

Lutheran

September 1980
Vol. 23, No. 3
(ISSN 0023-7537)

SPOKESMAN



**BE STILL AND KNOW THAT I AM
GOD**

CHURCH OF THE LUTHERAN CONFESSION

CHRISTIAN DOCTRINE

Editor's note: *As a commemoration of the twentieth anniversary of the Church of the Lutheran Confession, we are printing the devotions presented by Professor Robert Dommer at this year's anniversary convention. The following devotion was presented on Tuesday morning, July 15.*

Philippians 1:9-10a—This is my constant prayer that your love would keep growing so that you would increase in insight and in every conceivable perception so that you can discriminate wisely and truly.

Yesterday we spoke of our Christian fellowship, expressed in Greek by the word *koinonia*. (See the August *Lutheran Spokesman*.) Today we note that the key word in our fellowship is LOVE, the greatest concept of the Bible.

Love is the essence of the Law. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Mt. 22:37) And love is the essence of the Gospel—which is none other than the unfathomable and merciful love of God toward us who cannot keep that Law.

Love is what the Bible is all about.

From cover to cover the Bible is the account of the love of God toward us through Jesus Christ. With every page of Scripture our Lord would overwhelm us with His radiant love. He would have us feel His tenderness and warmth and forgiveness and everlasting mercy, even in His acts of punishment and chastisement.

Great men of faith have responded to this love in various ways. The psalmist David in almost ecstatic joy says: The Lord "crowneth thee with lovingkindness and tender mercies." (Ps. 103:4) The prophet Jeremiah responds: "It is of the Lord's mercies that we are not consumed, because

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.

Editor: David Lau, 1534 West Ave., Red Wing, MN 55066; **Artists:** Waldemar Bernthal, Peter Gullerud, Randi Gullerud; **Staff:** F. Archer, H. Duehlmeier, M. Efbs, P. Felscher, M. Galstad, D. Menton, Rollin Reim, R. Roehl, P. Schaller, W. V. Schaller, J. Schierenbeck, G. Sydow, M. Sydow, T. Thurow.

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.

His compassions fail not. They are new every morning. Great is Thy faithfulness." (Lam. 3:22-23)

Like these men of God, you and I, too, find in the Scriptures the great mercy and love of God toward us, His dependent, undeserving creatures. We find a love so great that it not only heightens our sense of unworthiness, but at the same time makes our hearts happy to be His called and chosen children.

Love Leads to Doctrine

Now it is the apostle Paul's prayer for us that we would grow in God's love, grow in our appreciation and understanding of all that He does and has done for us, that through a constant and prayerful use of the Word we might get an ever deeper insight into the heart of our Lord as He has dealt with people and nations in the Old Testament and New Testament times alike, and all of this that we might better understand His deep feelings toward each of us.

Keep growing in this love, says Paul, and then you will also develop insight and every conceivable perception, a perception that will enable you to test and approve the things that are different. You see, the love of God is a vital force which not only gives knowledge, but a deep insight into our own behavior and the world around us. It not only gives knowledge, but every conceivable perception, says Paul, a perception that begins first with the Word itself, a perception that we call DOCTRINE, an understanding of the teachings of Scripture.

The World's Rejection of Doctrine

The whole idea of doctrine today is almost passe. The church has been much criticized as a rigid establishment that is based on doctrinal formulations that are no longer pertinent to the twentieth century. The result of this rejection of doctrine is that a great number of so-called churches have become hollow shells with no real doctrinal basis, and are distinguished from each other only by name.

On returning from Africa, President Albrecht mentioned that witchcraft and voodoo and idol worship are still practiced in some places there. He also indicated that the fellowship doctrine confessed by the CLC, which we could call the one doctrine that distinguishes us from others, might be way beyond the perception of natives who hardly grasp the barest essentials of Christianity.

But is it really any different in America? With the popular position taken by churches, Catholic and Protestant alike, not only on basic doctrines like work-righteousness, but on issues like the rights of the gay community or abortion or capital punishment, is it not true that we are dealing in America with a population whose perception is equally low?

