

LUTHERAN  
SPOKESMAN

SEPTEMBER, 1973  
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GO  
YE  
INTO  
ALL  
THE  
WORLD

AND  
PREACH  
THE  
GOSPEL  
TO EVERY  
CREATURE

# The Common Phenomenon

There's a common phenomenon among us called "school." Suddenly the spirited activity of many children disappears. Like street sweeping machines that remove fallen leaves from our thoroughfares, large orange buses move through our countrysides and up and down our streets, picking up children and depositing them at school doors. Suddenly all school-age children are gone and only the little ones are left playing on lawns and sidewalks. It happens every year.

We regret that most of our CLC children must be enrolled in public schools, that only a small percentage of them can enjoy the privilege of attending one of our Christian day schools. The difference between these two schools is so great, that every concerned Christian wants a Christian day school training for his children. He knows that it's not the building that makes the difference, or the activities that are provided, but that the real difference lies in just ONE BOOK. Our schools have the Bible and teach God's Word. The public schools do not and cannot.

In our Christian schools the Bible flavors all that is taught; it corrects all the false views presented in school texts. It is the motivating force in the life of the teachers, who are Christian men and women dedicated to serving Jesus, who do their work with great care. As shepherds of the lambs of Christ, they pray for His blessing upon their students and upon their teaching. Their classrooms are really an extension of our Christian homes.

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The phenomenon of another school year is again evident. Whether our children must attend a public school or have the privilege of going to a Christian day school, let us sincerely seek their eternal welfare. Let us give them Bible study at home and the example of a godly Christian life. This we can all do to their eternal salvation.

Egbert Albrecht

## It Bears Watching

The resolutions indicate and all apparently agree that the "conservatives" won out at the Missouri Synod convention in New Orleans. Some applaud and call it "Another Reformation." Others are appalled and speak of "Gestapo tactics" and the newly-reelected president, J. Preus, as "the Lutheran pope."

### Hedging

The question is: "What will become of this victory?" There is reason to ask. Already, only a few short weeks after the convention, we see the word "softening" used in predicting further developments, especially in connection with what is to be done about the Concordia St. Louis faculty. The convention did declare that there was false doctrine being taught at the seminary.

Now President Preus is reported to have said: "In view of the fears expressed by many in the church regarding 'A Statement of Scriptural and Confessional Principles' and other synodically adopted doctrinal statements, and because of unfortunate and misleading interpretation put upon them by individuals both in the church and outside of it, and out of a pastoral concern for all, I wish to make it clear that no special or unusual subscriptions to doctrinal statements adopted by the Synod will be required of pastors, teachers or congregations of the Synod by synodical officers constitutionally responsible for doctrine and life in the church." What this may mean does raise some questions.

### A Long Way Back

We grant that what was accomplished at New Orleans was a beginning, a difficult step in the right direction, but there still is a long way to go. We lean toward what is said in **One Accord**, a publication of the Lutheran Churches of the Reformation, which is made up of former Missouri Synod people.

"But, the Lutheran Church-Missouri Synod has not become an orthodox church body by majority vote of the New Orleans convention. Please consider the fact that 90 per cent of the faculty of Concordia Seminary, St. Louis, are declared liberals. Consider further what per cent of the pastors have been under the baneful influence of these false teachers. Some of these false prophets were members of the St. Louis faculty thirty years ago, misleading students. Not all the rascals are going to resign from the Missouri Synod this month or next year. More than likely they will work harder than ever to recoup their losses at the next convention.>

"False doctrine in print, will, no doubt, still emanate from the presses of Concordia Publishing House, and the poison will be found in books and periodicals and S. S. lessons. Women will continue to be members of voters' assemblies and delegates to conventions. The LCMS is still in fellowship with the even more liberal American Lutheran Church and a member of the unionistic Lutheran Council in the U.S.A.

"It should not be overlooked that the LCMS is a unionistic fellowship which can hardly begin to deal with the errorists in its midst to achieve unanimity in doctrine and practice. Even the term 'conservative' is a relative term, for so-called conservatives endorse unionistic endeavors such as Key 73 and consider engaging in church work with other sects as mere cooperation.

