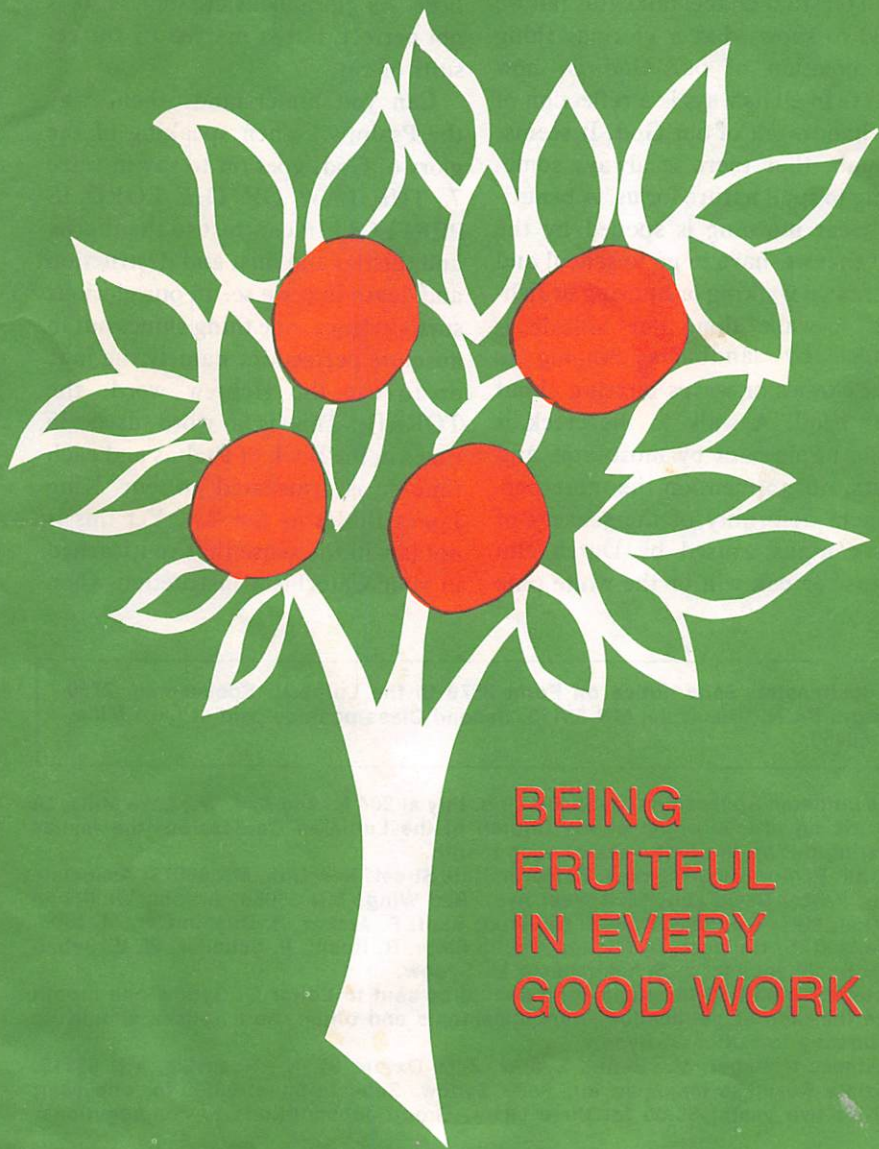


August 1978
Vol. 21, No. 2

lutheran spokesman



**BEING
FRUITFUL
IN EVERY
GOOD WORK**

CHURCH OF THE LUTHERAN CONFESSION

*A chapel talk given at Immanuel
Lutheran College, Eau Claire, Wis-
consin.*

MEDITATIONS ON PSALM 19 — III

Psalm 19:7a—The law of the Lord is perfect, converting the soul.

In our first chapel talks this fall we tried to show what a glorious thing the creation of our God is, how nature in all its ways is a reflection of the handiwork of our God. It seems, though, that there is always something to spoil nature for us. A beautiful clear morning is spoiled by the fact that we have to go to school and cannot go walking or hunting or fishing. A walk along our hillside is spoiled by sandburrs clinging to your clothes or wasps buzzing about your head. A walk to the creek is made unpleasant by mosquitos and gnats, not to mention the more permanent deformity of the scenery of our campus caused by Dutch elm disease or oak wilt or the white pine

bore. As glorious as creation is, it is not perfect, but is marred by the results of sin.

