

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

JUNE 1975
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LUTHERAN SPOKESMAN

CHURCH OF THE LUTHERAN CONFESSION

Our Heritage



Of Music

The Blessed Work of the Holy Ghost

Eighteen days left for shopping before Christmas! Have I sent out all my Christmas cards? Did I purchase all the gifts on my gift list? Will I get all my baking done in time for Christmas? These questions list some of the concerns people of the world have before Christmas is celebrated. A few months later, when Easter is celebrated, the stores for days in advance advertise Easter finery, food for the Easter dinner, Easter eggs and candy for the children. Then, 50 days after Easter, on Pentecost, nothing is heard from the commercial world.

Let Us Not Forget

Several weeks ago we celebrated the Pentecost Festival in our churches. Though the world knows nothing of the work of the Holy Spirit and is not at all concerned with celebrating Pentecost, let us not forget this third main festival in the Christian Church Year. Let us refresh our memory regarding the work of the Holy Spirit, and praise and glorify the Third Person of the Holy Trinity. It was on the first Pentecost Sunday that the Holy Spirit brought 3,000 people to faith through the powerful Gospel Word. This was the beginning of the New Testament Church. But, this was not an isolated instance of the Holy Spirit's work. This was only the beginning. We confess with Martin Luther in the Third Article of the Apostolic Creed: He "calls, gathers, enlightens, and sanctifies

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the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith." Let us gratefully acknowledge this work of the Holy Spirit.

What He Has Done For Us In Christ Jesus

St. Paul writes: "Ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God." These words mean nothing to us unless we know what our life would be like without the work of the Holy Spirit in our hearts. St. Paul tells us: "Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." (I Cor. 6:9-11) This is a listing of some very common sins of which we hear and read much today too. This is how worldly people live. They commit all kinds of sins of sexual immorality. They steal, get drunk, they fight, they lust after riches. It is evident that the kingdom of God has not come to them. God is not ruling in their hearts through His Gospel Word. Do we realize that we would all be like them if it were not for the grace of God and the working of the Holy Spirit in our hearts? We would never be able to overcome the temptation to commit these same sins if it were not for the Holy Spirit's work in sanctifying us. St. Paul reminds us that such sinful deeds believers in Christ should not do. "But ye are washed, but ye are sanctified, but ye are justified."

"Ye Are Washed!"

This refers to the washing of Holy Baptism. Holy Baptism is a means of grace by which the Holy Spirit through the Gospel Word used in connection with the water washes away our sins. The Bible says in the Book of Titus: "He saved us by the washing of regeneration and renewing of the Holy Ghost." (Tit. 3:5) When Saul (St. Paul) was converted Ananias told him: "Arise, and be baptized and wash away thy sins." (Acts 22:16) By means of Holy Baptism all our sins, both those with which we were born, and those we commit daily, have been washed away.

"Ye Are Sanctified!"

To be sanctified means to be made holy. This is also the work of the Holy Spirit. In the wider sense sanctification includes all the work of the Holy Spirit beginning with Baptism and continuing until we die in the true faith. In the narrower sense the Holy Spirit has sanctified us by separating us from the unbelieving world. Accordingly, the Bible exhorts us: "Love not the world, neither the things that are in the world, If any man love the world, the love of the Father is not in him." (I John 2:15) The Lord also exhorts us to separate ourselves from all unbelief of His word. "Be ye not unequally yoked together with unbelievers..." This separation is also to include those who teach anything contrary to God's Word. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will

be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” (II Cor. 6:14.17.18) The apostle Paul reminds us: “God hath not called us unto uncleanness, but unto holiness.” (I Thess. 4:7)

“Ye Are Justified!”

