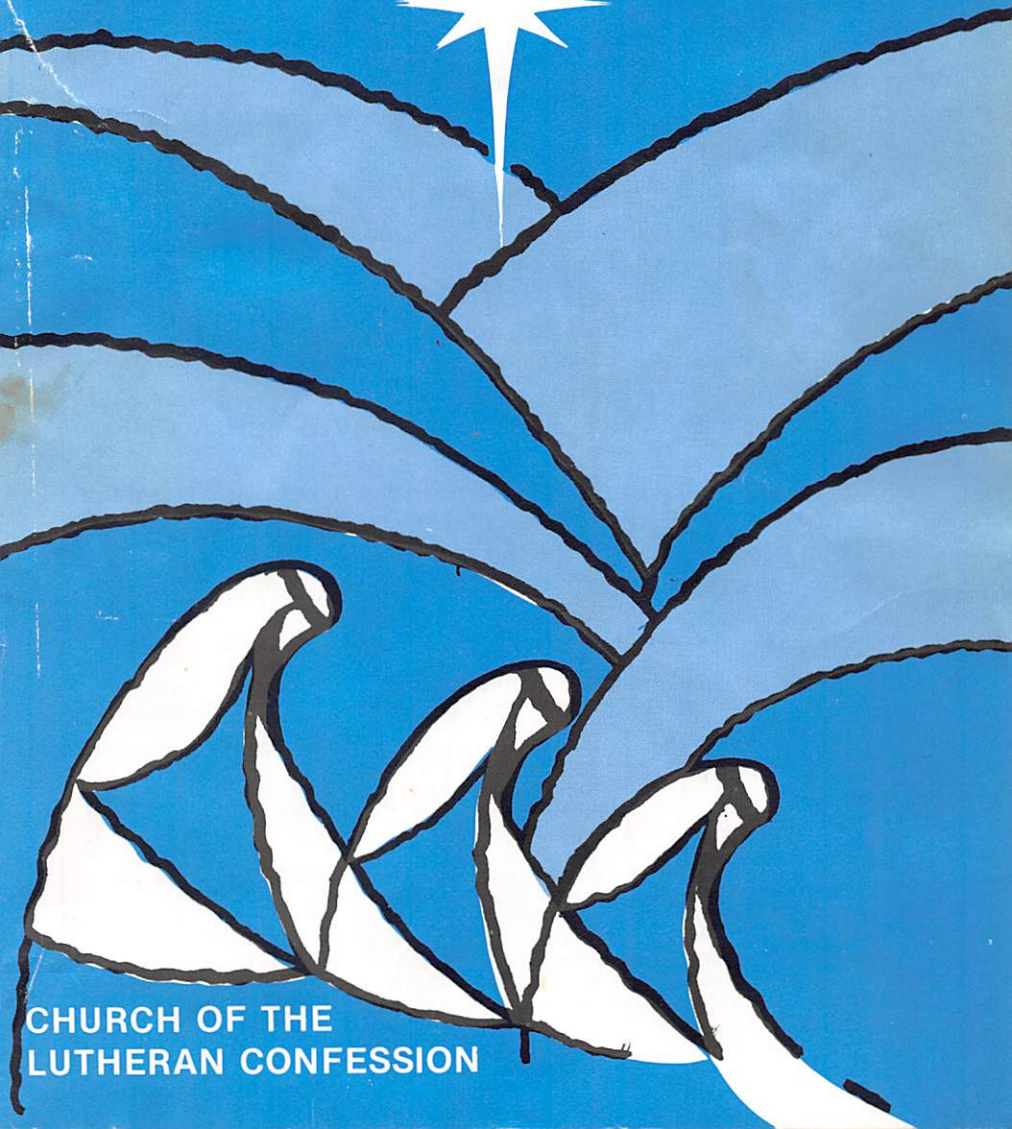


LUTHERAN

JANUARY 1976

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SPOKESMAN



CHURCH OF THE
LUTHERAN CONFESSION

EDITORIAL

WITH A GRAIN OF SALT

In recent years a publication known as *Present Truth* has had considerable acceptance and approval in our circles, primarily because of its fine exposition of the Lutheran Reformation doctrine of justification by faith, and its timely warning about the charismatic movement, pointing out that it has elements much akin to the "infused grace" concept of Roman Catholicism.

