

LUTHERAN

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# SPOKESMAN



Let your light so  
shine before men,  
that they may see  
your good works

CHURCH OF THE LUTHERAN CONFESSION

# NOT ASHAMED OF THE GOSPEL

Some 1900 and more years ago, a faithful witness of Jesus Christ named Stephen was being stoned to death by a mob of infuriated Jews. Not far away a man stood watching, Saul, consenting to the death of Stephen. He had been thoroughly educated in the Jewish law and lived as a Pharisee according to the strictest sect of Jewish religion (Acts 26:5). If ever a man dedicated himself unswervingly to the righteousness of the law, it was he. At that time he knew nothing in his heart of the righteousness freely conferred upon sinners in the Gospel of Jesus Christ. Rather, he was ashamed of the Gospel. That is too mild. He *hated* the teachings of those who followed Jesus. So it was that he consented to Stephen's death—Stephen,

who had just spoken of seeing the risen Son of Man standing on the right hand of God. So it was that he persecuted the Christians.

But the time had come when it pleased God to reveal His Son in this man (Gal. 1:15-16). As a result of his confrontation with the Son of God on the road to Damascus, Paul became a believer and was baptized. His entire life was changed. All that he had been before was now reversed. The works of the Holy Spirit by grace now occupied him, and not the works of the law. The enemy of the Gospel became the greatest friend and missionary of the Gospel. The one who had been ashamed was no longer ashamed. The one who had persecuted now faced persecution gladly, growing in strength as the

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opposition increased. Hated by the world, he was ready to give up the world and all it offers for the excellency of the knowledge of Christ. Such was the effect of the Gospel, which is "the power of God unto salvation to every one that believeth." "I AM NOT ASHAMED OF THE GOSPEL," Paul wrote in Romans 1:16.

### **Luther's Gospel Reformation**

Centuries passed. The worship service of external Christendom gradually became centered on what man could supposedly offer to God. Such was the nature of worship that it was really a proclamation: "I am ashamed of the Gospel of Christ." At the time of the Reformation, however, the Gospel of Christ was once more placed into the chief position in the worship service. Emphasis was shifted back to what our Savior God does for us. The preaching of the Word was given the central place in the service. We watch with great joy as Luther and many others boldly testified under any and all circumstances concerning what great things God had done for them. We watch with joy as also the common people lived their daily lives in thankfulness for what Jesus had done for them. After so long a time when the Gospel had been relegated to a place of shame in the eyes of men, a mighty chorus rises from these Reformation times, a renewed proclamation in every phase of life: "I AM NOT ASHAMED OF THE GOSPEL."

There are forces in our day which militate against the Gospel. There

are pressures which might lead us to become ashamed of the Gospel. Our declaration, "I am not ashamed of the Gospel," will have real meaning only when it does not center on ourselves, but when it centers on the power that Gospel has. We do not win the victories; the Gospel does. The Gospel is the power of God unto salvation.

### **The Three Convention Essays**

The foregoing paragraphs may seem to present an unusual introduction to a report on a convention. But those who were in attendance recognize that the three essays which were read led us more deeply into these avenues of thought and study. In carrying out the convention theme, I AM NOT ASHAMED OF THE GOSPEL OF CHRIST, Prof. C. M. Gullerud concentrated on the Apostle Paul in his portion of the assignment: "The Gospel for Man: The Apostolic Era." Prof. Roland Gurgel concentrated on events of the Reformation: "The Cloud of Witnesses of the Reformation Era." Pastor John Schierenbeck pointed out the many Satanic devices which we confront today: "Our Witness to Our Age." (All three essays are to be printed in one booklet for distribution.) "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." (Heb. 12:1-2)



Professor Gurgel at the Lecturn

### Our Failures—The Gospel's Success

Of weakness and sin *in us* there will never be a lack. The Spirit convicted us of sin in the Convention Communion service, then graciously fed us with the body and blood of our Substitute, given and shed for us for the remission of sins. Pastor Paul Nolting addressed us on the basis of Revelation 3:14-22, the last of the seven letters to the churches. Have we become lukewarm, satiated with the Word, insensitive to the Body of Christ? Repent. Flee to the righteousness of Christ. Behold, Christ stands at the door knocking.