This means that we have entered into that state of grace in which God looks upon us as being pure and righteous. Justification is an act of God whereby He declares us to be holy in His sight for Jesus’ sake and no longer counts our sins against us. This fact the Gospel teaches: “God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them.” (II Cor. 5:19) “Being justified freely by His grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God.” (Rom. 3:24.25)

Our Grateful Remembrance

O how we should all thank God that the Holy Spirit has done this blessed work in our hearts! Certainly we should not easily forget the Pentecost Festival nor regard the work of the Holy Spirit as unimportant! But, true thankfulness for the Holy Spirit’s work in our hearts should also move us to give serious consideration to the kind of holy life God wants us to live. Let us remember these words, then: “(Our Savior Jesus Christ) gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar (God’s own) people, zealous of good works.” (Tit. 2:14) St. Paul writes: “Walk in the Spirit, and ye shall not fulfill the lusts of the flesh.” (Gal. 5:16) It is essential that we remember that the Holy Spirit works in us only through the means of grace. In order that we may “grow in grace, and in the knowledge of our Lord and Savior Jesus Christ,” (II Pet. 3:18) we must therefore faithfully use the Gospel in Word and Sacrament. To that end we pray:

“Oh, grant us so to use Thy grace
That we may see Thy glorious face
And ever with the heavenly host
Praise Father, Son and Holy Ghost!” Amen.

—M. H. Eibs

Church News

Jubilate!

One of the reasons why Christians make a joyful noise unto their God is the fact that He continues to supply them with such necessary gifts as pastors and teachers. In December the Rev. Robert Mackensen left the

service of Our Redeemer Church in Red Wing, MN, for Eagle Lake, MN, where he became the first full-time resident pastor of Salem congregation. Three and one half months later they welcomed the Rev.



Prof. J. Lau, Prof. G. Radtke, Pastor D. Lau kneeling

David Lau as pastor. During the interim they enjoyed the service of Professor Gordon Radtke, of Immanuel College faculty in Eau Claire. Even the customary midweek Lenten vesper services could be provided during the interim, though the 80 mile round trip in fickle late winter weather made it uncertain at times.

Always there seems to be someone ready to lead a Christian congregation in singing forth the honor of His Name, making His praise glorious — as the ancient Introit has it.

The New Pastor

The Rev. David Lau received his pretheological training at Northwestern College of Watertown, Wisconsin. Graduate theological study was at Wisconsin Lutheran Seminary of Mequon, Wisconsin. He gained practical experience by teaching one year at the Winnebago Lutheran Academy of Fond du Lac, WI; by serving as vicar at Casa



Pastor D. Lau, Mr. W. Smith

Grande, AZ, for one summer; and by working for three years as a library assistant in the City of Milwaukee.

In August of 1960 Mr. Lau became a candidate for the holy ministry in the C.L.C. by means of the theological conference method called a colloquy. He then served as pastor of Messiah in Milwaukee. He was pastor of Redeemer Lutheran of Bowdle, SD, from 1966-1972; and of St. John's in Okabena, MN, from 1972-1975. He is also serving the Church of the Lutheran Confession by his work on the staff of the Lutheran Spokesman since 1966, and by his work as the secretary of the C.L.C. Board of Missions since 1970.

The installation service was conducted by Professor Radtke, with Professor John Lau, brother of the new pastor, assisting. Mr. Walter Smith, president of the congregation, responded in behalf of the people of Redeemer Church.

A Church is Born in Montevideo, Minnesota



It is sometimes assumed that smaller, stabilized towns of rural areas are not good territory for mission activity. "Everybody already belongs to some church or other." That this is not always true is demonstrated at Montevideo, a community of 6,000 residents located on the Minnesota River in SW Minnesota. The place is 50 miles from the nearest C.L.C. congregation. We have an address there now because of the strange and always wonderful leading of the Lord of the Church.

Because it offers such a fine illustration of how such things can be done, we here are printing the log-notes of the present pastor, the Rev. M. H. Eibs of Sanborn, MN (some 80 miles distant).

Beginnings

Pastor David Lau arranged a meeting of pastors and interested people of the area in the city park at Montevideo on August 13, 1973. Present were Mr. and Mrs. Gordon

Powers of Dawson; Mr. and Mrs. Darryl King of Montevideo; and Pastors D. Lau, V. Greve, E. Hallauer, and M. Eibs. Purpose: to arrange informational meetings for interested Lutherans in the area.

