

LUTHERAN

June 1982
Vol. 24, No. 12
(ISSN 0024-7537)

SPOKESMAN

15th

CONVENTION

CHURCH OF THE
LUTHERAN CONFESSION

IMMANUEL LUTHERAN COLLEGE

THE FIFTEENTH CONVENTION

The Fifteenth Convention of the Church of the Lutheran Confession will be held at Immanuel Lutheran College, Eau Claire, Wisconsin, from July 12-16, 1982. The theme of the convention: Feed My Lambs . . . Feed My Sheep.

Essays to be presented:

Mission Work (round table discussion)—Rollin Reim, moderator, with A. Gullerud, D. Koenig, and R. Schaller;

Promoting Christian Education—Paul Fleischer;

Separation of Church and State in Relation to Christian Education—J. Sydow;

The Divine Call—Paul F. Nolting;

Convention Chaplain—Mark Weis

Communion Service Speaker—D. Libby

Editor of Convention Daily—G. Radtke

—Paul F. Nolting, Secretary

As our cover reminds us, delegates and public ministers of the Word in our church body will soon be walking toward the field house at Immanuel Lutheran College (Eau Claire, Wisconsin) for the opening session of the Fifteenth Convention of the Church of the Lutheran Confession (CLC). They will have read and studied the Prospectus for the convention supplied to all voting members of CLC congregations and will be prepared to do this arduous but very necessary work.

The Fifteenth Convention will be confronted with some hard choices.

The various boards of the CLC originally proposed a budget of \$376,128 for the fiscal year which begins in July of 1982. But the congregations of the CLC estimated that the expected offerings for this period would be \$310,979. At the CLC Coordinating Council meetings in April the boards managed to trim their budget to a total of \$335,320. Can other cuts be made? The original proposal did not even include any increases in salary. It is hard to know where cuts can be made.

We know what would help, and we pray that it may happen: increased

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 Pomerantz; Staff: F. Archer, H. Duehlmeier, Paul Fleischer, D. Menton, Rollin Reim, Ronald Roehl, P. Schaller, W. V. Schaller, J. Schierenbeck, 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: \$5.00 for one year; \$9.00 for two years; \$13.00 for three years. Group subscriptions to congregations: \$4.00.

zeal in all of our members for the spread of the Gospel, increased cooperation by our pastors in the work of our church body, increased desire on the part of parents and the young to make use of Immanuel Lutheran College, and a growing awareness that as followers of our risen and ascended Christ we ought to be seeking "those things which are

above, where Christ sitteth on the right hand of God," setting our "affection on things above, not on things on the earth." (Col. 3:1-2)

We deserve no blessings from God. But we ask Him for His mercy's sake in Christ to be with us and guide us in the sessions of our Fifteenth Convention.

—D. Lau

EVANGELISM—What? (Part II)

Our goal as Christ's evangelists is to bring people to know their only Savior, Jesus Christ, and all that God has done for us in Him. We are to preach or proclaim that Gospel which is summarized so beautifully in John 3:16: "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The content of this Gospel-in-a-sentence is basic and fundamental to all our Christian witness.

However, we must bear in mind that the Lord Jesus Himself, in His Great Commission in Matthew 28: 19-20, expands on the contents of our message. All evangelism, to be truly Christian, must carry with it an awareness of the broader responsibility laid before us in Christ's words: "Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even

unto the end of the world." If any portion of this Great Commission is ignored, a grave injustice is done over against our charge from the Lord Himself and over against those who are the objects of our evangelistic efforts.

Doctrine Is Important

The Lord's charge to His disciples was to "make disciples" of all nations. A disciple is a pupil or learner. "To disciple" someone is to bring that person to see and perceive the need to follow a certain teacher's precepts or instructions in all things. The Lord's charge to His original twelve disciples was that they should bring people from all nations under the solemn sway of all His sacred teachings as these are set forth in the Holy Scriptures.