Long to be remembered also was the discussion which opened up after the third essay, discussion concerning a widespread weakness among us: failure to speak freely and spontaneously of the Lord Jesus, of our

salvation, of Biblical truths. One speaker told of the shock of a Baptist when he heard personal testimony concerning the Lord Jesus come from a Lutheran pastor *outside of his church!* Yes, we fail the Gospel. How we needed that rousing exhortation from one delegate to get out and speak to others.

But of weakness or a failing *in the Gospel*—NEVER! Our chaplain, Pastor David Lau, took us through Gospel presentations of the apostles as recorded in the book of Acts. In the opening devotion he reminded us of the power of the Gospel in bringing three thousand souls to faith in Christ on the day of Pentecost, emphasizing that neither the Holy Spirit, nor the Gospel, nor the Sacraments have lost one whit of their power today. "Restore unto me the joy of thy salvation . . . Then will I teach transgressors thy ways." (Psalm 51)

### Visible Evidences of God's Grace

We also had occasion during the convention to muse on the remarkable works of God in the immediate past. Pastor Robert Reim conducted a service in memory of our recently-departed servant of the Word and first president, Pastor Paul Albrecht. On the basis of Ps. 44:4-8, we were reminded that we may boast in the *Lord*. He has done great things *for* Pastor Albrecht, in overcoming all his spiritual enemies. He has also done great things *through* this man, who placed his many God-given gifts single-mindedly into the service of the Lord in a pastoral ministry which extended over more than fifty years.

Some of the delegates were housed in the new girls' dormitory, South Hall, and all had an opportunity to see it. Here too was visible evidence of the power of the Lord in opening the hearts of our people through the Gospel to give generously, and in quantities considerably greater than were originally anticipated as being needed. All rejoiced in the work of the building committee and in the response of our people in undertaking this project.

In the dedication service, Pastor M. J. Witt spoke on Matthew 18:20, reminding us that this building will be a place where the Church, built by God, will live and grow. Pastor H. C. Duehlmeier performed the rite of dedication. The offering, designated for the ILC Expansion Fund, amounted to \$1159. When we consider the fact that the entire offering is nearly completed, we are reminded of what one man said on the convention floor: "The Lord has blessed our faithfulness to His Word."

All this and more formed the spiritual framework of the convention, promoting growth, lest the tug of the flesh cause our words, votes, and actions to degenerate into mere mechanics, uninformed by considerations of divine grace, light, and truth. Even while we proceed to review the facts of what the convention did, let us not be *only* reviewing facts.

The convention opened at 1:00 p.m. on Monday afternoon with a devotion, roll call, other preliminaries, and the reading of the president's report. Abbreviated ses-

sions were held on Tuesday, so that floor committees would have time to work. By Wednesday the convention was in full swing, and a larger volume of business was being handled. The convention continued through Friday afternoon. Moderator G. Barthels commended the floor committees for their hard work, promptness, and efficiency. Without doubt, there was a corresponding, unspoken commendation on the part of the delegates for the manner in which the moderator so consistently made a difficult job look easy.

### The President's Address

In his keynote address, President Egbert Albrecht reminded us of all the blessings we enjoy in this Bicentennial year, particularly the preservation of the Gospel. He directed our attention to the glories of this unconditioned Gospel, to the rapid growth of the early Christian Church because every Christian was a missionary, and to the need for all of us to devote ourselves to this Gospel in the same way. How easily and cheaply the angels could do this work, but the privilege and joy are ours from God to labor in that which does not perish. Though the Democratic convention was getting all the publicity then, it will be much forgotten in four years, while the work in which we are engaged has everlasting results.

