

LUTHERAN SPOKESMAN

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A dense crowd of diverse people, including men and women of various ages and ethnicities, rendered in a woodcut or linocut style. The crowd is composed of many individual faces, some wearing hats, glasses, or collared shirts. In the center of the crowd, a white rectangular sign is tilted slightly to the right. The sign contains the text "The harvest truly is great" in a bold, sans-serif font.

**The
harvest
truly
is great**

CHURCH OF THE LUTHERAN CONFESSION

Again We Met Together

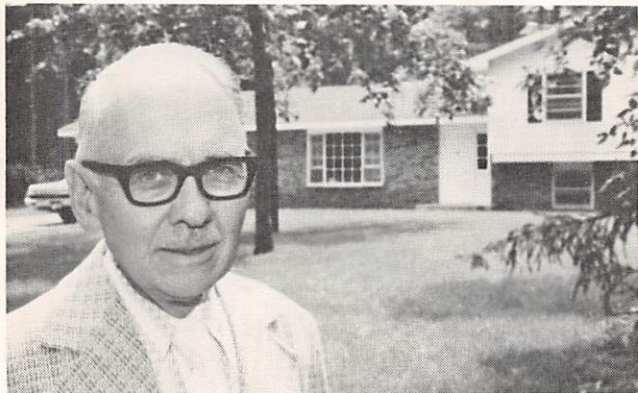
The Eleventh Convention of the Church of the Lutheran Confession was held July 9-12 at Immanuel Lutheran College, Eau Claire, Wisconsin. In trying to typify or characterize a synod-wide convention, one is tempted to fasten upon a single facet rather than on the entire stone. Some things stick like burrs: — the 101 degree record heat with high humidity on the first day of sessions; the accolade given by the convention to Mrs. Selma Reim on her birthday; the tribute to Pastor P.G. Albrecht for his long service to the

Church; the slide presentation of the visit made by Pastors N. Reim and C. Thurow to Nigeria last January.

Yet, such are but embellishments on the central core, the long, devoted work put in by the delegates in session and in committee meetings, together with the solid resolutions passed. What was accomplished? What are our plans for doing the Lord's work during the coming two years?

A Plant - Roots

Looking over the whole picture, the spiritual eye sees this picture - a plant,



Prof. C. M. Gullerud.

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Editor, Pastor Gilbert Sydow, 22 N. State St., New Ulm, MN 56073; Associate Editor and Business Manager, Pastor Marvin Eibs, P.O. Box 63, Sanborn, MN 56083; Church News Editor, Pastor Rollin Reim, 994 Emerald Hill Road, Redwood City, CA 94061; Staff: W. Bernthal, H. Duehlmeier, M. Galstad, E. Hallauer, H. Hasse, D. Lau, P. Schaller, W. Schaller, D. Schierenbeck, M. Sydow.

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Birthday greeting to Mrs. E. Reim from Pastor P. G. Albrecht.



President-elect Egbert Albrecht. President Robert Reim.



ILC building plans.

an organism with roots, branches, and fruit. Roots are the system from which nutritive strength is gleaned for the plant. The Church as a spiritual plant has spiritual roots. Chaplain J. Lau opened the soil of the several sessions by cultivating the theme: Disciples of the Word. Devotions on the marks of discipleship, loyalty to the Word, love of the brethren, cross-bearing and fruit-bearing kept the soil warm as the convention progressed.

Again, the spiritual roots of delegates and visitors fastened upon our Lord's Word as brought to us by Pastor D. Fleischer at the convention communion service where we were encouraged to have "An Even-balanced Jealousy for the Lord." As Elijah, we should continue in the "jealousy" for the Lord that brought us into existence as a synod, strengthened by the still, small voice that tells us His judgment is stayed. At the memorial service for Pastor Otto Eckert and other departed servants of the Word, Pastor Paul Nolting stirred the soil for deep rooting with the reminder that their testimony and life still speaks to us as loudly as the martyrs of old.

A Plant - Growth

Soil - roots - plant - growth. This was a convention of growth. Pastor M. Galstad rooted us deeper into the Gospel sustenance found in the grace of Baptism. In the washing which brings forgiveness the child of God will "want to submit to the Word and Spirit" for his soul's welfare and the "washed" life of sanctification. This is growth!

