

LUTHERAN

OCTOBER, 1976

VOL. 19, NO. 4

SPOKESMAN



CHURCH OF THE LUTHERAN CONFESSION

Confess Me Before Men

As Lutherans, October 31, Reformation Day, is "our day." We remember our name, we remember our heritage, in particular, we remember the kind of Lutherans we are. Openly and without hesitation we make known what we believe in a truth and error, yes and no approach. We believe in a confessional principle. We believe in confessional integrity. We would honor Luther by continuing in the spirit of his Diet of Worms confession: "Here I stand! God help me. Amen." This has characterized orthodox Lutheranism from the beginning. The Bible passage on the title page of the Augsburg Confession has this element, using the words of the Psalmist: "I will speak of thy testimonies also before kings, and will not be ashamed." So it is, the "here-I-stand" posture of Luther is our strength and our joy.

The Confessional Basis

Should there be question how we arrive at this somewhat adamant position, let us briefly review what Scripture says. We are told that before the foundation of the world God chose to save sinners "by his grace through the redemption that is in Christ Jesus" (Rom. 3:24); that God has made known this salvation through "words which the Holy Ghost teaches" (I Cor. 2:13); that man whose understanding has been darkened, through the "Gospel of Christ which is the power of God unto salvation" (Rom. 1:16) can "come to the knowledge of the truth" (I Tim. 2:4); that believers, singly and collectively, are called upon to be "witnesses of these things" (Luke 24:48) and are "to confess Christ before men" (Matt. 10:32); and that this confession is to be made in terms of "holding fast

Postmaster: Send notice on Form 3579 to the Lutheran Spokesman, 2750 Oxford St., No., Roseville, MN 55113. Second Class postage paid at Lake Mills, IA 50450.

The Lutheran Spokesman, published monthly at 204 N. 2nd Ave. W., Lake Mills, IA 50450, is an official organ of the Church of the Lutheran Confession, the issues appearing during the first week of each month.

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Material submitted for publication should be sent to Editor G. Sydow one month before the date of publication. Church and school news should be sent to the Church News editor. Announcements and other short notices should be sent directly to Editor G. Sydow.

Business Manager: Mr. Peter Sydow; Assistant Business Manager: Mr. Benno Sydow. Address: 2750 Oxford St. No., Roseville, MN 55113. Subscriptions: \$3.00 for one year; \$5.50 for two years; \$8.00 for three years. Group subscriptions to congregations: \$2.50.

the form of sound words” (II Tim. 1:13) and “avoiding contrary doctrine” (Rom. 16:17). This is what Scripture has revealed to us and worked in our hearts. This betokens our kind of Lutheranism. It is part of our Christian being, the principles under which we operate.

Caution in Order

But have we ever entertained the thought that there could be an abuse of this virtue; that a fleshly hero-complex could lead us to a vanity-tinged bravado where we assume the “here-I-stand” posture too quickly. Though scriptural principles and doctrine are known, at any age the world confronts us with new approaches of evil, different ways of presenting error, which are not answered immediately and in so many words by the confessions on hand. Then, to paraphrase an expression: “It’s back to the Book.” As we pray concerning Holy Scriptures in a Collect, we need to “read, mark, learn and inwardly digest them” on the point at issue. Before this is done, there can be such a thing as premature, improper and untimely confessing, which degenerates into cheap and destructive posturing.

But now the question might be asked: “Doesn’t this proviso destroy the confessional principle and preclude the possibility of ever properly saying “Here I stand’ ” Not at all! The scriptural doctrine calling for public confession always remains. Whether at any given time we fully comprehend and are qualified to say what needs to be said is another question. Think of Apollos. (Acts 18:25ff) Before his instruction by Aquila and Priscilla he could not have testified and confessed correctly on the baptismal matter of which he was ignorant.