In surveying our work as a church body, the president pointed out that new schools are being opened in Spokane, Valentine, and Fridley, and that schools in Broomfield and

Los Angeles were discontinued. Some mission congregations have become self-supporting: Aberdeen (together with Hecla), Inver Grove Heights, and San Francisco, East Bay. On the other hand, the Rapid City group dissolved. A number of serious doctrinal matters were also laid before us. We begin with that as our first heading in outlining the actions of the convention. Please understand that hours of committee work and discussion often lie behind the final result.

### Doctrine

President E. Albrecht had declined an invitation to participate in a study session with representatives of Lutheran Brotherhood, and had explained to them our Scriptural objections to the religious unionism practiced by such fraternal insurance companies. The convention supported him in this action and in the response he gave. Also by convention action, the constituents of the CLC were encouraged to study involvement in unionistic, fraternal insurance companies, such as Lutheran Brotherhood and Aid Association for Lutherans, and to eliminate in an evangelical manner this leaven from our midst.

Close attention was given to the three statements on the third use of the law which had been signed by eight of our men at a meeting in February. Here are the statements:

1) **The law, which instructs us as to what works are God-pleasing, in no way whatever is a power or force for the doing of those works.**

- 2) **The law in its third use instructs the Christian, because of his flesh, as to what works are truly pleasing to the Lord, while simultaneously reproving the Christian for failing to do those works.**
- 3) **In all areas of the discussions the monergism of grace by the power of the Holy Spirit was upheld in both the doctrines of justification and sanctification.**

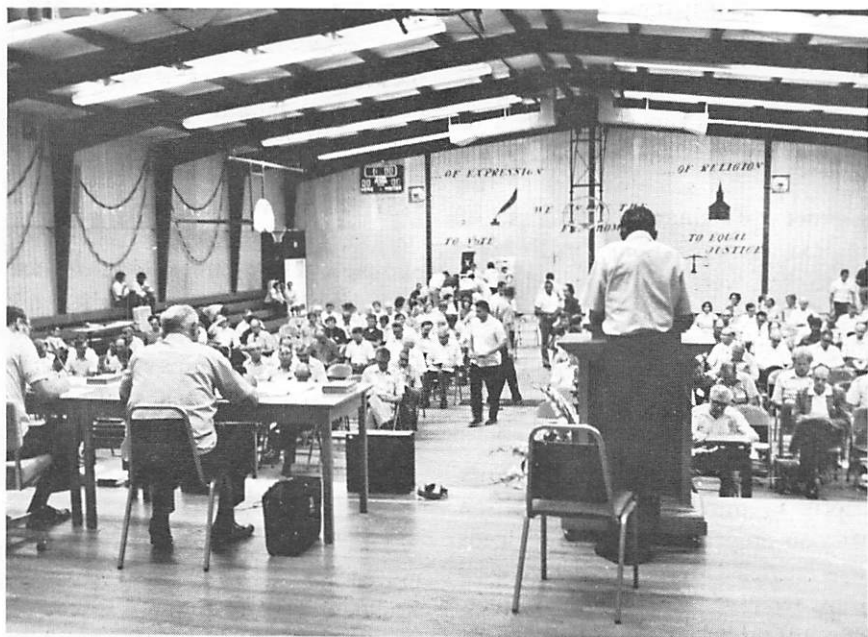
These three statements were unanimously adopted by the convention as being Scriptural, as being a settlement of the controversy among us, and as constituting our rejection of prior statements in conflict with the truths expressed therein. The assembly thanked the Lord for maintaining unity among us.

The Nigerian brethren had asked for our help in the polygamy question, and this matter was further probed in considerable earnest discussion. When time ran short, the following three resolutions were adopted:

1) **That the questions raised in this report (of the Floor Committee on Doctrine) be referred to the next convention for action;**

2) **That the questions be studied by all members, including the Pastoral Conference, on the basis of the report of the Floor Committee on Doctrine;**

3) **That in the meantime we affirm that our historic position on monogamic marriage (as expressed in our catechism and forms of liturgy) remains our public confession.**



Convention in Session

### Immanuel Lutheran College

An important step was taken when the Board of Regents was authorized to make application for the status of candidate for accreditation with respect to the two-year junior college department of ILC. The estimated cost of this initial step is \$2,500. We dare not ignore possible dangers here, but under this program we do set our own goals. Further expansion at ILC was not begun at this time, but committees will be appointed to study the matter and to determine which needs are greatest.