Can you understand, then, why the Psalmist, when speaking of the glory of God, goes on to say in verse 7, **THE LAW OF THE LORD IS PERFECT**. In contrast to the thorns and thistles and dust and destruction and death that we see in our glorious surroundings, one thing shines out in absolute perfection, namely the law, or to use the Hebrew word, the **TORAH**. This is a word used 35 times in the Book of Psalms and each time it is translated in our King James Bibles as the law. Yet this is not law in the sense that you learned in your Catechism instruction when

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you contrasted law with Gospel, when you learned that the Law condemns and the Gospel saves. The word, Law, here is used in a wider sense, in a sense that our theologians sometimes speak of as the will of God, a will founded on the Holy Ten Commandments, but combined with and intertwined with the whole plan of redemption through the blood of our Savior, Jesus Christ, the will of God as it is made known to us through the Holy Scriptures.

The TORAH Saves

Thus the TORAH or Law of the Psalms refers to the whole Bible, for it is through the Bible that our Lord reveals to us our Savior. As glorious as nature surrounding us is, it cannot save. No animal or tree can talk to you about Jesus Christ and solve the problem of your sin, but the TORAH of the Psalms does precisely this—it converts and comforts and saves the souls. Think in this connection of St. Paul's words to Timothy: From a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith in Jesus Christ.

Just how glorious the TORAH is is heightened by the almost ecstatic utterances of David in the next few verses, where he speaks about all the wonderful things it does—it is pure, it is clean, it is sweet, it enlightens the eyes, it saves. While it is not our intention to go into this magnificent description this morning, we do want to emphasize in contrast to the frailty of nature the glory of the Word of God.

God's word is perfect, it is com-

plete, it has no mistakes, it is flawless, not only like a perfect diamond that people can look at and admire, but perfect as the text says, for the converting of the soul. For this it had to be perfect. What else can convert a soul? You might go to our library and read a recent issue of *Time* or the *Reader's Digest*, and while what you read may be instructive or entertaining, it does not convert. Only Scripture has this power, and it has this power because it is perfect.

The Use of God's Perfect Word

Scripture, if we only use it, reminds us every moment of our weaknesses and failure—a perfect word exposes our imperfect thoughts, words and deeds. It shows us not only that we sin much, but that we are born in sin and that sin mars our best intentions and behavior. But the same TORAH that reveals our sin is the TORAH that assures us of the forgiveness of sins through Jesus Christ—a TORAH that actually creates faith and trust, a word that has power in itself to save men from themselves and their worries and problems and ultimate destruction. The Word of God is the only perfection that we know on this earth, a word that can do for us what we cannot do for ourselves.

But a word of caution is in order. Just because the TORAH of the Psalms, the Holy Scripture, is the only power to save our souls, it follows that a failure to use that word will mar the effectiveness of that power. A failure constantly to measure our behavior in the light of His will only leads to a careless Chris-

tianity, where cursing and cheating and defying authority, sins common to student life, no longer seem so wrong, and at the same time where the one and perfect answer to our sins no longer seems as precious and as meaningful as it really is.

May the Holy Spirit this morning

give you and me the strength and the zeal to hold fast to the Holy Scriptures as the only thing that is perfect in all the world; may we measure our imperfect lives according to it, and may we find in it forgiveness of sins and everlasting life.

—Robert Dommer

The Thirteenth Convention of the Church of the Lutheran Confession

July 10-14, 1978

Eau Claire, Wisconsin

Highlights: Scripture-based resolutions on the doctrinal issues of polygamy, the third use of the law, and fellowship with Aid Association for Lutherans; adoption of a \$330,518 budget, approval for construction of a new boys' dormitory, approval of a four-year program for ILC education students.

Monday

"REDEEMING THE TIME": Chaplain F. Archer suited this Word to our assembly with Spirit-given notes from Ephesians, chapter 5. Separated from other men's sins and forgiven for our own, we see His purpose in our five days at convention: to make our time count. After scores of pastors and lay delegates answered the roll call, Moderator G. Barthels admonished the Convention to carry on hearts and minds the purposes and reasons for our existence as a church body:

