

LUTHERAN  
SPOKESMAN

JULY, 1973  
VOL. 15  
NO. 13



# It Doesn't Surprise!

In the June '73 *Spokesman* mention was made of this statement: "The ultimate tragedy of Missouri is that many of conservative mind have learned to live with their opponents without seeing the necessity of separation." (NWL, Aug. 29, 1971) How well they have learned is evident from a memorial addressed to the 1973 convention of the Lutheran Church-Missouri Synod by a congregation and pastor in Rock Falls, Illinois. Entitled "To Amend Bylaws to Make Possible the Establishment of a non-geographical District," the memorial includes these propositions: "Whereas, the organizational structure of the Synod should not hinder, but rather help provide the means by which those who share a common understanding of their mission of preaching the gospel may more effectively work together; and . . . Whereas, the present District structure does not provide some of the pastors, teachers and congregations who hold the position set forth in President Preus' 'A Statement of Scriptural and Confessional Principles' with the means for working together, meeting together, and fellowshiping together; and Whereas, the establishment of a non-geographical Concordia District would make

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The Lutheran Spokesman. Published monthly at 22 No. State St., New Ulm, Minn. 56073, as an official organ of the Church of the Lutheran Confession, the issues appearing during the first week of each month. Editor: G. Sydow, 22 No. State St., New Ulm, Minn. 56073; Associate Editor: M. Eibs, Box 63, Sanborn, Minn. 56083; Church News Editor: R. Reim, 994 Emerald Hill Road, Redwood City, Calif. 94061; Staff: E. Albrecht, G. Barthels, W. Bernthal, H. Duehlmeier, O. Eckert, E. Hallauer, H. Hasse, P. Koch, D. Lau, B. Naumann, N. Reim, E. Rutz, W. Schaller, D. Schierenbeck, M. Sydow, C. Thurow.

Second Class Postage paid at New Ulm, Minn. 56073. Postmaster: Send notice on Form 3579 to the Lutheran Spokesman, 22 No. State St., New Ulm, Minn., 56073.

Material submitted for publication should be sent to the editor one month before the date of publication. Church and school news

items should be sent to the Church News editor. Announcements and other short notices should be sent directly to the editor.

Business Manager: P. Sydow, 22 No. State St., New Ulm, Minn. 56073. Subscriptions: \$2.75 for one year; \$5.00 for two years; \$7.00 for three years. Group subscriptions to congregations, \$2.25.

it possible to remove some of the inequities now present; and . . .” With the support of a number of pastors efforts have been made to bring attention to the memorial among conservatives of the synod in the hope that enough strength can be gathered to gain synodical permission for what is desired.

### **As One Sows**

Here we see what living together with error brings. Now some who claim the conservative position within Missouri no longer see “the necessity of separation,” and quite deliberately are seeking to establish organized unionism. It is true, the term “fellowshipping” in the Whereas quoted is not further defined and perhaps could mean an exercising of fellowship in the scriptural sense only within the new district, but in context this doesn’t appear to be the case. If it does, the organizational tie with the synod could only foster inconsistency, compromise and confusion. Organizational structure and acknowledgment of membership are also included in the fellowship picture.

Whether this memorial is adopted or not doesn’t change the fact that in the current doctrinal and confessional to-do within the Missouri Synod, those who would be conservative appear to have lost the scriptural concept of fellowship and its implications. The “avoid,” the separation called for by Scripture to all appearances is not considered. This too is error.

G. Sydow

# **Graduation At ILC**

Is one graduation ever really like any other you have ever seen? We recognize the similarities which time of year and place have stamped upon the gathering of students, faculty, and families which met again this past May 24-25 on the campus of ILC. We admit to seeing repetitiveness in the pattern of Class Day and Graduation Day. Diplomas

and academic robes, athletic awards and even Louie the Lancer possess an exterior sameness year after year. The regular cycle of the school year has rolled its way across the months and again has terminated one revolution at graduation; we have seen it happen so often before.

