

LUTHERAN SPOKESMAN

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*J. J.
Paul W. Schaller
S. D. G.*



In Memoriam

Edmund C. Reim

THE EVENING SACRIFICE

What do we do with our evenings? How do we use that part of the day when our work is done and it is not yet time to retire for the night?

Sometimes there is no such time. Our calling compels us to keep working right to the end. But I suppose that many of us do have some leisure time in the evening that we can use in whatever way we choose.

Well, there is always television, the newspaper, magazines, books, other entertainment and recreation. There isn't anything necessarily unchristian about any of these. Yet it would be a tragedy if we let all these things consume our evenings so that we have no time for God's Word and prayer.

Don't we teach our children to pray before going to bed? Then why should we not also train ourselves as adults to read His Word and worship Him before we fall asleep at night?

But of course we cannot establish rules and regulations for the prayer life of Christians and force everyone to follow them. Earlier ages of Christians went too far in this direction. They had a set morning prayer and a set evening prayer, and a set prayer for every occasion in life. Servants of the church had to read all 150 psalms every week. These rules made prayer mechanical and formal. Evening prayer became sheer drudgery, as Martin Luther experienced in the monastery.

We don't need rules and regulations. But perhaps we do need suggestions and encouragement. Perhaps we need examples we can imitate in our eve-

ning devotions.

The 141st Psalm gives us such an example of evening prayer. It is filled with practical suggestions for sincere spiritual worship of our God at the close of the day. It is very likely that King David wrote this psalm far away from Jerusalem and the tabernacle. His son Absalom had rebelled against him and had driven David from his home.

David prays: *"Lord, I cry unto Thee: make haste unto me; give ear unto my voice, when I cry unto Thee. Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice."*

There is a reference here to the formal tabernacle worship prescribed by God. There was the burning of incense. There was the evening sacrifice. God gave this form of worship to Moses when the children of Israel were encamped around Mount Sinai.

We read in Exodus: "When Aaron the first high priest) lighteth the lamps in the evening, he shall burn incense upon them, a perpetual incense before the Lord."

God also instituted the evening sacrifice. Exodus says: "The other lamb thou shalt offer in the evening, for a sweet savor, an offering made by fire unto the Lord."

Burning animals and incense certainly seems to be a strange way to worship God. But the Bible explains that this worship was symbolic. That is, it was a picture of something else.

The incense, whose perfume went up into the sky, was symbolic of pray-

er. The Book of Revelation explains: "Twenty-four elders fell down before the Lamb, having every one of them harps, and golden vials full of incense, which are the prayers of saints."

The evening burnt offering that was offered to God was symbolic of the way we should offer ourselves totally and continually to God, as Paul wrote to the Romans: "Present your bodies a living sacrifice, holy, acceptable unto God."

This is the wonderful thing about King David's words in Psalm 141. He recognized 1000 years before Jesus that the incense burning and the burnt offering were external symbols of inner spiritual worship. It seems he is saying something like this in this psalm: "O Lord, I'm not in Jerusalem now. I can't participate in the evening sacrifice or the burning of incense according to the prescribed regulations. But let my prayer be set forth before Thee as incense. Accept my prayer as my burning of incense for tonight. And let the lifting up of my hands in prayer be to Thee as the evening sacrifice."

David worshiped God spiritually, in

spirit and in truth. He didn't just go through the outward motions of worshipping God according to the regulations, as so many others did in Old Testament times. He worshiped God in the true meaning that the prescribed regulations symbolized. He cried to God and lifted up His hands in fervent prayer. This prayer was like sweet incense in God's nostrils. The lifting up of David's hands in prayer pleased God as much as burnt lamb.

In these New Testament times the external Old Testament regulations concerning worship are no longer in effect at all. Jesus said to the Samaritan woman at the well: "The hour cometh, when ye shall not at Jerusalem worship the Father. The hour cometh, when the true worshipers shall worship the Father in spirit and in truth."

We do not have to burn incense every evening. We do not have to burn lambs for the Lord. But our God still desires the sincere worship of our hearts. He still desires our bodies as "living sacrifices." He still desires "the prayers of saints." What better way is

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there for us to end our day than to set forth our prayers before Him, as the Old Testament high priest burnt incense? Why should we not also dedicate ourselves anew to the Lord each night as the Old Testament high priest offered a lamb as a burnt offering to the Lord?