"Would to God that the LCMS might yet travel the long, long way back!"

### **A Severe Indictment**

Another group, The Federation for Authentic Lutheranism, which should have some insight into the inner workings of the Missouri Synod, has rather severe words for President Preus' actions in the past, which could lend some credence to the "softening" evaluation. *Sola Scriptura*, in an editorial (May-June 1973) speaking of Dr. Preus says this in a concluding paragraph: "History will record — it was his enigmatic snubbing of the distinguished post-Denver Labor Day Assembly of outstanding conservative clergymen in Chicago — it was his adamant refusal to let them organize for the continued struggle against Missouri's mushrooming liberalism — it was his strange insistence that conservatives 'cool it,' forget the controversy and 'get down to business' — it was his perfidious consent to a unanimous conciliary repudiation of the *Christian News* — it was his utterly unLutheran advocacy of a non-polarization policy, something authentic Lutherans could not adopt

with relation to Christian truth overagainst obvious error — it was his inexplicable failure to move against the unScriptural fellowship Missouri had entered with the ALC and LCUSA — and last but not least, it was his two or more years of vacillation when according to his own admission he ‘was speaking out of both sides of my mouth’ — yes, it was all this that blasted the momentum Authentic Lutheranism had gained within the Synod.”

### Watch and Pray

As such who are always interested in what happens among men in connection with Scripture and the truth of salvation in Christ, but who are not immediately involved, we can bide our time and watch developments. When we pray “Hallowed by thy Name,” this situation is included. We are thankful for the position in which we find ourselves in the CLC. We find the political and parliamentary maneuvering and the demonstrations and tactics apparently used by both sides extremely distasteful. May this never be seen among us! In spite of all that was confessionally strong in the Missouri convention we must admit that we see little hope of Missouri ever getting back to where it was until the “conservatives” straighten out their understanding of the doctrine of fellowship. Lip service to the “avoid” of Scripture won’t do it.

G. Sydow

## Strength In Weakness

Our Lord Jesus Himself expressed great and important spiritual truths in the form of paradoxes — statements, which on the surface appear to contain contradictions in themselves but upon closer examination are found to be true nevertheless. The Holy Spirit sometimes also employed this form of expression when He used the Apostle Paul as His penman in writing the epistles which Paul authored. In the Second Epistle to the Corinthians, for example, in which Paul “boasts” of the things he did and suffered for Jesus’ and the Gospel’s sake, he makes frequent use of paradoxes (2 Cor. 11:1-12:11). The most striking of these is

perhaps found in these words of his “When I am weak, then am I strong,” (2 Cor. 12:10b). We do well to examine these words and to apply them to our own situations in life.

### Demonstrated in Nature

Even in the physical world those materials which appear to be the strongest are not always the most enduring and lasting, as we might be inclined to think. In a windstorm the sturdy and rugged oak has been known to have been felled while the weak and pliant willow has come through the storm unscathed. Even among the metals those which are considered weak will frequently stand up better

under conditions of stress than the best of steel. Likewise in the animal kingdom some of the biggest and strongest species created by God have perished from the earth while others, like the weak and lowly rabbit, thrive and flourish even under the most adverse of conditions.

### The Realm of the Spiritual

The context in which Paul writes these words shows that here he has reference to his spiritual state. It is generally assumed, in the light of what the Apostle says concerning himself, that he was not the rugged, handsome, athletic type of man physically, who was strong in appearance and personality. The artists usually conceive of him as being the very opposite in appearance. But be that as it may, when he speaks of himself as being weak, he has in mind his own personal evaluation of his spiritual strength. His meaning is that, when he is cognizant of his own frailty and aware of his inability to remain true and faithful to his Lord and to serve Him by his own powers, and to withstand the assaults of Satan, then he is spiritually the strongest.