When a strong and consistent presentation of scriptural truth comes before us we tend to attach a certain amount of trust and reliability to the writers and the publication itself, so that whatever is said is accepted without qualification. This can be dangerous and misleading. When it comes to the public presentation of doctrine especially, we do well to know the whole of one's theology before giving too generous approval of what he has to say.

Questions Arise

An article in *The Lutheran Sentinel* (3-22-75) dealing with *Present Truth* spoke of it as "a most refreshing publication." Yet it did call attention in a mild way to this, that a tendency toward Calvinism is often found within its pages. We would add something else and in stronger terms. In the June, 1975 issue there is an article on Christian Fellowship which is not just subtly deceptive but completely in error. It advocates and encourages a unionism of the crassest sort under the guise of consistency with the doctrine of justification.

To begin, we find our teaching on fellowship condemned as a "besetting sin." "The besetting sin of evangelicalism is deep division—in some instances, flat rejection—on the ground of failure to conform doctrinally. Unless the particular creed or confession of our particular setup is endorsed to the last degree, fellowship is prohibited."

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The proposed basis for fellowship is presented this way: "God declares men and women acceptable because of the acceptability of Jesus Christ . . . If God declares people acceptable, we should be very cautious indeed that we do not treat such people as unacceptable. This, then, ought to be a fundamental question with regard to fellowship: 'Does God accept this person?' If He does, then no man or institution ought to regard that person as unacceptable." This line of thinking falters because it proves too much. If objective justification, God declaring people righteous, or "acceptable," because of Christ is the basis for fellowship as it is exercised here on earth, then such fellowship would have to be universal because God declared the *world* righteous.

Confessing Faith is Sanctification

Lest we oversimplify, *Present Truth* does say that faith enters the picture, and speaks of those who trust in the merits of Christ in this connection. But faith is unseen, known only to the Lord. Man can deal only with faith that is confessed, and confessing faith is a matter of sanctification, a Spirit-wrought activity of the believer. It is on this point that *Present Truth* gets confused. It says: "As important as we think sanctification to be, it *cannot* be the ground of fellowship." Quite the contrary, it is the only basis on which fellowship here on earth can be handled, and then only on the terms that the Lord Himself lays down. "All the counsel of God," at least in principle, is to be acknowledged and confessed. Scripture insists that we abide in all it reveals and teaches, and avoid that which is contrary. There is nothing said of this in *Present Truth* and it is a glaring omission.

A Warning

The approach and style of writing in *Present Truth* is forceful, vigorous, appealing. It has a certain strong, doctrinal sound to it which makes it appear all the more plausible. Be warned! Again this word of Scripture has its place: "Try the spirits, whether they be of God."

G. Sydow

MORE HANDWRITING

"THE SUFFOCATING FEDERAL HELP" is the title of an article in a recent issue of *Time* (12-8-75) which has to do with federal government interference in the running of private schools and colleges. The Department of Health, Education, and Welfare has decreed that if any student in any kind of school, public or private, receives federal financial help or a grant, which can come in various ways, it is to be considered a "recipient institution," and thus subject to federal regulation.

Among others, Hillsdale College, a free-will Baptist school in southern Michigan, has taken a leading role in fighting this arbitrary decision. The Board of Trustees, we are told, "were outraged." They called this decree "immoral, and illegal and a violation of the school's inalienable rights of freedom," and are seeking legal ways to counteract it. Bravo! We couldn't agree more.

The Monster is Reaching

Even *Time*, which is not known for its great love of conservative causes, comments this way: "Hillsdale's reaction is only one example of the growing resentment on campuses against a smothering blanket of complex and often impractical federal rules and regulations. They flow from a host of federal programs, ranging from environmental protection and unemployment insurance to affirmative action, which requires a college to prove that it is taking steps to eliminate discrimination on the basis of sex or race." A recent survey on this point is quoted saying that these government regulations are: "confused, even chaotic, full of contradictory guidelines, and enforced by agencies that are often feuding with each other."