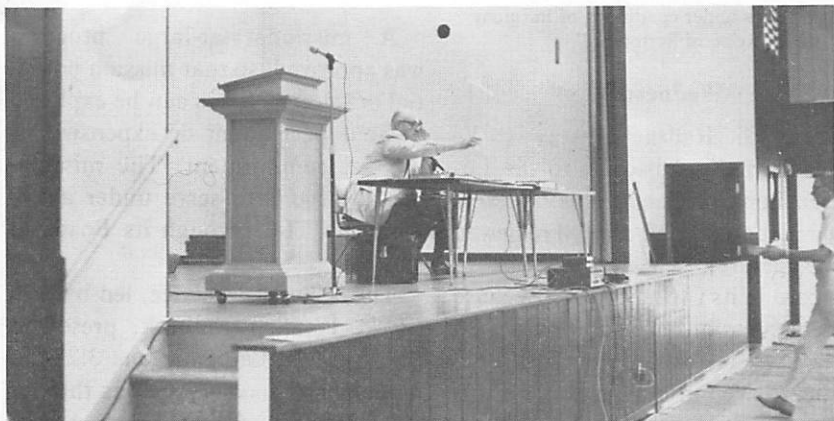
"To afford its membership additional opportunities and facilities for the exer-

cise of Christian stewardship in the service of the Lord Jesus Christ, . . . to facilitate the exercise of true Christian fellowship and to help maintain the same through mutual strengthening and fraternal vigilance, in keeping with the will of God, . . . to protect this fellowship against the encroachment of error and unionism through united testimony and doctrinal discipline."

After preliminary announcements President E. Albrecht summarized the past biennium's work as centered in 1 Corinthians 1:21: ". . . the foolishness of preaching to save . . ." which is also our purpose in this convention. The theme and essays of this convention: **WE WHOLEHEARTEDLY SUBSCRIBE TO THE LUTHERAN BOOK OF CONCORD.**

Tuesday

Our Lord in Ephesians 5:17ff. prompts us to an attitude of faith and humility. Doctrine and orderliness and organizational finesse are of no avail if He does not penetrate the heart. May we be wise, to put into practice, from the heart, the Gospel.



Moderator, Pastor G. Barthels

Servants of the Word R. List, B. Wales, T. Quade, and D. Gurgel were accepted into membership. Sister congregations joining: Living Word of Hendersonville, N. Carolina; Reformation of Austin, Texas; Good Shepherd of Chocolay Township, Marquette, Michigan.

Essayist M. Beekman addressed the assembly with an introduction to the Lutheran Book of Concord, historically organized. Comments from the floor emphasized the activity of Christian laity in Reformation era Lutheran confessional theology. The convention essays will be published for take-home study.

The CLC Book House and ILC Book Store were combined into one operation as the CLC Book House, at ILC, with the ILC Board of Regents in control. Convention dates in 1980: July 14-18.

The "Cooperative Budget Plan" for the CLC was adopted as set forth in the Convention Prospectus. In brief, this plan provides that CLC budget needs and expansion opportunities be presented by each CLC

board to the Coordinating Council in October. The Coordinating Council in turn makes the material available to our pastors, who will present it to their congregations for consideration at their annual meetings. The congregations then can make their subscriptions for participating in the work of the CLC and report this in time for the April meeting of the Coordinating Council, which then will recommend the budget for the next fiscal year. This system begins with appeal to the constituency, and all other steps are geared to the response. In effect, the congregations set the CLC budget at home in January, and it is ratified in July at convention.

The convention directed our President to decline the invitation from the Association of Evangelical Lutheran Churches (AELC) to a call for Lutheran union:

"... we maintain that unity of doctrine is necessary for a God-pleasing organizational unity and fellowship, since the Apostolic Word requires an avoidance of errorists. Yet we are anxious always to extend the hand of fellowship to individuals

and groups under conditions of harmony in the doctrine of Scripture."

Wednesday

Prof. G. Radtke's essay ("We wholeheartedly subscribe to the Lutheran Book of Concord as believers who must oppose all error") reviewed the errors rejected in the Book of Concord in its various parts. Because these confessions are consonant with Scripture, we also confess and hold to them. Even in our generation this faith and concern has occupied us. With love for the Word we boldly condemn any and all error and give glory to God. The "good old days" were heavy with spiritual conflict. His Word requires this same defensive posture as was practiced by His servants of old.

During the past biennium three more subsidized congregations have been enabled to become self-supporting: Faith of St. Louis, Missouri; Redeemer of Cheyenne, Wyoming; and Redemption of Seattle, Washington.

A missionary-at-large program was approved, so that mission potential of selected fields can be explored without permanent or expensive financial commitment. The missionary-at-large is to serve under a call from the CLC through its Board of Missions.

The Memorial Service, led by Pastor L. W. Schierenbeck, presented the Word in Lamentations 3:22-26. A memorial service, such as this for Harland Reed, does not memorialize a man, but commemorates the death of all the righteous . . . with cause for celebration . . . because God holds out to each of us the hope of such a death.

