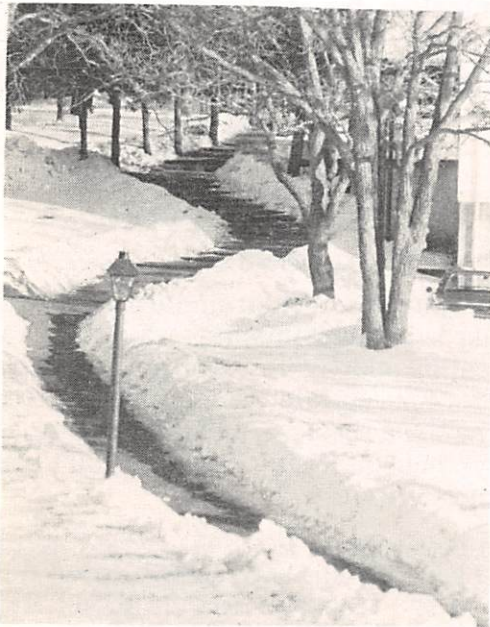


January, 1971  
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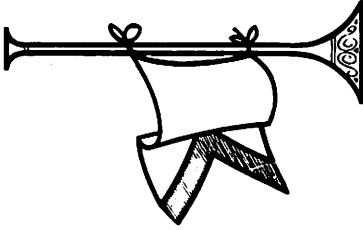
LUTHERAN

# SPOKESMAN



“God thundereth marvellously with his voice,  
Great things doeth he, which we cannot comprehend.  
For he saith to the snow, Be thou on earth,  
Likewise to the small rain, and to the great rain of his strength.  
Out of the south cometh the whirlwind,  
And cold out of the north.  
He causeth it to come, whether for correction,  
Or for his land, or for mercy.  
Hearken unto this, O Job,  
Stand still, and consider the wondrous works of God.”

Job 37: 5ff



## In The Year Of Our Lord,

### In Him Are All Things New

Time which was set into motion by the Creator passes on with absolute determination. We are reminded of its passing with every setting sun, with every passing year. The 19th century hymn writer guides our thinking in the proper direction when he writes:

Here in the body pent,  
Absent from Him, I roam,  
Yet nightly pitch my moving tent  
A day's march nearer home.

(The Lutheran Hymnal No 616:2)

The passing of time has been dramatically portrayed by the old, decrepit and bearded man stumbling away with cane in hand while the diapered, healthy and vigorous young chap takes his place. The symbolism seems appropriate as the old year passes out of the picture and the new year begins. But for God's people in Christ it can have a deeper symbolism. It may very well call to mind the inspired words of the Apostle Paul:

That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. (Ephesians 4:22-24)

The new year is truly new and inviting when it is approached in Christ our Savior. For "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (II Cor. 5:17) By faith in Christ we are renewed in the spirit of our mind. We continue to cast out the old man with all sins and evil lusts that the new man may come forth and arise to live before God in righteousness. But outside of Christ there is nothing new.

The Preacher bears this out as he sets before us the truth of God which tells us, "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no

new thing under the sun.” (Ecclesiastes 1:9)

Each day and month and year of our time of grace in Christ is accented by new experiences. It is a new experience for us simply to become acquainted with “the thing that hath been.” New discoveries in the recent years have gone far beyond man’s expectations of a few years back. And if it is the will of God He will permit us to uncover many more exciting things of that which “hath been” in the years to come. And His people will respond with thankful hearts giving all praise and glory to Him. But without the spirit of Christ it is different.

Man’s environment may change as he is permitted to discover more of the things that “hath been” and bring them into functional use for today. The outward picture may consent to change but the inward picture remains ever the same. The nature of man doesn’t change. Therefore, “that which is done is that which shall be done.”

Have the magnificent technological advancements of the past two decades caused man to recognize to a greater degree the power and goodness of God? Have they caused man to live more peaceably with his neighbor? Has he fallen on his knees in thanksgiving to God and prayed that He would guide us to use every new discovery for the benefit of mankind and to His glory? Has man found contentment in this land of plenty or has it initiated more greed and discontent?