In the Dec. 1 *U.S. News and World Report* a writer, speaking in defense of the Equal Rights Amendment, which is broad and undefined, says: "The opponents are ignoring the fact that the courts will follow the intent of Congress . . ." Don't bet on it! Such a statement is naive, wishful speculating on the unknown. What is happening is that Congress is passing policy legislation and leaving it up to agencies and the courts to define the particulars. Currently it appears that this is where the problems are arising, and imposing unnecessary restrictions in all areas of our national life.

Religious Liberty Threatened

This is serious enough even when just secular freedom is at stake, but for us it gets even more troublesome because our religious liberty is being threatened. The Hillsdale incident is another example of a growing encroachment of government into the affairs of the church. It isn't a matter of erecting straw men or crying "Wolf!" when we say that there is a foreboding situation in our country which portends no good for our cherished separation of church and state, and freedom of religion.

G. Sydow

CHANGE OF ADDRESS notices should be sent to the Business Manager. For uninterrupted mailing, if at all possible, address changes should be sent in at least four weeks in advance.

EPIPHANY—THE SINNER'S DIVINE SUBSTITUTE MANIFESTED

One of the oldest of all festivals which the Christian Church has celebrated is the Epiphany Festival. It falls on the 6th of January each year. The word, Epiphany, means appearance or manifestation. We have an epiphany of Christ at His baptism, for on this occasion Christ appeared and presented Himself as the Savior of the world, ready to enter upon the work of His public ministry. The Gospel of Matthew tells us about this. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?"

The Sinless One Baptized!

Why should Jesus come to John the Baptist for baptism? We know that it was a part of John's work as the Forerunner of the Christ to baptize the people who came to him confessing their sins. But, why should Jesus, the holy Son of God, come to be baptized? Why should the sinless One be baptized by a mere man who was sinful?

To Fulfill All Righteousness

Jesus gives us the answer to this question. "Suffer (allow) it to be so now: for thus it becometh us to fulfill all righteousness." Jesus told John: Allow it to be so now. You are to

baptize Me to "fulfill all righteousness." Jesus was not a sinner, and yet He came to John as the one "made sin for us." Jesus did not need baptism as a means of grace to wash away His sins, for He had none. But, Jesus came to be baptized because He was bearing the burden of the sins of all men. He came to John as the sinner's Divine Substitute. Jesus was to do everything for sinners to accomplish their redemption. This was God's plan for man's salvation. All that was right, all that God demanded, all that is acceptable to God—that Jesus came to do as the sinner's substitute. It was as the world's Sin-bearer that Jesus presented Himself to John for baptism. And John was to comply with Jesus' request.

The Mode of Baptism

John also did as Jesus asked. But, it is significant that the Bible does not describe the baptism itself. It does not describe the manner of baptizing. It does not say that Jesus was immersed under the water. Baptists, according to their own confession of faith, conclude: "that only immersion has scriptural authority as a mode of baptism." But, this is saying more than the Bible says! Jesus was baptized in the Jordan River, for the Gospel of Matthew says that He "went up straightway

out of the water." But, this does not say that Jesus was *under* the water. Since God's Word does not describe the mode of Baptism in the case of Jesus or in any other instance, we cannot draw any conclusion in the matter as to how the water is to be applied. Therefore, we have always taught that the water may be applied by sprinkling, pouring or immersing. The important teaching of Jesus' baptism is not how the water was applied, but this that Jesus came to be baptized as our Brother in the flesh, willing to assume the burden of our sins for us. He came as the Divine Substitute of sinners to carry out the work of His office as the Christ. So, we say with John the Baptist: "Behold the Lamb of God which taketh away the sin of the world." (John 1:29)

