

# lutheran spokesman

DECEMBER 1977  
VOL. 20, NO. 6

WHEN THE TIME  
WAS FULLY COME . . .

**GOD  
SENT FORTH  
HIS SON**



CHURCH OF THE LUTHERAN CONFESSION

# What Do You Know About Christmas?

For the *Spokeman* Christmas meditation this year we are offering a brief quiz. There are a variety of remembrances and observances at Christmas time. Are we aware of just how much of this is scriptural, and how much custom and tradition? Although Christians may do all kinds of things at Christmas, they should know where scriptural requirements end and human custom begins. Test yourself on these true or false propositions. If you have trouble with any of them, ask your pastor to explain.

1. The coming of a Messiah was unexpected by the children of Israel.

2. Jesus Christ as the Son of God did not exist until He was born here on earth.

3. The exact time of the coming of Christ was determined by God before the foundation of the world.

4. In theological language we call the coming of the Son of God in the flesh the incarnation.

5. John the Baptist was a special messenger prepared and sent by God Himself to prepare the way for the coming of the Messiah.

6. As an "Advent preacher" John the Baptist did his work shortly before the birth of Christ.

7. Jesus was about six months younger than John the Baptist.

8. God used a heathen emperor to carry out the fulfillment of the prophecy where the Christ was to be born.

9. Bethlehem is in the northern part of Palestine, a long distance from Jerusalem.

10. December 25 is the exact date of Jesus' birth.

11. In the Old Testament it was

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already revealed that the Messiah would come in a miraculous manner.

12. It is out place for us Lutherans to think of Mary as worthy of special honor because she is the mother of Jesus.

13. Mary as the mother of Jesus holds a special position before God as an intercessor for sinners.

14. The visit of the shepherds took place shortly after the birth of Christ.

15. The wise men arrived at the stable where Jesus was born about the same time as the shepherds.

16. It is reasonable to assume that the "wise men from the east" came from the area of Babylon.

17. The Bible tells us that there

were three wise men.

18. According to the Church Calendar the visit of the wise men should be remembered on January 6.

19. Jesus means Savior; Christ means God with us; Immanuel means the Anointed; Messiah means bought back.

20. Jesus came on earth primarily to be an example to us how we ought to live if we want to be saved.

21. The forgiveness of sins would be impossible without the coming of Christ.

22. Christmas is a family festival when home observances should take precedent over all other considerations.

—G. Sydow

Chapel Talk, Immanuel Lutheran  
College, Eau Claire, Wisconsin

## Blessing The Lord

### IX

Psalms 103:14-18

For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; To such as keep his covenant, and to those that remember his commandments to do them.

This is really a very important time of year. People in all departments are either making plans to enter upon their specific life-calling or they are filling out forms and listing subjects for the next school year. The big question for all of us is: next year! How will I do, where will I be, what courses must I take? To answer these questions well we have to ask still

bigger questions: what is my life all about? what are my goals? what does God have in mind for me? There are a good many young people in our world, and old ones, too, for that matter, preparing for and pursuing a future that has as its goal material success. They want to earn much money, they want to exert great influence among their friends and

neighbors, they want to be somebody, they want to be important by their wealth or beauty or fame or virtue. Yet all of this by itself, says our LORD, is vanity. If your goals are no higher than that, then you look forward to a future of selfishness and disappointment. For the life of man begins with dust and ends with dust. While there is a brief moment of strength and beauty, man's life is no different than that of the wild flower of the field. A scorching wind can cause it to dry up in a matter of moments, and in a few days a single trace of it cannot be found. Listen to the description of the Psalmist: **AS FOR MAN, HIS DAYS ARE AS GRASS: AS A FLOWER OF THE FIELD, SO HE FLOURISHETH. FOR THE WIND PASSETH OVER IT, AND IT IS GONE; AND THE PLACE THERE-OF SHALL KNOW IT NO MORE.** Dust thou art and unto dust shall thou return, and you need to know that when you plan your future. Mankind is condemned to dust! At the moment of our birth we bear in our bodies the germ of death. We are carried away as with a flood. Like flood waters rush downstreams and irresistably and violently carry with them trees and houses and whatever occurs in their path, so we are swept away down the stream of time culminating in the death of this body. As Isaac Watts so poetically put it:

Time, like an ever-rolling stream,  
Bear all its sons away;  
They fly forgotten as a dream  
Dies at the opening day.