Yet Paul does not say: "Well, give up this business of testing and approving and perceiving; give up doctrinal emphasis or you will end up being too exclusive." He could not say that because that is not how it works. Nor is Paul commanding: "Have insight, have perception, test

the things that are different." Rather it is his prayer that we *grow in love*, and then these other things have to happen. When the Lord opens our hearts, discrimination follows. When love increases, our ability to test increases, too. It is a beautiful circle, and it is all a fruit of the love of God.

The Abuse of Doctrine

Of course, dogmatics and doctrinal emphasis can be abused, but finally what does the devil not abuse? If dogma becomes a mental exercise and no longer flows from the love of God, it is wrong. If our *application* of doctrine is no longer motivated by the love of God but becomes a legalistic procedure, this is not evangelical, and, of course, it is wrong. But the point we want to make this morning is that the Lord would have our love abound so that we can discern, so that we develop a keen perception that will enable us to make wise decisions, so that finally we do stand for something and are able to defend what we stand for.

It is an interesting fact from church history that those areas of the Reformation that discriminated, that held firmly to doctrine, were the very areas that 300 years later were able to pass on to us the heritage of

sound Scripture that we now enjoy. But in those areas of Germany where doctrine was opposed as theological rigidity and restrictive polemics, where a wide ecumenical spirit was espoused that emphasized social issues such as the founding of orphanages and hospitals and an ecumenical and all-embracing world mission program, there they lost their heritage and soon became more Reformed than Lutheran.

We may criticize the study of doctrine and the controversies that it brings about, but if our doctrinal study is a discrimination born of the love of God, as this text encourages, if it is based on a study of the Bible as the Word of God, and if it is carried out in the same spirit of love from which it emanated, then we will become tools of God to pass on to our children a firm rooting in the Word of God, not as a lifeless set of formulations, but true Scripture teachings in the dynamic evangelical spirit that we have inherited through Martin Luther.

Oh, may the apostle Paul's prayer be our prayer today, that the abounding love of God would work in us the wisdom and insight to know and apply His holy will.

—Robert Dommer

WHAT DO HINDUS BELIEVE?

Hinduism is the primary religion of India. It claims a half billion adherents. It may be 3500 years old, although the earliest writings of Hindu "prophets" date only to 1000

B.C. The teachings of present day Hinduism are derived mainly from the *Vedas* and the *Upanishads*, which include the *Bhagavad Gita* ("The Song of God"), the Hindu

counterpart to the Bible.

The objective and goal of Hindu ritual is to achieve *nirvana* (liberation or enlightenment). The Hindus view "god" as primary existence ("is") and call it Brahma. The whole purpose of Hinduism is expressed in the *Bhagavad Gita* this way: "When can a man be said to have achieved union with Brahma? When his mind is under perfect control and freed from all desires, so that he becomes absorbed in the Atman (life principle—MS), and nothing else." For those who reach this enlightenment sphere, Brahma is Atman.

Karma

But few have the privilege of reaching nirvana. For most Hindus the operative principle of their lives is *karma*. Karma means "action." Everything that happens is a product of the law of karma. Every activity earns and receives its own reward and punishment. What happens is deserved. The only escape from the affects of karma is through liberation.

There are some actions which don't receive their reward or punishment in this life. They are said to be continued for the next life on this earth. Hindus believe in *reincarnation*, the infinite and continuing sequence of lives. The cycle of reincarnations they call *samsara*. Whatever is not rewarded or punished in the present incarnation will be in the next. Americans who are enamored by the possibilities of reincarnation as expressed in Hindu thought rarely

realize its intimate connection with karma. Reincarnation does not occur as an independent phenomenon but is based on, and receives its justification from, the law of karma.

Castes

The *varna*, or castes, of India are an expression of the law of karma. There are four recognized castes in India: *brahmin* (priest caste, usually associated with great social prestige and wealth), *kshatriya* (the political rulers of India, warriors, and police), *vaisya* (middle class in India, merchants, craftsmen, professionals), and *sudra* (the overwhelming majority—mostly peasants). The outcasts, or "untouchables," don't even rate a caste and have to live outside the cities.