The sins of Sodom which ignited the fire of God’s wrath against it grew out of an environment of “pride, fulness of bread, and abundance of idleness.” (Ezekial 16:49) Need we repeat? “That which is done is that which shall be done.”

I once had the pleasure of working with a negro convert from Rhodesia. For years he had looked forward to coming to America. For it was the nation from which missionaries had brought the Gospel of Jesus Christ to his people. “What a wonderful nation that must be in which to live,” he thought. In the process of studying medicine his educational demands brought him to this “Christian” nation, America. Here he expected to find high Christian ethics and morals on every hand. He expected to find love for one’s neighbor and righteousness and peace and joy in the Gospel of Christ.

But what a disappointment. Rather than love he found unconcern and often hate. Rather than righteousness he found lawlessness. Instead of peace he found dissatisfaction and discontent. Rather than joy in the Gospel he found loose morality, ethics of the devil and indulgence in the pleasures of the flesh on every hand.

His Christian faith was shattered. “How could it be?” he thought. For scores of years the Gospel of salvation in Christ Jesus has echoed through this land. For generations the Lord has blessed this

nation with grace upon grace in all things material and spiritual. But yet the spirit of the Gospel was, oh, so hard to find.

A nation is only as Christian as the people who inhabit it. And when the people have become prideful, thankless, discontent; when they cast aside His Word in contempt, they can expect nothing else than that God will remove His blessings and give them to another people. History bears out the truthfulness of this. And "that which is done is that which shall be done: and there is no new thing under the sun."

And so we stand at the threshold of a new year. It is new because its time has not yet been used. Its surface has no imprints. Soon it shall be trodden upon by the feet of evil and good. But it is new above all else because the Lord sets before us new opportunities to declare the Gospel of salvation which alone makes all things new. Each imprint that we make upon the sands of time, in Christ, shall endure for eternity. That is why Isaiah was inspired to write,

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth. (Is. 52:7)

Suddenly the new year has a bright and new and inviting appearance about it. Fresh hymns of joy and praise and thanksgiving peel forth out of hearts made new in Christ. New challenges are met with zeal for the Lord of hosts. And as we walk in the light of God's grace in this new year we sing with heart and voice,

Holy Spirit, strong and mighty,  
Thou who makest all things new,  
Make Thy work within us perfect  
And the evil Foe subdue.  
Grant us weapons for the strife  
And with victory crown our life. (LH 226:7)

L.D. Redlin

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## **Exposed**

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The liar, that is; the father of lies, Satan, the slanderer. He made promises, but he couldn't pay.

Satan's original lie pertained to things. He suggested in Eden that God was depriving man of some good something that he was holding back. And it is that mythical something that man has been pursuing ever since. With his darkened understanding after the Fall, man could only look down at the

things around him to seek solutions there, never up to God from whom all blessings flow.

Man lost sight of the fact that nature was the vehicle of God's goodness to his creatures, both to animals and to mankind — especially to mankind, that cap-stone of the creation that was made in the image of the Creator.

Man had been made to have dominion over nature, that is, over things, in

obedience to God. Satan suggested that he have dominion over nature with a view to doing as he pleased, apart from that obedience. This was the lie, and the liar lies exposed.

### JOY IN THINGS

Rerun before your mind the videotape of Israel. We choose Israel for our lesson because the Chosen People lay in the same relation to God as did our first parents in Eden: called to obedience, garnished with promises — great and goodly cities; houses full of good things that they did not accumulate; wells already dug, vineyards and olive trees already planted. Only “fear the Lord thy God, and serve him, and swear by his name.” Also, “ye shall not go after other gods, of the gods of the people which are round about you.” Israel got the point: “It shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.”

### THE POLLUTING LIE

These promises of God were like a second chance for man, and they included a warning against the misuse of them: “When thou hast eaten and art full . . . lest when thou hast eaten and art full . . . and thy silver and thy gold is multiplied....thine heart be lifted up . . . .and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth . . . . I testify against you this day that ye shall surely perish.” The primary record is in Deuteronomy, chapters six through eight. So that Israel should get the details, there was a slow-motion repeat in chapter 28. So that none should miss the point, both then and now, Moses sang the song of God’s bounty and benediction in chapters 29 through 31, with many warnings against the lie.