The convention concurred in the ILC faculty decision to discontinue the process of seeking accreditation with the North Central Accrediting Association, and encouraged the faculty to continue a favorable working relationship with the University of Wisconsin—Eau Claire. The continuance of parent-teacher meetings



Floor Committee at work

was encouraged, as well as an ILC Newsletter to parents and congregations. In response to a memorial objecting to a specific biology textbook, the convention concurred with the findings of the faculty and Board of Regents in not recommending a change of textbook.

The convention concurred in President Albrecht's action of declining the invitation from the Lutheran Church—Missouri Synod to join them in informal discussions:

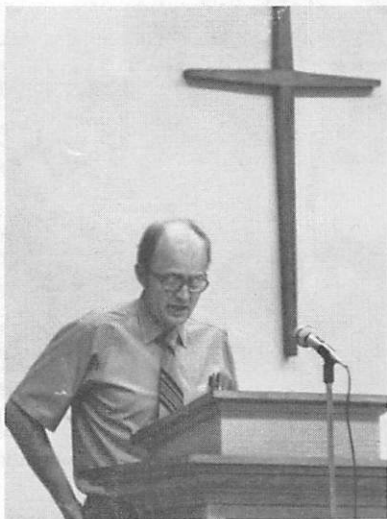
“. . . and be it further resolved that we express our joy in the fact that his letter spoke frankly of the differences between us without minimizing certain positive actions which have been taken in the LC-MS, and without excluding the possibility of having discussions with church bodies when the proper basis for them is present, and

be it further resolved, that we recognize that the declining of the invitation together with the accompanying explanation was in itself a powerful form of testimony to the truth and thus an expression of our genuine concern for the welfare of souls, and

be it finally resolved, that in view of our desire to avoid being misunderstood by others and to guard against a spirit of separatism in ourselves, we affirm that under the leading of the Holy Spirit we continue seeking to cultivate that appreciation of the Gospel of Jesus Christ and that love for others which will make us always ready to give, to all who ask, an account of the hope that is in us.”

The convention adopted new guidelines for use of monies in the Mission Extension Fund (formerly known as CEF-MIF).

The convention communion service was held at 7:30 p.m. Pastor R. Schaller presented the Gospel of Deut. 33:27: “Lord, our Refuge is Thy Name. . . . and beneath are the everlasting arms.”

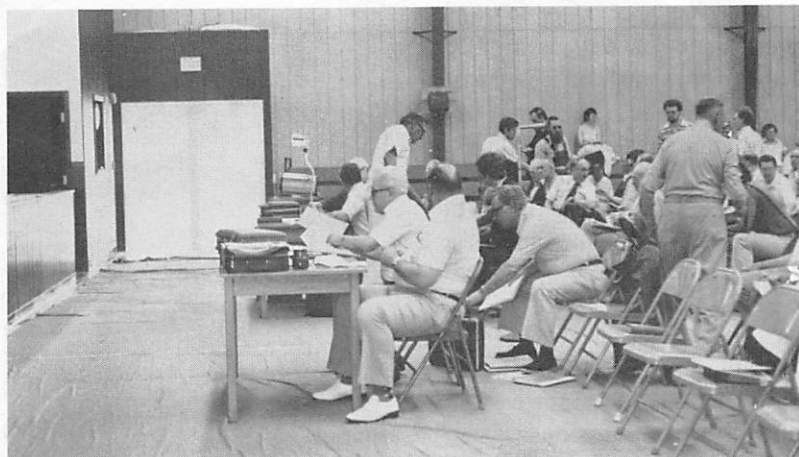


Prof. C. Kuehne

Thursday

On Thursday Chaplain F. Archer brought to the convention the message of Eph. 5:20, emphasizing that while the standard blessings are so often taken for granted, also the harder-to-be-thankful-for items such as budget shortages and doctrinal controversy have their blessedness.

Essayist D. Lau presented: “We wholeheartedly subscribe to the Lutheran Book of Concord as pastors and teachers who are called to serve souls with God’s saving truth.” It is a miracle of God’s grace that fallible men could write a book that is in full agreement with the Word of God. Because the doctrine of justification by grace through faith permeates, the Book of Concord is still useful in considering questions of conscience, training the young, and in comforting troubled sinners. Buy a Book of Concord and read it.



Convention in session

A vicarage program for ILC Seminary students was approved, to be worked out by the ILC Board of Regents.

