

# SPOKESMAN

Church of the Lutheran Confession

Psalm 100

**M**ake a joyful noise unto the  
LORD, all ye lands.

**S**erve the LORD with gladness:  
come before his presence  
with singing.

**K**now ye that the LORD he is  
God: it is he that hath made  
us, and not we ourselves;  
we are his people, and the sheep  
of his pasture.

**E**nter into his gates with  
thanksgiving,  
and into his courts with praise:  
be thankful unto him, and bless his name.

**F**or the LORD is good; his mercy  
is everlasting; and his  
truth endureth to all generations.

## A Thanksgiving Meditation

Lord, all of nature is a gift that gives us, day by day, of beauty. In the growing trees that dot our countryside, we hear Your voice in soothing tones as winds move about.

At every stream and lake or ocean shore, the waters charm away some distress of soul and heal the tired spirits of the weary.

Mountains in their majesty against the sky give joy to hearts of men and teach them of space and height and wonder.

The songs of birds can thrill a soul and the moving clouds against blue skies touch spirits and make them light. The fragile petals of a flower speak of great tenderness.

A covering of snow often brings thoughts of how Christ covered our sins with His purity and redeeming love.

Art portrays man as he is; nature is Your handiwork portraying how great You are and for this vision we give You thanks.

—*Elas Romberg*

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## Blessing The Lord

### VIII.

Psalm 103:12,13 As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him.

What a beautiful and comforting picture the Psalmist David uses to assure you and me of the forgiveness of our sins. As far as the east is from the west, he says, that far has He removed our sins from us, which is another way of saying that our LORD's forgiveness is infinite. No matter where we stand, east and west go out in opposite directions to infinity. And so it is with our sins. No matter how great or how many, all of them are gone. As Isaiah says it: **THOUGH OUR SINS BE AS SCARLET, THEY SHALL BE WHITE AS SNOW; THOUGH THEY BE RED LIKE CRIMSON, THEY SHALL BE AS WOOL.** Or as the Apostle Paul asks the Romans: **WHO SHALL SAY ANYTHING TO THE CHARGE OF GOD'S ELECT? or WHO IS HE THAT CONDEMNETH? or WHO IS HE THAT SHALL SEPARATE US FROM THE LOVE OF CHRIST?** If our sins have been removed as far as east is from west, there is no one that shall rise up in judgment against us, for our sins are gone. There is no memory or record of anything we have done. Never shall mention be made of it. That is what the Psalmist is trying to tell us. The doctrine of the unmerited forgiveness of God is one of the most profound and beautiful doctrines in Scripture since

it assures God's children that every single sin in their lives is totally gone and forgotten. What a cause for rejoicing! What a reason to burst forth and sing: **BLESS THE LORD, O MY SOUL.**

But more than that. The mercy of God does not stop with the removal of our sins. Once they are removed, our LORD then deals with us as people whose record is clean! That means that no matter what problems or difficulties confront us in our lives, there is no grudge or ill-will, there is nothing between our God and us that would keep Him from helping us. And we do need help! We are still living in the world, we still do have problems; we still have our sinful lusts; the devil and his ungodly host still seduce us to sin. Yet we need not fear because our merciful LORD is there to help. Like a father pities his children, so the LORD pities us, His children. He recognizes our weaknesses and instructs us in His word; He knows our every failing and encourages us not to become depressed but to put our problems on His shoulders. In those moments in our lives when we would forget Him or deny Him because of fear or sheer pride, He looks at us with that kind of fatherly pity with which He looked at Peter in the courtyard when he denied Him, a look that went right to

the heart of Peter and will live on in the hearts of all those who read this account in the Passion History—a look of rebuke, and hurt, and love and pity! When we are sick or discouraged, it is the merciful and pitying eye of our LORD that assures us of His concern—He will take care of us. When we fall, His pitying glance picks us up again and gives us the courage to go on. When we offend, when we stray, when we are proud and unkind to our fellowman, it is His pitying glance, his fatherly concern that brings repentant sinners back, like a father pities his children.