The caste system is part of the Hindu religious system. It is hoped that in *samsara* (the cycle of reincarnation) a person will be "re-born" into a higher caste. Only those who are in the brahmin caste are able to contemplate ending the cycle or reincarnation by achieving nirvana. The reincarnation is not always in an upward motion. It may not even be to a human body, but to that of an animal.

For example, a human being whose "soul" was disposed to eating great quantities of food might be reincarnated into a body which matches this karma, in this case a pig. The prevailing problem of providing food for the masses of India is a religious problem. The Hindus believe that animals are the present incarnations of a "soul."

These animals compete with human beings for available food supplies. The "sacred cows" of India are not so much objects of worship, or known reincarnations of specific relatives, but part of the "soul pool" which is constantly seeking better and better bodies for its existence.

Nirvana

For a Hindu seeking liberation the basic problem is desire. Desire is integrated with a person's attachment to the physical world and material goods. The body is bound to desire, since it needs food in this world to survive. If a person gets rid of desire and attachment to the physical, he/she would not have to return in another reincarnation. Once a person does rid him/her-self of desire, he/she is liberated (has achieved nirvana). The gurus of India are those who have achieved this liberation. The only hope of liberation for others is through a guru and only from the brahmin caste. This liberation is sometimes known as enlightenment, since the acquisition of ultimate truth about the Brahma and Atman is the key to liberation.

The means to achieve liberation is *yoga*. There are many types of *yoga*: *hathayoga* (a physical discipline practiced by many Americans as an exercise), *bakhtiyoga* (devotion to Krishna), *mantrayoga* (as in Transcendental Meditation), and others. The type of *yoga* used by most Hindus is one prescribed by Patanjali called *rajayoga*.

Rajayoga involves eight specific

disciplines to achieve liberation. The first two involve (1) self-control and (2) observance in connection with a person's moral duty. The first steps are to achieve good karma by not stealing, lying, killing, or committing sexual offenses. The next step is proper (3) posture for meditation. This is the well-known lotus position, a practical necessity in achieving liberation. The lotus position, sitting "Indian fashion," distributes weight so that no part of the body will become a distraction during meditation. Next comes (4) control of breathing, again a discipline to eliminate distraction. (5) Restraint is withdrawal of the mind from sense objects and external stimuli. The real meditation begins with (6) concentration, focus of the mind on a single object for a long period of time. The step called (7) meditation is a refinement of concentration in which the "object" fills the whole being and mind. Finally, the person reaches the deepest meditation, (8) *samadhi*. At this point, he/she is liberated. The Hindus claim that these now have occult powers including telepathy and psychokinesis. However, these powers can never be tested, since this would demonstrate that the new guru really has not conquered desire.

Krishna

There are many gods in the history of Hindu thinking. Perhaps the most well-known is Krishna (god of love), who is just one of the many manifestations of Vishnu (creator-type god). However many their gods, these

have no affect on the religious life of a genuine Hindu. The only concern of a Hindu is to develop good karma for a better reincarnation and an opportunity for nirvana. The gods cannot and do not assist in this sequence in any way.

In many airports around our country members of the Hare Krishna cult distribute copies of the *Bhagavad Gita* for a donation. The *Gita* is basically a dialogue between Krishna and Arjuna, a kshatriya warrior, who objects to fighting in a particular battle because some of his relatives are on the other side. The advice Krishna gives Arjuna expresses the essence of Hindu thinking, though it has been interpreted in a variety of ways. Krishna insists that Arjuna fight the battle because it is his caste duty. The law of karma demands it.

“Do your duty always; but without attachment.” . . . “It is better to do your own duty, however imperfectly, than to assume the duties of another person, however successfully,” . . . “United with Brahma, cut free from the fruit of the act, a man finds peace in the work of the spirit. Without Brahma, man is a prisoner, enslaved by action, dragged onward by desire.” . . . “The sages tell us

that renunciation means the complete giving-up of all actions which are motivated by desire. And they say that non-attachment means abandonment of the fruits of the action.” . . . “For you yourself have created the karma that binds you.”

Evaluation

It is difficult for our “Western minds” to delve into the thinking of Eastern religions. We have entirely different ideas about reality, time, valid use of the mind, suffering, and use of scientific evidence. We have personal and philosophical difficulties with concepts such as beginninglessness interpreted in connection with time.