What shall be the contents of our prayers? David, in Psalm 141, offers suggestions. "*Set a watch, O Lord, before my mouth: keep the door of my lips.*" David was afraid he would say the wrong thing. He was afraid his enemies would put the pressure on him to the point where he would say evil things. So he prayed that God might keep watch over his mouth.

We also need to pray that God would guard our mouths. James wrote: "The tongue is a little member, and boasteth great things. The tongue can no man tame; it is an unruly evil, full of deadly poison." Marriage troubles, church problems, difficulties at work can all be caused by the tongue, and usually are. God knows how many congregations have been ruined by gossip and slander, by the poison of tongues. Let us pray: "O God, control my tongue. Be my doorkeeper, O God, keep the door of my mouth closed except to say good."

David continues: "*Incline not my heart to any evil thing.*" David prays for purity of heart. Sins of the heart are not considered sins by the world. What human law can punish a man for coveting? Yet we know that God condemns the sins of the heart and will condemn a poor man for desiring the things of this world just as much as the rich man who satisfies

his lusts. Let us pray: "O Lord, keep me from the sin of coveting. Let not my heart become attached to any evil thing."

"Incline not my heart to any evil thing, *to practice wicked works with men that work iniquity: and let me not eat of their dainties.*" The evil thought leads to the evil deed. David prays for God's protection against both, and we need to imitate him.

Temptations surround us: the dainties of the wicked, popularity, prestige, riches, power, things within our grasp if we let down the bars a bit and sin against our conscience. For example, how much more influence a pastor could wield in this world if he would just ignore God's command to beware of false prophets and avoid false teachers! This is a dainty he is tempted to eat. Oh, how tempting it is! But he must pray for God's help: "Let me not eat of their dainties. O Lord, do not let me conform to this world. Count me out of any program of wickedness."

Let us never think that because Jesus has died for our sins and we have received His forgiveness we no longer need to be concerned about our sin. Is this not one of Lutheranism's greatest failings that church members get the idea that God's gift of forgiveness gives them permission to lead an easy and carefree life without much concern for right and wrong?

Forgiveness of sins is not permission to sin. Forgiveness of sins is an incentive to us to increase our battle against sin. Forgiveness of sins should lead us to pray with greater fervor

the words of David: "Incline not my heart to any evil thing."

So here's a suggestion for our evening devotion: Confess your sins to God. Confess your faith in the Lord Jesus and His forgiveness purchased by His blood on the cross. Then like David ask God to keep you from sinning in thought, word, and deed. Earnestly purpose, by the assistance of God the Holy Ghost, henceforth to amend your sinful life.

One last suggestion for our evening devotion: Like David ask God to make you willing to accept correction from a brother. *"Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil, which shall not break my head."*

How hard it is for one Christian to accept admonition from another! Our miserable pride stands in the way. When we fall into sin, we don't like to hear our husband or our wife or our good Christian friend reprove us. Our immediate reaction is usually like this: "Who is he to tell me about my failings? I can point out a few sins to him too."

But that isn't the way it should be with us Christians. When a Christian brother reproves us, this indicates his loving concern for us. Like David let us pray that kind Christian friends will rebuke us and that we will accept their admonition in a Christian spirit.

D. LAU

PROFESSOR E. REIM DIES

Professor Edmund Reim has been relieved of all assignments on earth. The Good Master put an end to the toils, the trials, the labors, and the suffering early in the morning of August 22, 1969 at Eau Claire, Wisconsin. Funeral services were held Monday, August 25, at Immanuel Lutheran Church in Mankato, Minnesota. Burial was at New Ulm, Minnesota.

The Lord gave and the Lord has taken away. In Professor Reim, the Lord gave much to the CLC, and much has now been taken away. Professor Reim was our theologian, and thanks be to the Spirit of God, he was a biblical theologian of the first rank. Before he spoke, he always listened with a carefully trained ear to what His Lord was saying in the Scripture.