How does a father pity His children? When our children are sick, fathers stay up nights and spare no expense or effort to see them well again. When they are disobedient, it is pity that leads the father to discipline. When children take foolish steps in spite of the words of their

parents, it is pity in the hearts of Christian fathers and mothers that lead them to harsher actions lest the next foolish step of the child be his last one! And so God with us. Like a loving father, He will not give us stones for bread or snakes for fish, but blesses our lives beyond measure, even with the evils that befall us. We must never forget that whatever trials or pain or hardship happen to us, happen because our merciful God out of the love and pity of a perfect father would train us and discipline us, so that we might not, in our childish near-sightedness be destroyed by our own foolishness or by the opponents of our souls. O well might we all join David in praying this morning: Bless the Lord, O my soul, not only for removing my sin as far as east is from west, but also for keeping and preserving me with the pitying love of a heavenly Father.

—R. Dommer

## *Instant Items*

• A response to our school-opening *Items*; first a thank-you and then, from a primary-grades teacher, "They are a quiet, curious, working group of children. God is blessing our work in the classroom, for already after only twelve days of school, so many vital, interesting things have been learned and experienced by children and teacher . . . 'And hereby we know that He abideth in us, by the Spirit He hath given us.' " This surely reflects the spirit of a Christian home reproduced in the walled-off place that we call school. It can be done.

• Adult education is nothing new, but the theory of teaching children *as if* they were adults is a relatively recent idea. It is based on the thought that because we live in a world of exceedingly rapid change we must prepare children to face a world in which the skills they learned while young will not suffice for the years when they get older. They must learn to cope, it is said, with situations so novel that what they learned in school will not be of much help. So it is said that we must say farewell to pedagogy and engage in andragogy (the art of helping *adults*

learn—that strange word coming from a Greek word meaning *man*—leading, the former one meaning *child*—leading).

• We react by admitting that there may be more to it than we first think. The reasoning is expressed thus in the literature: “Interestingly, in the kindergarten and early primary years our teachers typically involve students in planning and conducting learning activities to a considerable degree. But as the child moves up the educational ladder, he encounters more and more of the responsibility for his learning being taken by the teacher, the curriculum planners, and his parents. The net effect is to freeze him into a self-concept of dependency.” (From Malcolm S. Knowles in a book subtitled *Andragogy versus Pedagogy*.) We need only remember our own incompetency to deal with today’s machines, and our need to call on specialists to repair those in the home.

• But the whole idea neglects that which is most important: the values and judgments and the Christian character without which people become total fools in the use of modern fast-changing technology. It still remains true, as St. Paul wrote to the Corinthians, “We look not at the things which are seen,” that is, with total devotion, “but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal.” (2 Cor. 4:18). True, St. Paul’s “things seen” were his experiences of being God’s man in a hostile world, but are not those things the real reality of our lives?

• We would remind all who are engaged in education of Jeremiah’s partridge (and this includes all who may be tempted to make “getting ahead” the main thing to be learned): “The heart is the most deceitful of all things, desperately sick; who can fathom it? I, the Lord, search the mind and test the heart, requiting man for his conduct, and as his deeds deserve. Like a partridge which gathers into its nest eggs which it has not laid, so is the man who amasses wealth unjustly. Before his days are half done he must leave it, and prove a fool at the last (Jer. 17:9-11, NEB).

• It is *man*-leading to teach children the sin of covetousness—a task that is not child-stuff. There is manliness in the lisping lips of infants in the Christian school, even as it is there in the strong man’s readiness to say, “I am Jesus’ little lamb.” There is an adulthood in the typical Christian school that the “specialists” in education may have missed. There is *andragogy* in uncovering the inborn lust for things—things which disappear like an eagle soaring into the heavens (Prov. 23:5).

• Together with the giving of children the values and judgments and the substance of Christian character which is our heritage, we must lead them in the adult aptitudes of coping with whatever may confront them in years to come. The Bible must become for them a place for finding what to say and do and think when sometimes they may not know what to say or do or think. The call comes to all “Let us play the

men for our people and for the cities of our God.” And upon that comes the manliest saying of all: “And the Lord do that which seemeth him good.” (See 2 Samuel 10:12.)