### The Explanation of the Paradox

But how can weakness result in strength? In this way — when a child of God is thoroughly aware of his own weakness and frailty, then he learns to lean most heavily on his God and Savior for the strength which He has promised. Then he is like an empty vessel into which God can pour His almighty power and aid. As long, however, as he relies on his own abilities and powers, he is like a vessel already filled in which there is no room for that which Jesus is so eager to supply. Just as a person must first recognize himself as utterly devoid of any righteousness of his own and see himself as a totally bankrupt sinner before God and become like an empty vessel before he is ready to receive and

accept the grace and forgiveness and righteousness which his Savior offers him, so he is not ready and able either to receive from on high the strength to fight the good fight of faith until he acknowledges with Luther: "With might of ours can naught be done, Soon were our loss effected." But having come to that recognition and having learned to lean for strength on his Savior and His promises alone, he can say with this same Apostle: "I can do all things through Christ which strengtheneth me," (Phil. 4:13). With his Savior's strength flowing into him, no task becomes too arduous, no trial too difficult to bear, no suffering too painful to endure, no temptation too strong to face; even death itself loses its terrors for the trusting disciple who leans on and clings to his Savior's promises. It is in that light that the truth in this paradox becomes apparent: "When I am weak, then am I strong."

### The Converse Also True

It is at just such times when we believers think that we are strong that we are the weakest. When we become self-confident, thinking that we can meet any temptation successfully, stand firm under any pressure, cope with any test to which our loyalty and faithfulness to our Savior may be put, and carry out any task our Lord may assign to us, that we are the most vulnerable. Consider self-confident and self-reliant Peter there in the high-priest's palace that fateful night. Refusing to recognize his weakness, even when pointed out to him by his Lord, supremely confident of his own strength, he discovered only too quickly how weak he actually was. Or call to mind the experience of David at the height of his power, whiling away his time in inactivity in Jerusalem while his army was in the field, thinking that all was well with him and that he had

nothing to fear, and how he then succumbed to temptation at the sight of another man's wife and fell into the grievous twin-sins of adultery and murder. Looking back on our own lives, must not each one of us admit that it was at just such times when we felt strongest and most secure and able to stand by our own powers that Satan tripped us to keep silent, where we should have confessed our Savior and His Truth; or compromised the same, where we should have spoken out clearly; not to speak at all of falling into other sins?

#### The Lesson to be Drawn from This

The world admires the self-confident and self-reliant man and considers this a desirable characteristic. Let us be on our guard that we do not adopt the world's way of thinking on this point, especially not in the field of the

spiritual. In all humility, like Paul, let us always remain mindful of our utter inability ever to make ourselves righteous before God by our own doing, but instead rely wholeheartedly and implicitly on the righteousness Jesus offers us as a gift of grace. And just as wholeheartedly let us recognize our frailty and inability ever to walk with our Savior and in His ways by any powers of our own, but instead look to Him alone for the grace and strength to remain faithful to Him in our Christian life. Then His strength will be made perfect in our weakness, as that was demonstrated in the life of St. Paul.

I am trusting Thee, Lord Jesus;

Never let me fall.

I am trusting Thee forever

And for all. (L.H. 428:6)

H.C. Duehlmeier

## C. L. C. Pastoral Conference

(Spokane, Wash., July 13-16, 1973)

After 32 hours on AMTRACK's Empire Builder your reporter found Spokane to be the welcome relief he had anticipated — not because of the weather, which was too hot and dry, but because of the refreshment found at Trinity congregation as the CLC Pastoral Conference "continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread, and of prayers" (Acts 2:42). The hospitality of our brothers and sisters in Trinity and Gethsemane congregations remained unflagging as temperatures soared. Against such a heart-sustaining background of fellowship our conference chaplain, Pastor J. Schierenbeck, brought to play the spotlight-Word: "Our help is in the name of the Lord that made heaven and earth."

#### Doctrinal — Practical

Our doctrinal discussions began with Pastor J. Pheiffer's study of Jn. 8:31-32 topically presented as "Identifying Christ's Disciples." A few lines of his "Summation" present the division of thought he pursued: "Our relationship with God is based upon the heart. Our relationship with man is based upon confession and life. All of our activities, whether in the field of church discipline or church fellowship, center on confession and life. There is nothing else open to our recognition. Our judgment is limited to what we recognize and we are told to act accordingly. Furthermore, our judgment (of practicing or withholding fellowship) effects only OUR relationship with a man and not God's (relationship with that man)." (Parenthesis added by this reporter.)