September 9, 1973: Informational meeting held at Dawson, MN, in the public library. Pastors D. Lau, E. Hallauer, and M. Eibs presented papers on the Doctrine of Scripture. Present were four families and several single women, also interested people from our Sanborn, Okabena, and Watertown, SD, congregations. Pastor V. Greve was chairman.

November 25, 1973: Church worship services begun on November 25, 1973, in a room of First Federal Savings and Loan in Montevideo. No rent. No instrument. Singing without accompaniment. Twenty present, including six from Sanborn.

Regular Services

Pastor Eibs of Sanborn was authorized by the Board of Missions (C.L.C.), with the permission of the

Sanborn congregation, to conduct Sunday evening services.

December 9, 1973: Three families regular worshippers. Group began to investigate some vacant church buildings in Montevideo. Began study of the "Brief Statement" in instruction classes following worship services. Pastor E. Hallauer of Hancock came over for Saturday afternoon catechetical instruction at the Gordon Powers home in Dawson.

A Building

March 3, 1974: Arrangements made to rent a church building owned by the Gospel Fellowship Group in Montevideo. \$50.00 per month. Later made available to us rent-free for payment of utilities. Building advertised for sale with sealed bids requested. Board of Missions authorized our submission. The Lord made it possible to acquire the facility for a token payment of only \$3,625!

History of the Building

The structure was built in 1909 by Trinity Lutheran (ALC). Sold to Baptists in 1963. Sold to the Gospel Fellowship Group in 1969.

The church building is of a perfect size for a newly formed group. The chapel is designed with seating for 78 people. The substory is extended beyond the dimensions of the chapel by fifty feet. The substory is designed for classrooms and fellowship meetings. Like the chapel above, the facility is completely furnished, down

to the silverware in the drawers.

A piano was donated by one of the group. Soon a well-travelled electrified reed organ assumed its position in the sanctuary. This instrument started its journey when given by St. Paul's (now Faith) of Markesan, WI, to Clavary of Marquette, MI. From Marquette it made its serviceable way to Faith of St. Louis (Ballwin), MO. From St. Louis to Montevideo via G. Sydow trailer.

Growth

Two families to start. Third added, which later transferred to Trinity of Watertown. Recent additions include a former WELS pastor's family and a family from his former congregation at Omro Twp; a family from the ALC in Montevideo, a woman from the Missouri Synod, and a single woman from the ALC in Dawson, MN.

Organization

Christ Lutheran was chosen as the name. Constitution adopted and three officers elected. April 13, 1975. At first meeting decided to reduce CLC subsidy from \$125 to \$100 per month. Membership: 20 souls, 15 communicants, 6 voters. Loan: From the Church Extension Fund — Mission Investment Fund of the C.L.C. with repayments scheduled for \$38.25 per month.

Location: 451 N. 6th St. at Eureka Avenue in Montevideo, MN.

A Foot Note

Pastor Eibs adds to the material of his log the following:

“It should not be taken for granted that such blessings as we have received at Montevideo just come as a matter of course. We have prayed earnestly that the Lord would bless our feeble efforts. This He has done beyond our expectation. He has given us a place for worship which in terms of what we received for the money expended cannot be matched. A church with all necessary equipment for \$3,625! He has also given us members who are truly concerned for the truth of God’s Word. They

delight in hearing the Gospel of Christ when they go to church, and they tell others what a good thing they have found. This will result in more people coming to hear the truth. The members of Christ Lutheran Church are excited with the prospects for the future of their congregation. May the Lord continue to bless this congregation for the sake of the soul’s of the people who have been redeemed by Christ’s precious blood!”

He will. He surely will.

Rollin A. Reim

Haggai and His Times

Haggai and His Times

At Christmastime we saw a heathen emperor, Augustus, issue an edict, to be carried out by his representative, Herod the Great, an edict which brought the holy family to the place of Jesus’ birth.

In Lenten season we saw another representative of the emperor, Pontius Pilate, play a major role in bringing the King of kings to His grave.

But these were not the only times that heathens, and even emperors, played a part in the story of our salvation. Over five hundred years before the Savior’s birth another emperor, Cyrus of Persia, issued an edict permitting the Jews in captivity under him to return to their homeland, the promised land, the land of the promise, where the Savior would be born.