However, there is no doubt that Hinduism is essentially work-righteous. There is no place for forgiveness of sins in this religion. There is no need of a Savior. There is no offended God to begin with. The law of karma does not and will not allow for it. Persons get what they deserve, whether a reward or punishment, in this life or the reincarnated one until they have the opportunity to rid themselves of desire, achieve liberation, and stop the cycle of reincarnation.

—M. Sydow

Viewing Some Bible Overviews — III

Suppose you had the privilege of explaining to someone deeply concerned about his sins and his eternal destiny that Jesus Christ lived and

died as his Substitute and accomplished the world's salvation. Suppose, further, that God the Holy Spirit used this Gospel message from

your lips to generate faith in the hearer. What might well be one of the first questions he would be prompted to ask? Wouldn't he be led to ask: "When was the first time this precious saving message was proclaimed?"

Genesis 3:15

How you would then leap at the chance to explain the wealth of meaning in the Protevangel (First Gospel): "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15) The captivity of mankind to the devil, acting through the serpent; the gracious promise of restored enmity; the two conflicting camps in protracted struggle; the emergence of a great individual Champion from the descendants of the woman; the ultimate struggle in which this Champion suffers a wound in His conflict with the devil but emerges the complete Victor—on all these points the words would spill from your lips in enthusiastic torrents, as you seized the opportunity to glorify God's grace in Christ, first heralded forth to the terrified Adam and Eve in this prophecy in the Garden of Eden.

Genesis 3:15, you see, is one of the Spirit's great overviews of the Bible. All Scripture, all history, is correctly viewed as an unfolding of what lies in this passage. Take our stance when and where we will, particularly in the Old Testament—we are really standing in the midst of one or another aspect of phase of development of

Genesis 3:15.

To open up our thoughts on this, permit an illustration from the history of Abraham.

Genesis 18:16

"And the men rose up from thence, and looked toward Sodom; and Abraham went with them to bring them on the way." Two questions arise:

1. **WHAT WAS THERE TO SEE IN SODOM?** Were these messengers of God perhaps on a vacation? Was Sodom one of the stopping points on a sight-seeing tour? Or did the angels perhaps have some special interest in agricultural projects? Had they intentions of buying a farm? They would have had good reason to be looking toward Sodom if this had been their purpose. Had not Lot turned his steps in precisely this direction because he "lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere . . ."? (Gen. 13:10)

No. The angels looked toward Sodom because its sins cried out to heaven. It was marked for destruction. There were not even ten righteous men in the place. The city was foul and filthy, a massive cesspool of iniquity, probably a pornography capital, and much more. Sexual sin reigned supreme. The inhabitants of Sodom were children of the devil; they were of the seed of the serpent. "And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see . . ." (Gen. 18:20-21).

2. WHAT WAS THERE TO DISCUSS WITH ABRAHAM? Were God and Abraham perchance discussing the weather, or the state of the economy, or the political situation in the local tribes, or the latest advances in sheep-breeding? One need not search far in Genesis 18 to discover what was in the Lord Jehovah's mind in making this special visit to Abraham. "I will surely return to you at this time next year; and behold, Sarah your wife shall have a son." (Gen. 18:10—NASB) The child of promise was to come at last, the child in whom were tied up *all* the promises of God to Abraham. Here was the assurance that the greater Child of Promise would come. Here was the guarantee that things were indeed in motion toward the Seed of the Woman.

Genesis 3:15 and Genesis 18:16

Thus we observe, on the one hand, that the destruction of Sodom was a massive act of judgment which was distinctly in line with Genesis 3:15, an early round in the great struggle, a clear preview of the final crushing of the serpent's head. Sodom was clearly part of the camp or "seed" of the devil described in the Protevangel. There was no question of its qualifications in this respect. And its judgment matches what is prophesied in 3:15 of the final defeat of the serpent. God was already now launching His blows against the whole host of the enemy.