We can never measure how much his influence upon the new church body. His spirit imbued it from the beginning. It was his courage and boldness in 1957 at New Ulm, Minnesota which strengthened others to separate from their former synods. For the honor of God's Name he was willing to give up the presidency of the Wisconsin Theological Seminary at the zenith of his career.

His boldness in that hour was not the boldness of a fighter, for a fighter he was not. He was one of Jesus' peacemakers. He worked with all his energies to prevent the CLC from becoming a belligerent sect. In the formative years he warned again and again of the dangers of legalism and pride.

He truly worked tirelessly for His Lord who died for him. After the age of retirement he came to Mankato to establish a seminary — or should one say — create. For it was established without facilities and resources. Even in the last year of his life, after he knew that he was dying of cancer, he continued to give of himself, teaching in the seminary and writing articles for the JOURNAL OF THEOLOGY and the LUTHERAN SPOKESMAN.

"Lord, Thou hast given us much and we were not worthy. Now, Thou hast taken away. Lord, have mercy upon us! Christ, have mercy upon us."

LITURGICAL TALK

We refer to talk that has come to be the expected thing, meaningless, finally, because the words have themselves become thoughtless. We are not concerned with the amenities, the greetings, the responses and other customary forms that have become accepted as good manners.

Nor is the word liturgical to be thought of in terms of a religious service, those accepted forms that proclaim the truth about sinful man and his accomplished salvation as they present the truth each time we gather to worship our God. To be sure, they can become thoughtless talk, too, but finally that becomes a matter for each person to watch.

The Apostle James put his finger on liturgical talk: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?" 2: 15-16. Words are substituted for deeds, and therein lies the damage.

Jesus scotched this thing in St. Mark 7:11-13, which we give you in the New English Bible translation to help with clarity: "You hold that if a man says to his father or mother, 'Anything of mine which might have been used for your benefit is Corban'

(meaning, set apart for God), he is no longer permitted to do anything for his father or mother. Thus by your own tradition, handed down among you, you make God's word null and void. And many other things that you do are just like that."

That is liturgical talk. Just say Corban, "I give it to God," and you do not have to help a needy father or mother. What was more, reportedly among the Jews, the thing needed not be given to God, but the *saying* of that word freed him who said it. He hides his guilt behind the fig leaves of pretense. He lacks the substance of goodness, so he must put on the image of being genuine.

We begin to see why real people often lack words, or use them sparingly: they have no need of them. But this virtue is copied: "Even a fool, when he holdeth his peace, is counted wise; and he that shutteth his lips is esteemed a man of understanding." Proverbs 17:28. He who really knows is pictured in the Orient as silent. But it is not the modern image.

Yet since people respond to one's image, and not to what he is, *expected* things must be said to produce the desired image. "If you think that to grow a beard is to acquire wisdom, then a goat is at once a complete Plato," said an ancient. It would be

interesting to pursue this trait in society, but that would be material for a book. We must return to our Christian in society.

"God" was back a little while during the moon-walk, he was "in" again. But only liturgically, that is, expectedly. In one of the rocking-chair scenes of the talking, the writer Ray Bradbury said that we now have a new vision of God, but it turned out that now *we* are God. Why such talk, when it is used for saying the opposite of truth. The answer is, people like it. They like liturgical talk.

"Be ye warmed and filled" sounds nice. It lets one off as sympathetic, kind, and well-wishing.

"The Temple! The Temple! The Temple!" shouts Israel in the midst of its deepest rejection of everything the temple stood for. Liturgical talk! We are not all so forthright as Jeremiah in exposing it: "Ye disassembled in your hearts, when ye sent me unto the Lord your God, saying, Pray for us . . . Ye have not obeyed the voice of the Lord your God . . . Ye shall die." Chapter 42. More honest were the remnants of the remnant bedraggled in Egypt after the captivity: "As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven." Almost refreshing to the harried prophet. No longer pretending to be pious Chapter 44.

Jesus couldn't stand the rich young synagog usher "Good Master-ing" him; he snapped him off with, "Why callest

thou me good? there is none good but God." The young man's polite talk was unacceptable because he wasn't meaning what he was saying. It was liturgical talk, the polite thing, but meaningless. How it vexes one to hear the Apostolic Creed recited in communions that have long since ridiculed the Trinity as a committee-god! Or baptism as nothing more than having an infant "done." Or the vapid cliches one overhears if he listens to much ministering in the hospital. Far better would it be if one sat in silence for seven days as did Job's friends; that would at least proclaim sympathy, much as it would strain our modern schedules.