First Love and Recession

That was some fifteen years before Haggai came on the scene. When the Children of Israel first came back from captivity, they began the reconstruction of the temple. They were soon discouraged, however, by threats and enemies from without, and more so by their own feelings within. They saw that the present temple was not going to be as glorious as the temple of Solomon, and perhaps they wondered if it was all worth it. After all, they had gotten along for seventy years without a temple, and everyone else was getting along without it, too. So the work on the temple dwindled to nothing.

Not that the people were lazy or doing nothing! No, sir! They were busy working to support themselves in this new land again. They were

much involved with activities about the home. They improved the value of their property, which had gotten a little run down in seventy years, and the war had taken its toll before that. And, of course, they had their children to look after. The ruins of Jerusalem did not offer all the opportunities and facilities that mighty Babylon had. And even cultural growth would not help without food in their stomachs. They had to clear the land and plow and plant and weed and watch and even water, if they could, for the weather was not always the best.

But in spite of all their hard work, when the weather did not cooperate, fifteen years after the Israelites had returned from the Babylonian captivity, they found themselves in the midst of a recession that some might even call a depression. It was really getting difficult to put a square meal on the table. Under such conditions, who would not join the people of Israel in saying, "The time has not yet come to rebuild the house of the LORD." (Hag. 1:2)

Yet that is precisely when Haggai came with the message from God: "Give thought to your ways. Go up to the hills, and bring lumber, and rebuild the house, that I may be pleased with it and be honored," saith the LORD.

Haggai's Message

The message of the prophet Haggai is preserved in only two chapters, one of the shortest books in the Old Testament. This message came in

four installments, and all of these within four months.

The first came to incite the children of Israel to turn their energies to the work of God's temple. The work was begun on the temple. The second message came a month later to encourage the builders. The encouragement: "I am with you!" The third message came two months later. It appears that the depression went on for a time, even after the work on the temple was begun again. The temple was not to be built as a means to attain prosperity and the "good life" again, but because of the Word of the Lord. As some famous lepers later headed for the priests before being healed, so the work on the temple had gone for several months before the depression lifted. But from now on, the Word came, "all these things shall be added unto you." The fourth message came in the same month as the third and was addressed to Zerubbabel, the governor of Judah, who carried the scepter of the tribe of promise. The encouragement? "I will make you like a seal ring; for I have chosen you."

Haggai and Our Times

There are not too many children today who are given the name "Haggai" by their parents. A name like Haggai seems a little remote and out of touch with our everyday life. And we don't know anything more about the prophet Haggai than his name and the summaries of his preaching that he left us in his book.

But that alone should really bring it very close to home for us. For how many of us will be remembered hundreds of years from now? It will be rare indeed if even our names are remembered. If anyone could identify with Haggai, it should be us. We see him come on the scene for a short time, preach the Word of God, and depart from view again. That is all that is left of the most successful prophet of the Old Testament.

In those four months, Haggai got more positive response than any other prophet of Israel, great or small. Why? It does not appear to be because of any great reputation that he had that the people listened to him. To this day he has not much reputation. But "Zerubbabel, the son of Shealtiel, and Joshua, the son of Jehozadak, the chief priest, and all the remnant of the people, listened to the voice of the LORD, their God, and to the words of the prophet Haggai, inasmuch as the LORD,

their God, had sent him." We too, like Haggai, can claim the ears of people, not because of our greatness, or even our "great faithfulness," but inasmuch as the LORD God has sent us to bring the Good News to every creature.

So they listened to Haggai, and "the LORD aroused the spirit of Zerubbabel. . . and the spirit of all the remnant of the people."

The book of Haggai is your book and mine, you who are chosen in Christ Jesus. Like Haggai, the LORD has taken you, little known though you may be, and sent you, and He will arouse the spirit of those to whom you go. The book of Haggai is your book and mine because we can identify both with the prophet and with his audience, for Haggai was not speaking to the heathen of Persia or Babylonia, but to the bearers of the promise, the children of God. . . to us.