We also realize, on the other hand, that the birth of Isaac was a distinct act of grace and mercy in

line with the victory message of Genesis 3:15, for it indicated that the Seed of the Woman was coming. The prophecy of God concerning deliverance was moving steadily and surely to fulfillment. The miraculous birth of Isaac prefigures most wonderfully the miraculous birth of that great Champion who would crush the head of the serpent. Even the prior circumcision of Abraham suggests a sharp contrast to the lustful, licentious life of the Sodomites. The line from Genesis 3:15 to John 1:14 ("And the Word was made flesh") passes directly through Isaac. The salvation Promise which alone sustains sinners in this vale of tears was alive and well, and powerfully and convincingly in motion.

The fate of Sodom matches the judgment aspect, the birth of Isaac matches the grace aspect, of our beloved Bible overview, the First Gospel. It is therefore no accident that these two events are placed into the closest connection with each other. The destruction of Sodom and Gomorrah, you see, did not occur just any old time. This event is purposely placed by the God of all history into direct correspondence with the imminent birth of Isaac, a necessary link in the chain leading to the Christ. Oh, hearken to the declaration that the Triune God is thereby making: "I have not forgotten what I said in Eden. Genesis 3:15 is being fulfilled. The Seed is coming. My victory over the devil is assured even now. Observe, be amazed, believe, rejoice!"

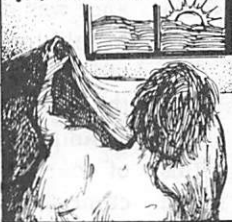
—R. E. Wehrwein

A psalm of praise. **Psalm 145** of David.

I will exalt you, my God the King; I will praise your name forever and ever.



Every day I will praise you and extol your name for ever and ever.



Great is the LORD and most worthy of praise; his greatness no one can fathom.



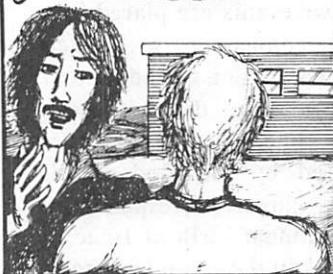
One generation will commend your works to another; they will tell of your mighty acts.



They will speak of the glorious splendor of your majesty, and I will meditate on your wonderful works.



They will tell of the power of your awesome works, and I will proclaim your great deeds.



They will celebrate your abundant goodness and joyfully sing of your righteousness.



The LORD is gracious and compassionate, slow to anger and rich in love.



The LORD is good to all; he has compassion on all he has made.

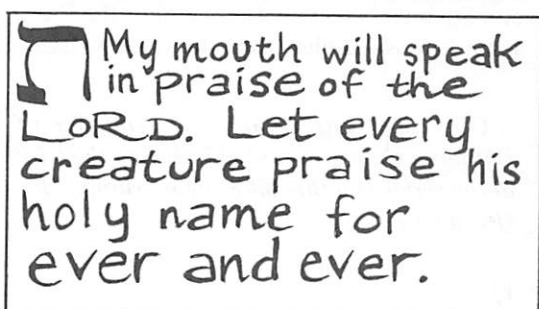
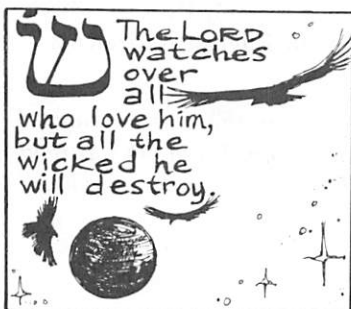
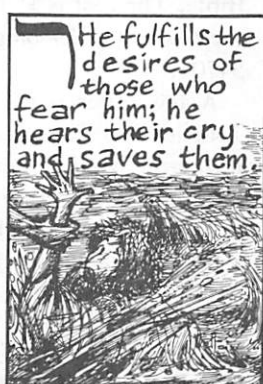
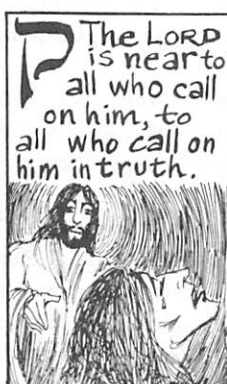
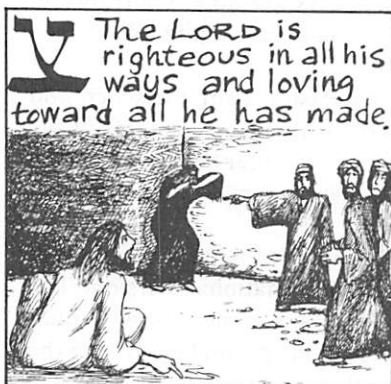
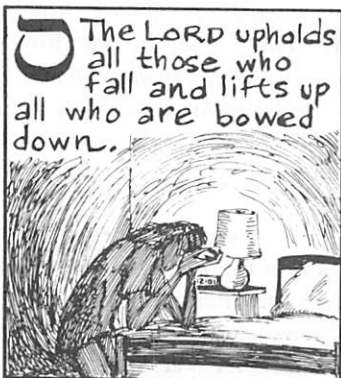


