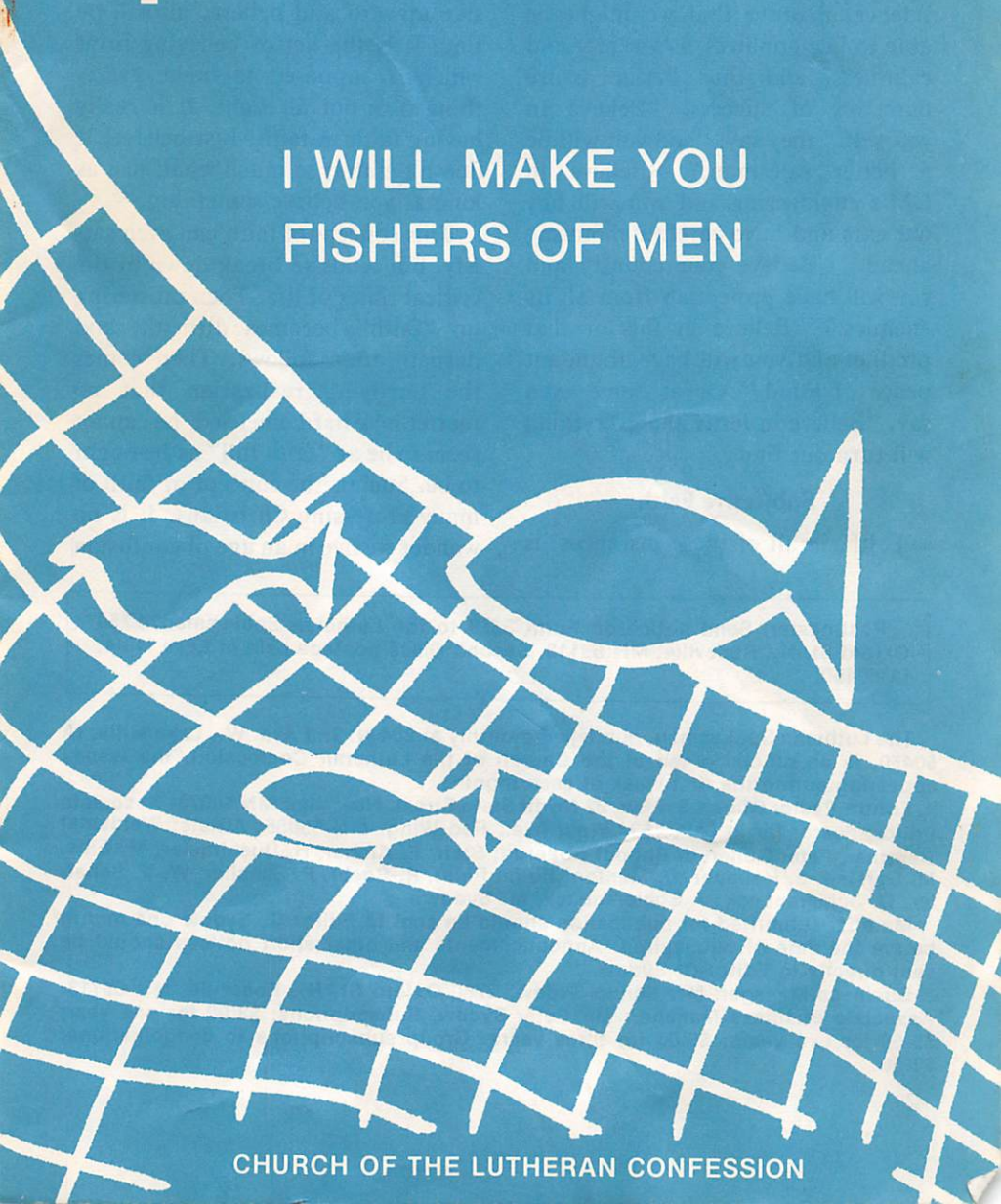


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lutheran spokesman

I WILL MAKE YOU
FISHERS OF MEN



CHURCH OF THE LUTHERAN CONFESSION

The Eye of Faith

Hebrews 11:1-3: "Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

The whole world would encourage us to believe, to trust, to have confidence in order that we might be able to live our lives in serenity and calmness, and thus better assure ourselves of success. "Believe in yourself," they say, "and you will be a better salesman." "Believe in GM's engineering and you will buy our cars and have carefree motoring ahead." "Believe your country and you will have protection from all its enemies." "Believe in this or that product and you will have abundant peace of mind." Or as some even say, "Believe in Jesus and everything will turn out fine."