The big lie related to man’s doing as he pleased with stuff and things. “Jeshurun waxed fat, and kicked: thou

art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation . . . . they sacrificed unto devils, not to God.” (Jeshurun is a poetical name for Israel, meaning “the righteous one,” the one upon whom God would put his righteousness.)

### FRANCHISE BEFOULED

The Creator gave nature into the hands of man for his dominion before the Fall, Genesis 1:28: “God blessed them, and said unto them, Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth” — all of nature. Satan perverted it from a means of God’s blessing into a vehicle for man’s deifying his own powers, for divinizing himself.

The result has been pollution. Wherever man manipulates nature for anything other than God’s intended purpose, he mars it and prepares evil consequences for himself. So serious has this become that there is much speculation as to how much longer man can now survive in the garbage of his own mismanagement. The details of this are clear to every school-child. They need no repetition here.

### GREAT DEBATE

The argument goes on as to how much “prosperity” and “progress” mankind can stand. The debate should rather center on what is the meaning of prosperity. The Savior made a definitive comment: “a man’s life consisteth not in the abundance of the things which he possesseth.” But the Savior uttered not one word against the enjoyment of things. Rather, God is presented in Scripture as abundantly providing, as pouring forth prosperity as his blessing upon obedience.

Some are contending for the lessened

production of things, especially of the things which destroy the nature that mankind was destined to enjoy. It is a chastening thought that well accords with contentment in such things as we have. Man is not known to be happy upon getting everything he wants.

But the lie is exposed which says that man can be as gods when he does as he pleases with creation. All he can do then is to make himself miserable. This is the heartening thing: man is admitting his misery. More heartening still would be his return to obedience.

Martin Galstad

## CLC Teacher's Conference

The Rev. D. Redlin ably set the stage for the rest of the conference in his presentation based on the first two chapters of Malachi entitled, "The Fear of the Lord Can only be Taught by Those Who Fear the Lord." A few quotations will give you the flavor of his paper:

"Each teacher leaves something of himself with each child. But if you leave nothing else, you must leave with them the mental picture of one who fears the Lord."

"Children will grow up with us or without us. But how many talents will lie unused and unnoticed without us?"

"If we have not taught the fear of the Lord that those who have been taught may teach others, all of our well-planned methods and philosophies of education must come to naught."

"The fear of the Lord is the beginning of wisdom: Without that fear there is no wisdom. And the fear of the Lord can only be taught by those who fear the Lord."

### HAPPINESS IS READING

Marion Fitschen dealt with some of the various aspects of reading in her paper, "Happiness is Reading." She considered these approaches: 1) phonetic 2) programed 3) structural 4) machine and computer assisted and 5) self-selection. In her conclusion she stressed, "One must use a variety of approaches. Certain ways will be more

appropriate at one time than another. The important thing is to have a sensitive understanding of children's needs and to work from there."

Shirley Wendland provided a very practical setting for her presentation, "Experiments in Science." A brief presentation included eight guidelines to help make experimenting an effective experience. She also included a detailed listing of desirable science materials some of which could be made or acquired locally and the rest could be purchased from school suppliers. She then took the group to another room where she had a large array of science experiments set up which the teachers and guests could try for themselves. The new teachers were thus given a quick introduction to the many types of things possible, and some of us of "many moons" also saw and experienced things we had never tried before.



1970 Teachers' Conference

## A CHRISTIAN VIEW OF HISTORY

Gerhard Mueller had another of his interesting treatments of history based on Klatt's *An Outline from the Christian Point of View*. The section he covered was entitled "The Emergence of Modern America" and dealt with the time from 1865-1900. During this period the U.S. developed as one of the greatest industrial nations on earth, although some of the contributing reasons were tainted with unwholesome effects for the people of that day. Mr. Mueller especially called attention to the organization of big business and the evils of the monopolies. Speaking of the churches of that time he states that the Lutheran Synods grew because of immigration and because the Gospel seems to thrive among the poor.