The forms remain long after the substance is gone. We say them in home and school and daily affairs. Yet there is a better way: saying more by saying less. As Jesus teaching us to pray. There is no record of a teaching session of the disciples opening with prayer, but finally they asked him to teach them. Look to your means; they may be awful.

We have known fathers who skipped the talk almost completely, but there was great learning. What they said was seldom the expected, as the dronings of the scribes and Pharisees, but more like that of the teacher from Galilee, whom his enemies could not answer. "Ye have heard that it was said by them of old time . . . but I say unto you." Refuse to say the mere liturgical (as we have specially defined it), and see how you come alive. Our Bible is our best example, but take it as it comes. Its fire awaits.

MARTIN GALSTAD

CHURCH News



ST. LOUIS, MISSOURI — After thoughtful looks at the rapid changes in urban structure and shifting opportunities for their ministry, the Faith Lutheran Church of St. Louis County has made a major move to the southwest sector. The church property in Webster Groves was sold last August. A parsonage has been purchased in the Chadwick Estates area of Manchester, where land for a church is also being sought. Since the major thrust of residential development in the St. Louis area is in this general direction, the choice offers much promise for new contacts.

Faith congregation had its beginning in 1948 when a group of people withdrew in protest from the Missouri Synod. When they later organized they took the name Orthodox Lutheran Church and subsequently affiliated with the Orthodox Lutheran Conference. In May of 1954 they assumed an independent status again. The Rev. J. B. Erhart became their pastor in October of that year. For a time there was a relationship with the Wisconsin and Norwegian Synods (ELS). They became charter members of the newly organized Church of the Lutheran Confession in 1960.

Early in 1965 the Rev. L. G. Bernthal of Clarkston, Washington, came to serve as pastor until his resignation in January, 1969. On the Sunday after Easter the Rev. Norman Harms was installed to serve in that capacity.

The Spokesman has more than ordinary interest in this development. His move to St. Louis meant the loss of his capable service as business and subscription manager. He had kept things moving and in order for some four years.

A graduate in 1958 from the University of Minnesota (Greek and Latin), Mr. Harms became one of the first students of theology at the Immanuel Lutheran Seminary. He married Miss Lorna Schweim, a teacher at Immanuel Lutheran Church, where he served the Mankato congregation for a year as vicar. Subsequently he served Grace at Fridley, Minnesota, as a supply pastor and later as pastor. In February, 1965, Harms moved to Los Angeles where he provided able assistance in the ministry of the Spokesman editor, who was then serving a group in San Francisco as well as in Sepulveda, the San Gabriel Valley, and Fresno. During this period



**Pastor and Mrs. N. Harms with
Karen and Jonathan**

Pastor Harms supported himself by working as a deputy probation officer, first at San Fernando Valley Juvenile Hall and later as supervision officer in the field for "adult delinquents."

With a background of such varied experience in ministering to the needs of people, Pastor Harms comes well qualified to his new charge. Great is his joy at the opportunity to be fully engaged once again in the ministry of the Word. The great arch symbol of St. Louis reminds everybody of the rule that city played in American history as the gateway to the great West. Now a native son of the American heartland has returned to the gate in order to minister an "entrance . . . abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ" as the Apostle Peter so aptly portrays the essence of this work.

R.A.R.



The Parsonage at St. Louis, Missouri

MERCY FOR THE CONDEMNED

He does not look the type that would be threatened by a lynch-mob. Yet this Christian missionary was, a few decades ago and in our own land, within the reach of the gallows. Though he ever felt the cord, he was close enough to it for a vivid experience of "mercy for the condemned." With particular meaning the Reverend George Tiefel could look back on his 60 years in the ministry and say to his many well-wishers, "By the grace of God I am what I am."

How does a man feel after 58 years of married life and 60 years in the service of the most high God? From his own mouth you would know that this man knows humility. For our own Reverend Tiefel freely admits that for him it was "mercy for the condemned" from his very birth. That his God would choose *him* for such splendid service opportunities! That his Savior would give him such a wondrous helpmeet! That God would so guide him that even his mistakes could not destroy those whom He had chosen for His own!