The major doctrinal work of the convention centered on the Third Use of the Law. Floor Committee #1 met for dozens of hours in its own deliberation of the problem, much of its work re-done before the convention accepted it. In Section I of their report, the convention supported the 1976 convention's Three Points of Agreement as a settlement of the controversy.

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

2. The law in its third use instructs the Christian, because of his flesh, as to what works are truly pleasing to the Lord, while simultaneously reproofing the Christian for falling to do those works.

3. In all areas of discussion the monergism of grace by the power of the Holy Spirit was upheld in both the doctrines of justification and sanctification.

The report specified that the term "law" in points #1 and #2 above is to

be understood in the sense of Article VI of the Formula of Concord: "When we speak of good works which are in accordance with God's Law, then the word *Law* has only one sense, namely, the immutable will of God, according to which men are to conduct themselves in their lives."

In Section II it was resolved that "we acknowledge the following teaching to be divisive, namely, that the law instructs the regenerate regarding good works only to condemn him" and "that such teaching in our church body cannot be tolerated but must be removed." After lengthy discussion of these and other points, Pastor V. Tiefel, declaring his exception to the convention action, read a letter of St. Luke's congregation of Denver, repudiating the position taken by the CLC Board of Doctrine and convention assembled, and declared themselves unable to continue in our confessional fellowship.

Other points of the doctrinal committee report were adopted late on Friday, at which time also Pres. Al-

brecht was delegated to write a letter to St. Luke's of Denver, expressing our sadness over this separation, although we recognized it to be necessary because of the lack of full unity in the confession of God's Word.

Friday

Friday was another big day in the convention hall. Our session opened with a devotion based on Eph. 5:21: "Submitting yourselves to one another in the fear of God." Our emphasis on purity of doctrine must be complemented with the teachings of practicing Christianity: love one another.

A subject that carried over from Thursday was that of building a new boys' dormitory at Immanuel Lutheran College. After much see-sawing the convention approved a plan for construction of a boys' dormitory, cost to be held to approximately \$373,000; the building program to begin when 50% of the money is on hand; a publicity committee to begin working at once.

The marriage and polygamy question was discussed long and late in committee as well as by convention before arriving at the determination that the marriage intended by God is to be monogamic, and that "where this institution by God is not honored but perverted, this is sinful. Polygamy is a perversion of the marriage institution as God established and ordered it, and is therefore sinful." Section 2 of the floor committee report, dealing with the casuistry (application to practical cases) in Nigeria, was tabled to the 1980 CLC convention.

Regarding Patrick and Bertha Udo: Prayer is besought for Mrs. Bertha Udo, beset by a trial of severe illness. It was resolved that "the CLC provide the necessary financial assistance for Mr. Patrick Udo and family during the time necessary to complete the work leading to a Bachelor degree at the University of Wisconsin—Eau Claire," while deferring consideration of any financial commitment to an M.A. program for Mr.



Election activity

Udo until the 1980 convention.

Appreciation was expressed to Prof C. M. Gullerud for his years of service at ILC. Announcement was made that Prof. R. Gurgel has accepted the call to be his successor. ILC board and room fees are to be increased by \$25 per semester for the coming school year.

Salaries for CLC missionaries and professors were kept at the present code for base salary, and child allowance was retained. Mileage allowance was increased to 12c per mile. The biggest change is that utilities (heat, light, water) are no longer to be paid by the missionary or professor, but by the respective board or congregation, thus increasing salaries and relieving inequities at the same time.

The CLC budget was adopted as follows:

Trustees	\$ 58,835
Regents—ILC	125,763
Missions	124,800
Education	600
Salary raises	16,920
Mileage raise	3,600
Total	\$330,518

This budget presents a sizeable increase over last year's offerings, about \$100,000 more, in fact.

The subject of our stance over against fraternal benefit societies (Aid Association for Lutherans, Lutheran Brotherhood) was discussed, producing the resolution that "we all speak the same thing, and, obedient to instruction and admonition in the Word of our Lord, in an evangelical manner eliminate (Rom. 16:17) the leaven of unionistic fraternal benefit societies from our midst."

The convention established a self-supporting Printing Division under the control of the Book House.