—P. Schaller

Games Christians Play

One gets a little sick to hear again, "But we're only human." "Everybody makes mistakes." The phrases are used like a driver's license. People assume that since something less than perfection is their lot, they are entitled to plan to be less than perfect. It is a coward's way of excusing sinful behavior by making provision for the flesh. The apostle Paul nailed that argument to

hell's door when he firmly asserted that a believer doesn't plan to sin in order to receive more grace. "We died to sin; how can we live in it any longer?" (Romans 6)

Throughout Scriptures are numerous bits of advice, expressions of God's will for believer's behavior. People are told to be what God has said they are. It's rather sad, yet predictable, that men for whom the

verdict of salvation is innocence, a closed case, no longer indictable under God's law through grace in Jesus Christ, still act at times as if forgiveness of sins never existed and talk as if Christianity were the 19th century way without meaning in the 20th. Again the apostle Paul prepares Christians for understanding their continuing sin. "So I find this law at work: When I want to do good, evil is right there with me." Nor is this license to excuse sin by suggesting it can't be helped. "What a wretched man I am! Who will rescue me from this body of death? Thanks be to God — through Jesus Christ our Lord!" (Romans 7)

The Game

The type of game suggested in the title is not Monopoly, bridge, chess, or some such. A psychotherapist in San Francisco suggested in a best selling book that people are often less than honest in their communications with other people. People engaged in apparently mature conversation sometimes play psychological games from which they expect to receive a payoff — to win. People play this type of game to fortify a prejudice or delusion. In their transactions with other people they seek to "prove" their prejudice or delusion. Games are played by losers. Conversation is slanted to gather evidence that all men. . . human beings. . . children. . . can't be trusted. . . are beasts. . . are inept; or whatever. . .

Christians, Too

A Christian plays games, that is he may be hooked into an attempt to exploit God or a fellow believer, when his flesh is in control. He exhibits weakness. We have observed this phenomenon among those for whom a (1) certain temptation or (2) Gospel stimulus invariably triggers a flesh-reaction rather than one from the Spirit. To this extent Christians in their weakness are predictable and display negative individuality.

Christians play games when they forget the Gospel. People communing with the unique Son of the Father in faith react in love. When love activates behavior in human relationships, there's no room for thinking others are worse off. . . less favored. . . stupider. . . or less worthy of God's attentions. Nor does a Christian get down on himself, thinking that he is somehow not-OK, that there's an inadequacy in him which restricts God's regard of him. Our "adequacy" is Christ. And God's opinion of all men, "You are innocent!" because of what this Savior did.

The Pay-off

When Christians play games, the flesh is in control. For example, the Bible in many instances warns about the sin of gossiping. To gossip is to think, "I'm OK, but look at so-and-so who isn't OK." Gossip is played by insecure people seeking some self-assurance in the real or supposed inferiority of others. The game will continue as long as the player finds

someone who at least listens to his or her conversation about the indiscretions of what's-their-names. "It surely is terrible how sinful..." The player wins in a smug-satisfaction, "See, I told you so..." A mature Christian is not tricked into playing Gossip, since his insight from the mind of Christ helps him to diagnose the temptation and avoid the game.

In the next months we hope from

time to time to analyze a few games and temptations Christians are subjected to in this age. In this analysis the weakness of manipulations of other people to play will be exposed. The joy of Gospel freedom makes people game-free. We don't have to "win" from others by taking advantage of them, since the victory is already ours in Jesus Christ.

—M. Sydow

"Double-Minded — Instable"

President J. A. O. Preus of the Lutheran Church — Missouri Synod, was elected to his position as a champion of the conservatives. He successfully convinced the so-called "Bible-believers" in the synod that he would straighten out Missouri's problems by disciplining the liberals. It now appears that Preus is becoming a victim of the insidious working of the leaven of error which he avowed to eradicate.

A concerned LCMS pastor, commenting on the April 14-18, 1975, "theological convocation" held by the LCMS in St. Louis, writes in the LCMS's English District's *Lutheran Accent* (quoted in "Christian News" April 21, 1975):

"There is no hope left that we may be able any longer to expect honesty or fair dealing from this Missouri Synod administration... The tomfoolery of this whole scheme is exposed by this statement of Dr. Preus: 'The purpose of this con-

vocation is to rediscover with joy that basic doctrinal consensus which we have through the blessings of the Holy Spirit.' That should get some kind of a prize for white man's 'forked tongue' talk."