The convention granted permission to the Board of Regents, in consultation with the faculty, to add a fourth year of college for pre-theo-

logical students. An additional professor is not immediately needed to implement this.

Tuition fees were set: high school, \$175 per semester; college education course and pre-theological training, \$200; college general course, \$230; seminary, \$125. Only the seminary tuition was not increased.

The Board of Education is to study the constitutionality of certification demands on the part of various states. A program of counselling and classes will be initiated at ILC to provide for the spiritual care of our students at secular colleges preparing for church work. Students continuing their education will be encouraged to do so at the University of Wisconsin—Eau Claire.

## Missions

While much is at stake here, and some points were discussed at length, there is not a great deal to report that is new. Proposals for changing in some respects the conduct of financial affairs of mission congregations had been made, but were not approved. The present method of subsidy of mission congregations is to be continued. Guidelines were established for starting Christian Day Schools in our mission congregations. The Board of Missions was urged "to continue its efforts to implement our Nigerian Mission program, as our Lord leads us." Patrick Udo is progressing well in his training at our seminary. Mr. Udo addressed us briefly, thanking us for the kindness he had been shown, and reminding us that God's promise, "I will never leave thee nor forsake thee," applies also to our mission endeavors.

## Finances

Retirement benefits were slightly increased; a percentage of an established housing allowance is also to be included. Various guidelines were adopted. A Standing Retirement Committee of three members was appointed. Membership in the CLC will not be "a condition for continued reception of retirement or disability benefits."

A program for full equalization for round-trip transportation to synod conventions was adopted. It is to be financed on a per-communicant basis.

The base code salary of CLC-supported workers in the teaching or preaching ministries was increased by \$55 per month. No change was made in the car allowance for missionaries. A final budget of \$251,920.00 was adopted. This is a sizeable increase over last year's budget of \$212,000. In addition, the Coordinating Council was empowered to begin a \$50,000 offering for capital expenditures in Nigeria when it becomes evident that we can send a spiritual advisor into Nigeria.

## Other Items

The CLC Bookhouse will be moved to Eau Claire. An ILC student aid travel fund was discussed at length, and was finally put into the hands of a committee. Pastors accepted into voting membership were the following: Theodore Barthels, Robert Wehrwein, Douglas Libby, Paul Gurgel, Norman Greve, Mark Gullerud, Garrett Frank, and Mark Bernthal. Teachers accepted were the following: Timothy Koch, Theodore Thurow, Dean Carstensen, and Michael Buck. Congregations accepted were the following: Christ Lutheran Church of Montevideo, Minn.; Bethlehem Lutheran Church, Neenah, Wis.; St. Paul's Lutheran Church, Ponsford, Minn.; Mt. Olive Lutheran Church, Detroit Lakes, Minn.; St. John's Lutheran Church, Okabena, Minn.; and Grace Lutheran Church, McIntosh, New Mexico.

## Elections and Appointments

That our various officers have



served us faithfully and well is shown by the fact that most were re-elected to their positions. Egbert Albrecht, Robert Reim, Paul Nolting, and George Barthels were re-elected to the offices of President, Vice-President, Secretary, and Moderator, respectively. David Schierenbeck and Lee Krueger replaced David Lau and Martin Fuerstenau on the Board of Missions. H. C. Duehlmeier and Marlin Beekman were re-elected to the Board of Regents, Bertram Naumann and Charles Sandeen to the Board of Trustees. LeRoy Hulke was elected to the Bookhouse Board.

Appointed to the Board of Doctrine were C. M. Gullerud, G. Sydow, G. Barthels, Robert Reim, and Milton Meyer; to the Board of Education, L. W. Schierenbeck, Gerhardt Mueller, and Gerhardt Voigt. C. M. Gullerud was appointed

editor of the *Journal of Theology*, G. Sydow of the *Lutheran Spokesman*, P. Nolting of Ministry by Mail, and Rollin Reim of the CLC Directory. John Lau was appointed archivist-historian, James Sandeen statistician, Donald Kassuelke and Albert Sippert auditors.