On Friday evening Prof. C. M. Kuehne was granted the privilege of addressing the conference with the non-scheduled topic of "Modesty in Dress", awakening our sensitivity in this area with the question, "Is this a neglected area of sanctification?"

Pres. Reim presented correspondence between himself and Pres. Naumann of the WELS to keep us posted on contacts between our respective church bodies; little progress toward a God-pleasing solution of our differences was revealed. Pastor D. Fleischer thrilled us with a Mission Board report containing information about contacts made with souls in Nigeria, Japan, and places in the States not currently served by a CLC pastor. The evening session closed with Prof. C. M. Gullerud's report on ILC, including the information that enrollment for the coming year was up to 170.

On Saturday morning Pastor A. Gullerud presented a Scripture-oriented view of women's position in the Church, revealing also the contrast between this Scriptural view and the practice of various Lutheran bodies in the U. S. Then Pastor P. Nolting introduced his study of the Lord's Olivet Address (Mt. 24) against the background of his realization that many, if not most of us, are relatively unversed in the prophetic literature of Scripture that deals with the End Time. Continuing his presentation of Mt. 24 on Monday morning, he kept the conference absorbed with an exegesis thoroughly studded with references to the secular history of the destruction of Jerusalem as recorded by Josephus and by snatches of modern Reformed millennialistic theology. Later on Saturday afternoon Prof. Gullerud led a panel discussion on the admissions policy at ILC, explaining the current fellowship principle and academic

requirements which guide our school in processing applications for enrollment. The evening session on Saturday was taken up by Pastor Duehlmeier's report from the Board of Regents of ILC, concentrating on the current emergency housing program, whereby a new president's residence is being constructed, thus vacating the old residence for use as a girls' dormitory for 1973-4.

#### Fellowship in the Word

Sunday was set aside from regular Conference business with a worship service sponsored by both host congregations at a public hall, graced with a joint choir, and edified by the Word of Psalm 27:1-3 presented by Prof. G. Radtke. Our fellowship in the Word spilled over into an enjoyable congregational outdoor picnic and for some an afternoon of awed sightseeing from the heights of Mt. Spokane.

A subject revealing our concern over relevancy in our theological training program at ILC was aired on Monday afternoon as Pastor D. Shierenbeck led the conference in exploring "How necessary are the languages (German and Latin) in the training of a pastor?" Other business attended to in our closing session included reports by the Board of Trustees, the Board of Doctrine, and a discussion of the problems caused in our congregations by the religious activities of A.A.L. After the last items of business had been attended to, friends in Christ departed for home, unimpressed by the flattening effect of secularism and materialism, confident that "our help is in the name of the Lord that made heaven and earth."

Was the Spokane Pastoral Conference of 1973 profitable, edifying, worth-the-while? These few crumbs from the full table of the Conference should help the reader arrive at a hearty acknowledgement and



thanksgiving: "How good and how pleasant it is for brethren to dwell

together in unity" (Ps. 133:1).

P. R. Koch



Pastoral Conference

Trinity Lutheran Church

Spokane, Washington



Meal Time



Conference In Session

## CHURCH NEWS

# The CLC In Aberdeen

Most of the communities in the plains state of South Dakota are very stable in their population patterns, and many of them are shrinking in size as mechanization takes over on the vast ranch lands. This makes mission outreach more and more difficult.

Where are you going to go, when the Spirit moves you to reach out?

Several of our churches found an outlet in a city of 24,000 people in the

Northeast quarter. Aberdeen is a bustling shopping and shipping center for a large territory of the James River valley. As the location of Northern State College and Presentation College it draws numerous young people to itself.

In 1968 Redeemer Church of the village of Bowdle, 60 miles to the west, directed Pastor David Lau to provide bi-weekly services in the city for some

Redeemer members living there and for students from area CLC churches. Until the summer of 1970 the Bowdle people provided the rental for the use of a Seventh Day Adventist building.