It is a sobering thought to plan our future with the awareness of the van-

ity of life and the frailty of our bodies, but it is essential! We must not be overcome by the glamor and glitter of life as if money or fame or pleasure were anything. God says they are not. And it is only when we know that that we can really plan our futures, that we can make plans that take into account the everlasting mercy of God. While our frame is as dust, the mercy of God (as the text says) **IS FROM EVERLASTING TO EVERLASTING UPON THEM THAT FEAR HIM.** The short and frail span of our temporal bodies stands out in contrasts to the eternal nature of our souls. Long before this body came into being, yes, from all eternity, our almighty LORD predestined you and me to everlasting life. It is part of the eternal counsel of God that each one of His children should be born on this earth, and come to know Jesus Christ as their Savior, and after the death of this mortal frame be carried by the angels to heaven to live in the divine presence forevermore. When we make plans for our future, then, no matter how old we are, it is folly to make plans simply to accommodate our decaying bodies, but our plans must be made in the light of the everlasting mercy of God who has placed us in this life for a purpose. God's plans for us must supercede what we as sinful mortals would choose for ourselves.

Now that requires the kind of submission to the Lord and the kind of humility that only God in His word can give. It is humbling to realize that our total soul-life is the work of our LORD; it is humbling to realize that we cannot die for our own sins

or make up for them; it is humbling to realize that even our best works and efforts do not meet up to what our LORD requires but are good only because He makes them that way; it is humbling to realize that whatever prosperity or success we would seem to enjoy in this life are the gifts of a LORD who knows our frame and remembers that we are dust and can exist only by Him. These truths are humbling because nothing is asked of us and every thing is given by Him. The more you study these words of David and the deeper you search into the Scripture, the deeper will be your understanding and appreciation of the role of God's mercy in your life and the

more ready you will be to make His goals for you your goals.

Then we will not need to ask you, "How does the mercy of God fit into your future plans," but you will rather exclaim, "How can my life be built on any other basis? There is no other way!" As children of God it will be your desire and mine TO KEEP HIS COVENANT AND REMEMBERS HIS COMMANDMENTS TO DO THEM, which is a beautiful way of saying that we would continue steadfast in the everlasting word of the LORD and find in it the direction for every step of our lives.

—*R Dommer*

## INTERPRETATION VI

"God is His own interpreter, And He will make it plain." The hymn's (514) theme is the suffering of Christians because of their confession. The meaning of our Christian crosses will be made plain by God's own interpretation. What the statement says about the meaning of our role in the world is also true of our understanding of God's Book. God is His own interpreter, and He will make it plain.

How are we to determine meaning from the Bible? First, meaning is determined from the words themselves. One doesn't have to delve into his innermost being or contact some special professional interpreter to arrive at meaning from the Scripture. The words give the meaning. Secondly, the Holy Spirit gave to His

words only one intended meaning. Bible interpreters are spared the task of finding and then trying to understand two, three, or perhaps even four different meanings from any single word or passage in the scriptures.

### Scripture Interprets Itself

A third principle of interpretation reminds us to let Scripture be its own interpreter. It has become extremely popular in our day to use many outside factors to determine meaning from the Bible. During the 18th and 19th centuries a whole different way developed to study the Scriptures. It is known as the historical-critical method of biblical interpretation. Although a rather complicated way to approach the study of the Bible,

one of the basic assumptions of this method is that the Bible must be interpreted like any other book. Weight is therefore given to outside material to substantiate or contradict what the Bible says. Very little is accepted from the Scriptures unless it can be "scientifically" validated.

The Bible itself will help its readers determine its meaning. We don't seek for some foreign yardstick ("norm") to measure the statements of the Bible. The tradition of the Church is not the authority over Scripture. Nor is the concensus of God's people. The "spirit" of man or enlightened reason, or accepted psychological standards—none of these are adequate foundations for the study of the Bible. Scripture interprets Scripture.