During the Reformation Luther was eventually forced into the position where he had to say that the popes and the councils could err. At Reformation time, we like to apply this to Roman Catholicism. To be sure, it fits, but are we not aware that in using Luther’s expression we are also acknowledging something about ourselves?

How It Was with Luther

Consider a moment something that poses a question in church history. Luther wasn’t the first one to see that there was something amiss in what Rome was teaching. Nor was he the first one to make public protest overagainst it. There were Waldo and Wycliff and Savaranola and Hus who sought to confess scriptural truth in the face of papal error, and some gave their lives doing it. The question arises why their efforts at reformation brought no lasting results as did Luther’s. A theological answer of some depth can be found in this, that they did not see and center their attention on the heart of the Word of God, the Gospel of justification by faith. As a consequence their efforts had a weakness. Without justification by faith their testimony lacked the proper basis and did not have lasting strength. But that explanation goes only so far. When we say, “I cannot by my own reason or strength believe in Jesus Christ my Lord nor come to Him,”

we are acknowledging that whatever of eternal truth we are able to confess before men is always and completely a work and revelation of God within us. Then comes the question: "Why didn't God give this revelation to Wycliff or Hus or to some other such person? Why did He let the world, as we see it historically, lie so many centuries in darkness without the truth of Christ being strongly, openly and publicly confessed?" There is only this answer: "We don't know!"

There are times when we must stop in our search for answers, lest we be impertinent. Scripture cautions: "Who art thou, O man, that repliest against God?" (Rom. 9:20) Here is where the scriptural expression, "in the fullness of time" has its place. It has great depth and meaning. The promise stands: "I will build my church." (Matt. 16:18) and nothing will stop it, not even the powers of hell. And it will be built on the confession of men: "Thou art the Christ" and the whole of Scripture which of necessity must go with it, a confession not of flesh and blood, but revealed and brought forth by the heavenly Father. In His good time, through the mighty wonder-working of the Spirit in the Gospel, God will bring forth the confession He wants, when He wants it.

It Happened that Way

Let us understand about Luther at Worms. The books and writings he was asked to renounce were no momentary theological musings and speculations. They were torn from him out of a pained and tortured conscience over a long period of time. So the Spirit brings forth confession. And when Luther was asked to recant, there was no quick, hasty answer. This was early in his confessional career and he was exploring new ground. He asked for time to think things over and only after a long night in prayer did he speak as he did. We want confession of Christ, but not superficial and trigger-happy. Our namesake shows the way.

G. Sydow

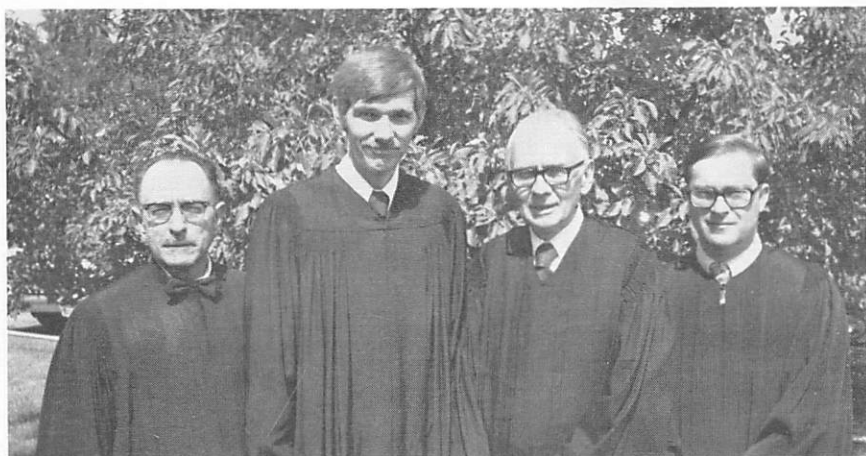
Church News

Winner

"Let us exalt His Name together," the congregation chanted. And so was inaugurated the gospel ministry of a new team. As of August 8, the Rev. Mark Jonathan Gullerud would be participating in the ministry of St. Paul's congregation and directing its development. In word and deed they

would seek to hallow the great Name of God.