#### Hecla Helps

When the Rev. Walter V. Schaller became the pastor of Prince of Peace church in tiny nearby Hecla, that congregation was quick to share his services with the Aberdeen project. They rescheduled their Sunday program so that Schaller could be in Aberdeen for a regular 11:00 a.m. service. Soon there were enough committed Christians to organize a congregation. Family names like Bitz, Blumhardt, Hartshorn, Leidtholdt, and Olmanson are prominent in the first official church roster. Upon incorporation they chose the name, Church of the Lutheran Confession of Aberdeen.

When a vacated church building was discovered the idea of ownership grew, even though the group was small. Since the market is quite limited for used church buildings, their modest bid of \$6,500 was accepted. Many hours of volunteer work made the old shine with

newness. Neighboring churches provided most of the equipment. Trinity Sunday, June 17, 1973, was the day of dedication.

The Rev. David Lau, now of Okabena, Minnesota, was there for the afternoon service of dedication, using Galatians 1:11-12 and 5:9 for the answer to the question which is being asked with increasing frequency throughout the land. His thoughts were affirmative, centering on the fact that the Gospel is to be preached as Good News which came by revelation rather than from the mind of man. Since the intrusion of man's kind of wisdom quickly leavens the whole lump, the preaching of the Gospel cannot be done with the adherents of error.

#### Mission Subsidy

In May of 1972 the new congregation qualified for some financial assistance in the form of mission subsidy. This was to ease the load of those who had carried the burden in this imaginative and spirited venture and to enable others of the national CLC to enjoy a direct part in it.

The urban mission program on the prairies is on its way.

Rollin A. Reim

## Hardening of the Categories

It seems to be the inclination of men to use labels. In many cases the aim is to give significant information. But what may have been intended as informative often turns out to be a stigma one would rather do without.

For example, one book describes the Church of the Lutheran Confession as an "ultra-conservative" church body made up of clergy and congregations who left other synods "because of

dissatisfaction with an alleged lack of doctrinal discipline in the Synodical Conference." (Religious Bodies of America, page 190) The label is "ultra-conservative." If that says we are genuinely concerned for learning biblical Truth and following whatever its divine directives are, then the label fits. In the context above the label implies that a person can fit the category only if he is misled

("alleged") into dissatisfaction.

What is in a label? A "liberal" (it means, one who is free) in one circumstance might be considered a "conservative" from another's point of view. Recently a report of the Lutheran Church — Missouri Synod Convention (New Orleans, July 1973) said this, "It is difficult to affix labels. LCMS 'liberals' would be considered theological 'conservatives' in, say, the United Church of Christ. Rare is the (LCMS — ed.) liberal who rejects Christ's divinity, blood atonement, or physical resurrection..." (Christianity Today, August 10, 1973)

Although "liberals" and "conservatives" are generally opposed, they are subject to the same posture. Each is as exclusive about his position as he is intolerant of the other. The liberal says he must be free in his actions, even if it means manhandling Scriptures if "freedom" demands. His position doesn't allow that a conservative (means, to conserve or save) approach is a worthwhile or possible alternative. "Conservatives" don't like "liberals" either.

#### Which Label

I've been asked on occasion whether our fellowship is liberal or conservative. It seems the answer should be easy. But, historically, conservative church bodies have been associated with restrictive statements about smoking, abstinence from alcoholic beverages and playing cards, no dancing, or cosmetics for women (esp. lipstick). "Conservative" with these connotations doesn't tell the story. But "liberal" doesn't either. The impression we'd like to give is that we do what our Master tells us to do. And we don't make rules where He hasn't.

The stigma of labels is evident in a variety of other circumstances. Public education in our country is wrestling against an earlier trend that was totally

unfair to students as individuals. A youngster termed a "slow learner" early in his school life may never get rid of the tag. It's especially alarming when the label resulted from other than academic causes: an emotional problem, or a personality conflict with the teacher.

#### More Labels

It's easy to group people into categories and berate them because of the stigma associated with those categories. For example, our nice middle America WASP (White-Anglo-Saxon-Protestant) image is offended by what many call "Hippies." The label implies an irresponsible, long-haired, shabbily clothed, drug-using, society drop-out. One reaction is simply to write them off as undesirable, "walking by on the other side" as it were. The stigma of the label has stunted spiritual concern. All "long hairs" are lumped into the nearest convenient category, and men go on their merry, highly prejudiced way. Wouldn't it be better to confront him "where he's at" and challenge him with genuine evangelical concern.

