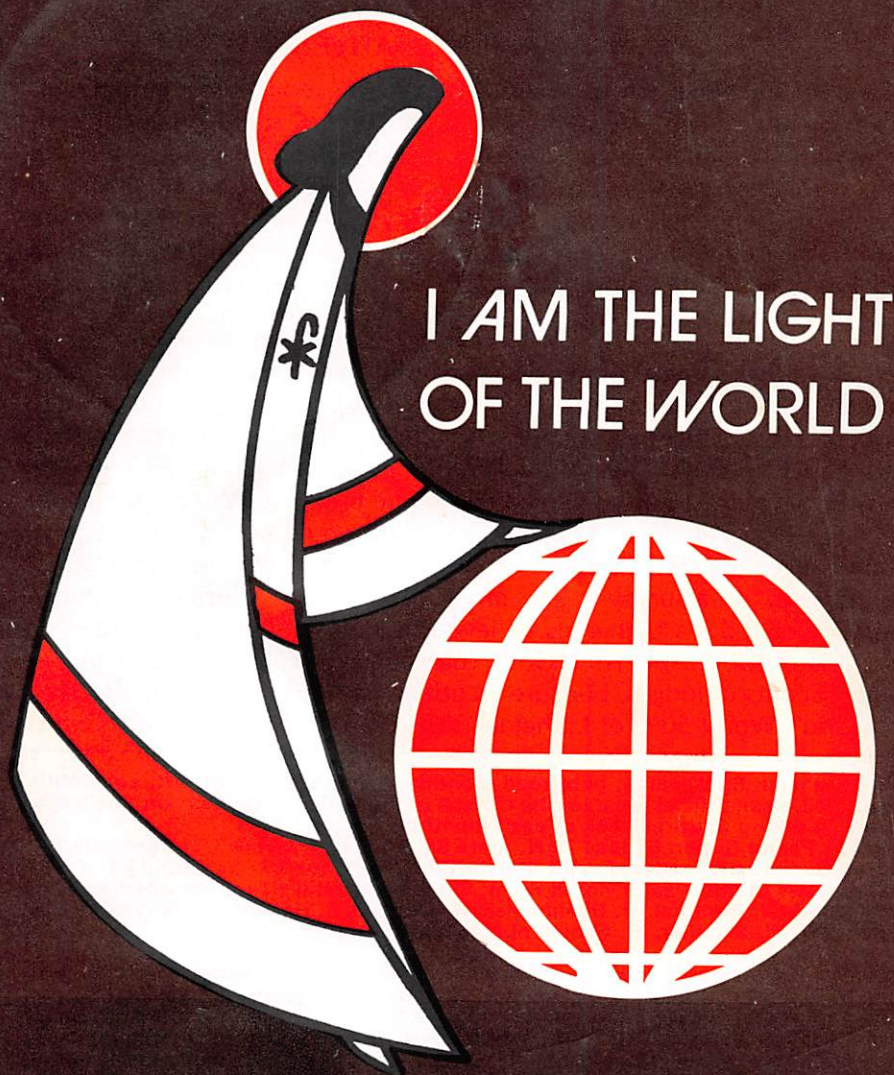


LUTHERAN

FEBRUARY 1976

VOL. 18, NO. 8

SPOKESMAN



I AM THE LIGHT
OF THE WORLD

CHURCH OF THE LUTHERAN CONFESSION

EDITORIAL

ANNUAL REPORTS

By this time in many of our congregations annual reports will have been printed and distributed. The Statistician of our *Church of the Lutheran Confession* has also requested that the statistical reports of member congregations be returned to him at this time of year. The question may be asked: OF WHAT USE ARE STATISTICS?

THEY ARE INFORMATIVE

As human beings we are naturally curious about such information statistics can provide. We want to know how many souls are in our congregation, how many communicants, and how many voters. We are concerned about gain and loss figures, how many people attended church services on the average Sunday, or how many times each communicant on an average attended the Lord's Supper. We also want to find out from statistics how we are doing financially.