Our intent to let Scripture interpret itself is a confession about the Book from which we receive the Wisdom of the ages. Not only have we heard the information about the Christ, so that we might "believe that Jesus is the Christ, the Son of God; and that believing we may have life in His name," (John 20:31) we have a textbook which speaks with authority on all subjects it treats.

The Bible is pre-eminently about Christ. "Whoever would know God and have eternal life should read this book with diligence and search for its testimony of Christ, God's Son." ". . . we identify the meaning of the Old Testament with the meaning of the New, making both look to Christ . . ." So Luther. He is also credited with the couplet illustrating the impact of all Scripture: "The Old is in the New revealed. The New is in the Old concealed." Whoever studies

the Bible for purposes other than to learn more about Christ will be an inadequate interpreter of its message.

### Analogy of Faith

Some have misunderstood this principle of biblical interpretation. During the history of the church a false concept developed concerning the study of Scripture call *Schriftganzen* (totality of Scripture). The people who thought up the "totality" method of interpretation argued that the meaning of Scripture was to be found in its total or overall meaning. What they really wanted to do was deny some specific incident or miracle which didn't seem right or reasonable to them—which didn't seem to fit the "total" picture. Believers rejected this method of interpretation.

The concept called "analogy of faith" ("analogy of Scripture") has caused some confusion for interpreters through the years. Some feared that interpreting according to the "analogy of faith" would lead to errors similar to the *Schriftganzen* approach. People would use the principle to deny parts of the Bible. Other Bible readers find the "analogy of faith" concept acceptable when it describes the use of clear passages to explain unclear passages which treat the same subject. Furthermore, the Holy Spirit's imprint of inerrancy on the entire Scriptures eliminates the fear that passages might contradict one another. Our God is not so fickle as to give conflicting advice. No passage in the Bible may be interpreted to contradict justification by faith. No meaning may be adduced from Scriptures which even

so much as suggests that an individual can save himself/herself.

"It is, of course, a piece of irreverence toward the Word if the analogy of faith is used to rationalize away tensions and Scripture itself has left unresolved, the tension, for instance, that for human rationality will always exist between the universal grace of God and the particular election of the saints. A really theological interpretation will never seek to rend God's veils nor pry into the hidden counsels of the Almighty." (Franzmann)

The self-authenticating Scriptures are their own best teacher. Those Bible aids which force readers back to the Scriptures are preferred: a concordance rather than a Bible dictionary, a cross-reference rather

than a commentary. The best value of a commentary may be its suggestion of parallel passages so that the reader goes to the Bible for answers and insight. Luther developed his own concordance of words and ideas. He could do this because he read the Bible through at least twice a year. How many of us make it at least once? Even in five years! If Scripture interprets itself, then the best way to be an interpreter of Scripture is to read it—again and again and again. Large sections, shorter accounts, meditations on single passages, word studies . . . anything which finds the people of God gaining insight and strength from the source book that makes a difference.

—M. Sydow

## *"Remember Your Roots"*

One of the most popular programs in television history was the serialized movie entitled "Roots" which appeared about a year ago. It traced the ancestry of Junta, a young black man living during Civil War days and searched out his "roots," going back many generations.

Even more amazing than the popularity of the movie were its by-products. It seemed to generate a renewed interest in people's roots. Those who prepare "family trees" were suddenly swamped with business. In a sense, this renewed emphasis on our physical roots has been a healthy thing. To a certain degree all of us are products of the past, of our heredity. Much of our physical, mental, and emotional make-up, the

way we think and feel and act comes from our heritage—not just from our parents, but going back many generations.

### **Spiritual Roots**

As interesting and intriguing as our physical "roots" are, there are roots that are even more important—spiritual roots. These are the roots our Lord encourages us to remember when He says: "Look to the rock from which ye are hewn, and to the hole of the pit from which ye are digged." (Isaiah 51:1) These words were originally written to the Jewish faithful living in some very troubled times. Godlessness, immorality, and apostasy were the order of the day. Captivity had befallen the northern

tribes and would soon, as Isaiah prophesied, touch the lives of those in Judah as well. Perplexed about the present, uncertain of the future, God points them back to their roots.