President Reim's message to the convention summarized the various fields where our "plant" has enjoyed growth during the past two years, and previewed the new fields lying ready for rooting seedlings from the parent stock.

How fares the plant with its many branches? The 153 voters in attendance

elected Pastor Egbert Albrecht as their new president, with Pastor Robert Reim as vice-president, Pastor Paul Nolting as secretary, and Pastor G. Barthels as moderator.

The convention floor committees worked long hours and reported their findings to the assembly for action. In the doctrinal area the relationship between the CLC and the Wisconsin Ev. Lutheran Synod was reviewed. The adopted report had this concluding paragraph: "At this point there are no plans for future discussions. However, should the Holy Spirit in answer to our fervent prayers, bring about a God-pleasing opportunity for progress toward resolving our doctrinal differences, we encourage our Board of Doctrine to take part in future meetings."

In reviewing President Reim's report, we gratefully acknowledge the Lord's blessing in giving some of our CLC seedlings enough growth to become self-sustaining financially: our Japanese brethren, Bethel of Houston, St. Stephen of San Francisco, and Immanuel of Winter Haven. The convention supported the findings of Pastors Reim and Thurow in recommending support for the Nigerian churches that have appealed to us for spiritual help. Pastor N. Reim has been appointed to assist the Mission Board in this Nigerian work. We hope to bring Patrick Udo and his wife from Nigeria to study at ILC. For this and for sending a man to Nigeria \$22,750 was included in the budget. Whether this seedling will be allowed to thrive is in the Lord's hands.

A Plant - the Seedbed

The convention spent a good share of its time in considering how to improve and extend its seedbed. An additional professorship at ILC was granted to relieve the current teacher load. We

will continue to work at solving the problem of gaining state teacher certification for our graduates. Tuition fees were raised. The establishment of a four-year pre-theological course was postponed, to be taken up again at the 1976 convention. It was decided to go ahead on an adult training program for men who have not graduated from a theological school, so they may be trained to serve in varying capacities in the public ministry.

Although we found ourselves flagging under the long and late hours, the subject of building expansion at ILC was quite actively discussed, resulting in a decision to construct a two-story girl's dormitory, with a kitchen-dining facility in the basement, the cost to be approximately \$175,000. A Publicity-Promotion Committee will spell out the specifics. Set aside for future consideration were other requests for expansion at ILC - additional buildings and professorships. The problem of establishing a second campus sponsored by the CLC was not solved. Immanuel congregation of Mankato was encouraged to continue operating its high school and to make it known that students from other congregations of the CLC are welcome.

Two other essays helped us find the direction of our growth. Pastor Rollin Reim presented words and pictures on "Developments in the Educational Scene," and Pastor N. Reim, in presenting an essay on "Foreign Mission Programs" found it no longer a theoretical assignment since the developments in Nigeria, where a door to the preaching of the Word has been opened to us.

Reports of auxiliary committees rounded out the picture of our growth. A new synodical position was established which is to be a composite of ILC treasurer, ILC business manager, ILC bookkeeper, and ILC-CLC Book House

manager. Four new voting members, one confessional member and three congregations were accepted into membership. Visiting elders for the several conferences were ratified. By-Law 13 of the Constitution was repealed; By-Law 1-A was amended to expand the Board of Doctrine to five members, at least one of whom is to be a layman. This is but a brief and incomplete summarizing account. The complete report will be in your hands shortly in the Convention Proceedings. It will be worthy of your study.

Growth - Fruits

Are they not interchangeable terms? We have been enabled to do much in the past two years, and plan to do more for the Lord's kingdom in the years ahead. We hope to do more in our training of pastors and teachers and missionaries, in spreading our witness of the truth in the States, in Japan and in Nigeria, in increasing salaries and retirement benefits for our public servants of the Word - all these are fruits of faith when they come from hearts that have been washed by the Word.

We are looking for more, increased fruits. Our budget for 1974-75 is almost \$45,000 over the previous year's budget, for a total that is over \$200,000. Can we do it? The delegates, rooted and nourished in the Spirit-filled Word, resolved that we can try for no less. How? By remaining rooted properly and thoroughly in the life-sustaining Gospel in Word and Sacrament, by remaining securely attached as branches to the Vine. When and where will these fruits appear? When and where the Lord wills it, and then implements His will by guiding our hearts and minds to conform to His will. May the next two years be a blessing to us and those whom we serve with the Word, so that both growth and fruits may abound!