• It is man-making to read the one verse that sits like a gem in the puddle of failure of three kings of Judah (all in Jeremiah 22)—*this* about the father (Josiah) of one of them: “*He* judged the cause of the poor and needy; then it was well with him; *was not this to know me?* saith the Lord” (v. 16). Indeed, there is a sense in which our work in the church is a matter of andragogy and not mere pedagogy! Let us grasp the vision!

• No doubt the andragogy advocates feel the challenge of a great

duty to teach children adult-type responses to the problems of mankind, for these are formidable still. So also we understand the urgency of the dying David telling his son Solomon, “Be thou strong . . . and shew thyself a man” (1 Kings 2:2). Likewise it is interesting to note the appeal God makes to Israel against the background of great Babylonia making gods of its much silver and gold—gods unable to speak, much less to save: “Remember this, and show yourselves men; bring it home, ye apostates (sinners), to your heart” (Isaiah 46:8 in Young’s translation). It is *there* (in the heart) that men are made. Now, again read paragraph one today’s *Items*. And may teachers take high-sight and heart!

—M. Galstad

## PREUS OF MISSOURI

Now that Dr. J. A. O. Preus has been reelected as president of the Lutheran Church-Missouri Synod, it may be worth our while to make a few comments on the 1977 book by St. Louis journalist James E. Adams, entitled *Preus of Missouri and the Great Lutheran Civil War*. (Harper & Row, publishers)

Most of our readers should find this \$10 book of 242 pages very interesting and helpful in evaluating the present controversy within the Missouri Synod that accelerated after Preus was first elected president of the LC-MS in 1969. Of particular interest to CLC members is the section on Preus’s years as a member of the Little Norwegian Synod (ELS),

when he was under the influence of Dr. Norman Madson of Bethany Seminary, who ended his career as a member of the CLC.

### From ELC to ELS

Dr. J. A. O. Preus, popularly known as Jack Preus, and his brother, the theologian, Dr. Robert Preus, are the sons of Jake Preus, former Minnesota governor and founder of Lutheran Brotherhood Insurance Company. Jake Preus for much of his life was a Lutheran without formal membership in any Lutheran congregation. “Let’s just say my membership’s in the Communion of saints,” he once said. At the end of his life he was a member

of a Little Norwegian (ELS) congregation.

From 1937 to 1941 Jack Preus attended Luther College in Decorah, Iowa, which at that time was operated by the so-called Big Norwegians, the Evangelical Lutheran Church (ELC), now a part of the American Lutheran Church (ALC). Of his college days Preus said: "Three-fourths of the students went out to get drunk while the other fourth stayed behind in prayer meetings, and I didn't feel comfortable with either group." How difficult it is for a student to be truly pious without being pietistic, and truly sociable without over-indulgence!

From 1941 to 1945 Jack Preus attended Luther Seminary in St. Paul, Minnesota, another ELC institution. Here he became acquainted with Walther's *Law and Gospel*, which he read at least four times. He regarded this book, written by the Missouri Synod's first president, as "an oasis in a theological desert." He began to take the doctrines of Scripture and the Lutheran Confessions more seriously, and this led him into serious debates with some of his teachers. The ELC had never satisfactorily resolved the predestination controversy that broke up the Synodical Conference in the last decades of the nineteenth century. As a result some Luther Seminary professors were still teaching that man contributes something to his own conversion, and Jack Preus rightly objected to this on the basis of the Scriptures and the Confessions.

It was not long before the Preus brothers found their way into the Little Norwegian Synod (ELS), which had been organized in 1918 in protest of the false teaching of the Big Norwegians on the doctrines of conversion and predestination.

Jack Preus was a member of the ELS from 1947 to 1958. He left the ELC for doctrinal reasons. The ELC tolerated the false teaching that "man has free will in spiritual matters before conversion." He believed that errorists are to be shunned. He saw "no other course open than to sever relations with the individuals involved and the synod which upholds them."