Remember Abraham and his faith, the Lord tells them. I called him, I blessed him, I made of him a great nation, as I had promised. He believed in Me and he became righteous; he trusted in me and he became the father of not just the Jewish nation, but of all believers. He is the rock from which you have been hewn.

### **Abraham and More**

Even though we live thousands of years later we too can trace our spiritual roots back to Abraham. Whether you are Jew or Gentile, of German, Scandanavian, Irish, or Polish descent, Abraham is your spiritual father. But not only Abraham. We have a long line of spiritual descendants who have kept the faith and passed it along. There are other Old Testament patriarchs like Isaac and Jacob, Joseph and Moses, judges like Gideon, kings like David and Solomon, and prophets like Samuel, Nathan, Isaiah and Jeremiah. In the New Testament our "roots" continued with the disciples, the faithful Jewish minority, the Apostle Paul and faithful Christians, Jew and Gentile alike, who made up the early Christian Church. In the centuries that followed, the days of the Apostolic, Nicene, and Athanasian Creeds, those who faithfully upheld the Scriptural foundation of the apostles and prophets—they are our spiritual ancestors.

The years from 500-1500 A.D.

were one of the spiritually darkest periods in human history. The emergence of the Anti-Christ, the legalism and soul-destroying teachings of the increasingly powerful Catholic Church—all of this seemed to be snuffing out the light of the Gospel and God's Word. Again God intervenes—using his servant Martin Luther to bring about a Reformation and restore His saving Word and truth to the world. These are roots which we cherish, our "Lutheran" roots.

### **No Abiding City**

For most of us, our roots continued for several centuries in Europe with faithful Christians believing and living their faith. But things were going too smoothly, and Satan changed his plan of attack. Using the oppression of a government operated and controlled State Church, he succeeded in creating a situation that eventually became intolerable for faithful Lutherans. Many left their homeland for the religious freedom of America, bringing our roots along with them.

Without going into great detail, most of us are products of Synodical Conference Lutheranism in this land, either the Wisconsin or Missouri Synod, which for many years were faithful stewards and defenders of the truth. However, the leaven of error began to infiltrate and eventually gain a foothold in the Missouri Synod. Rather than follow the clear directive of Scripture and "avoid", sever fellowship, with a church body which they had clearly marked as guilty of false doctrine, the Wisconsin Synod remained in fellowship with Missouri throughout the 1950's.



## Our CLC Roots

And so, the outward organization in which our roots lie again changed. Many of us, our parents, our pastors, our brethren, in obedience to God's Word, left their churches and church body and joined together to form new congregations and a new church body, the Church of the Lutheran Confession.

These are our "roots"—from Abraham to 1977; This is the rock from which we have been hewn, faithful believers of all generations holding fast to the truth. It is a precious heritage that is ours—one that is God's doing from beginning to end, truly a miracle of grace. God's preservation of His truth to us is a miracle that in many respects parallels the birth of Isaac to Abraham and Sarah. The lesson is there as Jesus pointed out. God can raise up children of stone, if necessary, to accomplish His purposes. Our roots will endure.

### Remember

God bids us to look to these roots—to remember them, to find comfort and inspiration from them, to know who we are, what we came from. As far as our more recent CLC roots are concerned, every member of the CLC should ask himself: Do I understand and appreciate my CLC roots? Do I know and am I able to tell others why my congregation and church body came into existence? Do I care? Am I aware of the doctrinal differences that set us apart not only from Catholic and Protestant churches, but also from the rest of Lutheranism? Am I a member of a

CLC church because I stand firm on the truths of Scripture and share its convictions? Or might there be other reasons—because this church is small or convenient, because I feel at home there, because I followed a pastor whom I trusted, or even because my parents or relatives are long-time members? What holds me here? What part of my roots do I want to pass along to the branches and twigs of the future?

If you feel a bit uneasy answering those questions, perhaps it is because your spiritual roots are not as important to you as they should be. Now is the time to do something about it. Almost two decades have passed since the birth of the CLC, and the generation of those most deeply involved is giving way to a new generation that will have to depend even more on a knowledge of its roots.