Under the leadership of these men and others, our program of work will be continued. But let us remember that the work belongs to us all. We returned home heartened, encouraged, edified, filled with new strength to speak, to act, to labor in the Lord.

As we look back, we ponder what has happened. The Lord brought together again from all over the country individuals united in their faith. He has expanded our work to a point we would hardly have dreamed of in previous years. He was not at all

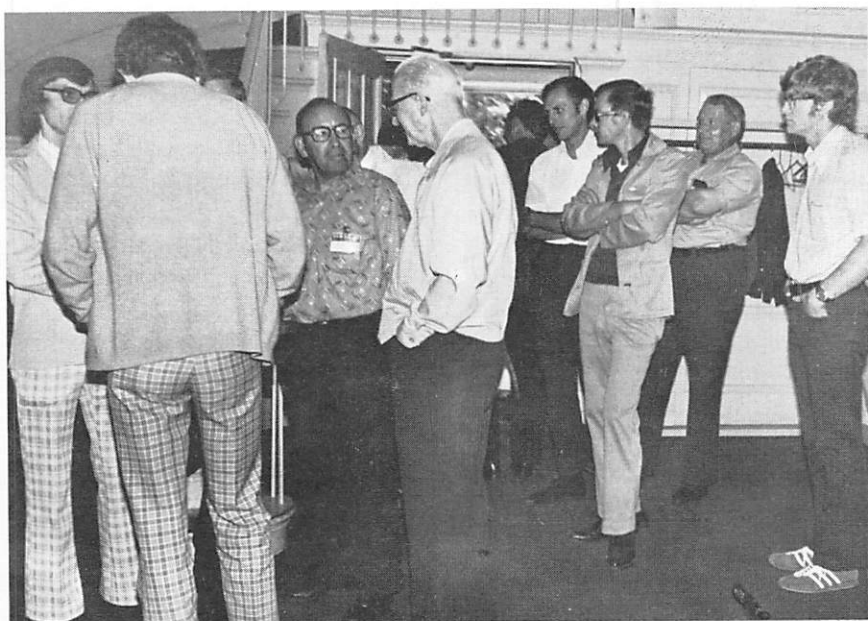


New Members of the Board of Missions with Mr. Udo

stingy in the grace and strength He conferred through His Word. "The Lord hath done great things for us; whereof we are glad." (Psalm 126:3) "Establish thou the work of our

hands upon us; yea, the work of our hands establish thou it." (Psalm 90:17)

*R. Wehrwein*



Waiting—and Visiting

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### **Announcement of Colloquy**

Robert List, a 1975 graduate of Bethany Lutheran Seminary, Mankato, Minn., and now a member of Immanuel congregation of Mankato, desires to enter the preaching ministry of the CLC and has requested a colloquy. Any comments relative to this colloquy should be in the hands of the undersigned by September 15.

*Egbert Albrecht,  
President of the CLC*

# MORE

## ABOUT MISSION CALLS

“The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is every one who is born of the Spirit.” (Jn. 3:8 NASB) There is no such thing as a standard mission call. Jesus sent His disciples to the homes of the people of Galilee, but Philip was sent to a chariot in the desert regions toward Gaza, turning our thoughts to the legendary passenger train confrontation which today has become the airplane encounter.

The Lord sent Peter to the home of Cornelius, but Paul wound up working on a riverbank outside of town and then in a jail, as well as in homes. The Lord Jesus Himself made a mission call on the dusty road outside of Damascus.

Thus our witness for Christ does not have to be a visit in someone's home. But what follows here are practical suggestions related to such visits in the home by our lay members.

### **Start with Prayer**

Prayer is not just something for those who cannot engage in other form of witness, obviously. If the work is done by the Lord, our consciousness of that cannot but result in our wanting to communicate with

Him. Sometimes we hear our flesh voicing the feeling: “I can't do this sort of thing (visiting); it's just not in my line!”