While teaching at Bethany Lutheran College in Mankato, Minnesota from 1947 to 1951, Jack Preus was in close contact with Dr. Norman Madson, the head of Bethany Seminary. Adams' book describes Madson as "hard working and aggressive. . . . He kept a sense of humor and never lost his ability to preach rafter-raising sermons." From 1951 to 1956 Jack Preus served as ELS pastor in Luverne, Minnesota. During this time he had some contact with congregations and pastors now in the CLC. Preus's last position in the ELS was as a student canvasser and fund solicitor for Bethany College.

#### From ELS to LC-MS

During his years as a member of the ELS Jack Preus gave the impression that he was in agreement with the ELS position on separation from false teaching. In 1948 he wrote an essay that outlined the false

teachings of the ELC, condemning their position also on such practical issues as lodgery, women's suffrage, and unionism. In 1954 Jack and his brother Robert and others introduced a resolution at the ELS convention to suspend fellowship with the Missouri Synod because of its doctrinal laxity. No action was taken that year, but in 1955 the two Preus brothers voted with majority of ELS delegates for the suspension of fellowship with the Missouri Synod.

The Wisconsin Synod, meeting later in 1955, refused to follow the lead of the ELS in suspending fellowship with the Missouri Synod. The ELS leaders were weakened in their position, and the 1955 suspension of fellowship was not fully carried out in practice until 1963, when the Synodical Conference came to an end.

Meanwhile, both Jack and Robert Preus had become disillusioned with the ELS. They appreciated its orthodoxy, but to them the ELS was filled with gossip and envy; it was "inbred, backbiting, peevish, sluggish, hopelessly unimaginative." Soon the Preus brothers accepted calls into the Missouri Synod, the very synod they had just voted to avoid because it had become a false-teaching church body.

Jack Preus could not present doctrinal reasons for his departure from the ELS, as he had from the ELC. His reasons were personal, and not a credit either to him or to the ELS.

Since the CLC is a small church body like the ELS, we too must be on guard against the dangers inherent in small church bodies, particularly

the dangers from gossip and envy. May God help us to converse and behave as kind and loving Christians, even as we are careful to maintain purity of doctrine and practice.

#### As a Missouri Synod Official

Jack Preus was on the faculty of Concordia Seminary in Springfield, Illinois from 1958 until his election to the presidency of the Missouri Synod in 1969. His rise to the hierarchy of the synod was surely rapid. His gifts seemed to fit him for such a position of prominence.

From our vantage point President Preus's chief accomplishment as a leader in the Missouri Synod has been his support of the doctrine of Scriptural inerrancy and his rejection of the historical-critical method of Bible interpretation. As an administrator he has succeeded in removing most of the extreme liberal element from positions of prominence in the Missouri Synod.

But in our opinion there are serious flaws in Jack Preus's way of doing things. One flaw is his seeming inability to comprehend and practice the Scriptural teaching of church fellowship. Even when he was still in the ELS, he disagreed with the hard-liners who did not want Bethany Students from the Missouri Synod to sing in the choir after fellowship with the Missouri Synod had been suspended.

As president of the Missouri Synod Preus has made little effort to follow in full the Scriptural principles confessed in the LC-MS Brief Statement of 1932, namely, that "Church fellowship with the adherents of false doctrine" is "disobedi-



ence to God's command." Shortly after his election as LC-MS president in 1969, he told the Missouri Synod convention that he would abide by the convention decision of fellowship with the ALC no matter what that decision was. Preus himself had long opposed fellowship with the ALC, for, after all, the ALC of 1969 contained the ELC that Preus had left in 1947. In those 22 years the ALC had moved farther away from Scripture, and surely it was his duty to avoid the ALC in 1969 as much as it had been in 1947. But when the LC-MS approved of fellowship with the ALC by a vote of 522 to 438, Preus managed to compromise his convictions. He has practiced fellowship with the ALC from 1969 to the present.

Preus went even further that that. He supported the Key 73 evangelism program in cooperation with many false-teaching churches. He even supported the 1973 Billy Graham crusade in St. Louis.