Anointed With the Spirit

After Jesus came out of the Jordan River a great miracle took place. "Lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." (Matthew 3:16) John the Baptist saw the Holy Spirit in the form of a dove, with the bodily shape of a dove, descend upon Jesus. This was proof to John that Jesus of Nazareth was indeed the promised Christ, foretold by the prophets, who was to redeem all sinners in the world. "John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit

descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." (John 1:32-34)

Jesus was anointed with the Holy Spirit at His baptism because at this time He was to publicly begin His work as the Christ of God. Jesus also preached this in His first sermon in the synagogue at Nazareth. He said: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering the sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." (Luke 4:18-19) Jesus was a true Man who came to this earth with the limitations of being human. According to His human nature He was given the Holy Spirit to do His work as the sinner's Divine Substitute. Being anointed with the Holy Spirit Jesus could perfectly carry out to completion His work for us. He could perfectly fulfill the Law of God for us, and He could be perfectly obedient to His heavenly Father in sacrificing His life on the cross to make atonement for our sins.

The Heavenly Father's Approval

In an audible voice the Father spoke at Jesus' baptism. "Lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matthew 3:17) What a precious assurance these words give us! Luther explains: "If I know and am sure that the man Christ is the

Son of God and acceptable to the Father (as indeed I must be sure because the Divine Majesty itself from up in heaven says so, and God cannot lie), then I am also sure that everything that this man speaks and does is truly the word and deed of the beloved Son, with whom God must be altogether pleased." (XI, 2141 ff.)

How true Luther's words are! Here God gives the stamp of divine approval upon the Messianic work which Christ came to this earth to do. For us it means that Jesus did do all that God the Father required for our salvation. Here the heavenly

Father declares in clearest words that His Son did please Him, and that our salvation is perfectly and completely accomplished.

"Within the Jordan's crystal flood
In meekness stands the Lamb of God
And, sinless, sanctifies the wave,
Mankind from sin to cleanse and
save.

"All glory, Jesus, be to Thee
For this Thy glad epiphany;
Whom with the Father we adore
And Holy Ghost forevermore."

(Hymn 131)

M. H. Eibs

Church News

WHAT GOD HATH WROUGHT!

Was it nothing more than rebellion, as the area ecclesiastical establishment alleged? Or was it, perchance, Spirit-incited separation?

In the spring of 1965 a group of but twelve lay persons met in a private home in West Columbia, South Carolina. The purpose: to establish an independent Lutheran congregation. Two days later, on May 30th, the first services were conducted in the basement of that home, with 73 worshippers present.

What caused these Lutherans to break away from their church homes to form a new congregation?

There were two developments that compelled action. First, the LCA was foisting a new constitution on all its

congregations. The new constitution turned over all local church property to the parent body. This didn't go over very smoothly with many ruggedly independent people. Second, the LCA (Lutheran Church in America) was introducing the new Sunday School Curriculum. Many errors, developed over a century of negative critical study of the Bible, had filtered into the weekly lessons. People began to realize that the old truths had been washed away in the flood of liberalism. So without the benefit of clergy guidance, but rather in defiance of ecclesiastical tyranny, a new congregation, Holy Trinity Independent Evangelical Lutheran Church, was formed.



Holy Trinity Church and School

Finding a Pastor

Where could a group like this find a conservative pastor? No less than eighty letters were written to LCA pastors who were thought to lean toward conservatism. But all these efforts were frustrated, for synod officials had spread the word that no one was to help this rebellious congregation. It was confidently foretold that the congregation would collapse and fade away for lack of a shepherd to lead the sheep. Meanwhile the services of a Baptist preacher were secured; later two ministerial students of Lutheran background from Bob Jones University in Greenville, South Carolina, came to help out. So things moved along for almost two years. A church was built in a grove of loblolly pine. The congregation met Sunday after Sunday. They so wanted to be Lutheran, but there was confusion and uncertainty as to what that really meant and how it could be achieved.

Roundabout Leading

The Lord of the Church knew what He wanted. He led Pastor Martin Galstad of Winter Haven, Florida, to meet with a group of

concerned Lutherans in Savannah, Georgia. They, in turn, directed his attention to the group in West Columbia, South Carolina. Pastor Galstad held the treasures which the Lord of the Church has entrusted to the CLC before the eyes of that group. They recognized in his words the voice of the Good Shepherd and asked for a shepherd to serve them. The Spirit moved them to call Pastor Paul F. Nolting, who was installed as first pastor on June 11, 1967.