They are important. Our "roots" are faithfulness to our Savior-God and everything He has told us in His Word. This is the heritage that has been preserved for us at great cost and has been given to us in love. This is the heritage which we now enjoy and which we want to preserve and pass along to our children, whatever it may take.

**"LISTEN TO ME, YE THAT FOLLOW AFTER RIGHTEOUSNESS, YE THAT SEEK THE LORD: LOOK UNTO THE ROCK WHENCE YE ARE HEWN."**

Remember Your "Roots"!

Where would we be now without them? Where will we be in the future if we forget them?

—D. Schierenbeck  
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# Our Teachers In Conference

October 19-21, Red Wing, Minnesota

"Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God, who also hath made us able ministers of the New Testament; not of the letter, but of the spirit. For the letter killeth, but the spirit giveth life." 2 Corinthians 3:5-6.

With these words Pastor David Lau set the theme for the conference, reminding us of the need for discerning the correct use of Law and Gospel. The Gospel, he pointed out, is alone the power unto salvation and the creator of the spirit of Christian love.

The initial presentation by Robert Rehm of Valentine, Nebraska, reiterated the conference theme. "How Do We Teach that We May Retain the Gospel Truth?" Misapplication of Law and Gospel may result in the loss of "first love," he pointed out. When the Law is used in its convicting role, the Gospel is ready with the peace that sustains the children of God in their faith. Where the precious Word becomes their life it will manifest itself in their "conversation" as students, and then ultimately as parents, church members, and members of society. Ours is to plant the seed, preaching the Gospel. The power of the Word will produce the fruits.

## Map-making

After lunch on the first day the conference members set out on a map-making exercise, hiking to the summit of Barn Bluff. The climb was

invigorating and well worthwhile, for upon cresting the bluff they enjoyed a view that was breathtaking in its scope. The city of Red Wing lay far below. As far as the eye could follow the twisting and turning of the Mississippi the autumn colors lingered on the trees. One was humbled by the fact of his minuteness in the vastness of God's creation, and at the same time exalted with the realization that He loves us with a love far greater than anything in that glorious creation.

## Teaching Concentration

Dean Carstensen of Mankato, Minnesota, opened the Thursday session with a devotional about the Lord's use of parables in teaching and His explanation for the practice.

"How to Teach and Develop Concentration" was the subject of a presentation by Karen Gullerud of Markesan, Wisconsin. She cited as probably causes for student concentration problems: Poor motivation, lack of listening effort, and lack of reflective thought. Miss Gullerud encouraged the practice of variety and interest-catching methods to counter the problem.

Gerhardt Mueller of Fond du Lac, Wisconsin, spoke about "Non-academic School Objectives." By this he meant such extensions of personal values as cleanliness, neatness, respect for elders, love of nature, helpfulness, conservation, and polite speech. Such objectives are also realized, in a truly Christian educa-

tional atmosphere, by the Gospel of God's Love.

### **Discipline**

After a meal served by the women of the congregation and a brief business session, Lola Lyndgaard of Mankato, Minnesota, gave a study of the problems of obedience based on Romans 13:2. The sinful human condition must be recognized as the cause and reason for such observable extensions as permissiveness, adverse books and TV programs, corrupt philosophy, inadequate child-rearing, and conformity to the world. Fair, consistent and loving discipline is also a proper application of Law and Gospel.

The Rev. Paul Larson of Inver Grove Heights, Minnesota, was the speaker at the special conference service which marked the close of the second day's program. He defined, on the basis of Psalm 78:5-7, the responsibility of the called servants of the Word toward the children of the congregations.

### **Trends**

To Grace Meyer of Cheyenne, Wyoming, was given the assignment to review the current trends in secular education and their possible influence on Christian education. Humanistic thinking, as she defined it, cites as a foundation pillar the dignity and worth of man, and man's purported ability to improve himself and the world through his own reason and powers. That such claims proceed from false assumptions became apparent through Miss Meyer's observations about the technique of covering up school and student fail-

ures. She cited the trends of student-designed courses, self-expression, transactional analysis (building self-esteem through realization of human potential), career education with emphasis on a good and satisfying life on earth, values education (making moral decisions based on what one feels is proper for his own life), and the illusionary back-to-basics movement.