Subjective Faith

Faith, in all of these instances, is

made into a subjective experience. If one is able to take an intellectual step upward and believe, all will be fine. It is the act of believing itself which is supposed to make everything turn out all right. It is really having faith in faith. Just believe! It doesn't matter so much what, just as long as you believe something.

This concept of faith can even satisfy, but tends to break down in the critical times of life. Then mustering up "faith" becomes difficult, and despair often follows. Then comes the terrifying realization that no matter how hard one tried, he cannot seem to be as "faith full" as he ought to be. Such is the concept of faith of many professing Christians. It is no wonder we live in an age of confusion

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—the blind are indeed leading the blind.

The Substance of Faith

What is faith? First, it is not just an experience of believing. It is the grasping hold of truth. It is seeing what is already there. It is the uncovering of realities. Faith is the instrument used by the Holy Spirit to show us the hidden facts of God and His universe. We read in Hebrews 11:1: "Now faith is the substance of things hoped for, the evidence of things not seen." The writer of Hebrews does not speak of faith as simply the act of believing. Rather, he says that faith is the substance (literally, the reality) of things hoped for. Faith is not a "shot in the dark," but is the looking forward to things that really exist. Faith is the evidence (literally, the proof) of things not seen. That is, not seen by the human eye.

One who has been granted faith in Christ Jesus is able to see something that in reality does not exist for natural man. The Christian has been given a spiritual eye that sees things no one else is able to see. Faith is not just "believing" or "hoping." It includes the substance, the factual proof of what cannot be seen by the natural eye.

A Good Report

In verse 2 of Hebrews 11 we read: "For by it (faith) the elders obtained a good report." Literally, it reads: "For the elders obtained witness." This refers to the Old Testament patriarchs who received the promise of the Savior long before He came in the flesh. In effect the text says that Abel, Enoch, Noah, Abraham and others were witnesses of the Savior.

How could this be, since they lived thousands of years before the coming of Christ? It was possible through faith. Their believing included knowing that Christ would come and redeem the world from sin. By faith God had given those Old Testament fathers the ability to see things that others could not see.

We, likewise, are witnesses of Christ, even though He has not lived on earth for nearly 2,000 years, and we certainly never saw Him while He was here. But we are witnesses through the eyes of faith. We are able to see clearly what is true concerning our Savior and His free gift of salvation and what the future holds for us as we read the Word of God in faith. And it is not just a dream. It is not something we only wish could be true. We can see what the natural eye cannot see.

Understanding

Further, faith is the understanding of what is already true. In verse 3 of Hebrews 11 we read: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." The writer of Hebrews here uses one in a series of illustrations—the creation of the world. Notice, he does not say that we only believe, but we actually *understand* that the worlds were framed by the Word of God. What is true, and what actually happened at the very beginning of time is comprehended by faith.

In reference to the creation of the universe, we read: "So that things which are seen were not made of things which do appear." The

natural eye is deluded concerning the truth of creation. The world and all things in it could not have come out of nothing, some say, but came through a process of evolution, coming out of something that existed before, and that just happened to come into being. But our God tells us this is a delusion. It may appear to the natural eye that something like that had to happen, but faith understands that everything was created when God spoke. This is not speculation. It is truth, but seen only through the eye of faith.

From the Word

Now, these facts do not come to us out of the blue. They come to us through the Word of God. The Holy Spirit works through the Word of the Gospel to create faith in our hearts. Then, through faith, we discern these truths. We are able to see them as truth and make them our own.

May the God of all truth keep us in the true faith forever, making us realize that what we believe is more than simple conjecture. It is absolute, divine truth, which is able to give us and the whole world salvation through Jesus Christ our Lord.

—*F. Archer*

Chapel Talk, Immanuel Lutheran
College, Eau Claire, Wisconsin

MEDITATIONS ON PSALM 19

Psalm 19:7b—The testimony of the Lord is sure, making wise the simple.