Immediately the congregation began to grow—by losing members! It lost those who wanted the congregation to become a non-denominational, conservative church. The Lord, however, kept on sending such as were seeking the whole truth, and so wished to be Lutheran in fact, and not in name only. Errors that had been acquired over the years had to be unlearned and the Truth confessed, but the Spirit gave the victory. After slightly more than ten years of confessing on the part of the members, who literally made known abroad the glory of the gospel of God's grace in Christ Jesus, the congregation now numbers some 230 active communicants. Of these only

93 were on the membership list when the first resident pastor arrived. 137 have been gained since, only 14 coming by transfer. The rest are from the community, brought in by the members and instructed by the pastor, 13 being baptized as adults.

The School

Four years ago a Christian Day School was started with one teacher, Miss Marion Fitschen, and 14 students in grades Kindergarten through fourth. Each year an additional grade was added. Two years ago a second teacher was called, Miss Janice Hallauer. A year ago the congregation decided to build a new school, having outgrown the Sunday School rooms that had been converted into classrooms. It was decided to do as much of the work as possible with volunteer labor. And so it was done. The area behind the church was cleared of pine trees. The architectural work, electrical work, all cabinet work, welding of the steel beams, installation of walls and ceiling, and countless other jobs were done by crews of members who worked on

Saturdays and evenings with the women of the congregation providing meals and doing all the painting of the building. By the time school was ready to begin last fall a new four classroom building with auxiliary rooms was ready for use for the thirty students in grades Kindergarten through seventh. What is more, the building, appraised at \$120,000, was built at a cost of \$58,000, which is completely paid.

Grant us Grace

On November 2 Dedication/Reformation Services were held. The Vice-President of the CLC, Pastor Robert Reim of Mankato, Minnesota, preached the dedicatory sermon in the morning. The president of the congregation, Mr. John Larry Porter, read the words of dedication: "Having received grace and faith, love and willingness only from You, O Lord God of our salvation, we dedicate this building to Your glory and honor. Grant us grace that in this building SCRIPTURE ALONE, GRACE ALONE, CHRIST ALONE, and FAITH ALONE may be taught



Dedication Service



to our children for their soul's salvation. In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Pastor Fred Archer of Hendersonville, North Carolina, preached the Reformation sermon in the afternoon service. The evening was spent in delightful fellowship as members of Holy Trinity and Living Word congregations refreshed themselves

with a covered dish dinner in the assembly room of the new building.

So the work continues as the congregation teaches its youth and reaches out to harvest the souls which the Spirit of God gathers through the private and individual testimony of its members.

'Tis truly amazing to observe what God hath wrought!

Paul F. Nolting

AN ALTERNATIVE TO THE "VICAR YEAR"

Most seminary programs provide for a year or more of internship, a seasoning time during which the ministerial candidate can mature in actual field work before he takes the responsibility of his first parish. For various reasons the CLC seminary at Eau Claire has not been able to arrange this. Because most of the courses are "cycled" over a three year period, a dropout of a year creates impossible schedule problems. Besides, not too many congregations are large enough to support a vicar.

Yet the need for such pre-graduation experience is obvious. And there have been some creative endeavors to supply it.

The Ranch

Some have found employment for the summer in areas that needed additional ministerial manpower. Mark Gullerud (now pastor in California), for example, worked on the ranch of a member family in Hecla, SD. His position enabled him to have a hand in the exploratory work in Aberdeen and in the Hecla

pulpit. Other such informal arrangements could be cited. Surely they ought to be encouraged.

Corpus Christi

In the summer of 1971, Zion of Corpus Christi, Texas, enjoyed the services of seminarian John Klatt, now pastor in Winner, South Dakota. He had come at the request of Zion, and with the consent of the seminary faculty and the CLC Mission Board. The congregation found a job for him as an orderly in a local hospital, and provided room and board accommodations. During the summer he helped with canvassing and preached during the pastor's absence. His work in the hospital enabled him to make contacts which eventually resulted in an adult instruction class. Again, a mutually helpful situation had been designed.