Elections were held throughout the convention as time permitted, resulting in these elections:

President—Egbert Albrecht of Markesan, Wisconsin

Vice President—Robert Reim of Mankato, Minnesota

Moderator—George Barthels of Sleepy Eye, Minnesota

Secretary—Paul Nolting of West Columbia, South Carolina

Board of Missions: Dale Redlin, chairman; Don Ohlmann

(Holdovers: David Schierenbeck, Lee Krueger)

Board of Regents: Elton Hallauer, chairman; Paul Larsen; Merrill Wuerch

(Holdover: Marlin Beekman)

Board of Trustees: Marvin Eibs, Marvin Hansen

(Holdovers: Bertram Naumann, chairman; Charles Sandeen)

Appointments to the various Boards and Committees were also approved. We mention here only the Board of Doctrine and the Board of Education:

Board of Doctrine: C. M. Gullerud, Robert Reim, G. Sydow, M. J. Witt, Doug Bester

Board of Education: Gerhardt Mueller, Gerhardt Voigt, Robert Rehm, Lester Schierenbeck

In conclusion we thank our gracious Lord, who is in charge of all the details as well as the master plan,

for cool days and cool nights during convention week,

for hard-working committees and orderly delegates,

and, above all, for a church body that wants to remain faithful to the Lord Jesus in word and deed, regardless of the consequences.

—Paul R. Koch

Responding to the Accusation of Pride

When out of faithfulness to our Lord we refrain from practicing religious fellowship with those who support false teaching, we invariably hear the accusation: "You think you're so much better than everyone else."

Let us, as individuals, admit at the outset that the charge is in a certain respect true. We *are* quick to think that we are better than others. However, such a charge is essentially a misguided one, in that it can regard avoidance of objectionable religious practices as stemming only from pride. One can hear such a charge only so often without casting about for an appropriate and telling line of response, from Scripture.

The Depths of Sin in Me

You tell me: "You think you're so much better than everyone else."

But I say to you: "On the contrary, I am worse than everyone else. I consider myself, with Paul, to be the chief of sinners, 1 Tim. 1:15. My heart is deceitful above all things. Neither I nor anyone else can understand it, Jer. 17:9. Indeed, I was born in sin, and when I die my sinful flesh will still be as strong as ever. There is just no rooting out that heart of mine, from which flow evil thoughts and words and deeds of all kinds.

"Now perhaps you too will quickly say that you also are a sinner. But I want you to know that my sin really scares me. It is so deep that even my

own thoughts in spiritual matters are bound to be wrong, unless I get these thoughts straight from the Word of God. Indeed, I have learned from hard experience, time and time again in my life, that the thoughts and beliefs that I come up with in spiritual matters lead me astray. Because they proceed from a sinful heart, and are sinful themselves, I must constantly be on my guard against them.

The Danger of Error

"Precisely because I REALLY AM A SINNER, I must be very careful about the kind of spiritual atmosphere with which I surround myself. The help I need is of a special kind: it must come only from God. In diligently looking after the salvation of my soul, I gather with other Christians for worship. But I keep in mind Solomon's warning: 'Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools.' (Eccl. 5:1) I'm in church primarily to listen, and I want to hear the right things.

"It is only when I go to a church where the messages of God are truly proclaimed, that I feel myself to be in safe hands. This is because I am a sinner, worse than everyone else. You would hardly believe how truly weak and frail I am. How foolish it would be for me to join in with groups or functions where something incorrect might be taught, or where there seems to be no concern about

what is taught. I freely grant that I could be tricked. It is the Word of God that saves souls, and I want to hear nothing but the Word of God.

God's Warnings for My Good

"Your action, on the other hand, is puzzling to me. You apparently think yourself to be quite strong. You seem assured that there is no danger to yourself, even though you appear to care but little about the spiritual surroundings in which you place yourself. If anything, the shoe is on the other foot: you are the one who is *acting* as though he is not a very great sinner. For myself, I keep thinking of the passage: 'Let him that thinketh he standeth take heed lest he fall.' (1 Cor. 10:12)

"Now the Bible is such a beautifully comforting book for troubled sinners, telling me that Jesus died in my place. The love which God shows to me passes human understanding. When God then gives me spiritual directions, I know I can trust Him, for He has my eternal salvation at heart.

"He tells me in Rom. 16:17 and elsewhere to avoid those who cause divisions and offenses contrary to the doctrine which I have learned. My

own thoughts of course, just like yours, rebel against this and call it foolishness. But because I am such a blind sinner, I must discount my own thoughts and replace them with God's thoughts, which are higher than mine. I will therefore cheerfully follow my heavenly Father's will, for Jesus' sake, in this matter, **FOR GOD KNOWS BEST.**

Are We Wiser Than God?