Yet there has never been another just like this one, nor shall there ever be one again to match its individual pulse and imprint. This one was different; it was thrilling and beautiful. But how does one explain, any more than one can explain the difference between identical twins? Each may have perfectly formed limbs, the same color eyes and the same tousled hair; yet a careful observer will note how one differs from the other in a certain indefinable "look."

### Volume

What might you have observed about our offspring, the 1972-3 student body, which stamped its graduation with an indefinable "look"? Perhaps it was the sheer size of everything. In volume this was our largest high school graduation class, with thirty-one members! Add to that our ten college graduates: four from the Pre-theological department, three from the Education course, and three from the two-year General course. Volume sadly dropped in the Seminary department with only two young men as pastoral candidates. Yet the field house overflowed with the largest crowd of parents, friends and visitors we have yet seen at a graduation, all come to help us close out the school year and wish all the graduates a blessed future.

### Variety

Perhaps it was the variety of student and faculty efforts that set a high-water mark during those two days. The activities on Class Day honored those who participated in literary productions like the *Lance*, *The Beacon*, and even the *Flash*. Awards were presented for

sports participation, both for boys in intramural football, inter-scholastic basketball, track, and baseball; as well as for girls in volleyball and baseball; even the Pep Band was honored.

In the evening we were entertained by the student Thespian Society's production of a light-hearted two-act farce; our Music Guild served some nostalgic pieces; our Choruses presented secular as well as sacred numbers to close an evening which brought tears to many eyes.

### Value

Perhaps volume and variety contributed much to make this graduation distinctly set apart, but above all it was Value. You know — quality. What our students put into their portions of the Class Day exercises and the closing Concert came from their hearts. One could not help but see and feel the devout intensity of the choirs in their devotional prayers "Abide with me" and "Just as I am." The student body choir anthems touched the note of thrilling joy which moves Christian hearts to exclaim "O bless the Lord, ye people!" and "Christ the Lord is risen again." Heads bowed to receive the blessing of our Triune God through their closing Benediction.

What our speakers presented to the assemblies put its mark on this year's school closing as well. Pastor Nolting on Class Day put it this way: "Is your education a point or a process?" Pastor Sandeen steered our thoughts to II Kings 6:15-17, and his question of "How shall we do?" was a directive to find our success with the Lord of hosts.

How shall one recapture the flavors

of conversations, of happy-sad emotions and of partings from friends whom one may never see again? This was a milestone for all of us; it was a grand graduation, for all the rainy weather; it was a day to be much remembered. May it live long in memory for the joys it gave us as fellow-saints and joint-heirs with Christ. May its participants always find their happiness in such fellowship; and may God bless our fellow-members in the CLC at large for their love-sharing to make our school what it has become to the glory of our Savior.

P. S.

As President Gullerud told us at Graduation, registrations for the coming school year already total 130, the size of this past year's student body, and we anticipate that more registrations will yet arrive, as normally happens during the summer months. We are already looking forward to August 27th, as the birthday of yet another student body, and the ever-new cycle of its life during the school year at ILC.

—Paul R. Koch

## Profit and Loss

In the business world profit and loss are considerations of prime importance. Profit is an indicator of success, loss of failure. Jesus speaks often of these two with regard to the way in which His believers live their lives here on earth. He frequently does this by making use of a paradox — a statement, which on the surface appears to be contradictory, but upon closer examination is found to express the truth. We have in mind the statement made by Him: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." (Matthew 10:39) Scripture records no less than four occasions on which Jesus expressed this truth in these or similar words. He uttered these words, in the first instance, in connection with the commissioning of the Twelve for their first missionary tour, in order to give them the correct perspective on the experiences they might have in testifying of Him to men. Later, when

He first began to apprise them of His impending passion and noted their negative reaction to this announcement, He repeated this paradoxical truth once more (Matthew 16:25). Still later, when speaking to His disciples of the course of action to be followed by them so as to be prepared for His second coming, we find Jesus reiterating this truth in the same form (Luke 17:33). Finally, we hear Him expressing it once again shortly before the beginning of His passion, when those Greeks came with their request to Philip to see Him, pointing out to His disciples how the loss of His own life would result in great gain for others and for Himself (John 12:25). A truth so oft expressed must be regarded by us as being of great importance to warrant such frequent repetition.