Even the labels people choose for themselves are often not descriptive of their personal beliefs. When a person applies the label of this or that denomination to himself, it still doesn't say much about him. He may not fit the book description. So avoiding a tendency to stop with his category we proceed to determine "where he's at" right now. As so often happens, people don't live up to their billing.

#### Significant Labels

"I am a believer in Jesus." Now that's a good label, one worth dying for. But it's not a majority inclination to claim such a thing. There are those who have made it their business to discredit people who are "Christian."

"I am a believer in Jesus." And it has to look like it. Men enjoy attacking what

is publicly preached, arguing about this or that point of doctrine. Contending for the faith is a very real part of Christian life.

But there's one area where men don't have much to say. They can't fault an evident Christian life, one filled with the Spirit of loving concern and kindness. Here they meet a man who displays a life of Christian faith rather than argues about what it is.

"I am a believer in Jesus." That's quite a claim. It brings people together of varying backgrounds, experiences, and professions, who under different circumstances wouldn't have any time for one another. People's politics differ. Their attitudes about social programs vary. They enjoy different recreations. The range of musical tastes includes everything from acid-rock to Wagnerian classics. How can they stand each other?

The great equalizer is their common Savior. He's the one who solved their common problem: sin. Because of His sacrifice, God can now stand us and teach us to stand one another. It's total impartiality. It makes one proud to be

called: child of God.

### Careful Labels

Among the weaknesses of those who claim Christ as Savior is an irresponsible use of labels. It all fits into the category of the Savior's concern for a man's good name. We hear statements now and then from otherwise considerate Christians pinning a tag on people. They at times make rash and unfair remarks, often assuming facts unknown or even false. They throw someone into everybody else's boat without considering his personal problem and suggesting a divine solution. It's perhaps a necessity of earthly life that we are forced to use labels. It is quite another matter when they are used irresponsibly to destroy another's character and reputation. Hardening of the categories is deadly like arteriosclerosis (hardening of the arteries). We are reminded, rather, of Luther's apt description of bearing true witness about our neighbor, "defend him, speak well of him, and put the best construction on everything."

M. Sydow



- Oct. 1 || Sam. 6:12-23 O Lord, Thou hast turned for me my mourning into dancing. (Psalm 30:11)  
 Oct. 2 || Sam. 7:1-16 In Christ David's house **shall** reign forever!  
 Oct. 3 || Sam. 7:17-29 Let David teach you how to offer a Thanksgiving prayer.  
 Oct. 4 || Sam. 9 The friendship that wouldn't die.  
 Oct. 5 || Sam. 11:1-13 When lust hath conceived it bringeth forth sin (Jas. 1:14)  
 Oct. 6 || Sam. 11:14-27 Sin's deadly progression cost Uriah his life.  
 Oct. 7 || Sam. 12:1-14 "Thou art the man."  
 Oct. 8 Psalm 51 The penitential plea of a troubled heart.  
 Oct. 9 Psalm 32 The blessedness of forgiveness.

- Oct. 10 II Sam. 12:15-25 Not gone...but gone before.  
 Oct. 11 II Sam. 15:1-16, 24-26, 30 (Psalm 3) Truly, the sword has not departed from David's House.  
 (II Sam. 12:10)  
 Oct. 12 II Sam. 18:1-17 The end of rebels and traitors is not a happy one.  
 Oct. 13 II Sam. 18:18-33 "Absolom, my son, my son."  
 Oct. 14 II Sam. 22:1-25 David's last grand hymn of thanksgiving.  
 Oct. 15 II Sam. 22:26-51 "Therefore, I will give thanks unto Thee, O Lord."  
 Oct. 16 I Kings 2:1-12; II Sam 23:1-7 Before he died Davis prophesied of the future Kingdom of God.

As we near the end of October our thoughts turn to Martin Luther and the great principles of the Reformation: Sola Scriptura — "Alone by Scripture", Sola Gratia — "Alone by Grace", Sola Fide — "Alone by Faith." We may also recall that of all the books of the Bible, Galatians was the favorite of Doctor Luther because it especially sounded the battle cry of the Reformation. Of this letter of Paul he once remarked: "The Epistle to the Galatians is my epistle. To it I am as it were in wedlock. It is my Katherine."