All you have made will praise you, O LORD; your saints will extol you.



They will tell of your Kingdom and speak of your might,





A Note to Our Subscribers

The Business Manager of the *Lutheran Spokesman* reported to the CLC convention in July of this year that in spite of rising costs there is still a comfortable balance in the *Spokesman* treasury, and that therefore no increase in subscription rates is anticipated. There has also been an increase in the number of subscriptions, and this, of course, helps our financial situation very much. The average cost per issue in the recent past has been 21¢.

The convention authorized the Business Manager to transfer as much as \$700 per year (for two years only), if needed, to the *Journal of Theology*, the quarterly theological journal of our church body. The availability of this money eliminates the need for any subsidy to the *Journal of Theology* from the general treasury of the CLC, which is operating under an austerity budget at the present time. (Cf. the August *Lutheran Spokesman*.)

We are happy to share these funds with the *Journal of Theology*, since both of our publications are promoting the same cause. We believe many of our subscribers would appreciate receiving the *Journal of Theology* on a regular basis. The June issue, for example, contains articles on the Holy Spirit, the promise of obedience in marriage, the hymns and hymnwriters of the Reformation, the sermon delivered at the groundbreaking ceremony at Immanuel Lutheran College, and a review of the New International Version of the Bible. The cost is \$5.00 per year, \$9.00 for two years, payable in advance to the *Journal of Theology*, Immanuel Lutheran College, Eau Claire, Wisconsin 54701.

A few other items of interest: We welcome Pastor Paul Fleischer and Teacher Ted Thurow, both of Jamestown, North Dakota, to the staff of the *Lutheran Spokesman*, replacing Pastors David Schierenbeck and Elton Hallauer, who were both reelected to office as members of CLC boards and therefore have enough work to keep them busy.

The two-page picture presentation of Psalm 145 in this issue is the work of Artist Peter Gullerud. The text used is the New International Version. The letters in the upper corner of each picture are the letters of the Hebrew alphabet. In the original Hebrew version the first verse of the psalm begins with the first Hebrew letter, the second verse begins with the second Hebrew letter, etc. Such is the case with several of the Psalms, most notably Ps. 119, where some English Bibles print the Hebrew letters or their English equivalents.

Our cover this month is a reminder of the storm that hit Immanuel Lutheran College on July 15, during the CLC Convention. Psalm 46 was read at the service on the following morning. "Be still, and know that I am God." (Ps. 46:10)

—D. Lau

Luther Memorial Parsonage

After Pastor Waldemar Schuetze accepted the call from the Board of Missions to Ketchikan, Alaska, Luther Memorial Congregation in Fond du Lac, Wisconsin, was faced with an extensive refurbishing project for the parsonage on Division Street. When the full extent of the repairs became known, the congregation felt it wiser to consider building a new parsonage on the church property.

Building plans were being drawn up when it became known that a spacious two-story brick veneer home just south of the church property was being offered for sale. In August of 1978 the decision to purchase the "Palmer house" was made, and the old parsonage was put up for sale. Even before the final transaction was made for the new parsonage, the house on Division was sold for

\$59,000.00. The new parsonage was then purchased for \$64,000.00.

The first floor of the 20-year-old house includes a kitchen, dining area, living room, bathroom, and an enclosed back porch, plus a den and a master bedroom, either of which will be remodeled into a study for the pastor. The second floor includes four bedrooms and a full bath. On the property there is also a separate two-car garage, as well as a metal storage building.