The CLC congregations of thinly populated southern South Dakota and Valentine, Nebraska, are a close-knit group, in spite of their scattering. They were represented in good number to welcome and pray



Pastors H. Reed, M. Gullerud, C. M. Gullerud, D. Baker

for the new pastor and his wife, the former Barbara Drews of Sunnyvale, California, who had been a Christian Day School teacher at Red Wing, Minnesota.

A 1975 graduate of the Eau Claire Seminary, Pastor Gullerud had been serving as associate pastor of St. Stephen Church in California (West-side San Francisco Bay Area). There he had been particularly involved in an exploratory ministry in the northern Peninsula, gaining the experience which will be especially useful in a venture of the Winner

church in the capital city of Pierre, 90 miles to the north.

At the direction of the congregation, Gullerud is holding Bible classes and conducting worship services in that city for a nucleus of CLC people and some prospects. Since the population of Winner is about 4,000, the outreach potentials are limited. But horizons are big in the prairie states, and in this case include the opportunities of urban "renewal."

The aim is to enlarge the number of those who aim to "exalt His Name together."

"Retire" at Work

We won't say how old he is. Indeed, we don't exactly know. But of this we are sure: The Rev. Mr. Clarence Hanson has labored long enough to justify a comfortable retirement, judging by any conventional standard. Yet he was persuaded, when there was a vacancy in a Minnesota parish, to move with Mrs. Hanson to that area, where

they set up housekeeping in a mobile home on land purchased by the congregations.

And how do things go with this new pastor of Mt. Olive in Detroit Lakes and St. Paul's in Ponsford? In response to that query, Pastor Hanson jotted the following report of events that took place a bit earlier this year.

“On May 9th ten young people of St. Paul Lutheran congregation near Ponsford, Minnesota, were catechized, made their confirmation vows, and partook of the Lord’s Supper together with the entire congregation at the 9 A.M. services. There were 101 in attendance and every nook and corner was supplied with folding chairs for extra seating. A lunch was served in the basement to more than 90 people.

“Then the pastor and his wife drove 33 miles to Detroit Lakes for a similar service at 11 A.M. in which two young people made their vows in a service attended by 86 worshippers. All of these confirmands had two years of instruction prior to making their promises.

“A few weeks earlier an Adult Class of two was confirmed in the Detroit Lakes congregation. This was a little unusual in that this young couple came clear from south of Moorhead, a distance of 55 miles one way. And they never missed a class! The man, a CLC Lutheran, had attended services several times with

his wife, a former Catholic and a teacher in the Moorhead public school system. After one of the services they requested instruction for her and baptism for their child when the introduction class was completed.

“Another adult confirmand was a young man of our Detroit Lakes area, a former Mennonite. Instruction took place at the parsonage 8 miles east of Detroit Lakes. Sessions lasted two and a half hours with fifteen minutes off for lunch served by the pastor’s wife.

“Without exception, these confirmands have been diligent in their attendance at worship, and very happy with their religion. May the God of grace keep all fourteen confirmands faithful to the very end!”

Such words seem like an echo of one of the Lord’s apostles, who referred to those he had introduced to the Lord as “my joy and my crown.” They radiate a kind of zeal for this work which just does not allow for retirement, so long as health and strength remain.

Rollin A. Reim



Election '76

These words have always served as a solemn reminder to every child of God that the government under which he lives and serves has been permitted to come into existence by the hand of the Almighty. No matter what form it takes, he owes it obedience and respect as a minister and servant of God Himself. As Paul

pointed out to the Athenians, this Lord of Heaven and earth not only made the world and all things therein, He also “hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.” (Acts 17:26)

God alone is responsible for the rise and fall of nations, the destinies of human governments, yes, even such apparently human factors as the geographical extent of their boundaries and the duration of their rule. This is extremely comforting in an election year. The implication is left by practically every major candidate that the election of his opponent would mean a national disaster of major consequence. Sometimes even well-meaning voters are caught up in this almost "messianic" image their candidate has thrust upon them. It means much to God's children to know that while government itself is ordained by God, our Lord in His Word has not sanctioned a particular form of government, or political philosophy, or candidate.