### A Seeming Gain

The one side of this paradox is stated

in these words: "He that findeth his life shall lose it." (Matthew 10:39a). A disciple of Jesus may lead his life here on earth in such a way that he appears to find it. He may refrain from witnessing to his Savior when he is in surroundings which he knows to be hostile toward Jesus. He may compromise and tone down his testimony in his words and actions, when it appears expedient for him to do so, or even openly disavow his connections with Jesus, as Peter did that night in the high priest's palace. He may choose not to heed the promptings of the new man in him, created by faith in Jesus, to walk in his Master's ways, and simply give his flesh a free hand to determine the course of his conduct and behavior. He may follow the axiom "When in Rome, do as the Romans do," and hide his light under a bushel and become insipid salt which no longer exercises an effect. Many are the occasions when such a course of action suggests itself to the follower of the Savior. Such as one who follows it may appear to be finding his life. He will be well spoken of and well thought of by his companions. He is very apt to prosper and succeed in his ventures. He may appear to have all the things that make for a pleasant, agreeable and worthwhile life here on earth.

#### But A Great Loss

While such a one seems to be promoting the best interests of his existence here on earth, something is happening, however, to his spiritual life and his soul. The Savior and His grace is being crowded out of his heart. The Savior cannot continue to dwell in a heart which makes Him take place to earthly material considerations, which compromises and disavows and denies

Him where that becomes expedient for the sake of earthly gains. We are all acquainted with the story of the proverbial camel, who was permitted by his compassionate master on a cold and blustery night to nudge first his head, then his neck and forequarters and finally his whole body into the tent, until his master found himself pushed out and the camel inside. So the believer's heart too cannot be divided between the love of Jesus and love of the world and things earthly. The love of the things of this life will eventually exclude the love of the Savior. The one who yields to this temptation may seem to be reaping great gain, but his apparent gain is only a delusion and of a temporary nature and leads to the loss of that eternal life which Jesus has won for him and which truly counts. One who accords such treatment to his Savior and His grace can only expect to hear some day those fateful words: "I never knew you."

#### A Seeming Loss

On the other hand, the Savior declares in this paradox: "He that loseth his life for my sake shall find it." (Matthew 10:39b) Taking Jesus into the heart in sincerity and truth, truly prizing and appreciating the grace and forgiveness and righteousness and peace with God and the assurance of eternal life which He bestows, and being faithful to Him in word and life — that may, and often does, involve a follower of His in losses. His Savior's grace will not permit him to indulge the God-displeasing lusts of his flesh, to remain silent or to compromise when his Savior's honor or Truth is at stake, or in any way to go against what he knows to be his Savior's will. Jesus' grace will move him in many situations

to deny himself and to take up the cross and to follow in His train. This will often be to his disadvantage, humanly speaking, in his business and social relations and involve him in what seems to be a loss. He may be ostracized from certain circles as a "kill-joy" or a "wet blanket." He may not enjoy the acclaim of his associates as a "hail-fellow-well-met" and may never become what the world calls a success. He may appear to be a loser as far as life in this world is concerned; but that loss, if it be such, is only a very minor one and is followed by a great gain.

#### A Great Gain

While such a one enjoys that gain already in this life, it becomes truly apparent in the world and life to come. Putting Jesus and His grace, and not his personal well-being, into first place in his life here below, prizing and truly appreciating what he has in his Savior, following the Holy Spirit's promptings in what he thinks and says and does, he grows in grace and faith. While he may not achieve treasures and honors and

recognition among men, he is laying up treasures for himself in heaven which will in the end testify to the sincerity of his faith in and devotion to his Savior. He will have the Holy Spirit's witness within himself of his state of grace and sonship in God's family. Not knowingly and wilfully unfaithful to his Lord, he will enjoy the peace of a good conscience. When he stands before his Lord in the Great Judgment to come, he will be found among those who hear the cheering words: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matthew 25:34). Then it will become apparent to all that what appeared to be gain in this life actually was the greatest loss; and that what appeared to be loss was the greatest gain.