### **Politics in Church**

After the 1973 LC-MS convention declared by a 58% majority that John Tietjen, president of Concordia Seminary in St. Louis, and 45 other professors were guilty of teaching false doctrine that could not be tolerated, excused, or defended, Pres. Preus was still willing to receive the Lord's Supper together with Dr. Tietjen. Pres. Preus was also willing to have Dr. Tietjen accept a call into the parish ministry, if only he would leave Concordia Seminary. As though supporting a false teacher in a local congregation is less offensive to God than supporting him in a seminary!

To his credit Dr. Tietjen rejected this political deal and others that were offered to him.

Journalist Adams himself asks the pertinent question: "If, as Preus contended, no compromise was possible on the doctrine of an inerrant Bible, then how could Preus have acted ethically by engaging in any politics?" If Dr. Tietjen and his associates and supporters are truly guilty, as we believe they are, of espousing the historical-critical method of Bible interpretation, then how is it that to this very day some of them are still tolerated as members in good standing of the Missouri Synod?

Adams' book makes it clear that the Missouri Synod of today under Jack Preus is far removed from the orthodox synod of Franz Pieper. Adams refers to the 1938 Missouri Synod convention that refused to permit unchallenged the remark of one delegate that perhaps some day the Missouri Synod would permit women to be convention delegates. That one deviant remark had to be dealt with immediately, and it was. Today not only deviant remarks are tolerated, but deviant theology and deviant practice as well.

E. R. Stallings, an independent Lutheran pastor in San Antonio, Texas, writing in the July 25 *Christian News*, lays his finger on the sore spot. "Apparently the men of the Synod who consider themselves conservative believe that being more conservative than others who are more liberal is equal to being orthodox. Yet, being comparatively conservative is not the same as being orthodox. To be orthodox is to be in

full harmony with Scripture in doctrine and practice. . . . If the conservative men in the Missouri Synod were also orthodox they would long since have obeyed the Scripture by leaving the Synod. . . . To remain in a heterodox church body makes one a partaker of other men's sins and therefore equally guilty."

As Adams points out, the first important challenge to Missouri Synod doctrinal unity came from the 44 Statementarians in 1945. Their leaven of false teaching was never removed, and by now the Missouri Synod is thoroughly infected with a

unionistic and compromising spirit. We do not deny that things in the Missouri Synod look somewhat more promising now than they did before 1969, but our Lord God desires much more of His children than a conservative majority. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye *all* speak the same thing, and that there be *no divisions* among you; but that ye be perfectly joined together in the same mind and in the same judgement." (1 Cor. 1:10)

—D. Lau

# Church News

## WOMANS GATHERING

"Come, Ye Thankful People, Come" was the theme for the annual C.L.C. ladies' luncheon held at the Orchid Inn in Sleepy Eye, Minnesota, on Thursday, Oct. 6th hosted by the Women of Grace of Grace Lutheran. Guests in attendance numbered 190. Decorations were beautiful, using produce of field and garden to show some of God's bountiful gifts for which we give thanks. Artistic programs were designed by Lois Maas and pointed up the spiritual and fruitful gifts of the Lord.

Mrs. Maas, who is president of the host group was MC for the day and welcomed the guests with Rev. George Barthels conducting the devotional. Rev. Paul Nolting, West Columbia, S.C., a surprise visitor and former pastor of Grace congregation led in prayer.



Following the luncheon a short program was presented with Sally Romberg leading in a game matching "Biblical Husbands and Wives." A musical and poetic presentation, "A



"Thankful Woman" prepared by Elsie Anderson and Eunice Kroeger then tested musical memories and brought to mind earthly and spiritual gifts for which any woman can give thanks.

Guests were introduced according to the towns/or cities from which they came. Four states were represented: South Carolina, Wisconsin,

South Dakota and Minnesota. The closing thought from Scripture came with Lois Maas reading verse one of Psalm 133. The singing of the theme hymn accompanied by Emily Romberg on the piano closed the program.

As Rev. Barthels pointed out in the devotional the people present knew an added joy of being together in knowing that each held a common faith and trust in Christ Jesus. For the blessings bestowed on all through Christ each gave thanks.