That is absolutely correct, of course. We cannot do this sort of thing, but God chooses to do it through us, and so we pray before we go, as we are going, while we are there, and on our way back. This applies to more than visits, of course. It is generally true that if you speak to God about your friends, you will soon be speaking to your friends about God.

There are all kinds of stories of visitors who had a poor time of it, while others seemed to be enjoying their work. Looking over the list, they had done everything except pray. When they remembered that, everything was different.

This is not magic or mysticism. It is the Word of God: “Your Father in heaven will give the Holy Spirit to those who ask Him!” (Lk. 11:13 KJV II)

### **Introduce Yourself**

After you have decided who is going to make the introductions, it is a good idea to introduce both yourselves *and* your purpose in coming. For example: “We're both from St. Stephen Lutheran Church and we're

calling to get to know you better (or welcome you, invite you, etc.).” This way you don’t have to sit there making small talk and wondering how you can get around to the subject of your visit. It can be brought up again at any time (and usually the sooner you get through the weather to it the better). In other words, you can relax. A good rule of thumb might be to lean back in your chair as though you have two hours and be gone in fifteen or twenty minutes.

Most people will invite you in immediately, but if, from the habit of talking through screens to salesmen, they do not invite you in, you might say, “We would like to come in, if you are not too busy.” Needless to say, conditions will vary.

Of course, if it appears that it is a poor time to call, it is better for the callers to set a time to return. For such thoughtfulness, they will often find an unusually cordial welcome when they return.

### **Let Them Talk Too**

One of the big problems in witnessing today for Christ’s Church can be talking too much! Asking questions gives you a chance to find out about the attitudes and church background of people. Listening to people is the only way (humanly speaking) that you are going to know where they are in their thinking, and if you don’t know where they are, how will you bring Christ to them?

Questions get people to talking and to thinking. Questions should not, however, force them into some wrong statement that they must then defend. For example, you could ask,

“Do you believe in evolution?” or “Where do you think we came from?” of people who have forgotten their confirmation instructions years ago. But it might be better to ask something like “Did you know that there are many church people today, even Lutherans, who say they believe in evolution and aren’t aware that this contradicts the Bible?” In other words, the manner should not be that of a cross-examination but of a desire to share the thinking of a person whom you like.

### **The Real Thing**

Most Americans today have too much to do already: too many clubs, night schools, and weekend vacations, besides their daily work. To offer them another set of meetings to attend or social obligations will not be all that interesting. They may be interested, however, in life, and having it more abundantly. They may be interested in hearing about something greater than human activities and wisdom, but which touches *all* human activities and wisdom. Even with all they have to do, the Holy Spirit may awaken the desire to live closer to Jesus Christ, and that is what the Church of Jesus Christ has to offer. Then the activities will follow.

Many today are talking about the state of the union and of the world, about racism, terrorism, family life, crime, etc. It is not difficult to turn the talk to how Christians look at these things, *if you yourself have looked at them from the Christian viewpoint already*. This is where those Bible Class discussions and

your pastor's sermons can serve you. Even mentioning certain church activities can be good, if it leads the conversation to the real purpose of the Church, if it points to Christ and knowing Him better.

### Communicate

Many times when people hear what they consider to be "old-time" phrases, they think they've heard it all before, and click goes the hearing aid. Practice telling a five-year-old child what some words like "repent" and "grace" mean and you may develop a more direct link to the lives of people who consider "church talk" a foreign language. For example, substitute "think differently" or "change of heart" for "repent," and "God's favor" for "grace." This ties in with really caring about the person you're talking to. As we noted before, witnessing is relating to persons, not just pious propaganda to people.

If you invite them to attend church services, be sure to talk about what they might find different there. You might even talk with them about the order of service. And it is a lot easier to explain what we *do* with regard to

communion practice than to explain what we *did* after someone has been caught in an embarrassing situation. There was once a Morman girl who was in the Latter Day Saints for two years before she learned that they believe in many gods. We don't have to operate that way.