A careful appraisal of the Savior's Great Commission leads to no other conclusion but that Christian evangelism involves the setting forth of true and sound Bible doctrine. Let us briefly consider why the teaching of sound doctrine is important.

Dr. C. F. W. Walther, one of the founding fathers of the Missouri Synod, once said in a sermon: "In our day it is common for people to say, 'Emphasizing doctrine so much only harms and hinders the kingdom of God, yes, even destroys it.' Many say, 'Instead of disputing over doctrine so much, we should rather be concerned with souls and with leading them to Christ.'"

Dr. Walther answered that kind of fuzzy thinking in this way: "All who speak in this way do not really know what they are saying or what they are doing. As foolish as it would be to scold a farmer for being concerned about sowing good seed and to demand of him simply to be concerned about a good harvest, so foolish it is to scold those who are concerned first and foremost with doctrine, and to demand of them that they should rather seek to rescue souls. For just as the farmer who wants to harvest a good crop must first of all be concerned about good seed, so the church must above all be concerned about right doctrine if it would save souls."

Dr. Walther's words from over a century ago are timely for us in 1982. The fuzzy thinking he refers to is present as much as ever in our day. And the answer he gives captures precisely the point that needs to be underscored in connection with the scope of our Savior's Great Commission given prior to His ascension and return to glory in heaven.

True Doctrine and Soul-Saving

We of the Church of the Lutheran

Confession (CLC) have been entrusted with a most precious treasure, the pure and unadulterated Word of our Savior-God. We have the only-saving Gospel in all its comfort and beauty. Surely then we desire to keep ourselves, through the power of the Holy Spirit, under the sweet sway of that Gospel which proclaims that "by grace are ye saved through faith; and that not of yourselves, it is the gift of God, not of works, lest any man should boast." (Eph. 2:8-9) That Gospel which proclaims that we have been "justified freely by His grace through the redemption that is in Christ Jesus." (Rom. 3:24) That Gospel which leads to only one conclusion, namely, "that a man is justified by faith without the deeds of the law." (Rom. 3:28) "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1)

This doctrine of the Gospel is the hub of the wheel from which all other Bible doctrines emanate forth as the spokes. The losing or loosening of any one doctrine or "spoke" of God's Word can and will have most serious consequences for our holy faith, as God's Word teaches: "A little leaven leaveneth the whole lump." (Gal. 5:9) The many Scripture passages which warn about false teachers and false doctrines, teaching us to "beware of" and "avoid them" have their application here. (See Mt. 7:15, Rom. 16:17, 1 Jn. 4:1, 2 Cor. 6:14-18, Jer. 23:28-31, and others.) Also consider carefully the Master's words in John 8:31: "If ye continue

in My Word, then are ye My disciples indeed, and ye shall know the truth, and the truth shall make you free.”

On the one hand, if, because of our concern for teaching and upholding true doctrine, we are accused of not being properly concerned with the saving of souls, we rest our case with the words of the Savior's Great Commission! As soldiers in Christ's army, we take our marching orders from Him, not from popular opinion or from what human wisdom deems expedient.

On the other hand, let us take it to heart that we are to be *busy* about this matter of making disciples of all nations, as the Savior directs. Woe be to us if we of the CLC strangle the zeal which the Gospel is to inspire in us, namely, the zeal to give the Gospel away, share it, whenever we can. The first words of the Great Commission direct us: “Go ye therefore!”

Painting a Right Picture

There are many evangelists abroad in the land who, for the sake of “getting results,” paint a distorted picture of the Christian religion and Christian discipleship. Like the salesman who talks up the good points of his product and conceals its disadvantages, such evangelists stress the positive at the expense of the negative.

“Let us not be shocked by the suggestion that there are disadvantages to the life in Christ. There most certainly are. Abel was murdered, Joseph was sold into slavery, Daniel

was thrown into the den of lions, Stephen was stoned to death, Paul was beheaded, and a noble army of martyrs was put to death by various painful methods all down the long centuries. And where the hostility did not lead to such violence (and mostly it did not and does not) the sons of this world nevertheless managed to make it tough for the children of God in a thousand cruel ways. Everyone who has lived for Christ in a non-Christian world has suffered some losses and endured some pains that he could have avoided by the simple expedient of laying down his cross.