- P. Koch

Sorrowful-Yet Always Rejoicing

The words of Jesus and the writings of the Apostle Paul abound in paradoxes—statements, which on the surface appear to be contradictions in themselves but which, upon closer examination, prove to be true and factual nevertheless. One of these is found in 2 Cor. 6:10, where Paul characterizes himself and his fellow-laborers in the Gospel, "As sorrowful, yet always rejoicing." Since sorrow and rejoicing are direct opposites in human experience, the one, to our natural human way of thinking, would appear to exclude the other and make it impossible. One cannot very well conceive of a person as being filled with sorrow and at the same time overflowing with joy. Yet a careful consideration of the matter in the light of Holy Scripture proves it to be true in the experience of every true believer.

Sorrow Over One's Sins

One of the foremost causes of sorrow in our lives as believers is the daily sinning of which we become guilty. Clothed in our Savior's righteousness at our Baptism and adopted by God as His own dear children, we believers love our Savior, appreciate His marvelous grace bestowed on us, and now want to show our gratitude for this by not grieving but pleasing Him by doing His will in all things. Yet, on account of our sinful flesh, we still find ourselves failing daily in walking in our Savior's

footsteps in what we think and say and do. This calls forth from us the daily lament and agonizing cry, uttered also by Paul, "The good that I would I do not; but the evil which I would not, that I do. O wretched man that I am! Who shall deliver me from the body of this death?" (Rom. 7:19,24). We cannot do otherwise than to regard ourselves as the most ungrateful of wretches and are filled with deep and continual sorrow over this regrettable fact in our lives. This causes us at the close of each day to come before God with the sorrowful confession and plea:

With broken heart and contrite sigh,
A trembling sinner, Lord, I cry.
Thy pardoning grace is rich and
free.—
O God, be merciful to me.

Over The Widespread Rejection Of Grace

Another cause for sorrow to the believer is the fact that so many reject the Savior's grace. That all their Savior did and suffered for them proves in vain in their case, that they tread underfoot the blood shed to save them and simply continue in the ways of unbelief and sin to their eternal damnation — that can only bring sorrow and grief to anyone

who has tasted and seen how gracious the Lord is.

Over The Miseries Caused By Sin

Neither can a believer observe without heartfelt sorrow the ills and woes that have resulted from human sinning. Millions of those redeemed by Jesus are still living and dying without ever hearing the "Good News" of what their Savior has done for them — much of this due to the deplorable fact that we believers are so sluggish in bringing the Gospel to our fellowmen. Other millions in the drought-stricken regions of Africa and elsewhere are doomed to a slow death by starvation, while we here in America are busy counting our calories in our abundance — and there is little or nothing we can do to alleviate their needs. Add to that the sufferings caused for millions by the ravages of war, the sad plight of those in refugee camps, and the suffering of those lying on beds of terminal illnesses. The ills and woes of all these we believers, whose hearts have been renewed by our Savior's grace and mercy, feel as our own in compassion for our fellowmen. Besides these there are also the personal sorrows we experience in our own lives — the reverses that overtake us, the disappointments and illnesses and deaths which affect us. How true those other words of the Apostle prove, "We must through much tribulation enter into the kingdom of God." (Acts 14:22). In view of all these circumstances it certainly is evident that our lives as believers are fraught with many sorrows.

Yet Always Rejoicing

Weighed down with so many sorrows, it would seem impossible for us Christians ever to rejoice and to be joyful, and still more so to be in a state of continual rejoicing. Yet such is the very state Paul ascribes to himself and all true believers. That is demonstrated by his own words and actions.

Never do you find a gloomy or despondent note in any of his epistles, but always the very opposite—rejoicing. Hear him and Silas rejoicing even in Philippi's prison that night after having been cruelly beaten for their testimony to their Savior. Surely believers must possess something supernatural to enable them to bear up that way under the sorrows and sufferings of life.