By way of summary, Mr. Mueller said, "The period 1865-1890 was 'Poverty in the Midst of Plenty' (Klatt's expression) for the masses. Poverty in spite of the fact that our resources were vast and our labor source was abundant, but the wealth was garnered by so few. We have 'Poverty in the Midst of Plenty' also today. This poverty is much more serious and tragic, however, for it is the poverty of the Word in the midst of plenty, our affluent society."

## COMMUNICATION

Robert Mehlretter and Robert Rehm cooperated on the topic "New Trends in Teaching English," dividing the work according to the high school and elementary levels respectively. Mr. Rehm attempted to measure the impact and worth of the new linguistic approach. Mr. Mehlretter spoke of one new trend in English as a tendency to overlap into other curriculum areas. "Improvement in communication of the individual student must be a concern of all his teachers." He also made

reference to linguistics, descriptive linguistics, and generative grammar. He also dealt with thematic literature units, individualized instruction programs, and different publications available. He illustrated his presentation with many samples of materials used at ILHS, Mankato.

A highlight of the 2nd day of conference was the tour of Warren Air Base and of a missile control site. Pastor DeRose addressed the group in the conference service on Thursday evening. Basing his remarks on Zechariah 7:4-10. Pastor DeRose urged, the teachers to teach as much by their lives as by their words. The offerings from the service was designated for the ILC Student Aid Fund.

## SHREDS AND PATCHES

Mrs. Barbara Ruegge called her presentation, "Art: Shreds and Patches". She treated the topic as follows: 1) What is your role as a teacher of art? 2) Art Appreciation 3) Elements of design and 4) Principles of design. "Our objective as art teachers is to encourage and guide the child toward more effective art expression . . . . As Christian leaders of Christian children, we want to encourage self expression and creativity . . . . Creativity, along with singing, speaking, writing, and the ability to learn is a God-given talent. Some children are more capable in certain areas than others, but, no matter what our capabilities, these gifts were given us, so that we may use them, as Christians to the glory of God." Mrs. Ruegge also had a number of her students demonstrate the use of different art media in a nearby classroom. As a matter of interest, Marion Fitschen demonstrated a simple recipe and method of making small artificial flowers with a mixture of bread and Elmer's glue. This simple yet pleasant art idea is certain to find its way into many classrooms. A

lengthy listing of motivational art ideas and activities was also distributed at this time, which was contributed by Mrs. Beth Sydow.

Leif Olmanson spoke on the value of departmentalization. In their school at Jamestown they have made extensive use of it, trying to divide the work rather naturally according to the strengths or weaknesses of the teachers in certain areas. For example, Leif might have the math for all of the grades and no reading classes. The schools at Markesan and Cheyenne are using departmentalization to some extent too. It was pointed out that one ought not fail to make use of members in the congregation with special gifts in their areas of work.

#### THE MAKING OF A CHRISTIAN SCHOOL

The Fond du Lac faculty led in a round table which expanded on the question, "What makes a school a Christian school?" The discussion was centered around the following outline:

- 1) A mature Christian teacher
- 2) Who creates an atmosphere of love, patience, firmness, and inspiration to self-discipline,
- 3) Who applies his philosophy of life to the curriculum and the subject matter, and
- 4) Who is supported by a group of Christians, parents and non-parents alike.

Teacher A. Sieg conducted the devotions during the conference.

Especially fitting were the readings from Luther's writings in the devotional book, *Day By Day We Magnify Thee*. In the final devotion of the conference Prof. R. Gurgel used Hymn 36 and Psalm 50:10 to set the tone for his words. He made reference to the natural beauty one has given us to enjoy for our brief time on earth. He left us with the precious comfort, "Though the mountains be removed . . . . my kindness shall not depart" . . . .

Because of the distance and time of year involved in the conference dates, Prof. Gurgel was the only ILC faculty member to attend. We missed the wise counsel of the others and hope that many of them will be able to attend the conference when it is held at Mankato in 1971.

Robert Rehm



Marion Fitschen, Secy., Leif Olmanson, Pres., Barbara Ruegge and Carla Thurow, hostesses.

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## The Beatitudes V

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**"BLESSED ARE THE MERCIFUL:  
FOR THEY SHALL OBTAIN  
MERCY."**

Matt. 5:7.