"Perhaps I misunderstand you, but you seem to rate your thoughts pretty highly in this. You declare that it doesn't make much difference with whom one worships. You contend that your faith is safe in all circumstances. That seems very brazen to me. As a matter of fact, you are thereby declaring yourself to be better and wiser than God. Would it not therefore be well for you to think twice and to search the Scriptures before charging someone else with thinking that he is better than others?

"My confidence in this comes from the Word of God. From where does your confidence come?"

—Robert Wehrwein

DAILY DEVOTIONS

"BEAUTIFUL SAVIOR" (Lutheran Hymnal #657)

The origin of this hymn, long a favorite of Sunday School youngsters everywhere, is uncertain. It appears that it had no one author, but rather grew up as a "folk hymn" among Christians in Silesia, who followed the teachings of John Huss. In the century before Luther, Huss led people away from the human inventions and traditions of Rome and back to a simple childlike relationship with Jesus the Savior.

"Beautiful Savior" is a bouquet from Nature placed at the feet of the Lord Jesus. Like the pleasant green meadows, the beautiful woodlands, the shining sunlight, the sparkling stars and softly glowing moon, Jesus brings peace and beauty, warmth and wonder into our hearts.

September	1	Psalm 96	“Beautiful Savior,”
	2	Colossians 1:3-20	King of Creation,
	3	Mark 4:35-41	Son of God and Son of Man!
	4	John 14:15-24	Truly I'd love Thee,
	5	Matthew 25:14-30	Truly I'd serve Thee,
	6	John 1:1-13	Light of my soul,
	7	Romans 5:1-11	my Joy,
	8	Isaiah 28:1-6	my Crown.
	9	Psalm 104:1-17	Fair are the meadows,
	10	Psalm 104:18-35	Fair are the woodlands,
	11	Matthew 6:24-34	Robed in flowers of blooming spring;
	12	Psalm 45	Jesus is fairer (1-9) . . . so sings His Bride, The Church (10-17)
	13	John 8:31-47	Jesus is purer,
	14	Acts 3:1-21	He makes our sorrowing spirit sing.
	15	II Samuel 23:1-7	Fair is the sunshine . . . but Jesus shines brighter.
	16	Psalm 136:1-9	Fair is the moonlight . . . for God made it so.
		& 23-26	
	17	Jeremiah 31:31-37	Bright the sparkling stars on high . . . which sing of God's promises.
	18	Malachi 4:1-6	Jesus (The Sun of Righteousness) shines brighter.
	19	Matthew 17:1-8	Jesus shines purer,
	20	Hebrews 1:5-14	Than all the angels in the sky.
	21	Psalm 110	Beautiful Savior, Lord of the nations.
	22	Matthew 16:13-28	Son of God and Son of Man!
	23	Philippians 2:1-11	Glory and honor,
	24	Revelation 1:1-8	Praise, adoration,
	25	Revelation 7	Now and forevermore be Thine!

“I AM JESUS' LITTLE LAMB” (Lutheran Hymnal #648)

The glorious Resurrection truth that Christ the Lamb of God is our Shepherd, even unto eternity, was brought out in the last verse of Revelation 7. This fact finds poetic expression in many of our hymns. “I Am Jesus' Little Lamb” is such a hymn—one that too many look on as “only” a children's song. But when we consider our relationship with Jesus our Shepherd in the light of His words regarding the child-like-ness of true faith, then we ought to see that the truths of this hymn bring comfort to any believer—regardless of his or her maturity, either in years or in faith.

September	26	Isaiah 40:1-11	I am Jesus' little lamb,
			Ever glad at heart I am;
	27	Ezekiel 34:11-31	For my Shepherd gently guides me,
			Knows my need, and well provides me,
	28	John 10:1-11	Loves me every day the same,
			Even calls me by my name.
	29	Psalm 23	Day by day, at home, away,
			Jesus is my Staff and Stay,
			When I hunger, Jesus feeds me,
			Into pleasant pastures leads me;
			When I thirst, He bids me go
			Where the quiet waters flow.
	30	John 10:11-18	Who so happy as I am,
			Even now the Shepherd's lamb?
October	1	Matthew 25:31-46	And when my short life is ended,
	2	John 10:22-30	By His angel host attended,
			He shall fold me to His breast,
			There within His arms to rest.