### The Spirit Does the Converting

Relax and enjoy the call. You do not have to "close the deal on the spot" like a good salesman, because any "closing" is the work of the Holy Spirit. Tension is a barrier. Expect to have a good time in each home—and you will! New callers, who would almost have prayed as they rang the first doorbell, "Please don't let anybody be home," usually come back amazed at the welcome they have received and overjoyed at the delightful contacts they have had. You don't have to argue, you don't have to overtalk, and you don't have to convert anyone. The power to do that is the Lord's, along with all other power in heaven and earth. *Therefore* go and disciple the nations. (Mt. 28:18-20)

*P. Schaller*



## DAILY DEVOTIONS

### THE VISIONS OF ZECHARIAH

September 1 Zechariah 1:7-17

The Horses: God chastises His people, but never forgets them.

2 Zechariah 1:18-21

The four Horns and four Smiths: Those who trust in the Lord are triumphant in the end.

- 3 Zechariah 2 The Measuring Line: The City of God is the Church of the Lord.
- 4 Zechariah 3 Joshua, the High Priest: A Picture of Jesus, The Branch of David, our Atonement.
- 5 Zechariah 4 The Candlestick and the Olive Trees: Christ's people are lights to the world and those who lead them do so by the power of the Spirit.
- 6 Zechariah 5:1-4 The Flying Roll: The Lord judges the wicked.  
Zechariah 6:1-8 The four War Chariots: . . . whether individuals or world powers.
- 7 Zechariah 6:9-15 The Crowning of Joshua: In Jesus (Greek for Joshua) the Offices of King and Priest merge.
- 8 Zechariah 7 Fasts or feasts are worthless without worship of the heart.
- 9 Zechariah 8:1-8, 13-23 Is your worship a glad and happy activity?
- 10 Zechariah 9:9-17 Zion's King of Peace and the Gifts of His Saving Rule.
- 11 Zechariah 11:4-17 To reject the Good Shepherd is the height of sin's folly.
- 12 Zechariah 12:10-13:9 The Spirit of Grace brings us mourning to the Fountain Filled with Blood.
- 13 Zechariah 14:12-21 What is the inscription on your possessions?
- 14 Ezra 6:13-22 If the Lord does not build the house, all labor is useless.
- 15 Psalm 107:1-22 Let us openly speak of the wonderful works of our Lord.
- 16 Psalm 107:23-43 Eternal Father, Strong to Save.
- 17 Psalm 126 The Lord has turned our captivity also, so let us not be weary in well-doing.

## ESTHER

We have seen how God carefully preserved and protected the Jewish Nation down through the centuries. Preserved and blessed them despite their ingratitude and murmuring. Kept them in the face of heathen world powers. Preserved them as a people even as He punished them for deserting Him and His Word. For through this nation God would bless the whole world. Yet forty years after the Temple at Jerusalem was rebuilt, and 500 years before the Christ was to be born, a command to exterminate the Jews went forth from the palace of the most powerful monarch on earth—the Persian Xerxes. If at that time the Hebrew people had been wiped out entirely, then Jerusalem would not have been rebuilt thirty years later; there could have been no Mary or Joseph, no John the Baptist, no Jesus, no Savior, no Salvation.

But God keeps His promise, He carries out His plans. Once more He has someone in reserve to fulfill His purposes—someone He had readied for this crucial hour, even as He had earlier brought forward a Joseph and a David at the right time. This time God uses a beautiful Jewish orphan girl to save His people, the people from whom the Messiah was to come. The book of Esther bears this young woman's name and tells her story. It is a story of beauty and wisdom, of patriotism and bravery—but most of all it is a story of God's providential care of His own. For while the name of God does not appear once in this book of the Bible, His finger is apparent everywhere.