How will we choose to live our lives? In view of what is involved there can be only one answer. May Jesus' grace enable us at all times and under all circumstances always to make that choice that will result in the great gain for us.

H.C. Duehlmeier

## The Battle of New Orleans

On January 8, 1815 a British army 12,000 strong advanced to begin a grand attack upon 6,000 Tennessee and Kentucky militia-men under General Jackson behind strong entrenchments about 3 miles below New Orleans. The British army was roundly defeated with a loss of 2000 killed and wounded while Jackson had only 7 killed and 6

wounded. This was celebrated as a glorious military victory and produced the liveliest joy in the United States. But the battle had absolutely no effect whatsoever on the outcome of the war of 1812. That had already been determined at a treaty of peace concluded at Ghent, in Belgium, on December 24, 1814, two weeks before the battle. Had

there been an Atlantic Cable in those days it would never have been fought.

### Another Battle

There will be another battle at New Orleans July 6-13 at the convention of the Lutheran Church-Missouri Synod. It will be a battle against an overwhelming temptation to be in style. It is not always good to be in style and follow a fashion. This is true especially when the fashion is detrimental to the Word of God. Such a fashion is the very fashionable fashion of letting human philosophies, myths, legends, historical research and scientific and literary theories sit in judgment over the Bible. As a result a great deal of it is relegated to the sphere of legend and poetical fantasy and of myth and fable, and is considered only to contain some spiritual truth but not truth in itself. According to this fashion miracles didn't really happen and creation didn't really take place as reported in the Bible, which it treats like a putty nose which you can turn right or left or up or down or flatten to suit the whimsical imaginations of higher learning.

### On Whose Side Is This?

This is playing straight into the hands of the devil who is still asking the question: "Yea, hath God said?" (Gen. 3:1). Those who follow this fashion may say: "But we still teach the truth of salvation by Christ". But what happens with the truth of salvation when (to use just one example) Gen. 1-3 is classed as a literary form of myth and legend? Accordingly Adam was not a real person, and it is being said just that way. Then the Bible is speaking of something unreal too when it says: "By

one man sin entered into the world" (Rom. 5:12) and "as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:19). And what about I Cor. 15:22 which says: "For as in Adam all die, even so in Christ shall many be made alive." This making a myth of Gen. 1-3 also makes the doctrine of original sin, the need of redemption and redemption itself a myth. When you tamper with any part of Scripture you shake the foundation of faith, deceive the hearts of the unwary and prepare the way for a superficial moralizing religion which fellowships with a host of soul destroying errors and makes common cause with those who espouse them.

### Be Not Over-Awed

How great is not the temptation to stand in awe before the subtle argumentations and pompous phrases of higher learning and wordly wisdom! Here we should note how Luther might face those who bring them when he says: "Grab yourself by the ears, and if you grab right, you will find a nice pair of great big, long and rough donkey ears, and then go on to adorn them with golden bells, so that you can be heard wherever you go and they may point their fingers and say: There goes that splended animal." For their ears do show when they present their theories as facts. Even though they were flawless (and they aren't) they could only say that it might have been that way but never that it actually was. It is just like with the theory of evolution. Even if it were flawless (which it isn't) it could only say that things could have been that way but not that they actually were that way. Let us recognize theories for what they are and take our



stand on the sure Word of God! His Word is truth. (John 17:17). And II Pet. 1:16 says: "We have not followed cunningly devised fables when we made known unto the power and coming of our Lord Jesus Christ."

### The Battle of Our Day

The great principles of the Reformation are briefly stated in the words: By grace alone, by Scriptures alone, by faith alone (*Sola gratia, sola scriptura, sola Fide*). During the last century the first principle (by grace alone) came under fire in the controversy concerning the doctrines of election and conversion. The Synodical Conference was formed by those who took a firm scriptural stand on these doctrines. Today Satan has shifted his attack to the second principle, that of Scripture alone. The ugly monster raised his head already in 1938 and stretched his tentacles into every Synod of the Synodical Conference which is no more. In one way or another at various times and places human reason placed itself above Scriptures instead of staying under it. Resolutions were passed and policies and practices contrary to it were followed. Intimately connected with all this and emerging from it is the fashionable bold blow which makes

much of scripture truth legendary in a body which once upheld it so firmly.