—W. V. Schaller

Treasurer's Report

July 1, 1977—July 1, 1978

RECEIPTS	JUNE	TO DATE
Offerings	\$ 23,907.04	\$225,871.12
Memorials	—	194.00
Interest Earned	93.45	269.12
TOTAL RECEIPTS	\$ 24,000.49	\$226,334.24
DISBURSEMENTS:		
Retirement Benefits	1,461.00	17,792.00
Capital Investments	1,672.79	21,136.44
General Administration	877.81	7,334.31
Missions & Administration	9,147.91	92,084.63
Board of Education	—	93.87
Immanuel Lutheran College	7,756.75	93,081.00
ILC Student Travel Allowance	—	3,575.00
TOTAL DISBURSEMENTS	\$ 20,916.26	\$235,097.75
CASH DIFFERENCE FOR PERIOD	3,084.23	(- 8,763.51)
CASH BALANCE, JULY 1, 1977	—	14,783.61
CASH BALANCE, JULY 1, 1978	—	\$ 6,020.10

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OTHER OFFERINGS RECEIVED:

ILC Expansion Fund	\$ 342.90	\$ 7,362.09
CEF-Mission Investment Fund	2,557.56	14,751.89
Udo Education Fund	59.92	344.10
Nigerian Fund	166.23	2,756.34
Nigerian Visitation Fund	63.15	1,891.76

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COMPARATIVE FIGURES

	JUNE	12 MONTHS
BUDGET OFFERINGS NEEDED	\$ 23,178.00	\$278,136.00
BUDGET OFFERINGS RECEIVED	24,000.49	226,334.24
SURPLUS FOR THE MONTH	\$ 882.49	
DEFICIT FOR THE YEAR		(-\$ 51,801.76)
.....		
BUDGET OFFERINGS RECEIVED, 1976-1977	\$ 25,512.25	\$215,624.65
BUDGET OFFERINGS RECEIVED, 1977-1978	24,000.49	226,334.24
INCREASE (DECREASE) THIS YEAR	(-\$ 1,511.76)	\$ 10,709.59

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

Announcements

West Central Pastoral Conference

Our West Central Pastoral Conference this fall is being hosted by Prince of Peace Lutheran Church, Hecla, SD. The church is located next to HWY 37 in Hecla. The conference is scheduled for September 26-28, Tuesday 10:00 a.m. CDT till Thursday noon.

Special servants of the conference:

Chaplain for all devotions: Norman Greve

Communion service speaker: Wayne Mielke

The agenda includes these items:

O.T. Exegesis of Zechariah 1:7-17—Bruce Wales

N.T. Exegesis of 2 Corinthians 4:7-18—Vernon Greve

Isagogical Study of Colossians—David Koenig

Essay: "The Problem of Spiritual Dropouts Among Our Young People"—Paul Fleischer

Essay: "Paul's Dealing with the Weak Brethren As Revealed in 1 Corinthians"—Leland Grams

Essay: "How Do We Determine the Realiability of the Manuscripts?"—Michael Sydow

Open Discussion: "Are There Surgical Operations Which May Be Regarded As Sinful Mutilations of the Body?"—Garrett Frank, discussion leader

—*Mark Gullerud, secretary*

Pacific Coast Pastoral Conference

Date: September 26-28, 1978 (Tuesday - Thursday)

Place: Redemption Lutheran Church, Lynnwood, WA
B.J. Naumann, pastor

Program:

Exegesis—1 Peter 4:7 ff.—
N. Reim

Isagogical Study of a Post-Exilic Prophet—M. J. Witt

Ephesians 4—Equipping the Saints—A. Gullerud

Witnessing vs. Proselytizing—
P. Schaller

"Speaking of the Dead"—R. Reim
Life Support Systems—L. Bernthal

The Dangers of Orthodoxy—
B. J. Naumann

Rollin Reim, preacher
[Paul Schaller, alternate]

H. Rutz, chaplain

—*Paul Schaller, secretary*

Installation

As authorized by President Egbert Albrecht, I installed the Rev. Michael Sydow as pastor of Redeemer Ev. Lutheran Church, Cheyenne, Wyoming on June 18, 1978. Pastors V. Tiefel and Garrett Frank assisted.

—*Herbert Witt*

New Address

Herbert Witt
Route 3, Box 544, Space E-4
Cheyenne, Wyoming 82001

Lowell Moen
3455 Jill Ave.
Eau Claire, WI 54701

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SCHALLER, PAUL REV MRS
20864 HAVILAND AVE
HAYWARD CA
94541

Coloma Yearbooks Available

The Yearbook of Faith Lutheran School in Coloma, Michigan, will be available to interested persons. Orders at \$2 per copy should be sent by October 31, 1978 to the address below. Distribution in late April, 1979.

Marty Quigley, Jr.
P.O. Box 292
Coloma, MI 49038

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

Please include an old address label to expedite processing.