Once again, before we consider this Beatitude separately, the subject

should be introduced with a few general remarks. During a Lenten broadcast on TV, presented last March and depicting a certain phase of the Passion story, Jesus was briefly pictured in His preaching activity. He was shown as



moving about in a group of people and speaking to them individually in brief sentences. And it is not difficult to guess of what those sentences consisted, if one knows how such religious plays are usually put together. For the most part the world knows little or nothing about our Lord's preaching except for the Beatitudes; and it does not even understand these. Least of all do men seem to realize that Jesus would never have spoken one Beatitude here, and another one there, disconnected like proverbs. His Beatitudes belong together. One grows out of the other. They follow a logical sequence. To explain one alone, without remembering those that went before, can result only in misunderstanding and falsehood.

Take the Beatitude which is now seeking the reader's attention: "Blessed are the merciful." Let us think of what Jesus has already said previously. How happy are my believers, the Savior has been saying, because they are poor in spirit, having no merit or worthiness of their own to offer God; because they deeply and constantly mourn over the fact of sin, in the world and in themselves; because they are meek, not making any pretensions about themselves, not prideful egotists — for they have nothing about which to be proud. On the contrary, they hunger and thirst after the thing they most need and do not have of themselves, namely righteousness, a right standing before God. That is what drives and motivates them.

Now see what follows from all of this. My believers are also merciful, declares the Lord. Surely we have noticed that the peculiar thing about the Christian, as described by Jesus, is not what he produces, but what he is. As someone has well said: "A Christian IS something before he can DO anything."

Again, the world does not comprehend that. But we should, and do. The first fruit of all that God has made of the Christian man is not a deed, but a quality of character. He IS merciful.

Before we ask: Why?, let us be sure that we understand the term. Our Savior-God has spoken to us of Himself, saying: "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgressions and sin." (Exod. 34:6-7). We observe that our God lists first of all His qualities of Grace and Mercy. But let us not confuse the two. God is gracious; we are not! And the Lord Jesus does not say that we are. We have nothing with which to be gracious. Grace is a peculiar and most wonderful attribute of God. It is always spoken of in relation to man in his sin. It is the attitude toward the wicked and undeserving which brought it about that "while we were yet sinners, Christ died for us" (Rom. 5:8).

Mercy, however, has other characteristics. It is found in a heart filled with pity for those suffering the countless consequences of sin, the bitter fruits of unrighteousness afflicting sinners in this life. It is especially for divine mercy that we pray when in our regular Order of the Sunday service we chant the three-fold Kyrie after the Introit. God's grace we have received in the Absolution that rests upon redeeming Grace; but now we cry for pity in the needs caused by our earthly distresses.

A similar quality of mercy is also conferred by the Holy Spirit through and in regeneration. Forgiven sinners who in Christ Jesus seek and find divine mercy in their needs also have this mercy in their hearts toward their fellow-men. The Christian is concerned about "the miseries of a fallen world," and wants to help and heal where he

can. The good Samaritan is our Lord's own example of what "being merciful" means: A state of heart that feels kinship with the suffering of others, knowing that it all comes of sin's ravages, and is common to all.

Mercy is in the character of the twice-born human being, the child of God. It is never found in its genuine state in unbelievers, no matter how much it may be outwardly imitated.

But let us not overlook what our Lord says about why such a merciful Christian is blessed. HE SHALL OBTAIN MERCY. It troubles some

believers that Jesus did not explain this more fully. He does not say from whom the merciful shall obtain mercy. But the fact that He does not add anything further simply means that it does not matter. The Christian is in the family of God. God is merciful to him; and his brethren, his true brethren, have hearts of mercy toward him. You may be sure, declares our Savior, that his disciple will, as needed, be looked upon and dealt with through merciful eyes and hearts by all who are capable of such mercy. To us this is both a great comfort and an earnest reminder.