“Our Lord called man to follow Him, but He never made the way look easy. Indeed one gets the distinct impression that He made it appear extremely hard. Sometimes He said things to disciples or prospective disciples that we today discreetly avoid repeating when we are trying to win men to Him. What present-day evangelist would have the courage to tell an inquirer, ‘If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it’? And do not we do some tall explaining when someone asks us what Jesus meant when He said, ‘Think not that I am come to send peace on earth, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.’ That kind of rugged, sinewy

Christianity is left for an occasional missionary or for some believer behind one of the various curtains.” (from *The Alliance Witness*)

Let us beware of the trap which Satan has laid for many would-be evangelists for Christ, a trap in which many of the popular media evangelists today are caught. That trap includes making the Gospel out to be a “nose of wax” which can be shaped and molded to suit the face of each succeeding age (as C. H. Spurgeon suggested). That trap includes watering down the teachings of God’s Word so that its teachings become palatable for the masses and

profitable for the pocketbook. In a word, that trap of Satan is the painting of a distorted picture of the Christian religion and Christian discipleship.

“Go ye therefore and make disciples of all nations, baptizing them . . . , teaching them to observe all things whatsoever I have commanded you.” Recognizing the broad scope of our responsibilities as Christ’s evangelists, let us diligently, zealously, prayerfully, solemnly engage ourselves in fulfilling His Great Commission to His Church of all time.

—Paul Fleischer



the
Brief Statement
50 years

OF JUSTIFICATION

Note: For best results read the following article together with the *Brief Statement* and the Bible passages listed there. The *Brief Statement* can be ordered from the CLC Book House, Immanuel Lutheran College, Eau Claire, WI 54701.

How often have we heard a person in conversation make his point, and when it was time to leave the subject and go on to another, he attempted to drive that point home again and again until he seemed to become obsessed with it? If we could avoid

such extremes in life, we would be happier and healthier people. If we could but let go of cares, anxieties, bad habits, anger, etc., we and our loved ones would be much better off indeed. For these things, while not always being wrong in and of them-

selves, do become wrong when we hold on to them when we should move on. Indeed, it is the obsession with them that causes the real difficulties.

Extremes in Religion

This is true not only in our personal and family lives, but much more so in our spiritual family life and activities in the visible church. False teaching is one of the things that must be avoided like the plague if the truth of the Gospel is to be preserved among us. See Romans 16:17-18. We usually define false teaching as "heresy" because it creates a sectarian spirit among its adherents. It divides and rends asunder, causing divisions and offences in the visible church. In such circumstances the only safe thing to do is to avoid those who teach and perpetrate error and cling to the truth of the Gospel as well as the entire Word of God.

However, there is something just as bad as false teaching in the church of Christ, and that is an obsession, an extreme that may be right in and of itself, but simply because it is an *extreme*, it becomes overemphasized to the lowering of the Gospel into second place.

Among some it is the conversion experience that displaces the Gospel. Among others it is the emotional experiences that are a part of the Christian life, while for still others it is good works and a life of piety. These doctrines are correct teachings of the Word, but they become incorrect or wrong if they are overempha-

sized at the expense of the Gospel.

Even among evangelical Lutherans a false, wrong obsession concerning a true doctrine can produce a sectarian spirit which undermines the Gospel. Whether it be the sacraments, the ministry of the keys, sanctification, monogamy, church fellowship, which are all true teachings of God's Word in themselves, they can still become false gospels and incur the wrath of God when they displace the true and only Gospel of salvation in Christ Jesus.