We must agree with this rather harsh conclusion of this pastor. We had been led to believe that Missouri's Preus would solve Missouri's dilemma on the basis of scripture. Now he appears to be a part of that dilemma!

The same pastor goes on to report how

"The President and his appointed judges have condemned a whole faculty of 'false doctrine' and refused to recognize duly ordained clergymen in our midst, supposedly because of doctrinal aberrations. He says our problem is doctrinal out of one side and has the audacity to say out of the other: Our purpose is to rediscover with joy the basic doctrinal consensus we have. This, he says, we have by the Holy Spirit

while he refuses to let troubled brethren come together that the Holy Spirit may operate in their midst. Such duplicity should no longer be tolerated 'in the church of God.'

It is most interesting that the pastor quoted above is from the camp of Missouri's liberals (some call them "moderates"). After examining the issues, we cannot join him in the far greater number of his concerns which to us are plainly the espousing of false doctrine. Nor do we care to label merely as "troubled brethren" those who hold to, and make propaganda for, doctrines contrary to that which we have learned. Jesus Himself calls such "wolves in sheep's clothing."

Sometimes, however, (let us see and learn!) even liberals can see the hypocrisy of conservatives, while these same conservatives betray the fact that they themselves have fallen prey to an unbiblical duplicity, and fail to see it!

The solution to this whole sorry situation in Missouri was long ago

prescribed by God in passages like Romans 16:17 and I Corinthians 1:10. Not to follow these clear words of God at the beginning of a doctrinal crisis leads to the present state of affairs in Missouri: forked tongues on both sides take the place of the God-intended and God-pleasing course "that ye all speak the same thing and that there be no divisions among..." It is only by pursuing this latter course that the deception of "the hearts of the simple" is staved off. This is why scripture was the first to warn about "forked tongues." It warns us all about "good words and fair speeches which deceive..."

Let us of the CLC be warned and beware of forked tongues on either side as we work and pray for restoration of former fellowship relations! God preserve us from such a day when the "other side" says things about us on the basis of scripture which we fail to see ourselves because of a hardened or unscriptural attitude!

—P. Fleisher

Daily Devotions

FIRST SAMUEL (continued)

b) Saul's downward path from rejection to destruction.

June 1	16:1-13	Saul is no longer the Lord's choice.
2	Psalms 23	The sweetest, most comforting song a shepherd ever sang.
3	16:14-23	"...and the Lord is with Him."
4	17:1-31	In the midst of common errands God challenges faith.
5	17:32-54	Would David want us to talk of his victory?
6	17:55-18:16	The evil eye of jealousy — put it out!
7	18:17-30	David had no exaggerated opinion of himself.
8	19:1-11	In the face of unprincipled foes — pray!
	Psalms 59	
9	19:12-24	The ugly fruit of jealousy and suspicion.

- 10 20:1-33 May God give you a friend as true as David's.
11 20:34-21:9 The law of love is greater than Levitical ordinances.
12 21:10-15, Avoid deception (Ps. 34:13) — deliverance is of the Lord.
 Psalm 34
13 Psalm 56 The feelings of David in his hour of great danger.
14 22:1-2 David fled to the Lord, his Refuge.
 Psalm 57, Psalm 142
15 22:3-23 Saul, Saul, now you boast yourself in evil?
 Psalm 52
16 23:1-28 God gives a bold spirit to those who trust in Him.
 Psalm 54
17 23:29-24:22 Faith and patience on trial.
 Psalm 63
18 25 Drunkenness soon makes dead men of fools. God is not mocked.
19 26 Hatred also makes men play the fool, and is just as hard to give up.
20 27:1-28:2 Can there be real safety in untruthfulness?
21 28:3-25 The darkness of despair drives men to strange doors.
22 29 Out of the trap his own deceptions set.
23 30:1-26 "David strengthened Himself in Jehovah his God."
24 31:1-13 A victim of human pride and jealousy falls.
 II Sam 1:1-27 The servant of the Lord mourns.