THEY ARE REVEALING

Some statistics reveal things that our sinful flesh would rather not have revealed. What if a statistical report revealed how many of our church families conduct family devotions? Or, how many parents helped their children with Sunday School and Confirmation Class lessons? Or, how many Books of the Bible were read during the past year? We do not gather such statistics, but we all have to admit they would be embarrassing!

Some revealing statistics have been published in the book, "A Study of Generations." In a survey taken among Lutherans in America it is shown that 59% of today's Lutherans believe this statement is true: "The main emphasis of the Gospel is on God's rules for right living." That would be fine for Scouts or lodges, but surely Lutherans should have learned better from God's Word! 50% of Lutherans said YES to this statement: "God is

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satisfied if a person lives the best life he can." 44% believe: "Salvation depends upon being sincere in whatever you believe." 72% of America's Lutherans declare agreement with this statement: "Although there are many religions in the world, most of them lead to the same God." The Bible teaches only one religion, and that religion proclaims this essential truth as Jesus stated it: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6) On the other hand, only 6% believe what the Scripture clearly teaches (II Thess.2) and what Luther confessed, namely that the Papacy of Rome is the very Antichrist. This is only a sampling of the statistics in this book, but it would surely indicate as one of our pastors said: "Unless there is a new Reformation in God's plans, it would seem that there is not much of a future for the Lutheran churches in America."

THEY SHOULD BE HUMBLING

Some statistics that are printed might appear to give reason for being proud. For example, the statistics that show that in 1974 our Church of Lutheran Confession led other Lutheran churches in contributions. The news bureau of the Lutheran Council in the USA listed the following figures of communicant member average contributions: CLC, \$181.99; LCMS (Missouri Synod), \$151.32; WELS (Wisconsin Synod), \$148.81; ELS, \$146.17; LCA, \$125.82; ALC, \$120.30. However, as we read these figures, a warning is in place: Beware, lest we boast as we compare ourselves with others!

The figures showing our own financial contributions should be humbling to us. They will be if we ask: Did we give in accordance with the Bible passage that tells us to give as God has prospered us? (I Cor. 16:2) Did we give because we felt pressured to give, or did we give willingly and gladly? "For God loveth a cheerful giver." (II Cor. 9:7) Was our giving prompted by the right motive? "We love Him because He first loved us." (I John 4:19)

BY THE GRACE OF GOD

Statistics can tell us how many people attended church services, how many children attended a Christian Day School, how many people used the Word of God in church, and how people made use of the means of grace in general. But, there is something that statistics cannot reveal: How was the Gospel of our Lord Jesus Christ received in the heart? That only the Lord knows. Was our faith in Jesus strengthened? Did we grow in knowledge of the truth? This only the Lord knows because that is His work. We can only preach and hear the Word. God must work all good within us. Therefore, if there is any glorying to be done as we read our annual reports, let it be as St. Paul directs us: "He that glorieth, let him glory in the Lord." (I Cor. 1:31)

M. H. Eibs

THE HIGHEST CALLING

What led your pastor to enter the public ministry? Was it because of some "inner call" he felt already in his early youth? Did the Lord appear to him in a dream, choosing him for this important work? Was there some dramatic or miraculous experience in his life which moved him to dedicate his life to the Lord? While the Lord on occasion has intervened in just such ways (Moses called in the wilderness, Saul called on the road to Damascus, Luther resolved to become a monk when God spared his life during a lightning storm) and may still do so, this is the exception rather than the rule.

More than likely, your pastor was led to prepare himself for the work of the ministry by a combination of Spirit-controlled circumstances over a rather lengthy period of time. The training of a godly home, the encouragement of Christian parents and pastors, the environment of a Christ-centered school such as our Immanuel Lutheran High School and College, the guidance of dedicated Christian teachers and professors—all of this together has led many young men into the pre-theological and theological training on the college and seminary level.

The Beginning

The decision to prepare for the work of the ministry was really only

the beginning for your pastor. There followed years of intensive study of such things as the Bible languages (Greek and Hebrew), Christian doctrine, principles of Bible interpretation, background and content of the books of Scripture, church history, preaching principles, and practical aspects of the pastoral ministry. During these years of preparation emphasis was placed not only on a thorough understanding of God's Word, but also upon those spiritual qualities vital to the ministry as outlined by St. Paul in 1 Timothy 2.