The Source Of The Believer's Rejoicing

What made this possible for Paul was what he had by faith in his Savior. That he, the self-confessed chief of sinners, had been declared righteous by God for Jesus' sake and was accounted a dear child by the Father in heaven, that he was standing in God's grace despite his daily failings and shortcomings—that filled his heart and life with unquenchable and abounding joy which dispelled any and all sorrow. This joy he invited his fellow-believers to share with him, "Rejoice in the Lord always; and again I say, Rejoice," he writes to the Philippians 4:4. Who can be sorrowful, no matter what his early lot may be, when he has the assurance that he stands before God clothed in his Savior's righteousness and enjoys the peace, the good will and friendship of God? It is only when in weakness of faith we begin to lose sight of this glorious truth that our rejoicing succumbs to sorrow and sadness.

Under God's Gracious Providence

Further cause for rejoicing Paul and every believer finds even in the midst of tribulations in the assurance given by the heavenly Father, "that all things work together for good to them that love God, to them who are the called according to His purpose." (Rom. 8:28). Aware of God's good and gracious and saving purposes behind all the experiences through which He lets His believing children pass in this

life, we can rejoice even in the darkest hours, "If God be for us, who can be against us?" (Rom. 8:31). Even though God's ways at the moment may appear dark and mysterious, our Savior's assurance, "What I do thou knowest not now, but thou shalt know hereafter," (John 13:7) enables us to rejoice in the certainty that no real harm, but only blessing, will result from them.

The Deliverance to Come

Finally we believers can look forward to a better day to come when we shall be delivered from all the sorrows and ills of this life to spend all eternity with our Savior in that perfect world and life to come. This our Savior would have us keep before our mind's eye at all times, looking beyond our present state. That will shed a cheering ray of light on even our darkest hours and enable us to smile even through tears and to say with the Apostle, "I reckon that the

sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8:18). When these Scripture truths are kept in mind, what in this paradox appears to be a contradiction in itself proves to be most certainly true. Clinging to these truths, we believers can in spirit rise above the sorrows and tribulations of this life with the Apostle, declaring, "In all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers; nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus, our Lord." (Rom. 8:37-39)

H. C. Duehlmeier

Grapevine Gospel

There are many ways to do good things. It is simple to do evil, and it is quite easy to recognize evil, for its badness is generally on the surface. Good is more subtle, it is not always apparent, and sometimes it is not seen till long after the event. While evil is like checkers, good is like chess. At first blush, we might think it is the other way around, but let each consider it for a while: evil reduces to simplicity, but good expands in complex, multiform, and varied patterns of seemingly endless variation. Because it is of God.

Christians would like to be an unending blessing, as indeed they are, but they are not always aware that they are, or at least that they can be. By taking a little thought they can multiply their influence manifold. As so often, the thing that we want to suggest lies close at hand, and again, as so often, it

may be undetected and unrealized. "We are the Lord's," said Luther, "with or without the apostrophe." Grapevining, of which we speak here, is something that has been taken often to be something simply evil; but "cleansed, and saved, and purified by grace" it can become an endless good.

Vines All Over

The other words for grapevining are communication, sharing, gossiping, and the like. But the standard words are almost threadbare. A new look is in order.

The grapevine telegraph became "a person-to-person method of relaying secret reports which cannot be obtained through regular channels." For good or bad, it has the longest history of means for human sharing. For centuries the promises of God were passed by word of mouth, "the tradition of the elders." Secular things too became that which

"everybody knew," and conventional wisdom became the property of all. Folk wisdom was for centuries the light by which men lived, truths passed down the generations like inheritances of lands and homes.

A warning is in order for those who think that most tradition in the past was darkness. It may just be that ours is the ignorant age, that we have failed to send to children's children some things that the race has found beautiful, good, and true. But that's another chapter.

Need To Hear

Things we do not know or understand, we tend to fear. "Why was I not told?" "Speculation breeds on incomplete information. The human mind doesn't like gaps. It will attach its own significance to an event that is not fully explained. And more often than not it will take a negative view of that which it does not understand."