### A Solemn Warning

This contains the solemn warning that we should look to the end and thwart the beginnings not only in word but by prompt and decisive action against anything that violates the authority of the Word. Had this been done many things would be different today. And it will be different if it is done. The Bible tells us to do just that when it says Rom. 16:17, "Mark them which cause divisions and offenses contrary to the doctrine ye have learned and avoid them." It is never too early to do it and to remove any bitter root of past failing that remains.

The battle of New Orleans on January 8, 1815 had no effect. That will be the case too with the battle that will take place there in July, unless prompt and decisive action is taken. Delay can only drive a good cause farther into a cul-de-sac and those who still espouse it will be chopped up in the meat grinder of attrition to join many others who have suffered the same fate in a process that has been going on for many years.

Otto J. Eckert

## "Cold and Unfriendly"

(An article in the May 6, '73 issue of *The Northwestern Lutheran* caught our attention because it touches on something that may be found among us.

It is by a Lutheran pastor, T. Franzmann. It brings to mind that hospitality, friendliness, good manners, thoughtfulness, consideration for

others, fit well together with godly behavior. To "love your neighbor as yourself" is not just an abstraction to be tucked away in the recesses of the mind. It can well find expression in how we treat the guest and the stranger in our church services.)

Mr. and Mrs. Andrews were having a quiet cup of coffee at a little restaurant after church one Sunday. They were members of a Protestant church a few blocks from their home. They had belonged there all their married life. It had been their church home. But in recent years they had begun to notice a change in their church. At first it was just changes in outward things, but then they noticed that the new pastor did not preach the Word of God as they had been used to hearing it. Now it had come to the point that they were shopping around for a new church.

After a while Mr. Andrews asked, "Well, hon, what did you think of the service today?" They had just visited one of our . . . churches. His wife paused, and said, "Well, it was a real treat to hear preaching from the Bible again, but something was wrong. Oh John, I wish our church would get back to the Bible."

"I do, too, Sue," was John's soft reply, "but you know how hard we tried, and it was no use." He sipped some coffee. "You know, I agree that something wasn't quite right at that Lutheran church today. What was it?"

Sue said thoughtfully, "The people seemed cold and unfriendly. I hate to say it, but that's what I felt. Oh, I don't expect a lot of backslapping and phony smiles when I go to a new church, but I think I should be made to feel welcome. Shouldn't somebody besides the pastor greet us and make us feel at home?"

"Now that you mention it," said John quickly, "you're right. What bothered me even more was not knowing where to go when we arrived. I hate to look

like a fool."

Sue added, "I would have appreciated it if someone who knows the order of service had helped us along in the book. We spent most of the time during the liturgy trying to figure out what was happening. And that time we stayed standing when everybody else was sitting — I was so embarrassed!"

John and Sue smiled over that as they finished their coffee and paid the check. In the car John said, "In all fairness, I felt a certain strength in the Lutheran order of service. I think it could grow on you. One thing is sure, those people are blessed to have Scripture at the center of their worship and solid Biblical preaching to listen to. I would give that church another try, but I am turned off by their cold and unfriendly ways."

Cold and unfriendly? Pastors and laymen who call on people who visit our churches know that this is not a rare criticism. What makes criticism hard to swallow is that in most cases it is not true. For the most part our people are very friendly. They are warm and concerned human beings. They are happy when visitors come to their churches and they are glad to share their pew with them. The trouble is, very often, that the visitor does not know this and is not made aware of it. It is sad when someone leaves our church thinking we were not glad he was there, when that is not the case at all.