Used in the program was this verse:

Thankful women of the C.L.C.  
May we ever, always be.  
Let our Bible be our treasure;  
Let our faith be without measure.  
May we find gifts of every kind  
And may we ever keep in mind  
God alone is our supply  
And keeps us ever in His eye.  
Let us ever sing with grateful  
heart:

"Oh, dear Lord, 'How Great  
Thou Art!'"

## Where Is My Church?

Last summer the word of a young man in military service came to us by way of his parents. He was on our church mailing program and realized this was perhaps one of the best ways that he could be kept in contact with the Means of Grace, and yet, he was keenly aware of its limitations. So it was that he came to this conclusion: "When I get out of service, the first thing I am going to look for is my church; then I will look for a job."

### Rather Remarkable

In the light of current attitudes, found even among Christians, this is a remarkable statement. There are certain things in life around which taboos have been established and supposedly they are not to be challenged. When it

comes to seeking higher education, or our life's vocation, or where we are going to work, the general opinion is that all other considerations have to give way, including that which has to do with the Gospel. That the question, "Where is my church?" should be raised on this point might even be considered an unwarranted imposition.

Just so we do not misunderstand, when we pose the question, "Where is my church?" we are not talking about any so-named Christian church, or so-named Lutheran church. We are Christians, who for reasons of conscience have taken a confessional position, and now call ourselves the CLC, The Church of the Lutheran Confession. Admittedly, the question we ask is quite parochial. If we are sincere in our confession, and surely we must be, then with our question we are asking, "Where is my CLC congregation where I may be kept in the one true faith by the power of the Gospel, where I may receive the Sacrament in freedom of conscience and for my soul's health, and where I may experience the sustaining fellowship of those who are of the same mind and the same judgment?"

### **First Things First**

It is doubtful that we have always realized the full implications of the Lord's words: "Seek ye first the kingdom of God, and his righteousness; and all these things (food and clothing) shall be added to you." It is possible that what is said here can be handled as an abstraction, something one accepts because the Bible says it, but does not see how it applies to all situations of life. When it comes to those very vital decisions which have to do with our life's work it is only too easy to detach ourselves from the Means of Grace, and all that furthers us on the way to eternal salvation.

The campus of a secular college is a dangerous place for a child of God. It is not just the humanistic, evolutionary philosophy of the classroom that constitutes a menace, but the godless, immoral life-style that is openly condoned and abetted. For anyone, especially the young, to put themselves in such an obvious position of temptation without providing for the strong counter-balance of the Gospel just doesn't make too much sense. What we are saying here does not confront us with an unsurmountable obstacle. We do know young people who are concerned with the question, "Where is my church?" and select a school which is in reasonable travelling distance of one of our congregations.

### **Livelihood No Exception**

It is not out of consideration that the same question be asked when a life's vocation and place of work is to be chosen. Here, above all else, where livelihood is concerned we tend to think that church considerations should be waived. We will grant that there may arise extreme circumstance where that might be so. But taking church into consideration even here is part and parcel of seeking first the kingdom of God, and is not without the blessing that is promised, the blessing that not only pertains to forgiveness of sin, but abounds in material benefits.

This account may sound a bit unbelievable but it is true. We know of a circumstance where a young man was unemployed for months. The unemployment agency told him of an opening in the office of a fraternal benefit society. For confessional reasons he did not bother to apply, even though earning an income was a vital consideration at the time. The unemployment agency, of course, did not understand and was somewhat annoyed. By biding his time, something much better came along. This is what we mean when we say that the Lord's things should be taken into account even where earning a living is concerned.

### **In the Long Run**

It is not out of place that we put more pressure and emphasis on the question: "Where is my church?" More money, advancement, prestige, better living conditions, a job we like, a more favorable climate may all be good things, but only insofar as they are not detrimental to our spiritual life. In the long run we know what is at stake. As Jesus said; "What is a man profited, if he shall gain the whole world, and lose his own soul?"

