in reasonable terms, and faith as following laws of psychology—in sermons written like essays.

- The Bible presents reality as an organic whole not subject to decomposition. Think of it all summarized, for example, in the picture language of the Revelation, everything presented there as related to the death-resurrection event of the God-Man come to restore what He had created, He to be the very matrix, so to speak, of a new humanity: “the crown, the throne, the book of life, the tree of life, the open door, the new name, the new song, the new city, the new creation, the trumpets, the sound of many waters, and the white robes.” What a network of images, language that is wholly other than that in which we do our daily business, using altogether different laws: enlightening, converting, stablishing and strengthening, not rationalizing and concluding but life-giving and exhilarating, affirming triumphantly!

- The Bible is a cosmology of everything from the tree of life in Genesis to the one at the end which is

no end. It gives the most vivid imagination of evil, yet a muted portrayal of the good because our concepts of *that* is limited. Communities are presented as the City of God or the city of demons, the New Jerusalem or Babylon and Sodom, none measurable by the kilometers of science, too Real to be reached by the tools of mere men.

- All the events coalesce into one and reveal the drama of salvation. Of chronology, none is there. The events described are enacted daily, monthly, and yearly in the lives of men in whatever era of history. The millennium is a situation, not a chronological span of years, although there is a before and after and a now: “the beast that was, and is not, and yet is” (17:8), like Jesus “yesterday and today and forever.” “The beast was, hence the need for the blood of the Lamb. The beast is not, hence the cause for celebration with white garments”—the banquet to come, nay already is, “in the presence of mine enemies,” for Satan yet is!

- Accordingly, in Christian church and school we operate with two languages, the one we are stuck with for the here and now, the other for the *real* here and now, not put off for sometime in the by and by. Sound alarms! We must know that way of learning that is other than our own!

- Another item of considerable instance should be shared with you. To us it was a stray, for it came out of a writing of the great W. E. Gladstone in 1885, a book in which we had to cut the pages before reading, in a reply of his to Huxley’s attack

upon Genesis: "As I have lived for more than half a century in an atmosphere of contention, my stock of controversial fire has perhaps become abnormally low. . . . Certainly one of the lessons life has taught me is, that where there is known to be a common object, the pursuit of truth,

there should be a studious desire to interpret the adversary in the best sense his words will fairly bear; to avoid whatever widens the breach; and to make the most of whatever tends to narrow it. These I hold to be part of the laws of knightly tournament."

—*M. Galstad*

Daily Devotions

September	Scripture	Prayer	(Lutheran Hymnal)
1	Zechariah 3:1-5	Lord, we thank Thee for the cleansing forgiveness of Christ.	213:5-6
2	Romans 7:1-6	O holy Spirit, teach us to live our liberty in Christ.	345:4
3	Galatians 3:5-11	Lord, let the light of the Gospel shine into our hearts.	379:4-5
4	Acts 16:25-34	Lord, give us grace to ever believe on Thee.	381:2
5	I Timothy 1:12-16	Lord, give us a living knowledge of sin and a living faith in Thee.	324:3-4
6	Ezekiel 16:9-14	Lord, cleanse us and keep us in the covenant with Thee.	72:1-2
7	Galatians 5:16-24	Spirit of God, let our hearts and lives be fruitful.	229:6-7
8	Luke 17:11-19	Lord, make us clean. Let us live to praise Thee.	34:1-2
9	John 5:2-14	"Heal me, O Lord, and I shall be healed."	557:7-8
10	II Timothy 2:19-22	Teach me Thy way, O Lord, that I may walk in Thy truth.	460:1-2
11	Psalms 103:1-5	Lord, teach us to bless Thy Name with all that we are and have.	27:1-4
12	I Peter 1:14-19	Holy Father, sanctify us through Thy truth.	146:3
13	Psalms 139:13-18	O God, how excellent is Thy loving kindness!	345:5
14	Matthew 6:24-34	Lord, speak to us and help us to hear Thy Word.	428:1,6
15	Galatians 5:25-6:10	Lord, lead us to both live and walk in the Spirit.	295:1,3
16	Matthew 6:19-23	O God, give us eyes single and clear.	430:1,4,6
17	Matthew 13:44-46	Lord, lead us to both find and buy the pearl of great price.	619:4
18	Romans 8:5-11	Lord, come and dwell in our hearts.	381:3
19	Romans 8:28-32	O Lord, give us the light and joy of the Spirit.	437:1
20	Psalms 34:1-10	Lord, make our hearts glad in Thee.	347:1-2
21	Luke 7:11-17	Lord Jesus, speak to us the words of life.	594:4
22	Ephesians 3:13-21	Heavenly Father, give us Thy Spirit in Christ Jesus.	348:1,4
23	John 11:1-13	Jesus, Thou Lord of Life, give us grace to love and trust Thee ever.	592:1,6
24	John 11:20-27	Lord, increase our faith.	194:4-5
25	John 11:32-45	Lord Jesus, reveal to us Thy glory.	172:10
26	Romans 5:1-5	Lord, we trust that by Thy power we who sow in tears will reap in joy.	432:4-5
27	Psalms 116:1-9	O Lord, quicken our love for Thee.	600
28	Luke 14:1-11	Lord, give us humble hearts.	398:3-4
29	Ephesians 4:1-6	Lord, unite our hearts in Thee.	473:1-2
30	Psalms 84:1-7	Lord, lead us to love Thee and Thy Word above all else.	480:3-4

—*W. V. Schaller*

Installations

Authorized by President E. Albrecht, I installed Paul Schaller as pastor of St. John's Lutheran Church, Clarkston, Washington, and of Peace Lutheran Church, Orofino, Idaho, on June 8, 1980.

—M. J. Witt

Authorized by President E. Albrecht, I installed Douglas Libby as pastor of Gethsemane Lutheran Church, Spokane, Washington, on July 6, 1980.

—M. J. Witt

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Food for Thought