Visitors at our worship services see us as we listen to the hard, unpleasant truth about our sinfulness. They cannot mistake the warm, pleasant tones of the Gospel forgiveness which we soak up. They hear us as we sing the praises of the God of Love. They have a right to find some of that warmth and love reflected in us, according to Romans 12:10: "Let love be without hypocrisy. Abhor what is evil; cleave to what is good. Be devoted to one another in brotherly love; give preference to one

another in honor.”

How can we show our concern and friendliness to the visitor? If you meet him before the service, greet him with a warm “good morning.” Find out if he is familiar with the Lutheran way of worship. If not, offer to sit with him and show him the place in the hymnal. If he is a Lutheran, guide him to the best entrance and tell him how happy you are that he came to worship with you. Keep before-the-service conversations short.

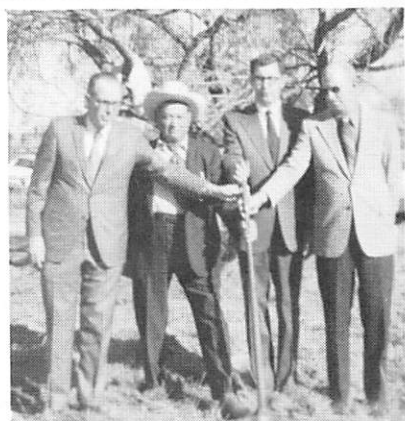
If you meet the visitor after the service, introduce yourself by name. Tell him how happy you are to see him and you hope he will come back soon. Introduce him to a few others. Ask a few questions about his background, his

family, his work, and what brought him to your church. Find out if he has signed the guest book.

No doubt your pastor will have even more ideas about how to make new people feel at home among us. Ask him. To be sure, our friendliness should not be the main reason why people come to our churches, but seeming unfriendliness should not be the reason why they stay away, either. Because of differences in personal taste, some people may never get used to our reserved ways. They may go on thinking we are cold and unfriendly in spite of our best efforts, but the best effort should be made. Those few moments before and after the service are too important to neglect.



Zion of Corpus Christi Interior



L. to R. Dr. W. Crozier, M. Duron, Pastor D. Fleischer, G. Cothran

## New Walls

“You are consecrated by the Triune God to be dedicated to His service...The eternal God Himself and, secondarily, the Christian membership are the two most valuable assets of a Christian congregation.” These were the central thoughts brought to the members of Zion of Corpus Christi, Texas, by Daniel Fleischer, the pastor, and by the Rev.



Zion of Corpus Christi

David Lau, secretary of the CLC board of Missions. The occasion was the dedication of a new church building.

The date was May 20 — about four years after services were begun in a private home and three years after a resident pastor was installed.

The building was financed through the Church Extension Fund — Mission Investment Fund of the Church of the Lutheran Confession. The fund is capitalized through gifts, bequests, and loans from CLC members.

The church is furnished with richly carved, solid oak equipment. This was purchased by a “retired” couple of the congregation when it became known through the Rev. Leland Grams of Faulkton, South Dakota, that the items were available. Another family donated an 8 year old Conn organ, which was purchased from another church in the area. Numerous other special gifts and much labor was offered to the project by friends and members.

#### Range of Ministry

The area of Zion’s ministry stretches

from south Corpus Christi to Austin, Texas (200 miles distant) where two families are visited regularly. Just recently Zion’s mission has spread to Cleveland, Ohio, where a family of Zion is meeting with another CLC family.

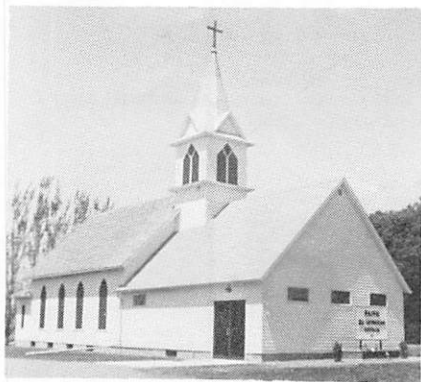
The present center of the congregation’s worship and work was built of steel. Congregation members trust that the everlasting Gospel will attract souls, so that the seating capacity of 140 will one day be inadequate. At that time the building will nicely adapt itself to an educational unit.