It is a time when a young man begins to experience the deep joy of really digging into the Scriptures, as well as that inner compulsion of wanting to proclaim the saving Gospel to sinners. Accompanying this often is a growing awareness of the awesome responsibility of the pastoral office and, as a by-product, moments of doubt-doubts concerning one's readiness and sufficiency for this highest of callings, the same doubts experienced by Moses, Elijah, Jonah and all other servants of Christ. But the Spirit uses even these doubts to emphasize the marvelous grace of God by which His strength is made perfect in our weakness. God chooses weak, frail, sinful earthen vessels to proclaim the Gospel of forgiveness and accomplish the salvation of souls—so that there is no

doubt to Whom all glory belongs. (2 Cor. 4:7) Having learned this important lesson in the school of the Holy Spirit and having completed the church-established requirements for the public ministry, your pastor graduated from the seminary.

Called By God

But even this did not make him a minister; he was only presented to the church as a candidate. He became a pastor only when he was called by a Christian congregation and ordained (set apart) for this glorious work. Now he is your pastor. As a Christian congregation entrusted with the keys of the kingdom of heaven and commissioned by your Savior to proclaim His saving Word, you have called and empowered this man to function in your name and stead by faithfully administering the means of grace.

This is far from being just a human calling. Rather, this Call is, in effect, a Call from the Lord. Just as the Lord controlled the lot-casting in the calling of Matthias to replace Judas as an apostle (Acts 1:23-26), and just as Paul and Barnabas were "called" by the Holy Spirit for their missionary journey, so also the Lord of the Church has called your pastor and made him overseer of your flock (Acts 20:28). He is not serving you of his own choosing. Rather, he is God's man in God's place doing God's work in God's way.

Practical

What a difference this should make in your attitude toward the Ministry in general and your pastor in particular! Thank the Lord every day for the gift of a faithful pastor. Honor and revere him as God's chosen servant. Realize whose Word he proclaims and whose authority he has in all his pastoral dealings. Pray for him. Encourage him. Labor with him as faithful co-workers in the eternity-work to which you together have been called.

As for your pastor—what wonderful incentive he finds in knowing God is with him and behind him in all his work! His Divine Call serves as a constant and sobering reminder of his accountability for all the souls entrusted to him. In moments of discouragement (yes, he has them too), when his efforts seem unappreciated and their fruits few and far between, what rich comfort is his in knowing God has called him and is accomplishing His eternal purposes through his feeble, yet faithful efforts. The gates of hell will not prevail against him.

As you sit in church this Sunday, keep in mind the man in the pulpit and why he is there. He is your pastor—called and sent by God to shepherd and serve you on your journey to life eternal. Such a gift deserves your deepest appreciation.

D. Schierenbeck

INSTANT ITEMS

Items is clear, but *instant* needs a little explanation: pressing or urgent, the meaning given as number six or ten in adequate dictionaries. In the Christian's life it stands in position one.

- To what does one give urgent attention, daily devotion (devotion meaning holding on well)? Each should give his own answer to that. Some things need not be said.

- Still with *instant*: it means also to show oneself courageous for action. We learn this from the Exodus account of Moses and Pharaoh, where confrontation by God made a man either courageous to believe and obey or stubborn to rebel.

- So, every confrontation with the Word becomes an inexorable situation (that none can escape, literally "not pray out of"). Truth cannot simply be run from: it changes a person one way or another. The same heat that melts butter hardens the egg. Moses grew so courageous that gradually he did not need to hold up that unique rod, he just raised his hand. Pharaoh, nothing helped, only worsened.

- We notice throughout Scripture that generally most of God's confrontations were sudden and brief: Abraham's call apparently came "out of the blue"; Moses got his orders without any verbal introductions reviewing his or his people's history, except the promises, at the

flaming bush; Saul of Tarsus was "knocked off his horse"; Elijah got a sudden jolt when he was in the field plowing (I Kings 19:19); and much such like if we just watch for it.