If we think back to days of Luther as we read this epistle once more, we can readily see why it became so dear to him. For Galatians is —

A Defense of the Gospel of Liberty

- Oct. 17 Gal. 1:1-5 Paul writes to you also. Don't pass over his greeting thoughtlessly.  
 Oct. 18 Gal. 1:6-10 You are turning away.  
 Oct. 19 Gal. 1:11-24 Paul got his gospel direct from God. There is no other Gospel.  
 Oct. 20 Ga. 2:1-10 All the apostles agree, we have liberty in Christ Jesus.  
 Oct. 21 Gal. 2:11-21 A man is justified through faith in Jesus Christ, not by the works of the law.  
 Oct. 22 Gal. 3:1-14 It is men of faith who are Abraham's children.  
 Oct. 23 Gal. 3:15-18 The Gospel promise was first.  
 Oct. 24 Gal. 3:19-29 The Law was never intended to be a means whereby life and salvation might be given.  
 Oct. 25 Gal. 4:1-11 By faith in our Substitute we are rescued from the Law and become sons of God.  
 Oct. 26 Gal. 4:12-20 You welcomed me, says Paul. Now I speak the truth to you out of love.  
 Oct. 27 Gal. 4:21-31 Fellow Christians, we are like Isaac.  
 Oct. 28 Gal. 5:1-26 Christ freed us from sin (not to sin.)  
 Oct. 29 Gal. 6:1-5 But if someone sins, gently set him right, all the time keeping an eye on your sinful flesh.  
 Oct. 30 Gal. 6:6-10 We reap what we sow.  
 Oct. 31 Gal. 6:11-18 The world is crucified to me.

W. Schaller

## Announcements

### Spokesman Staff Change

A change from student to teacher has brought about a move of some distance for Peter Sydow, the Business Manager of the Spokesman, and has necessitated a change in this position. Since this was anticipated, for some months Pastor M. Eibs has been acquainting himself with the details of the work of the Business Manager and has now taken over completely. In the future all correspondence having to do with Spokesman "business," especially that pertaining to subscriptions, should be directed to Pastor M. Eibs, P.O. Box 63, Sanborn, Minnesota 56083.

It might be mentioned that in the past three years, during the time Peter Sydow was Business Manager, the Spokesman has gotten on a sound financial basis, and in spite of increased costs of publication, \$1000.00 of a debt of a little over \$1400.00 has been paid back. We attribute this primarily to prompt action in seeing to it that subscriptions are renewed and paid. The total subscription has increased well over 300 in these years, also, and the procedures for our computerized listing and mailing have been worked out. We thank Pete for his work.

This staff change has been made with the authorization and approval of CLC president Pastor Robert Reim.

### ILC Donations

As some congregations have done in the past, the Board of Regents of Immanuel Lutheran College again invite our congregations to consider donations of food stuffs to the ILC kitchen. Please inform President Gullerud prior to bringing your donations.

The Board of Regents.

#### Ordination — Installation

In an afternoon service on July 29, authorized by President Robert Reim, the undersigned ordained Paul Martin Tiefel into the public ministry and installed him as pastor of Redeemer Ev. Lutheran Church, Sister Lakes, Michigan. Assisting were Pastor Otto Eckert of Saginaw, who delivered the sermon, and Pastor Paul Schaller of San Francisco.

R.E. Schaller

Address: Pastor Paul M. Tiefel

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Sister Lakes, MI 49047

#### West-Central Pastoral Conference

Sept. 25 to 27, Tuesday 10:00 A.M. to Thursday noon, at St. Paul's Lutheran Church, White River, South Dakota. Communion service on Wednesday evening.

Agenda: Exegesis of Matthew 6:24-34, J. Klatt; Isogical Study of Ecclesiastes, W. Mielke; What Constituted the "Image of God?" V. Tiefel; Living in Christ vs Dead Orthodoxy, L. Grams; A Word Study of "nomos," "entolay," and Related Terms, P. Fleischer; Display: Homemade VBS Materials, V. Fossum; Book Review: The Late Great Planet Earth vs the Future of the Great Planet Earth, W. Schaller.