Diversity

For these reasons there have been Christians on all sides of the political spectrum. If an extensive poll were taken of our CLC people as to their political leanings, it would no doubt reflect a great deal of diversity. Opinions would vary as to which party, candidate, or philosophy would best serve our nation's interests.

Diversity in the political realm can be a wholesome thing and in no way disturbs the spiritual bond that unites us. We are different people from different backgrounds living in different social environments with different problems and needs—yet we are one in that which counts, our confession of Christ and His Word. That precious spiritual and eternal unity vastly overshadows any this-

world differences which may exist. In all that we preach or proclaim as His Church and children we rest, not in the opinions, philosophies, or politics of men, but in the Word of the ever-living God.

Disturbing

However, regardless of one's party preference or personal political views, there are certain things that have occurred in this political campaign that arouse our disappointment, disapproval, or disgust—speaking as children of God. When the presidential candidates and their families speak up on matters of religion and morals (and both are recognized as decent "religious" families), it is nothing short of amazing how they sometimes drift far afield not only from the Scriptures but even from basic principles of natural religion.

When our President's wife gives her smiling approval and shows little surprise at the prospect of her daughter having pre-marital relations, we have every right to be disturbed. When she then comes out in wholehearted support of certain anti-Scriptural elements in the Equal Rights Amendment and jumps on the legalized abortion bandwagon, it cannot help but color our thinking. When the other major presidential candidate, an avowed Southern Baptist, appears before a Jewish group and tells them they are worshipping the same God he is and gives thanks for the unity they share, its almost more than a Christian can take. When he claims to be opposed

to abortion, but then refuses to support an anti-abortion Constitutional amendment, we cannot help but think of what Jesus said about confessing Him before men, and the consequences for those who do not. The drastic dip in the popularity of those Capitol Hill culprits involved in the sex scandals indicates that many Americans still feel their leaders have a responsibility in setting a moral example for the people. We would agree.

How Much Influence?

The question remains: How much should these things influence our voting? Should your choice in an election be a political or a moral one? Should you support the candidate who reflects your political leanings or the one who is closest to you in his religious and moral views? These are questions each of us must answer for himself. Certainly such aforementioned moral factors should carry some weight. As Christian citizens surrounded by a divinely-ordained government run by sinful and often unChristian mortals, we

face continual frustration on the local, state, and national level. It will never be otherwise. We can't expect the world to see God's things in God's way. A fact of life, Yes; reason for giving up—Never! We still remain the salt of the earth, placed here to exert a wholesome Christian influence however we may.

Involvement in our political process can be a "salting" technique often overlooked by conscientious Christians who care much about the future of our beloved nation. It should not be so. You have the tools—tools which many other believers in history never had to influence their leaders—a pen that can write, a voice that can speak, a vote that will be counted. Use these tools wisely. A Christian will be a good citizen because he loves his country and appreciates the grace God has shed on it. And he wants what is best for it politically (in his opinion) and morally (in God's eyes). Moved by that, he will participate in the political process as an informed Christian citizen.

D. Schierenbeck

The Pharisee

A few Sundays ago, while on vacation in another city, we heard the gospel reading for the Eleventh Sunday after Trinity: The Pharisee and the Publican (Luke 18:9-14).

Hearing it this time made me thankful for the emphasis at our last C.L.C. Convention, "I am not ashamed of the Gospel of Christ,"

because it pointed up what could be for us a real danger in a group like ours.