- Later comes time to think it over, and God's approaches become an *instant* matter, a long lasting matter, for some. God gave Moses forty years to think about the status of his people before he got the sign to go before Pharaoh. We are free to think with Luther that Saul of Tarsus went into Arabia to preach Christ, but we are also free to think for ourselves that perhaps he "left civilization" to think about the Lord's call and to restudy Isaiah and the other prophets—he shows "devouring" of them in his writings, he who before was a diligent scholar of the Law.

- Things hit us and then we think. Many do not, we admit; but the opportunity is there. Are we butter or egg? Do we become courageous to believe, to study God's mysteries *on our own* and not just from the words and thoughts of others? Or are we stubborn, shed the shafts of the Spirit, blow out the light, and toughen as time goes on?

- The Bible becomes the source of *instant* (as above defined) items and events. Thick-skinned, we shed its piercings; sensitive, we react. A Bible teacher says, "Pray for the things you need, and you are wasting your breath. God wants to give you a

heart that dares pray for the things you desire; he wants you to desire things that you have not yet dared ask, himself yearning to give them to you." The mind spins for a week. Thus Word-study becomes an *event, instant, urgent.*

- Momentous items come in private Bible reading. "Open thy mouth wide, and I will fill it" (Ps. 81:10). "The Lord turned the captivity of Job when he prayed for his friends" (they needed it!) (Job 42:10). On one condition, God said he would retire and let us save ourselves. He made that offer in Job 40:9-14. Sometimes the Sunday preacher does not know that he said something full of impact. "Sunday means salvation," he said in an off-hand application, and those three words, he was later told, "was the best sermon I ever heard on the Third Commandment."

- The fire mist from which our early Christian character was formed has a way of wafting back, and at times it is hard to separate imagination from memory. Either may be insight that God's Spirit has given us: a life-long readiness to be impressed by divine items that really matter.

- Seldom indeed has God argued us into true religion. "Romans" is the greatest logical argumentation of Christianity in all literature, but it

came "after the event" of the Romans becoming believers. It came as documentation in the form of an insurance policy just in case Paul should not succeed in remaining alive to get there in person. To this day it remains uniquely a letter for believers.

- In your Bible reading, see if God's argumentation is not almost always aimed at convicting unbelief. Item: Jude wanted to write to his Christians of "the common salvation," but theological conditions compelled him to debate, to contend for the faith (verse 3). His little letter becomes a snapping forth of instant items, not wordy linear logic in the fashion of theologians and philosophers. We need to let truth force its own way. Jude got to "the common salvation" in his last two verses, an incomparable statement, a truly instant item.

- If you read the above rapidly, you did it wrong, for it was written slowly, out of years.

M. Galstad

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.

BEWARE THE SEARED CONSCIENCE

It's no secret that many young people rather quickly lose interest in church affairs after their confirmation. Perhaps many of us have had occasion to deal with young people who have shown no interest in God's Word for a long time, and who do not respond to efforts to deal with them. It is not unusual to find some who have discarded belief in the Bible entirely.

On the other hand, there are those welcome instances where young people manifest an ever greater interest in the teachings of God's Word. What is more profitable or enjoyable than to enter into discussions with such individuals, to search the Word together, to give guidance, to answer questions, and to encourage further study? Certainly we thank the Holy Spirit as we see Him at work, leading individuals more deeply into an unfeigned faith in Jesus.

A Need of Help

However different such cases might appear, they have something in common, and they point up something for us to consider. Many young people pass through a period when they are unsettled, and are taking a second careful look at what they have been taught. They are struggling for many answers and are

working toward genuine personal conviction in their beliefs. Usually this takes place *after* confirmation, and may be sparked by contact with new systems of thought in public colleges. In itself, this is a natural, necessary, healthy process. The result varies. Sometimes the flesh and Devil get control, resulting in open defiance of God, His word, and all authority. In other cases, the Holy Spirit so directs that the individual passes through this trial with a greatly strengthened faith, much firmer personal conviction, and a much-deepened understanding of God's Word and His grace. The question for us is this: How much help do the younger ones get from their elders at such a time?