To be safe against the influence of humanistic thought, the teachers, students, and parents need the faithful application of the true solution in Law and Gospel, supplying a solid biblical foundation.

### **Elections**

In the business session of the final day, the out-going officers, David Lueck and Janice Hallauer, were thanked for their hard work. Elected for the new term were Robert Rehm as conference president and Miriam Duehlmeier as secretary-treasurer.

The final paper tied things together and created a warm appreciation for the Christian love which is to grace all truly Christian teaching. Walter Priebe, teacher of the host congregation of Red Wing, received good responses to his five part treatment of subject. He defined Christian love as the relationship of one to another as seen and demonstrated in the relationship of God in Christ toward mankind. It originates with God; it is worked in us by the Holy Spirit; and it flows out of our hearts toward others.

### **The Power**

All the participants of the confer-

ence left with a reinforced appreciation of what the Apostle declared, "I am not ashamed of the Gospel of Christ; for it is the power of God

unto salvation to everyone that believeth." Romans 1:16

—*Ted Thurow*

## A NEW CONGREGATION

In recent weeks a new congregation, Good Shepherd Ev. Lutheran Church, Marquette, Michigan, Jonathan Schaller, pastor, has come into being. It's existence was brought about by controversy.

The 1976 July convention of the CLC, without dissent, passed this resolution: "Furthermore, be it resolved that we encourage the constituents of the CLC to study the matter of involvement in unionistic fraternal insurance companies on the basis of God's Word, and in an evangelical manner eliminate from our midst this unionistic leaven, so that by God's mercy and grace in Christ Jesus, we all act in accordance with God's Word and speak the same things." This resolution was directed toward such fraternal benefit societies that function as do the Aid Association for Lutherans and The Lutheran Brotherhood.

This matter was presented to St. Paul's Lutheran Church, Green Garden (rural Marquette), Michigan in the context of a fellowship issue. In August of this year the majority in this congregation declared by vote that "to be a member in the Aid Association for Lutherans does not violate God's Word or the doctrine of church fellowship." It was further noted in the official minutes that by this decision "the congregation has

in effect voted to withdraw from the Church of the Lutheran Confession."

As a result of these decisions some 90 members, children included, withdrew from the congregation, with their pastor, and established themselves as Good Shepherd congregation. Property with a house to serve as parsonage has been purchased on Highway 41, six miles south of Marquette. Church services for the time being are held at Calvary Lutheran Church, Marquette at 11:30 A.M. Sundays, with Saturday School being held in the basement of the parsonage. The address for both church and parsonage is 6308 U.S. 41 South, Marquette, Michigan 49855. Telephone (906) 249-1920. The congregation will be seeking membership in the CLC.

St. Paul's congregation is now being served by the Wisconsin Synod pastor in Marquette. As far as it is evident from public information, the Wisconsin Synod does not make an issue of any kind concerning membership in unionistic fraternal benefit societies.

—*G. Sydow*

### Organist Anniversary

In the midst of this confessional activity, the members of Good Shepherd were pleased to be able to make

another confession: our joy in the mercy of God, who had allowed our church organist, Mrs. Edna Reader, to complete 50 years of active services in the Ministry-of-Music, as the principle organist of St. Paul's Lutheran Church, 1927-1977.

For the confessional reasons previously referred to, the recognition ceremony took place at Calvary Lutheran Church, Marquette, Michigan, on September 25. Pastor Doug-

las Libby made mention of the special occasion in connection with his Mission Festival sermon. Gifts were presented to Mrs. Reader by Pastors Jonathan and Walter Schaller, representing Calvary and Good Shepherd Lutheran congregations. There are many ways given to confess one's Christian Faith. May each take hold of the opportunity given, when given!

—*J. Schaller*

## Announcements

### Call For Nominations

In accordance with a 1974 resolution, Proc. p. 39, the Board of Regents is herewith calling for nominations to establish a new professorship at ILC. The Coordinating Council has authorized the action at their last meeting, October 1977.