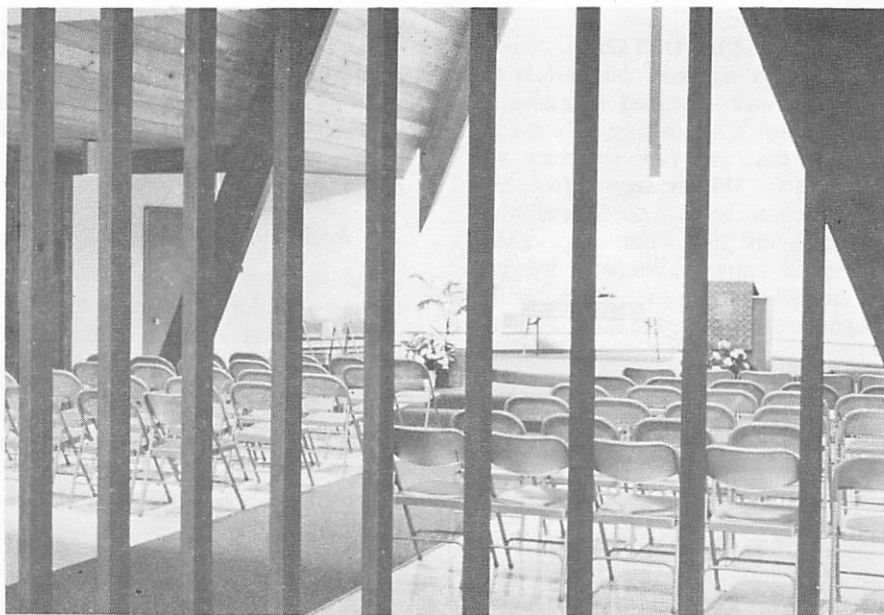
E. Schaller



## Church News



Redemption Church, Alderwood Manor, Washington. Pastor N. Reim



Redemption Church Interior View

## The Alderwood Manner

The first mission congregation of the CLC to enjoy the completion of a long-range building program is Redemption of Alderwood Manor, a suburban community just north of Seattle. On November 15 the congregation dedicated a sanctuary and classroom unit.

The weather patterns of Puget Sound make for green landscapes and grey skies. As you approach the church building you find that it fits, in its own way of understatement. The split shake roof and natural redwood exterior suit the scene. When you enter the sanctuary, however, you come into a surprise. For suddenly you are in the midst of a rainbow! The side walls are fitted with floor-to-ceiling panels of colored glass that is mounted in a graduating pattern that moves from the cool colors

of the spectrum at the rear to the warm tones of red at the front. Even on a grey day you sit in vivid light, warmed by an almost tangible reminder of God's covenant of grace with Noah and all generations after him. You face a worship center of black, white and brown simplicity. Its focal center is large hanging cross, which keeps you conscious of the stark reality of redemption's cost.

### AN EXCLAMATION MARK IN COLOR

As you turn to leave the place of worship, you face an exclamation mark to the benediction you have just received at the end of the service. Rising in the stair well all the way from the sub-story level to the high roof peak is a V panel of stained glass. It makes its point in a beautiful way. "It shall be

well with you!"

### SOME DETAIL

When you see how much effort and material was expended to make the building itself a message, it is hard to believe that this fine structure was finished for \$10 per square foot. This figure was forecast at the time of initial planning in 1966. The congregation reviewed some preliminary drawings of an "A" frame design the pastor had begun to sketch out, and then asked him to develop construction plans from that concept.

It is unusual, to say the least, for the pastor of a congregation to serve as architect and construction supervisor. And it could be hazardous. But in this case the economics of the situation favored the idea. The maturity of membership made the arrangement work. And history helped. During his 14 years as a missionary and dean of seminary in the Lutheran Church of Nigeria, pastor Reim gained much experience in building design and construction. The double role is a

common one in such mission fields.

One of the members of the building committee, Mr. Richard Clark, was at the time in the final year of his studies in architecture and so was in a position to offer valuable suggestions during the design stage.

### 5,460 VOLUNTEER HOURS

During the framing stage the congregation hired two of its members on a full time basis to provide continuity to the work and the necessary quality control. Aside from this almost all the work was done by volunteer effort. Financing was by way of \$50,000 of Church Bonds to be retired by 1981. The entire cost has been absorbed by the congregation without any increase in subsidy from the CLC or any loans from the Church Extension Fund.

After dedication services, the congregation's chairman, Art Mantei, was heard to say, "I wonder what will come next to call for extra effort." It didn't sound like a complaint.