This is a critical question. Not only are the younger ones looking for more answers, but they are also probing for evidence of sincerity, personal conviction, and living faith in their elders. They have a horror of hypocrisy; they sense the two paths which lie before them (that of the struggle of arriving at personal conviction, and that of settling down into the easiest path of hypocrisy which offers itself), and deep down they dread the doldrums of hypocrisy which beckon. Then it is that evidence of sincerity in their elders may greatly help them; while a stone wall of complacency, indifference,

ignorance, hardened and meaningless habit in religious things, and stock answers without any thought behind them, may greatly offend them. Whether the feeling is justified or not, it is true that there is a widespread feeling among the younger generation that hypocrisy is rampant among older church-goers, and the young consequently rebel against going to church.

We will all agree that personal contact both with young and old in our congregations gives much refreshing evidence of sincere, living faith in Christ. But those of us who are serving as examples to the young need to exercise special caution, just because we *are* more settled in our ways, more fixed in our beliefs, habits, and outlooks. And though parents ought to be concerned and correct defiance of authority and God's Word (which sin is rampant today), yet they still need to be sensitive to the difficulties of our children, as they search and probe and question.

All Are Vulnerable

The quicksands of rebellion against God's Word are always ready to suck any of us up, old as well as young. The Word of God is *never without effect*. If it is not producing life and growth, it is effecting decay and death, because of the continued resistance of the sinful human heart. For the young such rebellion is often visible, outward, violent. For the older, it is the quiet, invisible, underground rebellion of growing insensitivity, dullness, and hardening. All need to battle such sins.

It is never too late for anyone to revive his zeal, to search the Word anew, to work for greater personal conviction. Together let us find our help from Jesus and His word. "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers" (Malachi 4:6).

R. Wehrwein

Church News

TEACHERS IN CONFERENCE

It is a grand work to which we are dedicated! For we are teaching children who are no less than the children of God, our heavenly Father.

This was the guiding theme of the 1975 Teacher's Conference of Octo-

ber 15-17 at Fond du Lac, Wisconsin. Using I Corinthians 1:18-31 as his Scripture reference, Pastor Schuetze reminded us of the important work we are called to perform.

To Pray

Marion Fitschen of Holy Trinity in West Columbia, South Carolina,

gave the first paper, entitled "Teaching a Child to Pray." Being dedicated to the work of leading God's lambs to the saving Truth, we teachers will want to encourage spontaneous, heartfelt praying on the part of the students.

John 17:3 was the passage used by Leroy Hulke of Eau Claire, Wisconsin, when he presented his paper, "*An Individual Parent-Teacher Conference.*" The teaching of knowledge and wisdom, according to the author, should be a process shared by the teacher and the parents of each individual child. This kind of cooperative effort will help develop a spiritually, mentally, and emotionally balanced youngster.

Observation Tour

After a delicious meal served by the women of the congregation, the teachers toured the Rueping Leather Company, observing how cow hide goes from the raw product to the finished shoe. Then came a tour of a correctional institution and also the beautiful St. Paul's Episcopal Cathedral.

The leader of devotions, Henry Hasse of Winter Haven, Florida, closed the first day's session with a meditation on John 14, reminding us that we are the servants of our Lord and that He is there to guide us in our efforts.

A choir rehearsal was led that night by Gerhardt Mueller, principal and teacher at the host congregation at Fond du Lac.

The Second Day

Conference sessions on Thursday began with a devotional taken from John 15. Mr. Hasse read that our Lord has chosen to fill us with His love, enabling us to carry out His business of teaching His children about that love.

David Lueck, president of the conference, was the first speaker of the session. In his paper, *The Christian Grade School Observes the Bicentennial*, he stressed the need of remaining conscious of two hundred years of God's blessings.

After a business meeting Professor Pelzl of Immanuel Lutheran College presented his paper on astronomy. Limiting his treatment of the subject to *Star-Gazing Helps*, he told us how to read sky charts and what to look for when viewing the glory which God has placed in the heavens for us to marvel at.