In other words, it is possible for one to be right and still be wrong. One can be dead right by becoming obsessed with something other than the Gospel of Jesus Christ. The apostle Paul wrote: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1:8-9)

The Only Safe Extreme

The only safe and true extreme, the magnificent obsession of the Word of God, is "Jesus Christ and Him crucified." (1 Cor. 2:2) In fact it is at this precise point that the Lord Jesus Christ commands all His dear children to be "fanatics" of the faith. Not in the sense that we should become mentally unstable as religious fanatics, of course, but in the sense that as children of God we cannot overemphasize the Gospel of Christ at the expense of a truer

“Holy Scripture sums up all its teachings regarding the love of God to the world of sinners, regarding the salvation wrought by Christ, and regarding faith in Christ as the only way to obtain salvation, in the article of *justification*.”

gospel, for there is no such thing. The ultimate truth of the Word of God lies in a Person, the God-Man Jesus Christ, who Himself has told us: “I am the Way, the Truth, and the Life. No man cometh to the Father but by Me.” (Jn. 14:6)

This blessed Gospel tells us *that*, *how*, and *why* we have been justified, forgiven, declared righteous in the sight of God by the work of Jesus our Savior in our behalf. Sinful mankind, who could not keep the Law of God, now has a blessed Substitute who has done all that the Law requires in life (loving God and man perfectly) and in death (bearing the punishment for our sins). By our

“Through His holy life and innocent suffering and death Christ is our Savior.”

Savior’s resurrection, ascension, and promise to come again, He is still fulfilling His promises as He works on our behalf, to bring us safely into our heavenly home.

Notice that sinful man is justified or declared righteous *before* he comes to faith. This is the heart and core of the Gospel message. “As

through one man’s trespass to all men for condemnation, so also through one Man’s righteousness to all men for justification of life.” (literal translation of Rom. 5:18) Here we can find the assurance of our salvation, for this is a blessed truth which never changes. This we refer to as objective or general justification, this work of Christ for sinful

“Scripture teaches that God has already declared the whole world to be righteous in Christ.”

mankind in which He has forgiven the sins of the whole wicked world. “God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them.” (2 Cor. 5:19)

Going even further in love for us, our Lord has sent His Holy Spirit to convince us of our sin and bring us obstinate sinners to saving faith.

“God *justifies*, that is, *accounts* as righteous, all those who believe in Christ, that is, believe, accept, and rely on, the fact that for Christ’s sake their sins are forgiven.”

Through the miracle of conversion wrought by the power of the Gospel we have become adopted children of God and heirs of the heavenly kingdom. This we call subjective or personal justification, when we, through the work of the Holy Spirit within us, lay hold of the merits of Christ by

faith and make them our very own. "We conclude that a man is *justified by faith*, without the deeds of the law." (Rom. 3:28)

The objective work of Jesus Christ and the subjective work of the Holy Spirit in our hearts is all that we need in order to be saved. Our own works or merits cannot contribute to it, even though they spring forth naturally out of thankful hearts which are grateful for the precious gift of salvation in Christ.

"We reject *as apostasy from the Christian religion* all doctrines whereby man's own works and merit are mingled into the article of justification before God."

Surely one of our main concerns is to hold fast the faithful Word (Titus 1:9) in all things, specifically in that issue which has troubled us for some time, the involvement of some of our members in fraternal organizations which state as one of their purposes the support of "Lutheran" projects. "Lutheran" here includes all shades and varieties of Lutheranism, much of which has become grossly unfaithful to the Savior and His Word.

We have lost at least three congregations and their pastors in connection with this issue, as well as individual members of other congregations. Some have left us because they felt our position is too strict. Others, including the former editor of

The Truth of Christ

Extremes? Yes, when it comes to the blessed Gospel. Emphasizing the Gospel for the salvation of blood-bought souls is a virtue made possible in us only by the power of God Himself. But no, when it comes to any other thing (even a true article of faith) that might find itself emphasized to the undermining and eventual destruction of the true Gospel of salvation. When this happens, even that truth which does harm to the Truth of Christ and His Gospel must stand under the anathema, the curse of our God. As Paul wrote: "I determined not to know any thing among you, save Jesus Christ and Him crucified." (1 Cor. 2:2)

—F. Archer

the *Lutheran Spokesman*, have left us because they were convinced that our practice in some cases has been inconsistent with our confession. The special pastoral conference in January of 1982 helped to clarify the issues and strengthen our pastors in carrying out their responsibilities.