Some of the harvest-fruits of this man's labors were recently in evidence. On June 8, 1969, St. Peter's congregation was joined by guests and representatives of the CLC in a celebration of his 60 years of ministry. There in Stambaugh, Michigan, the family gathered in respect to a much-loved father and mother. The Rev. Fred Tiefel of Tokyo, Japan, was the only child of the couple who could not be present. The Rev. Paul Nolting,



Pastor and Mrs. G. Tiefel

secretary of the CLC and pastor in West Columbia, South Carolina, served as toastmaster. Numerous letters were received. President Robert Reim wrote in behalf of the entire CLC. Pastor Egbert Albrecht of Manchester, Wisconsin, spoke as a former visitor of the Wisconsin District. Pastor Victor Tiefel of Denver, Colorado, addressed his parents for the family. The Stambaugh congregation expressed its good wishes in the form of a check.

The Rev. George Tiefel and Mrs. Tiefel will be living in retirement in Stambaugh. His responsibilities as pastor of St. Peter congregation have passed to his successor, the Rev. Gene H. Rutz. But his burning zeal for the Gospel and readiness to serve his gracious Lord will be part of him to the end of his days. He is, by God's grace, that kind of man. A giant in

humility.

May God continue to grant us men of such stature!

JONATHAN SCHALLER

Pioneer Ministry

(The following is reprinted from an article by Dave Wisenberg in the *Immanuel Lutheran College Beacon* of October 21, 1968. Mr. Wisenberg reports what was told to a seminary class by Pastor Tiefel, who is one of the few remaining pastors who can recall the last days of the frontier and the kind of ministry which was offered to it.)

Pastor Tiefel was born into a Missouri Synod family. He prepared for the ministry at that synod's Concordia Theological Seminary in Springfield, Illinois, which he entered in 1903. After serving a vicarage in southeast Missouri, Pastor Tiefel entered the public ministry in 1909.

His first call was to O'Neil (Holt County) and Orchard (Antelope County), Nebraska. The conditions Pastor Tiefel related to us give an indication of what the "last frontier" was like.

15,000 Miles By Horse

Pastor Tiefel was called by the Nebraska District as a missionary, for these two congregations — each consisting of eight families — had just organized. His salary was a magnificent \$50.00 per month, and this without a parsonage! There were no cars at all in the area at this time, so Pastor Tiefel "got a horse." The trouble was that his congregations were thirty miles apart; he couldn't hold services

each Sunday morning at both places, so he alternated, preaching one Sunday at O'Neil, the next at Orchard. Naturally enough there was much travel, and between 1909 and 1914 he traveled 15,000 miles by horse—enough to make anyone saddle-sore. In addition he traveled by railroad at times.

It is evident that there was much work to be done in an area like this. But Pastor Tiefel says that it was considered self-evident that all pastors graduating from the seminary would start a Christian day school on top of their pastoral work, if at all possible. This the Orchard congregation did when its church building was dedicated in 1911, and the pastor now found himself teaching school four days a week (later five). About this time, he began preaching at Brunswick, and in 1912 he started preaching at Phoenix also. When the O'Neil congregation started a school in 1913, it was staffed originally by a student from the St. Louis Seminary.

By 1917 Pastor Tiefel was married and had three sons. In this year he accepted a call to Zion congregation in Cherry County, Nebraska. This county congregation had its own church, school, and parsonage.

German Lutherans A Prime Target

This era seemed to me to be the most fascinating part of all that Pastor Tiefel told us. It was at this time that the U.S. entered into World War I against Germany, and this often led to persecution of anything German. So German Lutherans became a prime target.

At this time, of course, all the

preaching in these churches was done in German. In the school much instruction, including Catechism, was in German, although some was in English. This led to suspicion of the German Lutherans; no one could understand what they were saying, and it was feared that they were spreading propaganda for "Kaiser Bill." And so they were persecuted and called the "Kaiser People."