There is a saying that goes, "You can fool all of the people some of the time, and some of the people all of the time," which is another way of saying, "Some people tend to believe almost anything." If men tell us that we came from a fish or a monkey, many are ready to believe it. If men say the world is 5 million or 5 billion years old (and it seems the more preposterous the figure, the easier it is to accept), many believe this as truth. People who believe and accept every new teaching as the truth are described in the Bible as the simple. To be simple means to believe everything you hear or read as Solomon describes in Proverbs 14:15, "The simple believeth every word" or as

St. Paul describes in Romans 16:18, where he says the simple are deceived by good words and fair speeches.

Are you simple? We, of course, are not concerned here whether you believe such obviously ridiculous things such as that there is a basement under Northwest Hall or that Mrs. Ingram's body is stored on the third floor of Ingram Hall, but are we simple theologically? Are we easily swayed by every new opinion, or are we certain about what our Bibles say about what we believe? Our world is full of people who would like to change our minds—theologians who challenge true and established doctrines of Scripture and substitute their own notions for them; or sociol-

ogists and educators who are continually suggesting some new theory to improve the education and behavior of young people, theories that sound reasonable enough, but that undermine what God says about the inherent sinfulness of man. The world is full of scientists that are constantly suggesting new theories of origins, apparently logical theories, but that reject what our God says about a divine creation in 6 days. In view of the mass of information and learning available to us, in view of all the things we read in books and hear on the radio and see on television that would make us uncertain, even believing people are not always quite sure what to believe or who is right. They are constantly challenged with the question, "How can you be so sure that you are right?"

A Positive Answer

What we obviously need is very positive and definite answers. For faith built on faulty and shaky answers will be faulty and shaky faith. Who has these answers? Psalm 19 tells you. The testimony of the Lord, the Word of our God, is sure, making wise the simple. The only answer to confusion and doubt and simplicity, that is, believing everything you hear, is the testimony of our God. To the Scripture, says this text, for it is God's witness, and it is as sure and certain as God himself. To the Scripture, says this text, not a word here or a passage there, but the whole testimony of our God. Think about it, meditate on it, study it, compare it, with the result that you will no longer be simple, but will possess a sure wisdom and under-

standing that good words and fair speeches cannot shake. You will possess the wisdom of God and will know God's answers to the problems of your life. If you can say with the Psalmist in Psalm 119:31, "I have stuck unto thy testimonies," you will also be able to say with him in verse 99 of the same Psalm "I have more understanding than all my teachers, for thy testimonies are my meditation." Through his Word our living Lord not only gives us the right answers, but at the same time works in us that Spirit-moved courage and conviction called faith that trusts these answers and is sure—so sure that we can refute teachers who would teach us falsely. Think about that! Was it not Peter who answered for himself and all the disciples when our Lord asked them what people were thinking about him, "We are sure that you are the Christ the Son of the living God." Was it not St. Paul who wrote to Timothy, "I know whom I have believed." These are answers of faith, a sure faith that the Lord worked in their hearts and will continue to work in ours also through the sure testimony of his Word.

O what a beautiful testimony this is—a testimony that makes us joyful when others are sad, a testimony that makes us certain when others are in doubt, a testimony that makes us wise men when others are simple. O may we confess with David as he said in another place: "Thy testimonies are wonderful: therefore doth my soul keep them. The entrance of thy words giveth light; it giveth understanding unto the simple." God grant it. Amen.

INTERPRETATION

—VIII

At least—one might suspect—the churches have not succumbed to relativity regarding truth. At least there are the bastions of Christendom which still reject the inroads of humanistic norms for determining what is real and what is false. At least there are those who have been spared the results of the “fish contemplating the nature of the fishbowl and other fish.” Sadly—not so. The view that the Bible is God’s inspired, authoritative Word is undermined and rejected by most of so-called Christianity today.

Well then, certainly Lutheranism has not been infected by such an attitude toward the Scriptures, has it? More sadness. Rationalism has exacted an alarming toll in the ranks of those who use the name of the Wittenburg monk. “. . . only one in ten LCA and less than one in five ALC clergymen view the Bible as God’s word and entirely true. More than three-quarters of the LCA and more than half of the ALC clergy indicate that belief in the virgin birth of Christ no longer is necessary to be a good Christian. Nearly a third of the LCA clergy say that belief in Jesus Christ as Savior is not essential to salvation.” (Kirsten, “The Lutheran Ethic”)

Gospel Reductionism

However, many of the Lutheran clergy still do not embrace the entire modernistic approach to the study of the Scriptures. Most would still be

considered conservative by present day liberal standards. They have developed a principle of interpretation called *Gospel reductionism*, or *gospelism*. According to this approach the Gospel is made the governing principle of interpretation.