Ah, rainbow!

## And Now, The Parsonage



Faith Parsonage Markesan, Wis.

### GOOD START

The quiet community of Markesan, Wisconsin, has seen a lot of building by Faith congregation since its organization in January, 1964. From the outset they were minded to form the faith of the church's children with full-time Christian education, and they were able to erect a fine school along with their sanctuary in 1966.

Now they have completed an attractive two-story colonial home for a parsonage and study-office. Previously there had been the inconvenience of finding rental homes in the area.

Mr. Floyd Schwandt and Mr. Donald Smith headed the Planning Committee and also supervised the many hours of volunteer labor. This donated energy made it possible to complete the project at a dollar cost of only \$24,500. The land - 1-1/6 acres of it - was donated by the same family that had previously given 5 acres for the church site.

The Rev. Lester Schierenbeck, chairman of the CLC Board of Trustees, joined Pastor Egbert Albrecht in the celebration of dedication.

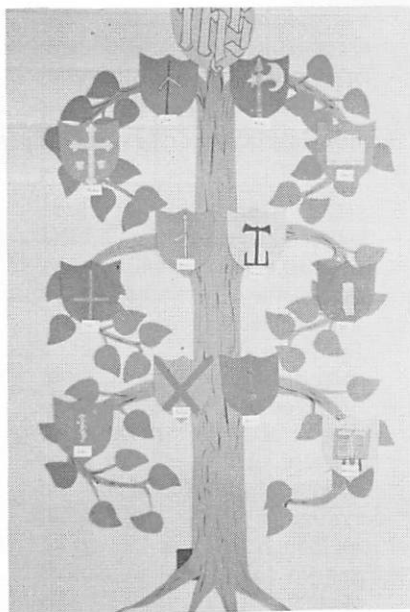
### GOOD DESIGN

Anyone who visits what Faith congregation dedicates to the service of God is bound to be impressed by the evidence of good design and artistic finesse. Those who know Mrs. Albrecht, one of the school staff members, suspect that her influence is being seen.

By way of example we offer the "tree of the Apostles" which is mounted in the church entry. The work was done entirely by the pupils of the Christian Day School.

In his letter to the Corinthians the Apostle Paul pleaded for church life that all things be done decently - literally, in a manner which is "of fair form." Faith of Markesan applies the principle well!

Rollin Reim



"Tree of the Apostles"

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## Sabbath XII

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### CONFESSONAL STATEMENT

What testimony does the Lutheran Church make concerning the Sabbath in its Confessions? The subject was treated in the Augsburg Confession, Article XXVIII: Of Ecclesiastical Power. A dispute had arisen as to "whether bishops or pastors have the right to introduce ceremonies in the

church, and to make laws concerning meats, holydays and grades, that is, orders of ministers, etc." In response this basic principle was stated clearly:

Now, it is against Scripture to establish or require the observance of any traditions, to the end that by such ob-

servance we may make satisfaction for sins, or merit grace and righteousness.

Again, the authors of traditions do contrary to the command of God when they find matters of sin in foods, in days, and like things, and burden the Church with bondage of the law, as if there ought to be among Christians, in order to merit justification, a service like the Levitical, the arrangement of which God had committed to the Apostles and bishops.

**The principle is supported by Scripture in this way:**

But there are clear testimonies which prohibit the making of such traditions, as though they merited grace or were necessary to salvation. Paul says, Col. 2:16-23: "Let no man judge you in meat, or in drink, or in respect of a holy-day, or of the new moon, or of the sabbath days . . . . If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances (touch not; taste not; handle not; which all are to perish with the using) after the commandments and doctrines of men? Which things have indeed a show of wisdom." Also in Titus 1: 14 he openly forbids traditions: "Not giving heed to Jewish fables and commandments of men that turn from the truth."

And Christ, Matt. 15: 14, says of those who require traditions: "Let them alone; they be blind leaders of the blind;" and He rejects such

services:

"Every plant which my heavenly Father hath not planted shall be plucked up."