What is printed in the following pages is intended also to strengthen our trust in the Lord in all things, so that we are willing to give up what Christ wants us to give up, and at the same time to strengthen the practice of brotherly love among us, so that we are willing and eager to help all those who have suffered losses for Christ's sake.

—D. Lau

Trusting in Christ Alone

In Matters of Salvation

When God the Holy Spirit leads us to rely on Jesus Christ alone for our salvation, He at the same time leads us to renounce the most precious possession we have, the one possession on which we instinctively depend for our eternal welfare: our own righteousness. The enormous sacrifice thus involved is the chief stumbling block to the natural man of the Christian religion revealed in Scripture. We must actively and self-consciously renounce all our good works, "and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." (Phil. 3:9) "Therefore we conclude that a man is justified by faith without the deeds of the law." (Rom. 3:28)

Thus that which would appear to be our only resource in spiritual matters, our own righteousness, is to be thoroughly thrown away. An unseen righteousness, an unfeared righteousness, the righteousness of Jesus Christ, covers us. "For we walk by faith, not by sight." (2 Cor. 5:7)

In Temporal Concerns

Something essentially similar is at work in making a sacrifice to alleviate oneself of involvement in an organization that supports false teaching. Will not he who has been enlightened and empowered by the Holy Spirit to give up cheerfully the most crucial thing of all, his own righteousness, be likewise taught and strengthened by

the same Spirit to give up that which is the lesser, our earthly goods, and trust in Christ alone, if Christ asks us to make that sacrifice? Of course in and of ourselves we are totally at a loss, helpless to bridge the gap and make the proper transfer of allegiance. "With men this is impossible; but with God all things are possible." (Mt. 19:26)

"Faith which trusts in the divine promise of *temporal* blessings differs from justifying faith which trusts solely in the promise of the forgiveness of sins. However, trust in God insofar as He promises temporal gifts (e.g., protection against danger and misfortune) always presupposes trust in God's promise of forgiveness. Will a man commit himself even for one night into the protecting hands of God if he does not believe that God has forgiven his sins? . . . Trust in the promise of God concerning temporal matters is therefore in every case the sure sign that faith in the forgiveness of sins is dwelling in the heart." (F. Pieper, *Christian Dogmatics*, Vol. II, pp. 449-450)

In Spreading the Gospel

Some, however, may object that if we ask people to make the sacrifice of terminating their membership in a fraternal insurance company that supports false teaching, we may lose members and also mission opportunities to gain more souls for Christ.

But in this matter also we trust in Christ alone and follow His Word. Only if the truth of God's Word is

upheld in its entirety can the maximum benefit for souls result. No service to the salvation of souls is being done by yielding anything of God's holy Word, or by looking the other way as the insidious pressures of unionism begin to break down the defenses that had been erected.

"I have not shunned to declare unto you *all* the counsel of God." (Acts 20:28) "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16-17) "Every word of God is pure." (Prov. 30:5)

Unionism is a deadly leaven. "A little leaven leaveneth the whole lump." (Gal. 5:9) Damage done through support of any organization which spreads false teaching is indeed the most deadly kind of damage of all. False doctrine is the most terrible

thing in the world. Disobedience, murder, adultery, theft, lying—all sins are washed away when the Word brings its healing. Such is the blessed effect of the pure Gospel: to save sinners and to deliver their souls from the devil.

But to tear down the Word, to inject error alongside the truth—that is to undermine the salvation of sinners, yes, to promote the very chief aim of the devil himself. Membership in organizations which spread false doctrine is to be viewed in this light. It is not possible for a Christian to be unconcerned about the spiritual aims and purposes of groups to which he belongs.

Now may God the Holy Spirit, for Jesus' sake, grant to us that faith which trusts in Christ alone in matters of salvation, in temporal concerns, and in spreading the Gospel.