Prophecy

The first speaker after dinner was the Rev. Paul Nolting of West Columbia, South Carolina. He continued with the second part of a trilogy which began at the 1974 conference with the prophecy of the seventy weeks. The present unit centered in the *Olivet Discourses* of Matthew 24. At the '76 conference the chapter will be concluded with *Jerusalem and the End of the World*.

At the evening worship service the Rev. John Pfeiffer of Milwaukee, Wisconsin, assured us that a school cannot help but succeed if it builds on Christ the Cornerstone.

I.L.C. History

The final day of the conference featured the president of our school at Eau Claire. Professor C. M. Gullerud outlined the history of the C.L.C., taking us back to where it all started—the meetings, decisions, submission to “Mark . . . and avoid” (Romans 16:17).

Mrs. Erma Maier of Lemmon, South Dakota, shared some of her experiences with *The American Indian, A Minority Group*. She also supplied a listing of books and reference materials on the subject.

Interns

After dinner there was an informal round table discussion of student teaching. The panel consisted of teachers who have had graduating students under them for their nine weeks of practice instructing. Ideas and suggestions about methods of

helping the students and evaluating their work were exchanged.

A closing devotion and quick meal brought the conference to an end. These days brought personal as well as spiritual friends together to be reminded that the Lord teaches those who are willing to be taught—teachers and students alike. May we stay mindful of the great work the Lord has called us to do! In the words of the song which was sung by children of the Markesan and Fond du Lac schools:

Dear Lord, wilt Thou not help them
Thy little lambs to feed,
To teach the blessed Gospel,
To sow the precious Seed.

Lord, bless the work they're doing,
O bless them, one and all;
And hear our prayers for Jesus' sake
Who died to save us all.

—Janice Hallauer
West Columbia, SC

GAMES CHRISTIANS PLAY

“IF ONLY . . .”

In bringing men to glory through faith the Holy Spirit does not assassinate brains or otherwise place the now-believing at a hopeless, senseless, rational disadvantage in the world. Trust in Jesus is not a proposition which requires rejection

of the material, physical aspects of existence. His activity and sacrifice were effective to bring a body controlled by sin out of that control. His gift of forgiveness and life calms the rebellion by withdrawing the pain of sin's consequence—death. By inviting a man to give up his own life for the sake of Himself and the Gospel's, the Savior moves men to

share in the fellowship of victory, spiritual reality, and well-directed, common-sense ("sober"), fruitful activity. Jesus did not pray that the Father take the disciples out of the world, but that He would keep them from the evil one.

Prelude to Weakness

The type of reality incumbent on the faithful excludes a type of game with serious fleshly complications. We've all heard too often a prelude to weakness starting, "If only . . ." "If only someone would leave me a few thousand dollars . . ." "If only I could get that promotion . . ." "If only my children would listen when I talk to them . . ." People enter a dangerous course by making their attitude toward spiritual life such a game. "If only God would quit allowing deformed babies . . ." "If only God would straighten out churches into better social agencies . . ." "If only He would let me . . ."

For all those waiting for their ship to come in, the present is less than satisfying, and the future is generally always threatening. Therein lie two dangers. Dissatisfaction with the way things are going now is a back-handed slap in God's face. "If only God would straighten out my life . . . spouse . . . situation . . ." Dissatisfaction in worldly items is coveting. Coveting is idolatry.

Those playing "If Only" are threatened by the future. This becomes a subtle fatalism. People hooked by material stimuli to play this game are tempted to shape their

attitudes and moods according to what they think the outcome of this or that action will be. The sadness comes from viewing people hopelessly fighting battles that haven't arrived yet. The danger lies in assuming that some kind of human exertion is worthwhile in the choice of battlegrounds and their outcome. One is trapped into a vicious cycle of predictive spirituality—a cat and mouse game of second-guessing God's choices ahead of time and making judgments on the basis of these guesses.

"If Only" players have multiple symptoms from their weakness. Their days are filled with bickering and complaining. The sadness of unfulfilled dreams and unhappy prospects melt into periods of unnecessary depression mixed with fault-finding of the Almighty.