Our Purpose

When the delegates were getting ready to elect officers at the convention, the duties of the office were read to help those voting in their

selections. So it is also important every time we come together (and now also in between times) that we remind ourselves of the purpose for which we are gathered. The entire purpose for organizing a church body such as ours must be the Gospel, the Good News of Jesus Christ. Whether to strengthen one another in the Gospel, or to spread the Gospel yet further than we do in our home congregations, the Gospel is our reason for existence.

And when another congregation requests membership in the C.L.C., is it not but a request to have a part in the work of proclaiming this Good News with us? Then together we spread the Word that God, in Christ, has done for us what we had to do to survive, but could not do, namely, satisfy a Holy, Holy, Holy God.

Even Preaching the Law

Everything that we do as a church body must be related to the advancement of this Gospel of Christ, because in Him ALL things hold together (Col. 1:17). Even when we preach the Law, holding before the eyes of men the Holy Will of God, which no man lives up to, which therefore as a law condemns the sin in us—even then, our purpose is to glorify the Christ who delivered us from this very real condemnation! Thus we see that it was no mock battle, or weak enemy that Christ defeated. It was our certain condemnation that He did away with, and God's Law shows us that with thunders and lightnings and sound of the trumpet.

Recently a radio report announced

that, because of the measles vaccine, a number of young doctors have now graduated who have never seen a case of measles, and so are not always so good at recognizing it when an isolated case comes their way. If this should happen to us, that we forget the eternal disease that Christ delivered us from, then we are forgetting the Christ, for His very name means "anointed," anointed to do a job. If we forget what Christ delivered us from, the work that He did, we may still preach "the transformed life of the believer," "the indwelling of Jesus or the Holy Spirit," but we will not be preaching the Gospel, the Good News of what God, in Christ, has done for us. Without that Gospel we would have no further reason to exist as a church body. That is one service the preaching of the law does for us. It reminds us of the hell that Christ redeemed us from.

Everything, even our preaching of the Law, must serve the Gospel of Jesus Christ!

The Danger

What does all this have to do with the Pharisee and the Publican? This parable shows us one danger that lurks around the corner. The Pharisee came to the same church as the Publican did, the temple. He came where the Gospel could still be seen daily demonstrated in the sacrifices and ceremonies. He sang a mighty hymn of thanksgiving to God, but his thanksgiving was not related to the Gospel. He thanked God that he had been made different and better than other men.

And if we are ever gathered in the

C.L.C. merely to thank God that we are not as the Missouri Synod, or the Wisconsin Synod, or the ALC, and all the rest, that is not necessarily the Gospel. If our hymn of thanksgiving is merely "God, I thank Thee, that I am not as other men, false teachers, unionists, etc.," that may express the transformed life, but that is not the Gospel. That kind of thanksgiving will not promote the Kingdom or bring the children of men into it, or move the hearts of the faithful to giving and good works. **THE GOSPEL WAS NOT GIVEN TO BRING US COMFORT IN CONNECTION WITH OTHER MEN'S SINS—BUT TO BRING US COMFORT IN CONNECTION WITH OUR OWN SINS.** The only thanksgiving we can have in connection with other men's sins from the Gospel is when the Lord lets us stand with the angels and rejoice to see a sinner repent and learn to know the same Savior who wiped our sins away.

Only when we as a church body stand with the publican and say

"God be merciful to me, the sinner" will the Gospel be glorified and proclaimed in our midst. It is important for us to recognize the pitfalls and stumbling-blocks in religious groups around us, but only when we have been forgiven our failings, only when we have seen our unworthiness washed in the blood of Christ, will we have any hearts or lives to pledge for the glorious task of telling, the mission that our Lord has favored us with. This is the forgiveness that God's Word has again assured us of through the preachers and essayists at our last convention, but it is not enough. So God has given us this Word daily to be our constant companion. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ . . . in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph. 1:3, 7)

P. Schaller



The Moonies

Sun Myung Moon—Who? What?