Announce to the host pastor.

W. Schaller, Secretary

#### New Address

Harlan Reed  
10647 N. 33rd Ave.  
Phoenix, AZ 85029  
602-993-1233

### Coordinating Council

The Coordinating Council will meet at ILC at 9 A.M., Tuesday, Oct. 16. All business that is to be presented to the Coordinating Council must be in the hands of the Chairman of the respective Board by Sunday, Oct. 7. The hope is that the Council will be able to adjourn by Wednesday noon or early afternoon.

Robert Reim, President

### Wisconsin Pastoral Conference

The fall Pastoral Conference for the Wisconsin Conference will meet at Faith Lutheran Church, Cambridge, Wisconsin, Oct. 1-3, with Peace Through Christ congregation as co-host.

Agenda: The Historical Background of the Book of Concord — Apology, E. Rutz; What Obligation does a Congregation have to a Person (newly confirmed) who does not live up to his Promise to make Diligent Use of the Means of Grace? (A study of our traditional confirmation practice.) E. Albrecht; An Examination of the 'Usus Paedagogicus Legis,' W. Schuetze; Exegesis of Hebrews 7 (continued), A. Schulz; Exegesis of Hebrews 8, D. Schierenbeck; Word Study and Exegesis of Proverbs 3, C. Kuehne; How to Improve our Methods for CLC Publicity, R. Roehl; The Proper Procedure for a Pastor to Follow when he Receives a Call, L. Schierenbeck; To What Extent do our Present Funeral Customs and Practices Reflect a Proper Christian Attitude? C. M. Gullerud; Communion Service speaker, R. Dommer (J. Johannes).

Please announce to the host pastor.

John H. Johannes, Secretary

**Minnesota Conference-Christian  
Education Institute**

**Date:** September 30th at 3:00 p.m.

**Place:** Immanuel Luth. Church,  
Mankato, Minn. Please announce to  
the host pastor.

**Topics:**

1. "Practical Presentation of the Doctrine of Justification," Pastor Elton A. Hallauer.
2. "Our Responsibility in Explaining the Need for Leading a Christian Life Based on the Gospel Motivation," Pastor Paul F. Larsen.
3. "Comments on the Holy Land," Pastor and Mrs. Gilbert Sydow, Miss Shirley Wendland.

David Rust, Sec.

**Installation**

Upon authorization of President Reim I installed Mrs. M. Douglass Shealy as second teacher in Holy Trinity Lutheran School, West Columbia, South Carolina on August 19, 1973.

Pastor Paul F. Nolting

**Installation**

With authorization from President R. Reim I installed Miss Ruth Gurgel as Principal and Teacher of Our Redeemer's Lutheran Day School of Red Wing, Minnesota on August 19, 1973. Prof. R. Gurgel of Immanuel Lutheran College assisted.

Pastor Robert Mackensen

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

Receipts:	JULY
Offerings	\$ 9,510.92
Memorials	13.00
TOTAL RECEIPTS	\$ 9,523.92
Disbursements:	
Retirement Fund	\$ 530.00
Capital Investments	1,120.00
General Administration	142.12
Home Mission & Administration	6,612.94
Immanuel Lutheran College, Regents	4,757.00
TOTAL DISBURSEMENTS	\$ 13,162.06
CASH DEFICIT FOR PERIOD	\$( 3,638.14)
CASH BALANCE, July 1, 1973	\$ 17,658.33
CASH BALANCE, August 1, 1973	\$ 14,020.19

Respectfully Submitted,  
 Lowell R. Moen, Treasurer

+ +

**COMPARATIVE FIGURES**

	JULY
Budgetary Offerings Needed	\$ 15,172.00
Budgetary Offerings Received	\$ 9,510.92
DEFICIT	\$ 5,661.08
+ +	
Budget Offerings, 1972-1973	\$ 7,721.93
INCREASE, 1973-1974	\$ 1,788.99

Board of Trustees,  
 L. W. Schierenbeck, Chairman