#### Soli Deo

Dedications of churches are usually effected “to the glory of God.” And indeed it is appropriate to underscore the idea. For of themselves buildings can hardly glorify God. Christian people who worship there glorify Him — or they do not. We pray that our life of word and confession will always be such that our gracious God receives His honor due.

—Daniel Fleischer

## Faith On The Prairie



Faith Lutheran Church of Sanborn, Minnesota, is a group of only 73 con-



firmed people. Yet they manage to support a full-time ministry, give

liberally to the joint endeavors of the CLC, and generally do things well.

The initial house of Faith was a rural church building bought at another place and relocated near the junction of two major highways. Since our times are increasingly nostalgic about things old and stable, this little country church building in its tranquil setting on the prairie had much charm about it. Placed over a new substory structure, the chapel served. But needs for classroom space and the like soon required more.

First there was talk of renovating the entrance, which afforded little comfort against the icy northerlies. Then, as such things go, the project grew to

larger dimensions. A contractor was engaged for the framing and finish work while the jack-knife carpenters did the rest. The classic, turn-of-the-century rural church charm is largely hidden now, but things are useful and better for learning. As designers of buildings like to say, "Form must follow function."

At the dedication service, May 6, the Rev. George Barthels of Sleepy Eye, Minnesota, made the point that a congregation's love of the Lord can be manifested in its care for the place where they meet in His name. By that measure the spirit is good at Faith, as Pastor Marvin Eibs also affirms.

Rollin A. Reim



### The Gospel According to Mark

The Gospel of Mark is a historical narrative designed to demonstrate how Jesus Christ by His Words, and especially by His Works, showed Himself to be the Son of God. The writer stresses facts rather than themes or topics—and lets these facts speak for themselves. He omits the larger addresses and sermons of Jesus and then produces a narrative which is remarkable for its quickness of action. Often Mark records events in the present tense — as if they were just taking place. Frequently he adds details of persons, numbers, and places omitted in the other longer Gospels. This Gospel is less a biography of Christ and more a snapshot album giving a series of characteristic poses of Jesus. Brief, pictorial, forceful; the total impact of Mark's Gospel is clear-cut and straight-forward in its intention. Here is the Christ, the Man of Action, The Son of God with power.

## The Gospel of the Son of God

### I. The Preparation

August 1 1:1-13 The Foreunner — the Baptism — The temptation

### II. The Opening Ministry: Credentials (His right to speak and act as the Son of God.)

#### A. Introduction: The Authority of His Works.

August 2 1:14-28 He speaks with unquestioned power and authority.

August 3 1:29-45 He has the power to heal any disease — even leprosy!

August 4 2:1-12 He has the power to forgive sins.

#### B. Continuation in Galilee: The Authority of His Teaching

August 5 2:13-28 He has the authority of the Lord of the Sabbath.

August 6 3:1-21 He has the authority to call, to teach, to send forth.

August 7 3:22-35 He has the authority over demons.

August 8 4:1-20 His Word has power to grow and bear fruit.

August 9 4:21-34 The King explains His Kingdom.

#### C. Further Ministry of Power

August 10 4:35-41 Power over the elements of nature.

August 11 5:1-20 Power over any number of demons or devils.

August 12 5:21-43 Power over death.

### III. The Full Ministry: Conflict

August 13 6:1-13 The opposition of unbelief.

August 14 6:14-29 The problem of political danger.

August 15 6:30-56 Popular acclaim. . . How deep does it go?

August 16 7:1-23 Traditionalism — A stubborn foe.

August 17 7:24-37 Sensationalism: "So much the more a great deal they published it."

August 18 8:1-13 The blind would see a sign — after ignoring 4,000 of them.

August 19 8:14-26 Physical blindness is easier to heal than spiritual — and less dangerous.

### IV. The Closing Ministry: Challenge.

August 20 8:27-9:1 "Whom do men say that I am?"

August 21 9:2-13 "He charged them that they should tell no man what things they had seen."

August 22 9:14-29 "All things are possible to him that believeth."