- 18 Esther 1 Without Christ marriage soon becomes a contest of wills.
- 19 Esther 2 God made the Queen!
- 20 Esther 3 Pride and power—a deadly mixture.
- 21 Esther 4 Why has God put you where you are at this time? v 14
- 22 Esther 5 Do what is right and leave the rest to God.
- 23 Esther 6 Behold the Hand of God.
- 24 Esther 7 Courage and tact are gifts of the Holy Spirit.
- 25 Esther 8 The decree of Haman could not be set aside, but it could be countered.
- 26 Esther 9:1-10; 20-10:3 We do well to remember God's chosen instruments.
- 27 Ezra 7 Artaxerxes' stepmother, the Queen Mother, was Esther.
- 28 Ezra 8:1, 21-36 Let us guard our spiritual treasures.
- 29 Ezra 9 Mixed marriages then were dangerous and forbidden by God. They're still dangerous.
- 30 Ezra 10:1-19 The repentant heart sets things right.

*W. V. Schaller*

# Treasurer's Report

July 1, 1975—July 1, 1976

RECEIPTS:	JUNE	TO DATE
Offerings	\$20,123.45	\$198,587.65
Memorials	—	194.00
Mission Refund of Expl. Funds	—	286.00
Reimbursement, ILC Expansion Fund	—	219.00
ILC Subsidy Refund	5,000.00	5,000.00
Interest Earned on Reserve Funds	2,543.94	2,543.94
<b>TOTAL RECEIPTS</b>	<b>\$27,667.39</b>	<b>\$206,830.59</b>

## DISBURSEMENTS:

Retirement Benefits	\$ 900.00	11,300.00
Capital Investments	1,672.79	20,088.71
General Administration	487.88	6,753.89
Missions and Administration	8,953.10	91,714.31
Immanuel Lutheran College	5,745.00	68,940.00
ILC—Extra-Budgetary	4,242.22	5,086.22
<b>TOTAL DISBURSEMENTS</b>	<b>\$22,000.99</b>	<b>\$203,883.13</b>
CASH BALANCE FOR PERIOD	5,666.40	2,947.46
CASH BALANCE, JULY 1, 1975		27,242.49
CASH BALANCE, JULY 1, 1976		\$ 30,189.95
.....		
I.L.C. EXPANSION FUND RECEIPTS	\$ 6,196.55	\$213,011.47
.....		

## COMPARATIVE FIGURES

	JUNE	12 MONTHS
BUDGET OFFERINGS NEEDED	\$19,652.00	\$235,825.00
BUDGET OFFERINGS RECEIVED	27,667.39	206,830.59
DEFICIT		(—\$ 20,447.23)
.....		
BUDGET RECEIPTS, 1974-75	\$30,535.12	\$201,675.00
INCREASE, 1975-76		5,155.59

Respectfully Submitted  
 Lowell R. Moen, Treasurer  
 B. J. Naumann, Chairman

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SCHALLER, PAUL REV MRS  
20864 HAVILAND AVE  
HAYWARD CA 94541

## ANNOUNCEMENTS

### Winter Visitors to the Rio Grande Valley of Texas

We are interested in having the names, approximate arrival, duration of stay, and place of winter residence of the CLC members who winter in the Rio Grande Valley of Texas. If sufficient interest is indicated, and desire for worship services is felt, such services will be provided. The effort will also be used to acquaint others in the valley with the CLC and its ministry. We hope to have CLC persons serve as contact persons.

We encourage you to send the above information prior to arrival. This is a mission endeavor of the CLC Board of Missions and Zion of Corpus Christi, Texas. Send information to:

*Rev. Daniel Fleischer*  
P.O. Box 10274  
Corpus Christi, Texas 78410

### Ordination

On June 13, solemn and public declaration was made to the fact that Paul R. Gurgel had received and accepted the charge to administer the Office of the Keys at Immanuel Lutheran Church, Winter Haven, Florida. With the consent of CLC President Egbert Albrecht, I, assisted by the elders of Immanuel congregation, administered the rite of ordination.

—*Frederick Abel, President*

### Installation

As authorized by President Egbert Albrecht, I installed James Sandeen as pastor of Faith Lutheran Church, Coloma, Michigan on June 20.

—*David Schierenbeck*