If you want to get rich quickly, invent a new religion. Such was the cynical but sound observation of someone who observed the amazing success of assorted eastern gurus and self-styled spiritual leaders in duping the gullible and spiritually impoverished American people with weird and novel doctrines and fantastic

claims of various sorts. Guru Maharaji, Maharishi Mahesh Yogi, and Sun Myung Moon are but a few of a long list. It has been estimated that the number of cults in the United States is 5,000.

Is this just another far-off cloud on the religious horizon? No, indeed. It is an enormous spiritual threat, particularly to our young people,

which they might very well meet face to face in their college or even high school days.

Sun Myung Moon, a Korean and former Presbyterian minister, is a typical cult leader. He and his followers have developed and perfected methods of enticing young people into their company and organization and then cleverly making complete captives of them intellectually, emotionally, spiritually. It is a subtle but devastating form of brainwashing. Moon knows just how to play upon the strongest feelings of young people: their frequent loneliness, their longing for acceptance, their dissatisfaction, their idealism and high hopes, their desire for goals and deep commitment.

Moon's doctrine? Quite a concoction, including the belief that Jesus failed in his mission to father a perfect race because he was crucified first, and that Moon has now arisen as the new Messiah to finish Christ's work by marrying the incarnate Holy Spirit, which remarkable feat he accomplished in 1960, being now in a 21-year period of testing.

Moon's methods? Members are taught to lie for the cult, since all people except the members are children of the devil, and to lie for Moon is therefore good. One of the prime objectives is to instill hostility toward parents and established authority. Children spend long hours selling candy and flowers, then turn the proceeds over to the Moon organization. They may tell lies about where the money is going. Moon himself lives like a king. He talks of

taking over the world, and reportedly has members working on our senators and congressmen. Some feel the superficial references to Scripture are really a mask for indoctrination in socialist/communist ideology. "Moon is after power . . . He's mainly political," writes Ted Patrick.

The whole bizarre thing has given rise to something called "deprogramming." Half-frantic parents who want their children back from the "Moonies" (as they are called) actually are obliged to resort to force (since their children will not return voluntarily), then turn them over to a "deprogrammer." The most famous one is Ted Patrick, who uses a kind of psychological assault upon them so as to counteract the brainwashing of the Moonies and bring them back to a sensible and self-conscious use of their own mentality. Some who escape from this cult tell of being subjected to malnutrition, sleep deprivation, and fearful mind control. *Let Our Children Go*, co-authored by Ted Patrick and Tom Dulack, is a fascinating book giving numerous case histories.

Sun Myung Moon—Why?

Why is Moon so successful? So rich? Why is it that Moon's Unification Church or Maharishi's "Transcendental Meditation," to name only two, have captured the hearts and lives of hundreds of thousands of Americans? Why is the American "religious" scene glutted with gooballs from the East, each advocating his own brand of the only true religion, the only right path, the one way to happiness, the one real way to

live, the new true path to inner peace, to God, etc., etc.??

It is because the minds and hearts of America's youth have not been filled with true spiritual content from God's Word. It is because parents have failed to teach their children to believe firmly in Jesus as their Savior and in Jesus' Word as the only source of absolute truth. It is because public schools and the news media have eroded from their minds concepts of authority or moral absolutes or belief in God. It is because the schools, the media, the churches, have been teaching "relativism"—the doctrine

that no absolute right and wrong or truth and error really exists. Minds thus emptied long to be filled. Too often it is from the wrong source. Mr. Patrick himself writes: "There is a moral vacuum in some churches of this country, and I think it's that vacuum that the cults are rushing in to fill." (*Let Our Children Go*, p. 264)

"Be not carried about with divers and strange doctrines. FOR IT IS A GOOD THING THAT THE HEART BE ESTABLISHED WITH GRACE." Hebrews 13:9.