August 23 9:30-50 "He taught His disciples. . . they understood not. . . and were afraid to ask."

August 24 10:1-16 How varied is His ministry!

August 25 10:17-31 The challenge of discipleship.

### V. The Last Journey: Cross

August 26 10:32-45 Teaching the Disciples.

August 27 10:46-52 Healing the Sick.

August 28 11:1-11 Entering in Triumph.

#### Ministry in Jerusalem:

August 29 11:12-26 Jesus teaches through powerful actions.

August 30 11:27-12:12 Jesus teaches through pointed parables.

August 31 12:13-37 The Teacher gives wise answers to touchy questions.

**CHURCH OF THE LUTHERAN CONFESSION**  
**Treasurer's Report**  
**July 1, 1972 to June 1, 1973**

	<b>MAY</b>	<b>TO DATE</b>
<b>RECEIPTS:</b>		
Offerings	\$12,775.34	\$145,584.25
Memorials	—	416.00
Spokesman Loan (Paid in full)	300.00	700.00
<b>TOTAL RECEIPTS</b>	<b>\$13,075.34</b>	<b>\$146,700.25</b>
<b>DISBURSEMENTS:</b>		
Retirement Fund	\$ 310.00	\$ 3,410.00
Capital Investments	1,155.00	13,511.48
General Administration	223.93	3,862.62
Home Missions & Administration	6,272.56	74,243.41
Japan Mission	565.00	6,215.00
Immanuel Lutheran College, Regents	4,300.00	47,300.00
ILC, Extra-Budgetary	—	3,292.00
Extra-Budgetary	—	472.20
<b>TOTAL DISBURSEMENTS</b>	<b>\$12,826.49</b>	<b>\$152,306.71</b>
<b>CASH DIFFERENCE</b>	<b>\$ 248.85</b>	<b>\$(-5,606.46)</b>
<b>CASH BALANCE, July 1, 1972</b>		<b>\$ 11,453.12</b>
<b>CASH BALANCE, June 1, 1973</b>		<b>\$ 5,836.66</b>

Respectfully Submitted,  
 Lowell R. Moen, Treasurer

+ +  
**COMPARATIVE FIGURES**

	<b>MAY</b>	<b>11 MONTHS</b>
Budget Offerings Needed	\$14,256.00	\$156,816.00
Budget Offerings Received	\$12,775.34	\$145,584.25
<b>DEFICIT</b>	<b>\$ 1,480.66</b>	<b>\$ 11,231.75</b>
	+ +	
Budget Offerings, 1971-1972	\$10,456.23	\$129,260.40
Increase, 1972-1973	\$ 2,319.11	\$ 16,323.85

Board of Trustees,  
 L. W. Schierenbeck, Chairman

## Announcements

**Ratification**

I have ratified the election of Pastor Waldemar Schuetze as Visitor of the Wisconsin Conference. He replaces Pastor Bertram Naumann who has accepted the call to the Pacific Northwest Conference.

A housemother for girls is urgently needed at Immanuel Lutheran College. Applicants are asked to get in touch with Prof. C.M. Gullerud, the college president: Immanuel Lutheran College, West Grover Road, Eau Claire, Wis. 54701.

# Announcements

## CLC Summer Youth Camp

The congregations and pastors of Upper Michigan are again sponsoring a Youth Camp at the Fortune Lake Bible Camp, 10 miles east of Stambaugh, Michigan on U. S. Highway 2. August 12-18, Sunday, 2:00 P.M. to noon Saturday. For young people from Grade 5 to the first year in college; accomodations are also available for adults. Cost: \$20.00, with discount rates for more than one child from the same family. For further information write or call Pastor James Sandeen, Route 2, Box 72, Marquette, Mich. 49855. Phone: 906-226-8729.

## CLC Youth Rally

For CLC confirmed young people, high school and college. August 17-19, Friday supper through Sunday dinner. At Fortune Lake Bible Camp. Cost: \$5.00. For further information write Pastor James Sandeen.

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 N SCHALLER, PAUL REV MRS  
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 CASTRO VALLEY CA 94546