Austin

Since 1971, Pastor Daniel Fleischer of Zion in Corpus Christi had been travelling 200 miles to conduct services and provide instruction for three member families living in Austin. In order to ease the burden and extend the ministry, the people of Zion again sought the help of a seminarian. This time it came in the person of Mr. Douglas Libby of Marquette, Michigan, who had finished his second year of seminary work and was ready for summer employment. A job in a clothing store provided some income. Zion congregation together with the Mission Board paid his mileage and with the help of exploratory subsidy made

up the difference between his summer wages and what was needed for him to complete his last year of school.

Vicar Libby conducted Sunday services, a midweek Bible class, and children's catechism class. In addition he helped to arrange a canvass, and made follow-up calls. He and the members called Pastor Fleischer for advice as it was needed.

Successful?

The value of such an arrangement seems apparent from the letter of Mr. Michael Cothran, member of the congregation in Austin:

"Mr. Libby brought us all much inspiration, joy, and guidance in the Word. He lived with one family and ate with another, —an arrangement which proved very workable. The practice should certainly be continued if possible."

Another result was that the people grew in faith and understanding, acquiring a new appreciation of mission endeavor. Much literature was sent to people who requested it as a result of the vicar's work and newspaper ads. This in turn served as an encouragement to the group to take the step described by Mr. Cothran:

"Another big event this summer was the naming of the mission. We felt more progress might be toward winning souls if we had our own identity. The name REFORMATION LUTHERAN CHURCH was chosen . . ."

What the future might hold for Reformation Lutheran Church is known only to our gracious God.

There is no doubt, however, that blessings have accrued to all involved from vicar to members. That effort has already met with success.

Solution to a Chronic Problem

In his letter describing the experience of Reformation Church and Mr. Libby, Pastor Fleischer makes the following proposals:

“Since the CLC does not have a vicar system as such, members of both Zion and Reformation commend this limited summer vicar program to the CLC as a workable alternative. Even though, with few exceptions, our congregations are not of such size that such help is necessary, yet the potential benefit that such a program holds for ministerial students would seem to be worth the effort for all of us. Such an investment for the future in this form is also to the benefit of the congregations, and to our succeeding generations who shall sit at the feet of these young men. Indeed, a summer vicar system might well be an aid in overcoming a chronic

problem, the lack of ministerial candidates. After observing the work and person of a dedicated seminary student, one young man of his catechism class himself indicated a keen interest in preparing for the public ministry.

“Our Lord says through the apostle, ‘This is a true saying, If a man desire the office of a bishop, he desireth a good work.’ I Timothy 3:1 Our personal interest in our young and willing seminary students can go a long way in encouraging them to follow their studies through to the end, and to enter into that ‘good work’ as the Lord sees fit to call them. We can never sufficiently thank our God, in Christ Jesus, for the blessings of our school in Eau Claire, nor can we thank Him enough for the dedicated students and the opportunities for them to serve Him in the ministry. Shall we not use every pleasing way to prepare them?”

Rollin A. Reim



Daily Devotions

- Feb. 1 II Chronicles 24:15-27 Those who forget their obligations to God, forget their obligations to men. (Joel is in v 19). Christ is pictured in Zechariah, the (grand) son of Jehoida. (Mt. 23:29-39)
- Feb. 2 II Kings 13:10-25 Take God at His Word, for His power and mercy outlives His messengers.
- Feb. 3 II Chronicles 25:1-24 Pride and self-glory makes men hard listening.
- Feb. 4 II Kings 14:23-27 In these days came Jonah (v25), Amos, and Hosea—preaching the Word.

JONAH, THE RELUCTANT MISSIONARY

Many stumble over this book. Few know it. It is a striking account of God at work. God commissioning Jonah. God taking care of Jonah. God hearing Jonah's prayer and recommissioning him. God called Ninevah, and then Jonah too, to repentance.