The Battle Won

Winners understand the effect of Christ's death and resurrection on their day by day living. Christians have no need to fear what might happen, since their future is assured—heavenly glory. Present joy and peace is secured in the downpayment of the Spirit who creates faith in the Savior. We develop compromises in this glorious picture by attempting to fight battles already won for us in Jesus Christ. If (there's that word again) we face the devil by ourselves, if we take on the world's pressure by ourselves, if we wrestle with indwelling sin by ourselves, we lose. Always. These battles have

already been fought for us. The victory was won on Calvary's cross. The victory is assured now and in the future in Christ's resurrection. Therein is God's estimate of Christ's sacrifice: just right for the problem, just what was needed to secure men

for eternal fellowship. Because of Christ, our future is now! There's no need to be threatened by it. There's no future operating on the basis of what might or could be—unless, of course, it is heaven itself.

M. Sydow



Daily Devotions

THE VISION OF ISAIAH

Isaiah was God's Spokesman to Judah during the second half of the 8th Century B.C. The prophet therefore stands midway between Moses and Christ. Looking back to Moses and the Covenant-Law God established through him, Isaiah proclaimed the wrath of the Lord and the inevitable destruction the godless were bringing on themselves. But this prophet whose name means "Salvation" also looked ahead to the Christ to come. To the believing minority he preached the comforting message of deliverance from sin and death through the promised Messiah. Isaiah did this in such a rich, majestic and powerful manner that he is often called "The Evangelist of the Old Testament."

The ministry of Isaiah spanned a period of fifty or more years. In this time the kingdom of Judah went from outward prosperity and proud self-confidence under King Uzziah (Azariah) to great external corruption and internal decay under Ahaz. The gross idolatry (including even human sacrifice) and heathen alliances (Assyria) of Ahaz were set aside by his successor, Hezekiah. However, late in his reign good King Hezekiah ambitiously began to court the favor of Babylon, and Isaiah announced that this was the very heathen power through which God would bring judgement upon believing Judah.

In pronouncing divine judgments and calling his people to repentance Isaiah is earnest, cutting, compelling in his language. In proclaiming the redemption of the Lord to the remnant of true believers the prophet is friendly, winning and encouraging. For as John the Apostle says, Isaiah "saw the glory of Christ and spoke of Him" (John 12:41).

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|---------|----------------------------------|---|
| March 1 | Isaiah 6 | Isaiah's call: Conviction . . . Confession . . . cleansing . . . Consecration . . . Commission |
| 2 | II Chron. 28:1-4 & Isaiah 1:1-20 | Frightful indictment of a diseased nation. Yet the Lord calls. |
| 3 | Isaiah 2:1-5 | The Holy Christian Church in New Testament times. |
| 4 | Isaiah 3:1-11 | Sin brings confusion and judgment. |
| 5 | Isaiah 5:1-7 | The Hebrew nation—a disappointing Vineyard to the Lord. |
| 6 | II Chron. 28:1, 5-15 | All men are accountable to God. |
| 7 | Isaiah 7:1-16 | Despite ungodly Ahaz God would preserve the House of David for the sake of the Promised Immanuel. |