The individual to be called will primarily be working in the teacher training course of ILC. We would therefore be asking for nominees who have had training and recent experience in parochial elementary education.

This procedure will provide needed help in the educational department, thereby freeing present theologically trained faculty members to teach in the 4-year Pre-Theol. curriculum.

Those eligible to nominate (see CLC Constitution) must do so within twenty days from the date of the sending of the request for candidates. Such request will come from the office of the CLC President.

Please send all nominations to:

Paul Larsen, Sec.  
ILC Board of Regents  
9308 Rich Valley Blvd.  
Inver Grove Heights, MN 55075

### Pastoral Conference

The Pacific Coast Pastoral Conference will meet Jan. 24-26, 1978 hosted by St. Stephen Lutheran Church of the Peninsula.

The program will include: I Peter exegesis (4:7ff) L. Bernthal; Isagogical Study of Post-exilic Prophets, M. J. Witt; Voluntary Youth Organizations, P. Schaller; Tracts (copies for each), all; Genesis 1-3 exegesis, B. J. Naumann; Proverbs 8:22, N. Reim; New Liturgical Resources, round table; Matt. 18:15-20, Is This a Seat for the Doctrine of Excommunication?; Death and Dying, R. A. Reim; Ephesians 4, Equipping the Saints (methods), A. Gullerud.

Preacher: R. A. Reim; H. Rutz, alternate; B. J. Naumann, chaplain.

Housing arrangements can be made through the host pastor, R. A. Reim.

P. W. Schaller, secretary

### Change of Address

Pastor Mark Bernthal  
P.O. Box 538  
Millston, WI 54643  
(715) 284-4888

Prof. Robert Mehlretter  
529½ North Front St.  
Mankato, MN 56001

Pastor Jonathan Schaller  
6308 U.S. 41 South  
Marquette, MI 49855  
(906) 249-1920

### Cover Designs

Beginning with this December issue of *The Lutheran Spokesman*, the first of the new church year, the covers will be prepared again by Waldemar Bernthal of our Messiah congregation, Hales Corners, Wisconsin. We thank Peter and Randi Gullerud of Servant of Christ congregation, Northridge (Los Angeles), California for the past year's cover work. Making voluntary use of special gifts in our work in the Lord has His blessing and our appreciation.

—G. Sydow

## Treasurer's Report

July 1, 1977—November 1, 1977

RECEIPTS	OCTOBER	TO DATE
Offerings	\$15,778.53	\$ 65,332.44
Memorials	—	68.00
Interest Earned	—	26.02
<b>TOTAL RECEIPTS</b>	<u>\$15,778.53</u>	<u>\$ 65,426.46</u>

### DISBURSEMENTS:

Retirement Benefits	1,581.00	6,324.00
Capital Investments	1,672.79	7,222.64
General Administration	670.16	2,277.84
Missions & Administration	7,755.32	27,428.30
Immanuel Lutheran College	7,756.75	31,027.00
<b>TOTAL DISBURSEMENTS</b>	<u>\$19,435.02</u>	<u>\$ 74,279.78</u>

CASH DEFICIT FOR PERIOD	(— 3,656.49)	(— 8,853.32)
CASH BALANCE, JULY 1, 1977		14,783.61
CASH BALANCE, NOVEMBER 1, 1977		<u>\$15,778.53</u>

OTHER OFFERINGS RECEIVED:

I.L.C. Expansion Fund	\$ 372.00	\$ 1,755.82
CEF-Mission Investment Fund	210.00	2,137.94
Udo Educational Fund	8.00	124.10
Nigerian Fund	20.00	355.40

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COMPARATIVE FIGURES

BUDGET OFFERINGS NEEDED	\$23,178.000	\$ 92,712.00
BUDGET OFFERINGS RECEIVED	<u>15,778.533</u>	<u>65,426.46</u>
DEFICITS	(—\$ 7,399.47)	(—\$ 27,285.54)

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BUDGET OFFERINGS, 1976-1977	\$14,920.94	\$ 58,868.69
INCREASE, 1977-1978	857.59	6,557.77

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

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