The two Emmaus men simply did not know; therefore they were depressed and sad as they walked along the road speculating: "We trusted that it had been he which should have redeemed Israel." What they needed to know, Jesus told them, and it changed completely their plans for that night at Emmaus! Although it was their own fault that Jesus had to call them fools, he dealt with them as they were, not as they ought to be. In our churches too, people need to know. Informed people are faithful people, and often enough does it not seem to be the other way around? Anyway, there will be the grapevine also in the congregation. "It is here to stay. Anyone who sets out to uproot the grapevine will find that it comes back bigger and stronger than ever. You can train and prune this vine, but you can't eliminate it." People will hear and know and they will participate; or they will not know, they will through their own absence not hear, and they will be negative with "the sour

grapes effect."

Inevitable

Whether members keep in touch and celebrate the doings of God in church, or whether they remain darkened in the periphery of things, two types of spirit will spread. The one will show enthusiasm and influence others to the good; the other will cool colder and discourage others both within and outside the congregation. Fewer things among mortals help a church more than a good grapevine.

Other institutions know the inevitability of their having an image. Therefore they are concerned that it be good, that "a good report" goes out into the world concerning them. Accordingly, they have public relations departments and in-house personnel workers to keep their people happy, so concerned are they that the grapevine carry good news.

Enemies Talk

In Corinth, the opponents of St. Paul belittled his appearance and downgraded his ability as a preacher in their presence, accusing him of writing powerfully to them when he was out of town preaching some other place. We can almost hear them praising Apollos in comparison with Paul. They ran a nasty grapevine. Similarly we can hear people saying to Moses, "Who are you? You can't even talk straight, you stammerer!" Sometimes they write letters, not always anonymously, as did Shemaiah to the people of Jerusalem, asking their priests why they let that madman Jeremiah prophesy evil concerning Israel. Well, Jeremiah and the Lord settled that (Cf. Jeremiah 29), as they also did in that other "talker," Hananiah (Cf. Jeremiah 28). Perhaps the lowest form of lobbying against God's prophet is reported in Ezekiel 33:30-33, talking against him out of his presence—too long to summarize here.

Moderns have not missed the same technique: they grapevine by telephone, letters, handbills and periodicals of varied sorts, the tone of which suggests that the Scriptural prophets suffer from a "mentality," literally their word, only a little more gentle than what was said of Jesus, that he was mad (John 10:20), and the same of Paul (Acts 26:24). Any which way, a nasty grapevine calls us fanatics.

Countermove

We turn to the good vine, whether Gospel or otherwise informational. Then we can expect a healthy and happy people of God, informed and therefore satisfied, even expectant of new and good developments. Both as pastors and as parishoners we should keep the new-food concept in mind, "things new and old" to help keep the grapevine current with invigorating thoughts and responses. Very few meals at our tables are identical. Every apple has its own tang. So every Sunday service can have something new and appealing to go out from the many-colored grace of God in his Word.

This can be passed on in our contacts with others as well as with one another.

The very mention of Pastor's theme or some thought that was presented is enough to help the image of our church and of its Christ.

Pastor cannot possibly make all the contacts that he would wish, whether by personal visit or with the mimeograph. The network of informal communication is a valid part of congregational life. It should not be limited to the formal services and information coming directly from boards and committees.

The parishoner's part is needed. More, it is inevitably there, negative by neglect, positive by his speech. People want "some new thing," and if it doesn't come they will fill in with what has been called their "wish-fulfillment rumor." They will think something. And even if they do not say anything, also that says something. No way to escape this. "No answer is also an answer." Saying nothing may say very much. Telling someone something good raises him in his own esteem—ever think of that? It makes him feel included. The Church is inclusive. Speak up. "It's good to know!"

M. Galstad

The Bible in Transition V

English Translations

The translation picture in the English world is quite different in its early years compared to that in Germany. No one translation took over as did Luther's. Not until the time of Wycliffe in 1375 did the entire Bible appear in English. Before that, sections were translated by such men as Caedmon, the "venerable" Bede, and Alfred the Great. It should be understood that the English language did not stabilize to any degree until after the Norman invasion. Gradually the Old Saxon and

the Norman French grew unintelligible to the people, "and with the fusion of the two races a language grew up which was the language of England." "It was toward the end of the 14th century that English began to be the language of literature. Sir John Mandevilles Travels, one of the earliest English books, appeared in 1356, and Chaucer wrote toward the close of the century; therefore, Wycliffe's Bible in 1383 was about as early as a version could be which could retain a place among the English people." (How We Got Our