—R. E. Wehrwein

Costly Confessions

Martin Luther

"Here I stand. I can do no other. God help me. Amen." Those famous words of Martin Luther are part of our Christian heritage. With those words the young monk from Wittenberg stood up to the powers of his day, relying on the texts of the Bible alone.

One of the reasons that Luther's confession before the Diet of Worms has been heard by so many is that so much was at stake. He might have made the same confession in the quiet of his study to Philip Melanchthon,

but here at the Diet his very life was on the line. The emperor could have him burned at the stake at any time, safe conduct or no safe conduct. But Luther, by confessing Christ in *that* situation, spoke as he would later sing: "And take they our life, Goods, fame, child, and wife; Let these all be gone. They yet have nothing won. The Kingdom ours remaineth."

The potential cost of a confession is often what gets people's attention, and so "the blood of the martyrs was the seed of the church." Although it is

not in the Christian's hands to choose the cost (we do not invite martyrdom), yet God can always be trusted to use the attention that a costly confession receives to convince hearts of His love in Christ.

Beginnings of the CLC

As more and more were convinced that what Luther confessed was God's saving truth, they came to his side in support, and he in turn came to the support of others confessing that truth. This has also been our experience in the Church of the Lutheran Confession. In the late 1950's, for some pastors and teachers a clear confession of God's truth meant giving up salaries, positions, homes, and other securities. They did not put this price on their confession, but they were willing to pay it if that's what it took to follow the voice of their gracious Shepherd in Romans 16:17: "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."

But, like Luther, these servants of God were not left destitute. God moved others to take part in their confession. Many joined to support those who had special opportunities for confessing that "Though all the world were dead to me, Enough, O Christ, if I have Thee."

"Brethren in Japan needed help, and here at home quite a few congregations suffered from financial difficulties. The free conferences did what they could to provide support. No budget could be set up, but a committee was appointed to accept offerings from congregations and individuals. This committee disbursed funds as urgent needs came to its attention. This could not be done on a

regular, month-to-month basis, but what was done did much to help pastors and congregations." (*This Is Your Church*, p. 22)

Our Present Opportunity

In those years many church workers (pastors, teachers, professors, etc.) faced loss of personal securities in making a clear confession of Christ. Today that number has broadened to include many others as we seek to disassociate ourselves from societies (such as *Aid Association for Lutherans* and *Lutheran Brotherhood*) whose stated purpose is the support of other-teaching churches. This could involve some financial loss at times, causing one's confession of Christ to be more remarkable in the sense of "confessing when the chips are down."

In the past we have been anxious to take part in such confessions by prayers and offerings, especially when we did not have the personal opportunity to suffer "for His name." (Acts 5:41) We are told that many leaving the *Aid Association for Lutherans* and *Lutheran Brotherhood* have not suffered much loss, but *what if there are* some who confessed when it cost something more? Is not this the confession of all of us that they made? Is there not a way that others could take part in these confessions, just as they have in the case of congregations and missionaries who faced opportunities to confess Christ?

David the king once said: "I will not sacrifice to the Lord my God burnt offerings that cost me nothing." (2 Sam. 24:24) I write this now to ask: Are there people in our midst

confessing Christ at great cost? Is there a way that we can join them?

What do you think?

—Paul Schaller

CREATIONIST ORGANIZATIONS—II

The Bible-Science Association

In 1964 a group of laymen in southern California organized the Bible-Science Association (BSA). That same year this organization sponsored the first major creation seminar. The BSA has continued to sponsor annual seminars with numerous speakers and exhibits on the subject of creation.

Perhaps the most important function of the BSA is the publication of its monthly *Bible-Science Newsletter*. For many years Walter Lang, a former Missouri Synod pastor, served as editor of the Newsletter. He has done much to bring attention to the reliability of the Scriptures, even when they touch on matters of science. Paul Bartz, another Missouri Synod pastor, has recently replaced Lang as editor.