Pastor Tiefel dropped instruction in German in the school, and he introduced English in the services alongside the German, which he retained. But there was still bitter enmity directed toward them, especially toward the school. Pastor Tiefel related several incidents to us in regard to this, some of which are amusing in retrospect.

Yellow Paint

For instance, there was the man who insisted that the congregation take down the church sign because it was in German ("Evangelisch-Lutherische Zionskirche"). This man had some yellow paint with him, and he had planned to use it to deface the church. At another time two men came and searched the place for the German flag they were sure Pastor Tiefel had. When they couldn't find it, they wanted to search the basement of the church, where they were sure he was hiding pro-German war propaganda. Pastor Tiefel refused — the church didn't have a basement!

Hang The Pastor!

Once, after he had started services in the nearby town of Crookston, he came one Sunday morning to find only one woman in church — the rumor

had spread that he was in jail, and the people were down at the telegraph office checking his reputation in Orchard! And twice Pastor Tiefel was nearly the victim of mob action — once when a group resolved to burn the church down, and another time when a number of men actually decided that they ought to hang the pastor. But — as Pastor Tiefel put it — the leaders got "cold feet" and their plans never materialized.

Pastor Tiefel then told us of his next parish, Hadar, Nebraska, to which he was called in 1921. This congregation was in the Wisconsin Synod. He remarked that the Hadar parsonage was the first one in which he experienced the luxury of electric light. In 1937 he was called to Stambaugh, where he has been since.

THROUGH SIN'S SMOG

I live in the valley of sin
 In the city growing there
 With the rule of man's wisdom
 Creating great buildings bare.

I live in earth's city of sin,
 Yet apart from all its care,
 For He's building faith's center
 To convey me away from there.

I live in this earthly abode,
 Yet I see through smog of sin
 To the hill where stands the cross,
 And I know great peace within.

ELSA ROMBERG

BREAD OF LIFE

Part II of the Gospel of Luke: The Book of Acts

As surely as the theme of the 1st half of Luke's two-part Gospel is: "The Son of Man came to seek and to save the lost", so surely can the 2nd half best be summarized by Luke's own phrase, "The Word of the Lord Grows".

Six times Luke uses some variation of this phrase to summarize a period of history as he marks another step in the progress of the Word of the Lord on its way from Jerusalem to Rome (Acts 6:7; 9:31; 12:24; 16:5; 19:20; 28:31). Luke had the historical touch and the history he gives of the Word is carefully outlined as follows:

- I. 1:6-6:7 The Word of the Lord in Jerusalem
- II. 6:8-9:31 The Word of the Lord Triumphs Over Persecution
- III. 9:32-12:24 The Word of the Lord Becomes a Light to the Gentiles
- IV. 12:25-16:5 The Word of the

Lord Unites Jew and Gentile in One

- V. 16:6-19:20 The Word of the Lord Goes in Conflict and Triumph to Macedonia, Achaia, and Asia
- VI. 19:21-28:31 The Power of the Word of the Lord is Made Perfect in Weakness

Luke in Acts pictures the impact of the risen and exalted Christ upon the wide world. All men, and all sorts of men, are confronted with the gracious claim of the saving Lordship of Jesus, be they Jews, Samaritans, Greeks, Romans, the high or the lowly, the king or the cripple, the suave and self-confident philosopher or the excitable common rabble.

The Acts of the Holy Spirit and the Risen and Reigning Christ is a continuation of the story of the Lordship of Jesus. It started with the announcement of the birth of His forerunner and preparer and ends with the carrying of His Gospel-call to the ends of the earth.

THE ACTS OF THE HOLY SPIRIT AND THE RISEN AND REIGNING CHRIST

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NORMAN F. HARMS

WISCONSIN PASTORAL CONFERENCE

Sunday, September 28 at 7:00 p.m.

Sem House, ILC, Eau Claire

- 1) Exegesis of Hebrews 5:1ff — E. Schaller
- 2) Exegesis of Proverbs 1:1ff — G. Radtke
- 3) Isagogical Study of OT Minor Prophet — A. Geiger
- 4) Timely Sermon Study — J. Sandeen
- 5) Brief Review of Homiletical Principles — C. M. Gullerud
- 6) The Pastor and His Personal Use of Christian Liberty — P. Albrecht
- 7) Planned Parenthood — J. Schaller
- 8) Reports (ILC, Doctrine, Trustees, Visitor, Bldg. Committee)
Communion Service Speaker — A. Schulz (D. Schierenbeck)

Send suggestions for next conference program to the Standing Committee (B. Naumann and E. Albrecht) prior to this conference. Letters of greeting and excuse may be sent to the secretary.