Bible, p. 58)

As to its acceptance—it was welcomed by the people, but banned and proscribed by the church. “Possessors of it were hunted down like wild beasts and burned with copies of it around their necks.” (How We etc. p. 77)

Tyndale's Translation

The next great English translation was Tyndale's (1525) some one hundred years later, but in the meantime printing came into existence and changed the picture. Like Wycliffe, Tyndale faced opposition in his eager desire to get an English translation into the hands of the people, and was forced to flee to the continent to have his translation published, first going to Cologne, but finally to Worms. An interesting sidelight on the printing of Tyndale's Bible showed up at a trial before Sir Thomas More. The Bishop of London, in order to prevent Tyndale's version from spreading throughout the land, sought to buy up copies at the source and burn them. When the question was asked a witness regarding who was supporting Tyndale the answer came: “My Lord, I will tell thee truly, it is the Bishop of London that hath holpen us, for he hath bestowed upon us a great deal of money for New Testaments to burn them, and that hath been our chief succor and comfort.” (How We etc. p. 99)

Tyndale's translation was the first in English to use other sources beside the Vulgate. He had access to some Greek manuscripts although they were not of as much authority compared with those available today. Of Tyndale's work this has been said. “Not only did he go back to the original languages seeking the truth, but he embodied that truth in so noble a translation that it has been but little improved on even to the present day. Every succeeding version is in reality little more than a revision of

Tyndale's; even our present Authorized Version owes to him chiefly the ease and beauty for which it is so admired.” (How We etc. p. 107)

A Changed Situation

But shortly after Tyndale's death (Oct. 6, 1536, strangled and burned at the stake) the theological climate in England changed. With the proliferation that printing allowed, it was impossible to stop the tide of translations which were so much in demand by the people. In quick succession additional translations appeared: Coverdale's 1535; Matthew's 1537; Taverner's 1537; and then one under the church's sponsorship, the Great Bible 1539; sometime later came the Geneva Bible 1557; which was the most popular of all that had so far appeared in England. It was followed in 1568 with the Bishop's Bible, which was the hierarchy's effort to counteract the popularity of the Geneva Bible. (About this same time there also appeared the Roman Catholic English version named after the town where it had its beginning, Douai, Flanders, 1582.)

If we are of a mind to complain today of being plagued with a rash of new translations, which to some is somewhat confusing, we find that it is nothing new. Within 50 years seven complete translations appeared in England. We find no comment in the historical record that this caused perplexity among the people. Perhaps, in spite of the general lack of education they still understood something about translating. We are led to think that where people are confused about translations, they may very well be lacking in knowledge and comprehension about need and nature of translating. Unless we are highly proficient in the original languages of Scripture itself, the Hebrew and the Greek, we cannot do without it.

—G. Sydow



MATTHEW: THE GOOD NEWS OF THE MESSIAH

- VII. The Passion of the Messiah Completed**
 What will you do with Jesus which is called Christ?
 Behold the great throne of the Messiah-King.
 Miracles abound at Messiah's death.
- VIII. The Victory of the Messiah Assured**
- Sept. 1 27:1-26
 2 27:27-44
 3 27:45-66
 4 28 Rumor (27:63) becomes REALITY. You are commissioned!

A LETTER TO JEWISH CHRISTIANS

In our Bibles the epistle called Hebrews is placed after the letters of Paul and before the general epistles of James, Peter, John and Jude. This is fitting, for it is uncertain who the Holy Spirit inspired to write this book. Various authors have been suggested (Luke, Barnabus, Paul, Timothy, Apollos and others), but the scattered references in the epistle itself are not sufficient for a positive identification. "Be that as it may," says Luther, "it is a wonderfully fine epistle, which masterfully and thoroughly speaks from Scripture of the priesthood of Christ and also beautifully and abundantly explains the Old Testament."

Whoever the inspired writer may have been, he was an ardent believer who was deeply concerned that his friends, who happened to be Jewish Christians, continue to receive the immeasurable benefits he himself had experienced through faith in the Son of God. For those who first read this letter were in danger of abandoning their faith in Christ because of the pressure of persecution, the assaults of sin, and the numbing peril of indifference. The inspired writer, therefore, sets forth the incomparable glory of the person and work of Christ. He turns the thoughts of his readers back to the Scriptures — using especially Old Testament symbols, types, and ceremonies to present the atoning, redeeming, saving work of Christ. (Because of the many references to Mosaic ritual, it would be particularly beneficial to review Exodus and Leviticus before studying Hebrews).