The *Bible-Science Newsletter* looks like a daily newspaper and contains many articles and news items of interest to creationists. An unusual feature of the Newsletter is the inclusion of a rather lengthy supplement called *Five Minutes with the Bible & Science*. This section deals with various topics in science which it attempts to correlate with readings from the Bible. Some of these correlations are rather contrived, though the articles are usually informative and useful. Recently another supplement has

been included as well called *Contrast*. This section presents only scientific evidence in support of creation and is meant to “pass on to others who may be uncommitted on the Creation-Evolution issue.”

In the past the BSA Newsletter has included articles of questionable relevance to creation, such as discussions of geocentrism and creation medicine, but the Newsletter has improved immensely in recent months. The articles in the Newsletter are usually nontechnical and of interest to the general reader. Subscriptions to the Newsletter are \$9.00 per year and may be ordered from: Bible-Science Newsletter, 2911 East 42nd Street, Minneapolis, MN 55406.

The BSA also publishes a series of monthly Science Readers for students that deal with creation-related science. There is a special Reader for each of six age groups from kindergarten through senior high school. Samples might be sent on request by writing to: Our Science Readers, 2911 East 42nd Street, Minneapolis, MN 55406.

Institute for Creation Research

In 1970 Dr. Henry Morris left his position as chairman of the Civil Engineering Department at the Virginia Polytechnic Institute and helped to establish Christian Heri-

tage College under the sponsorship of Tim LaHaye and Scott Memorial Baptist Church in El Cajon, California. In 1972 Dr. Morris established a creation studies center at the college known as the Institute for Creation Research (ICR). This institute has recently become financially and administratively independent of Christian Heritage College but still occupies a building on the campus, and the ICR staff teach some science courses at the college.

The principal function of the ICR has not been laboratory research but rather one of critically examining the published scientific evidence for evolution and reinterpreting this evidence in the light of the Scriptures. The results of these studies have been widely disseminated through the Institute's monthly pamphlet called *Impact* and a wide variety of books, film strips, and tapes. The ICR has recently established a graduate school in El Cajon for creation-related science. The faculty of this school is comprised of ICR staff, all of whom have graduate degrees and professional experience in fields such as physics, engineering, biology, geology, astronomy, and education.

The ICR and its scientists have probably had a greater impact on the current creation-evolution controversy than any other organization in the world. Two men in particular have been responsible for most of this influence—the founder, Dr. Henry Morris, and Dr. Duane Gish. Dr. Morris is a prolific author of scores of reliable books and articles on creation and evolution and is a

popular speaker and debater on the subject of origins. Dr. Gish joined ICR in 1971 after spending 18 years in biochemical research. Dr. Gish has written several important books on creation, but perhaps his greatest impact on the creation-evolution controversy has been as a debater. Dr. Gish has debated evolutionists at universities and colleges all over the world, and even the evolutionists admit that he generally wins these debates.

Any Christian interested in the evidence for creation over against evolution should ask to be placed on the ICR mailing list. At no charge you will receive the monthly *Impact* series with short, well-written articles on subjects of interest to creationists, as well as the monthly pamphlet *Acts & Facts*, which reports on the activities of ICR and important news relating to the creation-evolution controversy. The address for this information is: Institute for Creation Research, P. O. Box 2666, El Cajon, CA 92021.

The excellent books, film strips, tapes, etc., available from ICR can be ordered from their publisher. Many of these materials would be suitable for use in Christian day schools and Sunday schools. For a free catalog and price list, write: Creation-Life Publishers, P. O. Box 15666, San Diego, CA 92115.

—D. Menton

Send Change of Address to:

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

FIELD TRIP TO ALASKA

With the coming of spring again to the Pacific Northwest the children of Gethsemane Lutheran School of Spokane, Washington, recalled a most unusual field trip to Alaska that began on March 20, 1981.

First, a charter bus from Spokane to Seattle. Then a 750-passenger ferry, the *Malaspina*, their home for the next 2250 miles. Stops at Ketchikan, Juneau, Skagway, and Sitka. Magnificent scenery along the Alaska Marine Highway. Bays, mountains, glaciers.