The parsonage was dedicated to the service of the Lord just a week before Pastor John Johannes and his family moved in. In the two years since that time the congregation has seen the advantage of having the parsonage located closer to the church property, and the pastor's work has been made easier.

—John Johannes



Luther Memorial Parsonage

Lord, Who Didst at Cana's Wedding

Lord, who didst at Cana's wedding	Give them grace to do Thy bidding,
Bless the union, man and wife,	Always giving praise to Thee.
Give to these, Thy love possessing,	Grant their lives the richest blessing,
Peace and purity in life.	Christ's salvation great and free
O refresh them, O refresh them,	Now and ever, now and ever
As they do Thy will aright.	And throughout eternity. Amen.

—Mrs. Mark D. Sprengeler

Note: This hymn can be sung to the tune of Lutheran Hymnal #136.

Daily Devotions

October Scripture	Prayer	Closing Prayer: The Lutheran Hymnal
1 Matthew 20:25-28	Lord Jesus, give us humble, loving hearts.	442:5
2 Mark 7:6-13	Lord, teach us to truly lay to heart Thy Word.	398:3-4
3 Psalm 119:97-105	Lord, help us to study Thy Word in a devout spirit.	286:1-2
4 Matthew 22:34-46	Holy Spirit, write the law of love in our hearts by faith in our Lord Jesus Christ.	349:1
5 I Corinthians 1:4-8	Give us, O Lord, hearts alive with hope.	53:5-6
6 Ephesians 1:3-7	Lord, lead us to praise Thy mercy.	384:4-5
7 Ephesians 1:8-14	O Holy Spirit, enlighten us with Thy gifts.	91:4,9
8 Romans 8:1-4	O Holy Spirit, teach us to rejoice in the promises of the Word.	642:4
9 I John 2:4-11	Lord Jesus, come and abide in us.	394:1-2
10 Galatians 2:19-21	Help us, O God, to believe with child-like confidence.	528:2
11 Psalm 102:1-14	Lord, pardon, save, and heal us.	590:1,3
12 Matthew 9:1-8	Lord, give our souls rest in Thy Word.	321:2-3
13 Ephesians 4:22-28	Lord, by Thy Word give us new strength and zeal this day.	342:5
14 Psalm 130	Lord, teach me to wait on Thee.	329:1,3
15 Lamentations 3:22-33	Blessed be Thy Name, O Lord.	537:1-2
16 Micah 7:18-20	Lord, give us a glimpse of the depth of Thy compassion.	319:3
17 Psalm 25:1-11	Unto Thee, O Lord, do I lift up my soul.	552:5-6
18 Romans 5:6-11	Lord, we praise Thy infinite love.	145:2
19 Psalm 63:1-7	Lord, keep me close to Thee.	523:7-8
20 Ephesians 5:15-21	Lord, give us grace to walk with Thee.	395:1
21 Ephesians 2:13-22	O God, we bless Thee for Thy wisdom and mercy.	460:3-4
22 Revelation 3:14-22	Lord, give us ears to hear.	388:1-2
23 Hebrews 4:9-16	Lord, help us labor to enter Thy rest.	349:5,7
24 Psalm 36:5-12	Lord, continue Thy lovingkindness to us.	474:2-3
25 John 4:46-53	Lord, strengthen our faith.	381:2

26	Ephesians 6:10-17	Lord God, make us strong in Thee.	263:3
27	Romans 4:18-25	Lord, teach us to trust Thee totally.	157:3-4
28	Matthew 16:1-4	Lord, make our faith strong in Thy Word.	429:1
29	Hebrews 11:1-6	Lord, teach us to walk by faith.	422:1
30	Mark 9:17-27	Lord, have mercy on us for our faith is weak.	375:5
31	Hebrews 10:19-25	Lord, lead us to live in faith, hope and love.	528:7

—W. V. Schaller

West Central Pastoral Conference

The West Central Pastoral Conference will meet at Trinity Lutheran Church, Broomfield (Denver), Colorado, on Sept. 23-25, 1980. The opening session will begin at 10:00 a.m. Mountain Time. The conference will close at 12:00 noon on the 24th. Please announce or excuse to the host pastor, Robert Reim.