James Sandeen, Secretary

PACIFIC COAST PASTORAL CONFERENCE

September 9-11 at Gethsemane in Spokane, Washington

Exegesis of I Peter, continue — W. Schaller

Is the Stand-up Sermon Being Used Effectively as a Medium for Communicating the Gospel? — N. Reim

Developing an Evangelism Program — R. Reim

A Study of Current Religious Trends — M. J. Witt

A Critical Study of the Place of Confirmation in Our Religious Instruction — J. Schierenbeck

Planned Parenthood — H. E. Rutz
Communion Speaker — H. E. Rutz

John Schierenbeck, Secy

CHURCH OF THE LUTHERAN CONFESSION
TREASURER'S REPORT

July 1, 1969 to August 1, 1969

	<i>July</i>
RECEIPTS:	
Offerings	\$10,247.37
Memorials	11.00
Revenues, Tuition	118.00
Revenues, Board & Room	318.00
	<hr/>
TOTAL RECEIPTS	\$10,694.37
DISBURSEMENTS:	
General Administration	\$ 69.30
Capital Investments	1,401.48
Home Missions Administration	5,857.58
Japan Mission	575.00
ILC Education Budget	3,876.46
ILC Auxiliary Services Budget	410.13
	<hr/>
TOTAL DISBURSEMENTS	\$12,189.95
Cash Deficit	(-1,495.58)
Cash Deficit July 1, 1969	(-4,007.15)
Cash Deficit, August 1, 1969	(-5,502.73)

Respectfully submitted,

Lowell R. Moen, Treasurer
 1309 N.W. 7th Avenue
 Austin, Minnesota 55912

10th ANNIVERSARY THANKOFFERING

<i>July</i>	<i>To Date</i>
\$11,877.85	\$82,549.54

COMPARATIVE FIGURES

	<i>July</i>
Budgetary Offerings Needed	\$11,288.50
Budgetary Offerings Received	10,247.37
	<hr/>
Deficit	\$ 1,041.13
Budgetary Offerings, '68-'69	\$ 7,067.50
Increase, '69-'70	\$ 3,179.87

Ruth Schaller
304 N. Broad Street
Mankato, Minn. 56001

COORDINATING COUNCIL

The Coordinating Council of the CLC will meet at ILC in Eau Claire, Wisconsin, October 7-8, 1969. Any business that is to be considered by the Council should be in the hands of the respective board chairman by September 30, 1969.

Robert A. Rheim, President

SERVICES IN ABERDEEN, SOUTH DAKOTA

Worship services are now being held at 1:00 a.m. Sunday at Aberdeen, South Dakota. The present location is the Seventh Day Adventist Church at 825 12th Ave. SE. Referrals should be sent to Pastor Walter Schaller, P.O. Box 151, Hecla, So. Dakota.

ORDINATION AND INSTALLATION

Mr. Walter Schaller was ordained to the public ministry of the Word and installed as pastor of Prince of Peace Lutheran Church, Hecla, South Dakota, by the undersigned on June 22, 1969. Assisting were pastors Ralph Schaller, Daniel Fleischer, and David Lau. Authorization by President Robert Reim.
Leland Grams

INSTALLATION

By authorization of President Robert Reim I installed the Rev. Gene H. Rutz as pastor of St. Peter's Ev. Lutheran Congregation of Stambaugh, Michigan, on August 3, 1969. Assisting were Pastor J. Sandeen of Marquette, Michigan, and Pastor Paul Fleischer of Phoenix, Arizona.
(Pastor) Geo. Tiefel, Em.

ADDRESSES

The Rev. Daniel Fleischer
9 15th Street S.E.
Watertown, So. Dakota 57201

The Rev. Gene H. Rutz
402 Madison Ave.
Stambaugh, Michigan 49964

The Rev. Walter Schaller
Hecla, South Dakota 57446