"School on the ship consisted of devotions, Bible classes, and sharing information from the notes we had written on Southeast Alaska before the trip. The theme of our trip was 'God's power is evidenced in creation.' We were reminded of this theme often as we viewed the

majestic snow-covered mountains, the soaring eagles, the schools of killer whales, and the splendid sunrises." (Shirley Wendland's report)

The year of the field trip marked Shirley Wendland's 25th year in the teaching ministry.



Shirley Wendland

DAILY DEVOTIONS

July	Scripture	Theme	Hymn
1	Jeremiah 3:11-25	Idolatry is spiritual adultery.	13
2	Jeremiah 9:1-26	The heart of our problems is the problem with our hearts.	429:1
3	Jeremiah 12	Our God is both a consuming fire and a God of compassion.	317:3-6
4	Romans 13	Government is God-established for our blessing.	578
5	Jeremiah 31:16-37	The Gospel of Jesus Christ has brought us into the New Covenant of the LORD.	149
6	Jeremiah 33	The LORD never ever breaks His Word.	290
7	Lamentations 3:22-57	Let us examine our ways.	537
8	Ezekiel 34	The LORD Himself is our Shepherd, we are safe.	426
9	Ezekiel 37	God brought His people back and sent His Son, our King.	361
10	Hosea 4	Be warned: To desert the Lord is the way of destruction.	288
11	Hosea 11:1-11	Has not God led and fed you in His love?	33:1-2
12	Hosea 14	Repentance is God's appointed road to blessing.	327

S 412 148
 ST JOHNS LUTH CHURCH
 C/O PASTOR
 1119 14TH ST
 CLARKSTON WA
 JN99 2
 99403

List of Nominations

The following have been nominated for the Immanuel Lutheran College presidency. The term is for two years:

- Prof. Roland Gurgel
- Prof. Clifford Kuehne
- Rev. Paul F. Nolting (Sr.)
- Prof. Gordon Radtke
- Rev. Rollin Reim
- Prof. Ronald Roehl
- Mr. Warren Schiedschlag
- Rev. Michael Sydow

Any correspondence pertaining to these nominations should be in the hands of the undersigned no later than July 12, 1982. The Call Committee will be meeting during the 1982 convention.

Paul Larsen, Secretary Bd. of Regents
 9308 Rich Valley Blvd.
 Inver Grove Heights, MN 55075

13	Amos 2	There is no man-made escape from the judgement sin brings upon the sinner.	376:1-2
14	Amos 5	Those who forsake the Lord will also forsake the right. Those who seek the Lord will also seek the good.	319
15	Micah 4	The Lord's plans are ever brought to fulfillment.	18
16	Micah 6	A nation convicted in God's court.	22
17	Micah 7	History is the story of God's great compassion.	384
18	Habakkuk 2	It is a dreadful thing to fall into the hands of the living God.	4
19	Zechariah 8	Where sin abounded, grace did much more abound.	37:1-2
20	Malachi 3	Are you robbing God with your offerings?	443
21	Malachi 4	The last Word until . . .	88:2-4
22	Matthew 2	Consider the contrast between the two kings in this chapter.	127
23	Matthew 5	The King shows His subjects who they are and how He empowers them to live.	391
24	Matthew 6	The Christian's piety in public and private.	412
25	Matthew 7	None has ever regretted building on the words of Jesus Christ.	427:1-2
26	Matthew 11	He who has ears, let him hear . . . let him come.	281
27	Matthew 13	Gather the seeds of the secrets of God's own rule in the hearts of men.	46:1-2
28	Matthew 22:1-22	Receive from Christ the robe of His righteousness. Give to God your whole heart in thanksgiving.	371:1-2
29	Matthew 22:23-46	This Jesus is the LORD we are to love.	399:1-2 and 5-6
30	Matthew 25	Be ready. Be faithful. Be fruitful.	398
31	Matthew 28	The King victorious commissions us all.	507:1-4

—W. V. Schaller