III. The History of the Reign of David

- a) David's reign over Judah alone (at Hebron).
June 25 II Sam 2 In the pursuit of glory — death!
26 3 The Lord shall reward the doer of evil.
27 4 ...even as He overrules evil to carry out His purposes.
- b) David-King of All Israel (at Jerusalem)
28 5 Long live the King!
29 6:1-15 Not what we think, but what God says, is important.
 Psalm 24
30 6:16-23 True reverence is not without enthusiasm.

W. V. Schaller

Treasurer's Report

JULY 1, 1974 to MAY 1, 1975

RECEIPTS:	APRIL	TO DATE
Offerings	\$16,605.56	\$156,186.06
Memorials	—	43.00
Bequest	—	1,000.00
Extra-budgetary Reimbst. from ILC Exp. Fund	—	2,000.00
TOTAL RECEIPTS	\$16,605.56	\$159,229.06
DISBURSEMENTS:		
Retirement Benefits	\$ 825.00	\$ 8,250.00
Capital Investments	1,665.00	15,237.96
General Administration	392.13	5,038.53
Missions and Administration	6,039.73	66,767.12
Immanuel Lutheran College	5,826.50	58,265.00
ILC Regents-Extra-Budgetary	—	583.74
Balance of 73-74 Nig. Offerings to Nig. Fund	—	2,861.46
TOTAL DISBURSEMENTS	\$14,748.36	\$157,033.81
CASH BALANCE FOR PERIOD	1,857.20	2,225.25
CASH BALANCE JULY 1, 1974		\$ 23,957.58
CASH BALANCE MAY 1, 1975		\$ 26,182.83
ILC EXPANSION FUND OFFERINGS	\$37,304.16	\$ 88,289.58

Respectfully Submitted,
Lowell R. Moen, Trustees Treasurer

COMPARATIVE FIGURES

	APRIL	10 MONTHS
BUDGET OFFERINGS NEEDED	\$17,709.00	\$177,090.00
BUDGET OFFERINGS RECEIVED	16,605.56	159,229.06
DEFICIT	\$ 1,103.44	\$ 17,860.94
BUDGET OFFERINGS, 1973-1974	\$14,253.63	\$141,033.50
INCREASE, 1974-1975	\$ 2,351.93	\$ 18,195.56

Board of Trustees
B. J. Naumann, Chairman

Announcements

CLC Pastoral Conference

To be held at St. John's Lutheran Church, Okabena, Minnesota, July 8-10, 1975

Agenda: Is a Penitent's Public Confession for Public Sin a Requirement for Congregational Absolution? W. Schuetze; Exegesis of I Timothy 5, C. Kuehne; Gifts of Tongues, D. Redlin; The Concept of "Complete Agreement in Doctrine and Life" and its Application, G. Sydow; Polygamy, C. Kuehne; Responses to the Study Paper on the Third Use of the Law.

Please announce to the host pastor,

Robert Wehrwein

P.O. Box 98

Okabena, MN 56161

Paul F. Nolting

CLC secretary

Change of Address

Pastor David Lau

1534 West Ave.

Red Wing, MN 55066

(612) 388-4403

Pastor Robert Wehrwein

P.O. Box 98

Okabena, MN 56161

(507) 853-4550

Correction

In the May issue of the Spokesman it was said (p. 4) that the synodical "code" salary discriminated between men and women on the basis of sex. The Mission Board has informed us that the current salary code does not discriminate, and is the same for both men and women. We are happy to make the correction.

Installation

The Rev. David Lau was installed by Professor Gordon Radtke as the pastor of Our Redeemer Lutheran Church of Red Wing, Minnesota, on Jubilate Sunday, April 20, 1975. Professor John Lau assisted.

—Gordon Radtke

With authorization from CLC president, Pastor E. Albrecht, Pastor Robert Wehrwein was installed at St. John's Lutheran Church, Okabena, Minnesota, in a 3:00 P.M. service on June 15, by the Minnesota Conference Visitor, Pastor M. Eibs.

G. Sydow, vacancy pastor