R. Wehrwein

ANNOUNCEMENTS

Coordinating Council

The Coordinating Council will meet at Immanuel Lutheran College, Eau Claire, Wisconsin on Wednesday and Thursday, October 13-14. The first session will begin at 9:00 o'clock Wednesday morning. Business to be presented should be in the hands of the proper board chairman or the president by Oct. 10.

E. Albrecht, president

1977 CLC Directory

Now in production, the 1977 edition of the Directory will shortly be available through CLC congregations, or by sending \$1.00 for single copies to the Directory secretary: Mrs. Ruth Holt, 1513 Bedford Ave., Sunnyvale, CA 94087.

Conferences

The Minnesota Delegate Conference will meet Sunday, Oct. 31, 3:00 P.M., at Berea Lutheran Church, 9308 Rich Valley Blvd., Inver Grove Heights. Please announce to the host pastor.

J. Gurgel

Eastern Area Pastoral Conference, Nov. 9-11, 1976 at Zion Lutheran Church, Corpus Christi, Texas. Agenda: Exegesis of Hosea, D. Fleischer; Interpretation of the 4th Beast in Daniel 7, P. Nolting; The Danger of Gospel Reductionism, M. Sydow; Review: An American Translation, M. Galstad; Review: The Bondage of the Will, F. Archer; What

Do Scriptures Say About Ministering to the Very Young, P. Tiefel; A Study of Bible Chronology, D. Redlin; Public Forum: Moral Issues in Contemporary America.

M. Sydow, secretary

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

Installations

As authorized by Pres. Egbert Albrecht, I installed Walter Priebe as teacher and principal of Our Redeemer's Lutheran School of Red Wing, Minnesota on Aug. 22, 1976.

David Lau

Upon authorization by Pres. E. Albrecht, I installed Leif Olmanson as principal and teacher of the upper grades of St. Paul's Lutheran School, Austin, Minnesota on Aug. 8, 1976.

Carl M. Thurow

As authorized by President Albrecht, I installed Nancy Haertl as teacher of Gethsemane Lutheran School, Spokane, Washington, Sept. 5, 1976.

J. Schierenbeck

As authorized by President Albrecht, I installed Timothy Koch as upper grade teacher and principal of Faith Ev. Lutheran School, Coloma, Michigan on Aug. 22, 1976. Mrs. Harolyn Quigley was also installed on the same date as the lower grade teacher's aide.

James E. Sandeen

The Rev. Mark Gullerud was installed Aug. 8, 1976, as pastor of St. Paul's Ev. Lutheran Church at Winner, South Dakota by Prof. C. M. Gullerud with pastors H. Reed and David Baker assisting. Authorization by Pres. E. Albrecht.

Colloquy

The response to the colloquy (announced in the August *Spokesman*) held with Robert List at Immanuel Lutheran Church, Mankato, Minn., Oct. 1, was favorable. He is now eligible for a call into the pastoral ministry of the Church of the Lutheran Confession.

E. Albrecht, president

Addresses

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Mr. Timothy Koch
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Coloma, MI 49038
(616) 468-4368

Pastors and congregational
treasurers especially should take
note of this new address of our
CLC Treasurer:

Lowell Moen
2124 Cornell St.
Eau Claire, WI 54701

DAILY DEVOTIONS

We continue with our Reading Review of the Books of the Bible meditating upon one reading from each book—a reading which reflects the theme of that book.