Ninevah was the gigantic and wicked capital city of heathen Assyria—the nation which hung like a black storm cloud of destruction over Israel. The Jews needed to learn that God wants ALL men to repent and to trust His saving promises. This Gospel fact is one we also need to learn, to re-learn, to live.

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| Feb. 5 Jonah 1 | Must we, like Jonah, learn the hard way? |
| Feb. 6 Jonah 2 | God's greatest miracles are worked in the human heart. |
| Feb. 7 Jonah 3 | Where there is true repentance, there is true forgiveness. |
| Feb. 8 Jonah 4 | By spiritual surgery God cuts wrong attitudes out of our hearts. |
| Feb. 9 II Chronicles 26:1-15 | As long as Uzziah sought the Lord, God prospered him. |

AMOS THE PROPHET

Amos preached while Uzziah was on the throne of Judah, and Jeroboam was king of Israel. A shepherd and fig-farmer, he came from Tekoa, a small town south of Jerusalem. But, although he came from Judah, Amos was sent north to Israel and proclaimed his message to Bethel—one of the sites of Jeroboam's idolatrous calf-worship.

In bold pictures of the working men Amos lashed out against the inner corruption and rotteness which had spread like a cancer in a day of outward power and prosperity. Having deserted the God of all grace, the people of Israel misused and abused his gifts of peace and plenty. The arrogant rich oppressed the poor. Foolish feelings of self-sufficiency abounded—along with wantonness, revelry, and every vice of excess. No wonder Amos language is harsh and his message threatening throughout. Only at the last (9:11-12, compare Acts 15:16-17) is there a word of Gospel for the few penitent hearts.

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| Feb. 10 Amos 1:1-2; 2:4-16 | Amos tickled no ears but told of sin's sure end. |
| Feb. 11 Amos 3 | Less than 50 years later Israel was torn to pieces (v12) by the lion of Assyria. |
| Feb. 12 Amos 4 | Cruelty and greed ever rule where religion is but outward form. |
| Feb. 13 Amos 5 | Live your faith daily. Seek good and not evil. |
| Feb. 14 Amos 7 | Three visions of judgement: Devouring Locusts (1-3) Consuming Fire (4-6) Searching Plumline (7-11). |
| Feb. 15 Amos 8 | Guilty Israel was like a basket of overripe fruit. |
| Feb. 16 Amos 9 | Final dispersion pictured—but also the Savior's coming (11-12). |
| Feb. 17 II Kings 15:8-31 | Six kings in 20 years. 4 assassinations. The end is near. Yet God in mercy calls through Hosea. |

HOSEA THE PROPHET

Hosea was sent to Israel, the ten northern tribes. Joining Amos, he began his ministry as the splendor of Jeroboam II's prosperous reign was beginning to fade. Fifty to sixty years later he saw the night of captivity fall upon a nation who would not listen to his message of warning. It must have been a tragically sad day for the prophet. For with his life, as well as his words, Hosea pictured the love of God for a people who insisted upon deserting Him.

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| Feb. 18 Hosea 1:1-11 | A sign for Israel: God loves the unworthy. |
| Feb. 19 Hosea 2:2-13 | As Gomer was unfaithful to Hosea (v2-7), so Israel was to God (8-13). |
| Feb. 20 Hosea 2:14-3:5 | A sad picture of man's stubbornness. A warm picture of God's love. |
| Feb. 21 Hosea 7 | God's Word pictures sin in all its ugliness, stupidity and deceit. |
| Feb. 22 Hosea 14 | In loving mercy God appeals to sinners to repent and return. |
| Feb. 23 II Chronicles 26:14-23 | Pride, like leprosy, is "living death". |
| Feb. 24 II Chronicles 27 | Can a king lead people who will not follow? |
| Feb. 25 II Kings 16:1-18 | When outward is substituted for true religion, superstition is never far behind. |

MICAH THE PROPHET

Micah preached chiefly in the rural areas of Judah—at the same time that Isaiah was preaching in Jerusalem and Hosea was prophet in Israel. The extreme spiritual decay during the rule of Ahaz brought forth Micah's greatest efforts to show the people of both Judah and Israel their sin and the certain fearsome judgment they were laying up for themselves. Gross idolatry, shameful debauchery, open cruelty were everywhere. Therefore Micah speaks forcefully of punishment and stridently threatens before proclaiming the Coming and Rule of the Messiah.