- 8 II Chron. 28:16-27 **Heathen armies and heathen Gods—a covenant with death.**
 9 Isaiah 7:17-25 **Judah Beware! Assyria is a dangerous ally.**
 10 Isaiah 9:1-7 **The Messiah: Light of the World, Man and God, Redeemer and Ruler**
 11 Isaiah 11:1-9 **Christ the King rules His own. He gives us peace indescribable.**
 12 Isaiah 12 **A song to sing round Heaven's throne.**
 13 Isaiah 9:8-10:4 **Impenitent Samaria (Israel) will not escape the hand of God.**
 14 II Kings 17:1-6 **Assyria delivers the final death-blow to the Northern Kingdom. After 19 evil kings, after prophet upon prophet from the Lord, the Ten tribes (Israel) are no more.**
 15 II Kings 17:7-23 **Slavery to these sins resulted in captivity for Israel.**
 16 II Kings 17:24-41 **Here's where the Samaritians of Jesus' day come from.**
 17 Isaiah 10:4-19 **Assyria, God's rod on Israel will not escape judgment.**
 18 Isaiah 14:1-23 **The Rise and Fall of Babylon—100 years in advance.**
 19 II Kings 18:1-12 **Hezekiah: The Lord was with him and he prospered.**
 20 II Chron. 29:3-11, 15-36 **Hezekiah restores true worship of True God.**
 21 II Chron. 30:1-22 **How do you prepare your heart for worship?**
 22 Isaiah 29:1-16 **Judah warned of impending discipline . . . and why it comes.**
 23 II Chron. 32:1-8 **Here comes Sennacherib. Trust the Lord.**
 24 Isaiah 31 **Jehovah, not Egypt will defend Jerusalem.**
 25 II Kings 18:17-37 **Are you under siege? Where is your confidence placed?**
 26 II Kings 19:1-7 **Fear not. The LORD is Thy Refuge.**
 27 II Kings 19:8-19 **Hezekiah responds to insults and ridicule with prayer.**
 28 II Kings 19:20-37 **God answers prayer—with Word and Deed.**
 29 Isaiah 38 **How many years do you have left? How will you use them?**
 30 II Kings 20:12-21 **Hezekiah yields to vanity, but repented and died in the true faith.**
 31 Isaiah 47 **Babylon may enslave Judah . . . but it shall also be destroyed.**
W. V. Schaller

Announcements

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

Dedication Service

The new church building of Berea Ev. Lutheran Congregation will be dedicated on February 15 in a service beginning at 4:00 p.m.

Address: 9308 Rich Valley Blvd.
 Inver Grove Heights, Minn.

—Paul Larsen, Pastor

Treasurer's Report

July 1, 1975—January 1, 1976

RECEIPTS	DECEMBER	TO DATE
Offerings	\$15,957.09	\$ 98,509.82
Memorials	—	15.00
Return to Missions, Expl. Funds	—	286.00
TOTAL RECEIPTS	\$15,957.09	\$ 98,810.82

DISBURSEMENTS:

Retirement Benefits	950.00	5,700.00
Capital Investments	1,390.00	8,871.48
General Administration	378.70	2,866.34
Missions and Administration	7,267.87	44,664.49
Immanuel Lutheran College	5,745.00	34,470.00
TOTAL DISBURSEMENTS	\$15,731.57	\$ 96,572.31

CASH BALANCE FOR PERIOD	225.52	2,238.51
CASH BALANCE, JULY 1, 1975		27,242.49
CASH BALANCE, JANUARY 1, 1976:		
Reserve Fund		10,000.00
General Fund		19,481.00

.....
I.L.C. EXPANSION FUND RECEIPTS \$11,877.95 \$178,840.52
.....

COMPARATIVE FIGURES

	DECEMBER	SIX MONTHS
BUDGET OFFERINGS NEEDED	\$19,652.00	\$117,912.00
BUDGET OFFERINGS RECEIVED	15,957.09	98,810.82
BUDGET DEFICIT	(—\$ 3,694.91)	(—\$ 19,101.18)
BUDGET OFFERINGS, 1974-1975	\$12,512.19	\$ 96,336.61
INCREASE, 1975-1976	\$ 3,444.90	\$ 2,474.21

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

Pacific Coast Pastoral Conference

Date: February 24-26, 1976

Time: 10:00 a.m.

Place: Hayward, CA

Program: Exegesis of I Peter 4—M. J. Witt.

Homiletics: Helping Your Hearers While Preaching—A. Gullerud.

Mission Endeavor: Making Mission Calls—P. W. Schaller.

Parenthood in View of Population Concerns—N. Reim.

Review of N.I.V.—H. E. Rutz.

Structuring A Bible Camp—J. L. Schierenbeck.

Book Review—L. Bernthal.

Appraisal of P. Nolting's Paradoxes—J. L. Schierenbeck.

Preacher: B. Naumann (N. Reim)

Chaplain: R. Reim (A. Gullerud)

—Paul W. Schaller, Secretary

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