—G. Sydow

## **The Coordinating Council Meets Again**

On Oct. 12, a Wednesday, the Coordinating Council of our CLC met at the Midway Motor Lodge in Eau Claire, Wisconsin. The minutes of the gathering will be in the hands of our pastors and congregations within a week or so. In the meantime a few highlights.

### **Immanuel Lutheran College**

A study of the feasibility of introducing a four-year course for Educational students was presented and will be given further consideration. The four year course for Pre-theological students is already in effect and will call for an additional instructor by the next school year. The 1974 convention provided for this. The calling of this professor was authorized together with a tuition raise which this made necessary. However, the problem of state certification for our Christian Day School teachers still plagues us. We are still dependent on additional work at an accredited school to get the certification that is needed.

The committee for Expansion Priorities at ILC recommends that the next step be the building of a new boys dormitory. This is something the next convention will consider. The committee for the separation of campuses of the High School from the College-Seminary Department of ILC recommends that we plan all future expansion on our present, single campus at Eau Claire.

### **Missions**

Because of the delay in getting an expatriate missionary into the Nigerian field, at the urging of the Nigerian Church of the Lutheran Confession, the Council

authorized a two man visitation to Nigeria in the very near future. To pay for this a special offering will be announced, all in keeping with synodical policy. The Council designated the Nigerian visitation an "approved project" in an "approved field."

In the meantime, the set-back that came about because of the change in government has not stopped the effort to get an expatriate, resident man into Nigeria. We are told: "the NCLC is vigorously pursuing its incorporation as a church body. When this process is completed, another application for an expatriate missionary will be filed."

### Better Planning

The committee appointed to consider and devise a plan that would enable the CLC to eliminate some of the guess-work in preparing its yearly budget reported its findings and presented a procedure. This will be further refined for the April CC meeting, and then go before the convention.

### Board of Doctrine

A summary of the present status of the Third Use of the Law matter will be forthcoming shortly and placed into the hands of all our pastors.

—G. Sydow

# DAILY DEVOTIONS

## The Liturgy of Consecration

The Offertory—The Offering—The General Prayer—The Lord's Prayer—  
The Lutheran Hymnal, pages 12-14,23

Through His Word God has spoken to us in mercy and blessing. Through that same Word the Holy Spirit moves us to respond, to offer ourselves to God that He might make us eager and strong to daily do His will in thought and deed. In the OFFERTORY we use David's prayer of repentant consecration (Psalm 51:10-12) to offer our hearts and lives and possessions to God, asking Him for the best of all gifts, the Holy Spirit. While the organist plays a selection of music to set a worshipful mood, in an act of worship we bring our OFFERINGS to the Lord's altar. Let us remember that our contributions are meaningful only if we see them as tokens of our entire selves, our whole lives, given in worship and service to our Lord. The PRAYERS we offer are also offerings, offerings brought by each believer present. In the GENERAL PRAYER we make petition not only for our own needs, but also for those of the whole Church and all men. In spirit and content the LORD'S PRAYER includes all the qualities a prayer should have.

- |                          |  |
|--------------------------|--|
| Dec. 1 Ezekiel 36:22-32  | Create in me a clean heart, O God.   |
| 2 I Corinthians 15:50-58 | Renew a right (stedfast) spirit within me.   |
| 3 I Samuel 16:1-14       | Cast me not away from Thy presence;  |
| 4 Isaiah 63:7-14         | Take not Thy Holy Spirit from me.  |
| 5 Luke 19:1-10           | Restore unto me the joy of Thy Salvation;  |
| 6 Philippians 2:12-18    | Uphold me with Thy free Spirit.  |
| 7 II Corinthians 8:1-9   | Christian giving is an act of thankful love.   |
| 8 II Corinthians 9:6-15  | Christian giving is done freely and gladly.  |
| 9 I Corinthians 16:1-9   | Christian giving is to be regular, disciplined, and in direct proportion to God's gifts to us. |
| 10 Matthew 25:14-30      | Christian giving is part of Christian stewardship.   |
| 11 Malachi 3:7-12        | Christian giving neglected is a serious sin.   |
| 12 Mark 12:41-144        | Christian giving is an act of faith.   |