Christians today are also in danger of becoming disillusioned, indifferent and weary in their continuing struggle against sin and unbelief. We too need to be encouraged by returning to the Word and its glorious teachings concerning:

THE PRIESTHOOD OF JESUS CHRIST

- I. The Eternal Son of God is Our Great High Priest**
- Sept. 5 1 The Divine Son of God is Himself the perfect revelation of God.
 6 2 To neglect Christ is to reject the salvation He won as our representative.
 7 3 A warning: Nothing dare cause us to be disloyal to Christ.
 8 4:1-13 "Come unto me, all ye that labor and are heavy laden..."
- II. The Priestly Office of Christ Far Surpasses that of Aaron**
- 9 4:14-5:10 Our ascended High Priest compared with Israel's most famous high priest.
 10 5:11-6:8 Beware! Extended spiritual immaturity can lead to apostasy.

- 11 6:9-20 God keeps His Word — therein is our encouragement and hope.
 12 7 Unlike Aaron, Christ is a high priest of the order of Melchizedek.
- III. The Atoning Sacrifice of Our Great High Priest**
- 13 8 The Heavenly Sanctuary (1-6) and the New Covenant (7-12)
 14 9 Christ — the Sacrifice necessary to bring us into true fellowship with God.
- 15 10:1-18 The Mosaic sacrifices were but pictures of the sacrificial death of Christ.
- IV. Believers! Hold Fast to Your High Priest — in Faith and Life**
- 16 10:19-31 Christian, be aware of your privileges in Christ. Beware of willful sin.
 17 10:32-39 Christian, live by unwavering confidence in God's promises.
 18 11:1-12:2 What faith is. How it influences a person's life.
 19 12:3-29 Learn patience in suffering, peace, purity. A final solemn warning.
 20 13 Duties of the Christian Life. Prayer requests. Benediction. Personal.

THE FIRST LETTER OF PAUL TO TIMOTHY

Timothy was Paul's temporary representative at Ephesus and other nearby churches in Asia. The Apostle had left his young helper behind to be a guide for the church in that great city, to teach the truth of God as well as to warn against dangerous errors. To aid Timothy in his work Paul addressed this epistle to him. Writing in a very personal, conversational tone he instructs the young pastor how to meet those who were in the habit of discussing all manner of profitless questions, slighting the important issues of Scripture doctrine. He gives him proper rules of order for public prayer and worship, teaches him how to judge those properly who offered themselves for the ministry of the Church, and imparts to him practical suggestions for ministering to the spiritual wants of all classes of people.

While the First Epistle to Timothy might be entitled: "Advice to a Young Preacher", through the words of Paul the Holy Spirit speaks to every single Christian in the Church. For each of us ought to be involved in teachings and learning the truth, in combating error and warning against it, and in maintaining healthy Christian relationships with the different types of people in our congregation.

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|----------|--------------|--|
| Sept. 21 | 1:1-17 | The humble Apostle warns against the puffed-up false prophets. |
| | 22 1:18-2:15 | Don't complain about government if you don't pray for it! |
| | 23 3 | No office in the church should be treated lightly. |
| | 24 4 | Fight false doctrine with Gospel truth. |
| | 25 5 | The Christian attitude toward widows, church leaders, backsliders. |
| | 26 6 | Flee! Follow! Fight! Keep! |

THE LETTER OF PAUL TO TITUS

After his first imprisonment in Rome Paul labored on the island of Crete. When he departed, he put Titus in charge of this large field, instructing him how to take care of the several churches in a proper manner. As a guide for the prevention of serious mistakes Paul later wrote this epistle to the young pastor.

The situation in Crete seems to have been quite discouraging, with the church disorganized and its members lax and careless in their behavior. There were also many teachers of error on the island. In his letter Paul describes the qualifications for the public ministry, denounces false teachers and warns against them. After special instructions to Titus regarding his work with all types of people, the Apostle describes true Christian conduct with regard to the government and the ungodly world.