- Feb. 26 Micah 1:1-7; 2:1-13 Some diseases can't be cured and must be destroyed.
Feb. 27 Micah 3 God, who sets up rulers and sends preachers, holds them responsible.
Feb. 28 Micah 4:1-5:5 The everlasting Christ comes to give peace and security to human hearts.
Feb. 29 Micah 6 Heart worship of God always results in Christ-like lives.
W. V. Schaller

Announcements

Wisconsin Pastoral Conference

Time: Feb. 3-5, 1976; first session Feb. 3, 1:30 P.M. at the Sem House, Immanuel Lutheran College, Eau Claire, Wis.

Agenda: What Constitutes Merchandising in the Church? G. Radtke; Review of the Steps in Writing a Sermon, W. Schaller; The Problem of Members who Live at a Distance—Part III Church Discipline, J. Sandeen; In the Ministry of the Keys, Are We Bound by the Action of God or is He Bound by Our Action? Exegesis John 20:23; Matt. 16:19; Matt. 18:55ff, J. Johannes; Evaluation of the Kennedy Method of Witnessing, R. Gurgel; Eastern Religions—The Trend Toward Mysticism in our Day, T. Barthels; Mercy Deaths (Discussion leader) R. Roehl; Exegesis: Hebrews 9, L. Schierenbeck.

Communion Service: speaker, W. Schaller (T. Barthels)

Please announce to the host pastor: L. Schierenbeck, 2015 N. Hastings Way, Eau Claire, WI 54701.

J. Johannes, Secretary

1976 CLC Directory

Copies of the 1976 *CLC Directory* are now available. A complete roster of all called workers. Listings of schools and churches with their schedules. Information about the organization and services provided by the Church of the Lutheran Confession. Copies may be secured through CLC churches. Or for \$1.00 postpaid at

The CLC Book House
Box 145

New Ulm, Minnesota

Rollin A. Reim, Editor

Treasurer's Report

July 1, 1975—December 1, 1975

RECEIPTS:	NOVEMBER	TO DATE
Offerings	\$20,414.98	\$ 82,552.73
Memorials		15.00
Corpus Christi Refund, Expl. Funds		286.00
TOTAL RECEIPTS	\$20,414.98	\$ 82,853.73
DISBURSEMENTS:		
Retirement Benefits	950.00	4,750.00
Capital Investments	1,390.00	7,481.48
General Administration	203.93	2,487.64
Missions and Administration	7,340.93	37,396.62
Immanuel Lutheran College	5,745.00	28,725.00
TOTAL DISBURSEMENTS	\$15,629.86	\$ 80,840.74
CASH BALANCE FOR PERIOD	\$ 4,785.12	\$ 2,012.99
CASH BALANCE, JULY 1, 1975		27,242.49
MINUS RESERVE FUND		\$ 15,000.00
CASH BALANCE, DECEMBER 1, 1975		\$ 14,255.48

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 I.L.C. EXPANSION FUND RECEIPTS \$15,549.45 \$166,962.57

COMPARATIVE FIGURES

	NOVEMBER	FIVE MONTHS
BUDGET OFFERINGS NEEDED	\$19,652.00	\$ 98,260.00
BUDGET OFFERINGS RECEIVED	20,414.98	82,853.73
SURPLUS FOR THE MONTH	762.98	
DEFICIT, BUDGET RECEIPTS		\$ 15,406.27
BUDGET OFFERINGS, 1974-1975	\$20,760.20	\$ 83,824.42
DECREASE, 1975-1976	(—345.22)	(—\$ 970.69)

Respectfully Submitted
 Lowell R. Moen, Trustee's Treasurer
 Bertram J. Naumann, Chairman

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