The principle of "Christian liberty" within the bounds "that things be done orderly" was applied to the Sabbath question as follows:

For those who judge that by the authority of the Church the observance of the Lord's Day instead of the Sabbath-day was ordained as a thing necessary, do greatly err. Scripture has abrogated the Sabbath-day; for it teaches that, since the Gospel has been revealed, all the ceremonies of Moses can be omitted. And yet, because it was necessary to appoint a certain day, that the people might know when they ought to come together, it appears that the Church designated the Lord's Day for this purpose; and this day seems to have been chosen all the more for this additional reason, that men might have an example of Christian liberty, and might know that the keeping neither of the Sabbath nor of any other day is necessary.

Some dispute that the keeping of the Lord's Day is not indeed of divine right, but in a manner so. They prescribe concerning holy-days, how far it is lawful to work. What else are such disputations than snares of consciences? For although they endeavor to modify the traditions, yet the mitigation can never be perceived as long as the opinion remains that they are necessary, which need remain where the righteousness of

faith and Christian liberty are not known.

So the Augsburg Confession champions the basic principles of forgiveness, life, and salvation by grace through faith and not by works, and of Christian liberty bounded only

by decency and good order. The Sabatarians, ancient and modern, restrict Christian liberty and cast a shadow upon divine grace that forgives. In so doing they detract from Christ, the one and only Savior, and encourage men to be, in part at least, their own savior.

P. Nolting

### CHURCH OF THE LUTHERAN CONFESSION

#### TREASURER'S REPORT

July 1, 1970 to December 1, 1970

#### BUDGETARY

RECEIPTS:	NOVEMBER	TO DATE
Offerings	\$ 12,627.96	\$ 52,967.15
Memorials	—	618.00
Insurance Refund	—	126.00
ILC Revenue, Board & Room	3,358.00	26,771.00
ILC Revenue, Tuition	1,537.00	12,420.00
ILC Revenue, Other	41.00	401.00
<b>TOTAL RECEIPTS</b>	<b>\$ 17,563.96</b>	<b>\$ 93,303.15</b>
DISBURSEMENTS:		
General Administration	\$ 376.50	\$ 1,138.20
Retirement Payments	200.00	1,000.00
Emergency Support	—	1,900.00
Capital Investments	870.00	4,881.48
Home Missions & Administration	5,727.62	28,940.55
Japan Mission	575.00	2,875.00
ILC, Educational Budget	5,453.02	24,301.99
ILC, Auxiliary Services Budget	5,670.85	15,678.04
ILC, Insurance	—	1,851.00
<b>TOTAL DISBURSEMENTS</b>	<b>\$ 18,872.99</b>	<b>\$ 82,566.26</b>
CASH BALANCE, December 1, 1970	\$(-1,309.03)	\$ 10,736.89
<b>10TH ANNIVERSARY THANKOFFERING</b>		
Offerings	\$ 3,466.16	\$193,647.10

#### COMPARATIVE FIGURES

	NOVEMBER	FIVE MONTHS
Budgetary Offerings Needed	\$ 11,250.00	\$ 56,250.00
Budgetary Offerings Received	\$ 12,627.96	\$ 52,967.15
<b>SURPLUS</b>	<b>\$ 1,377.96</b>	
<b>DEFICIT</b>		<b>\$ 3,282.85</b>

Budgetary Offerings, '69-'70	\$ 9,181.10	\$ 50,193.40
Increase, '70-'71	\$ 3,446.86	\$ 2,773.75
Lowell R. Moen, Treasurer	L.W. Schierenbeck, Chairman	Board Of Trustees

9094855 11 1 848  
MITT, M. J. REV.  
4724 N WALL ST  
SPOKANE 19 WASH 99208

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

# Announcements

## NEW ADDRESS

The Rev. Adalbert F.W. Geiger  
100 Fourth Street W.  
Lemmon, South Dakota 57638  
Phone: 605-374-5692

(Cover: Immanuel Lutheran College  
Campus, Eau Claire, Wis.)

## INSTALLATION

As authorized by Pres. Reim, I installed the Rev. Adalbert F.W. Geiger as pastor of Grace Lutheran Church, Firesteel, S. Dakota and St. Luke's Lutheran Church of Lemmon, South Dakota, on November 1, 1970.

David Lau

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