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|----------|------------------|--|
| Sept. 27 | 1 | Sound doctrine and those who teach and preach. |
| | 28 2 | Sound doctrine reaches into every Christian's life. |
| | 29 3 | Christian citizenship and its basis. Final warnings and salutations. |
| | 30 II Tim 1:1-14 | "I thank God for your faith: guard it well." |

CHURCH OF THE LUTHERAN CONFESSION
Treasurer's Report
July 1, 1973 to June 30, 1974

	JUNE	To Date
RECEIPTS:		
Offerings	\$13,942.21	\$164,660.00
Memorials	-----	219.00
Designated Offerings	682.85	6,661.46
Interest Earned, Reserve Funds	1,237.20	1,237.20
ILC Subsidy Refund plus Interest	8,653.44	8,653.44
TOTAL RECEIPTS	\$24,515.70	\$181,431.10
DISBURSEMENTS:		
Retirement Benefits	\$ 585.00	\$ 6,525.00
Emergency Support	-----	900.00
Capital Investments	1,390.00	17,721.99
General Administration	340.81	5,481.85
Extra Budgetary, Administration, Architect	2,000.00	2,000.00
Missions & Administration	6,126.41	80,539.01
Extra Budgetary, Missions, Nigeria	330.06	3,800.00
Immanuel Lutheran College, Regents	4,937.00	58,164.00
TOTAL DISBURSEMENTS	\$15,709.28	\$175,131.85
CASH BALANCE FOR PERIOD	\$ 8,806.42	\$ 6,299.25
CASH BALANCE, July 1, 1973		\$ 17,658.33
CASH BALANCE, July 1, 1974		\$ 23,957.58

Respectfully Submitted,
 Lowell R. Moen, Treasurer

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COMPARATIVE FIGURES

	JUNE	12 MONTHS
Budget Offerings Needed	\$15,172.00	\$183,000.00
Budget Offerings Received	\$13,942.21	\$164,660.00
DEFICIT	\$ 1,229.79	\$ 18,340.00
+ +		
Budget Receipts, 1972-1973	\$12,740.67	\$158,324.02
INCREASE, 1973-1974	\$ 1,201.54	\$ 5,335.98

Board of Trustees,
 L. W. Schierenbeck, Chairman

Announcements

Installations

Upon authorization of President Robert Reim, Leroy Hulke was installed as teacher and principal of Messiah Lutheran School, Eau Claire, Wisconsin on July 7, 1974.

L.W. Schierenbeck

Authorized by Pres. Robert Reim, I ordained and installed David Baker as pastor of Grace Lutheran congregation, Valentine, Nebraska, and Immanuel Lutheran congregation of Thedford, Nebraska, June 9, 1974.

J. Klatt

Call For Nominations

In accordance with the resolution of the last CLC convention to establish an additional professorship at ILC, the Board of Regents is herewith calling for nominations for a man qualified to teach especially in the field of Science - and secondarily in the field of Social Studies. This man need not necessarily be theologically trained. Letters of nomination should include a listing of the nominee's qualifications. Communications concerning this matter should be in the hands of the undersigned by September 3rd.

Paul F. Larsen, Secretary
Board of Regents - ILC
9308 Rich Valley Blvd.
Inver Grove Heights, MN 55075

Change of Address

Pastor David Schierenbeck
3461 Crestmont Drive
Saginaw, Michigan 48602

V.E. Greve
1624 E. Kemp Ave.
Watertown, SD 57201

Dorothy A. Schmolesky
17½ Sixth St.
Fond du Lac, WI 54935

Leroy Hulke
2604 Harrison St.
Eau Claire, WI 54701

Alvin P. Sieg
9 S.E. 15th St.
Watertown, SD 57201
Phone: (605) 886-8184

ILC President

At a meeting during convention time the special committee for calling professors called Prof. C. M. Gullerud as president of Immanuel Lutheran College, Eau Claire, Wis. for the next 2-year term.

P. Larsen
Secretary, Board of Regents

Dean of the College

At a meeting on July 11, 1974, the Board of Regents of Immanuel Lutheran College called Prof. R. Gurgel to be Dean of the College Department for the next 2-year-term.

P. Larsen
Secretary, Board of Regents

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