- November 1 II SAMUEL, David the King: A Man After God's Own Heart 22
2 I KINGS, Solomon's Splendor and Folly; The Kingdom's Division and Decay; The LORD'S Prophet (Elijah) 18:17-39
3 II KINGS, The Corruption of Israel and the Captivity of Judah (Yet God ministers to His believers thru' Elisha & Isaiah) 18:1-12; 19:1-37
4 I CHRONICLES, The Necessity and Conception of the Temple 17
5 II CHRONICLES, The Construction and Destruction of the Temple 6
6 EZRA, The Temple and True Worship Restored 7:6-28
7 NEHEMIAH, Jerusalem's Walls and Morals Rebuilt 4
8 ESTHER, God Delivers His Children 6 and 7
9 JOB, Why do the godly suffer? 1:13 - 2:13
10 PSALMS, Sing To The Lord! 96
11 PROVERBS, Get Wisdom: Practical Rules for Daily Christian Living 1:7; 18:10; 3:1-10
12 ECCLESIASTES, Apart from God Life is Empty 1:1-11; 12:8-14
13 SONG OF SOLOMON, A Picture of the Love Between Christ and His Church 1:1-7 and 2:1-7
14 ISAIAH, The Kingdoms of this World Shall Perish—Salvation is of God. 9:1-7 and 53:1-12
15 JEREMIAH, The Fall of Jerusalem—Pronounced and Brought to Pass 36
16 LAMENTATIONS, Comfort for the Sorrowing: "God's Grace Always Shines" 3:1-26
17 EZEKIAL, The Fall and Restoration of Jerusalem Described and Explained to the Exiles 3:4-27
18 DANIEL, God Rules State and Church 6
19 HOSEA, Israel is an adulterous wife, but God is faithful 1 and 3
20 JOEL, Repent, for the Day of the Lord Is At Hand! 2:1-18
21 AMOS, Prepare to Meet Thy God! 2:6-16
22 OBADIAH, The Fall of Edom and the Restoration of Judah 8-21
23 JONAH, God's Mercy To Repentant Sinners 3 and 4
24 MICAH, God's Chosen on Trial: "Hear the Word of the Lord!" 6:1-9 and 7:8-20
25 NAHUM, God's Vengeance Upon Unrepentant Nineveh 2:13-3:19
26 HABAKKUK, The Righteous God Punishes the Wicked and Saves the Penitent 3
27 ZEPHANIAH, Sin is the Cause of Judgement . . . Repent! 1:1-2:3
28 HAGGAI, The Blessings of Building the House of God 1
29 ZECHARIAH, The Church of God Militant and Triumphant 6
30 MALACHI, God is Loving, Holy, and Righteous 4

W. V. Schaller

Treasurer's Report

July 1, 1976—September 1, 1976

RECEIPTS:	AUGUST	TO DATE
Offerings	\$ 9,899.19	\$ 23,772.45
Memorials	335.00	335.00
TOTAL RECEIPTS	<u>\$10,234.19</u>	<u>\$ 24,107.45</u>
DISBURSEMENTS:		
Retirement Benefits	\$ 1,368.00	\$ 2,736.00
Emergency Fund	387.53	387.53
Capital Investments	1,672.79	3,877.06
General Administration	438.16	820.31
Missions and Administration	7,114.90	13,682.90
Immanuel Lutheran College	7,130.00	14,260.00
TOTAL DISBURSEMENTS	<u>\$18,111.38</u>	<u>\$ 35,763.80</u>
CASH DEFICIT FOR PERIOD	(— 7,877.19)	(— 11,656.35)
CASH BALANCE, JULY 1, 1976		\$ 30,189.95
CASH BALANCE, SEPTEMBER 1, 1976		\$ 18,533.60

.....
 ILC EXPANSION FUND RECEIPTS \$ 1,365.63 \$218,263.82

COMPARATIVE FIGURES

BUDGET OFFERINGS NEEDED	\$20,994.00	\$ 42,988.00
BUDGET OFFERINGS RECEIVED	\$10,234.19	\$ 24,107.45
DEFICITS	(—\$10,759.81)	(—\$ 18,880.55)
.....		
BUDGET OFFERINGS, 1975-1976	\$ 8,240.75	\$ 26,616.77
INCREASE, 1976-1977	\$ 1,993.44	
DECREASE, 1976-1977		(—\$ 2,509.32)

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

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