The agenda:

Exegesis of Genesis 15: 1-6—Wayne Mielke
Exegesis of Romans 5:12-21—Paul Fleischer

A Homiletical Treatment of Galatians 4:21-31—Harvey Callies

Rules for Establishing Canonicity—David Koenig

A Study of the Greek and Hebrew Words for "Soul" and "Spirit"—Robert Reim

Is There Scriptural Evidence for Holding That "Speaking in Tongues" Was Restricted to Speaking in Intelligible Foreign Languages?—Robert Mackensen

Book Reviews—David Baker and Michael Sydow

Conference Chaplain: Leland Grams

Conference Preacher: Norman Greve

—David Baker, Secretary

Wisconsin Pastoral Conference

Time: October 15-17, 1980, beginning at 1:30 p.m.

Place: Immanuel Lutheran College, Eau Claire, Wisconsin

Joint agenda with the CLC Teachers' Conference:

Endeavoring to Keep the Unity of the Spirit

—C. M. Gullerud;

How Can We Bring the Book of Concord to Life in the Minds of Our People (church and classroom)—J. Lau;

Remaining agenda:

A Study of Malicious Desertion—J. Pfeiffer

How Can We Help a Recently Bereaved Member of Our Congregation—L. W. Schierenbeck;

Techniques of Approaches to Involve Our People in Bible Discussions—J. Ude;

Exegesis of Psalm 119—G. Radtke;

Exegesis of Hebrews 11—J. Sandeen.

Service Speaker for 7:00 p.m. service on Oct. 16: M. Bernthal (J. Ude, alternate).

Please announce or excuse to host pastor, L. W. Schierenbeck, even if you have arranged your own housing.

—M. Bernthal, Secretary

Coordinating Council

The Coordinating Council of the Church of the Lutheran Confession will meet at the Ramada Inn at Eau Claire, Wisconsin, on Wednesday and Thursday, October 22 and 23. The first session will begin at 8:00 a.m.

—Egbert Albrecht, President

Installation

As authorized by President E. Albrecht, I installed Theodore Barthels as pastor of Immanuel Lutheran Church, Addison, Illinois, on August 3, 1980.

—John K. Pfeiffer

CLC Teachers' Conference

Place: Immanuel Lutheran College, Eau Claire, Wisconsin

Time: October 15-17, 1980, with opening devotion at 10:00 a.m. on October 15

Conference Service: October 16 at 7:30 p.m.

On the agenda:

What to Do with Hyper-active Children—S. Lueck;

Teaching Hymnology—R. Dommer;
Slow Learners (Exceptional Children in Our Classrooms)—E. Maier;

*Endeavoring to Keep the Unity of the Spirit in the Bond of Peace—C.M. Gullerud;
Preparation for Parent-Teacher Conferences—panel discussion led by faculty members from Immanuel, Mankato, MN;

Field trips:

*How Can We Bring the Book of Concord to Life in the Minds of Our People (in church and classroom)—J. Lau;
Discussion of Mutual Problems (casuistry);
Workshop on Math Activities to Reinforce Math Skills—R. Roehl

*For joint session with pastors of the Wisconsin Pastoral Conference

—Grace Meyer, Secretary

Minnesota Conference Christian Education Institute

Time: September 28, 1980, at 3:00 p.m.

Place: Salem Lutheran Church, Eagle Lake, MN

Topics:

Counteracting the Teaching of Evolution with the Teaching of the Image of God—D. Lau
The Subtle Forms of Evolutionary Teaching and the Dangers Inherent in It—J. Gurgel
Forum: How Can Students Be Led to Appreciate the Importance of Christian Education?

—Dean Carstensen, moderator

Announce to host pastor, Robert List.

—David W. Rust

2031 9699 1 847
BAUMGARTNER, DAROL
RT 1 BOX 327
CHENEY WA

99004

GETHSEMANE LUTHERAN CHURCH
E. 11315 BROADWAY
SPOKANE, WA. 99206

Send Change of Address to:

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

Please include an old address label to expedite processing.