- 13 I Timothy 2:1-8 In the GENERAL PRAYER we pray for all sorts and conditions of men.
- 14 Discuss and pray together the GENERAL PRAYER on page 13 of the Hymnal.
- 15 Discuss and pray together the GENERAL PRAYER on pages 23-24 of the Hymnal.
- 16 Matthew 6:5-15 The Master teaches us disciples how to pray.
- 17 Matthew 7:7-11 Our Father, who art in heaven, Hymn 458:1
- 18 Psalm 48 Hallowed be Thy name, Hymn 458:2
- 19 John 3:1-8 Thy kingdom come; 458:3
- 20 John 6:32-40 Thy will be done on earth as it is in heaven; 458:4
- 21 Matthew 6:25-34 Give us this day our daily bread; 458:5
- 22 Luke 15:11-32 And forgive us our trespasses, as we forgive those who trespass against us; 458:6
- 23 Luke 22:31-34; And lead us not into temptation; 458:7  
39-46; 54-62
- 24 Luke 2:1-20 "Joy to the world, the Lord is come."
- 25 Matthew 1:18-25 "Savior of the nations, come, Virgin's Son, make here thy Home!"
- 26 II Corinthians 4:16-5:9 But deliver us from evil; Hymn 458:8
- 27 I Timothy 1:12-17 For thine is the kingdom
- 28 Psalm 121 and the power
- 29 Psalm 50:7-15 and the glory forever and ever. Amen. Hymn 458:9
- 30 Ephesians 5:15-21 The singing of a hymn can also be an offering-response.
- 31 Psalm 90 "Our God, our Help is ages past, Our Hope for years to come."  
—W. V. Schaller

## Treasurer's Report

July 1, 1977—October 1, 1977

RECEIPTS:	SEPTEMBER	TO DATE
Offerings	\$23,362.74	\$49,533.91
Memorials	58.00	68.00
Interest Earned	26.02	26.02
<b>TOTAL RECEIPTS</b>	<u>\$23,446.76</u>	<u>\$49,647.93</u>
DISBURSEMENTS:		
Retirement Benefits	1,581.00	4,743.00
Capital Investments	1,672.79	5,549.85
General Administration	528.44	1,607.68
Missions and Administration	7,635.19	19,672.98
Immanuel Lutheran College	7,756.75	23,270.25
<b>TOTAL DISBURSEMENTS</b>	<u>\$19,174.17</u>	<u>\$54,843.76</u>
CASH BALANCE OR DEFICIT FOR PERIOD	4,272.59 (—	5,195.83)
CASH BALANCE, JULY 1, 1977		14,783.61
CASH BALANCE, OCTOBER 1, 1977		\$ 9,587.78

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 SCHALLER, PAUL REV MRS  
 20864 HAVILAND AVE  
 HAYWARD CA  
 94541

**OTHER OFFERINGS RECEIVED:**

I.L.C. Expansion Fund	\$ 607.50	\$ 1,341.92
CEF-MISSION INVESTMENT Fund	850.40	1,927.94
Udo Educational Fund	27.00	108.00
Nigerian Fund	30.00	220.00

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**COMPARATIVE FIGURES**

BUDGET OFFERINGS NEEDED	\$23,178.00	\$69,534.00
BUDGET OFFERINGS RECEIVED	\$23,446.76	49,647.93
BALANCE OR DEFICIT FOR PERIOD	\$ 268.76	(\$19,886.07)

BUDGET OFFERINGS, 1976-1977	\$19,840.30	\$43,947.75
BUDGET OFFERINGS, 1977-1978	23,446.76	49,647.93
INCREASES THIS YEAR	3,606.46	5,700.18

Respectfully Submitted,  
 L. Moen, Treasurer  
 B. Naumann, Chairman

Send Change of Address to:  
 THE LUTHERAN SPOKESMAN  
 2750 OXFORD ST. N.  
 ROSEVILLE, MN. 55113

Please include an old address  
 label to expedite processing.