It takes a bit of courage to object to an apparently fine sounding statement such as that. It sounds so right. It appears to express faithfulness to the Lord and His saving Word. Who wants to appear anti-Gospel?

Is the Gospel a governing principle (normative) in Scripture? In His Book, God brings a condemnatory word (law) and a saving word (Gospel). He tells of worldwide pardon for sins based on the self-sacrificial death of Jesus. Even the faith to accept this atonement as true is His own work, the Holy Spirit working with the Gospel that is preached and read. No one can save himself by his works, his receptive mind, or any other way. Therefore, no interpretation of Scripture may be advanced which denies this justification by faith alone or attributes to human beings a contribution toward accepting the acquittal decree. Yet, the Gospel is not a principle for interpreting the message of the Bible, it is the message of the Bible.

Saying that the Gospel is preeminent in Scripture—and it is—does not set aside the normative character of the rest of the Book. One can’t use the principle of the Gospel to undermine other information and mes-

sages which Scriptures also assert to be true. It is dishonest to use a part of the Scripture (the Gospel) to destroy the essential character of the Book by using part of its information to question or deny some other part.

But this is what has happened. Jacob Preuss, president of the Lutheran Church—Missouri Synod (LCMS), observed that Gospel reductionism is an approach to Scripture which makes the Gospel “virtually exclusively normative in such a way as to detract from the normative character of the whole Scripture.” Proponents of Gospel reductionism in the LCMS had used the principle to question creation, that Adam and Eve were historical persons, that Jonah was actually swallowed by a great fish, that miracles occurred as reported. The appeal was constantly made to the Gospel message embedded in these accounts. Whether the events happened was unimportant in and of itself. The record was reduced to its Gospel content, very often at the expense of historicity. The LCMS has rejected Gospel reductionism as a method of interpretation and is presently seeking to deny its advocates membership in their synod.

Gospel reductionism creates an unnecessary tension between God’s revelation and historical facts. God has acted in history. His intervention in the lives of the patriarchs, prophets, apostles, and others actually happened. These and their followers for centuries had no difficulty with a theocentric view of history. They knew that God could do and did many things which mankind

simply could not. Gospel reductionism simply doubts many biblical assertions that God did intervene in many miraculous ways.

Resurrection

One example—and there are many—of Gospel reductionism in action will illustrate. The moderates (including “Seminex” professors) who used this approach in the LCMS would not deny the resurrection of Christ. But hearing them speak of it brings a new, rather strange sound.

Any attempt to make the Promise depend on the historical authenticity of every detail of the Scriptures destroys the Promise. We begin by listening to the Promise and hearing the message that “Jesus died and rose for me.” If we keep asking, “Did Jesus really rise?” we will never hear the Promise. For proof of the resurrection will not lead us to believe the Gospel or trust God. Yes, we affirm that Jesus rose and that His grave was empty. But what counts is God’s Promise that Jesus Christ died and rose for us and for our salvation . . . (Faithful to our Calling; Faithful to our Lord)

The apostle Paul says (I Cor. 15:12 ff.) that without genuine, real resurrection, that is a return to life after death, there is no “Promise.” Our forgiveness of sins, our faith, our own resurrection depends on the historical authenticity of Christ’s resurrection. God binds together His saving information with the historical events on which it is based. Why create tension between Gospel and history when none has to exist—nor does?

—M. Sydow

THE ANTI-CHRIST IS NOT DEAD

With many religious movements, there is a great deal of dependency on individual leaders. The entire movement is sometimes dependent on one man. If something happens to him, his followers find it difficult to continue. Particularly is this true of such groups as the Unification Church ("The Moonies") and the cults who see messianic qualities in their leaders.

A few weeks ago the millions of members of the Roman Catholic Church suffered the loss of their spiritual leader, Pope Paul VI. Yet there has been no fear of the disintegration of this church. Its continued "success" is assured not only because of its complex organizational make-up and the sometimes blind devotion of its millions of followers. There is something more. The Lord has told us through the Apostle Paul that the Roman Catholic papacy, that "mystery of iniquity" which has revealed itself as the Anti-Christ will continue until the end of time. Then it shall be "destroyed with the brightness of His (Christ's) coming." (2 Thess. 2:8)

And so, even though Pope Paul VI is gone, the Anti-Christ is not dead. All of the publicity surrounding the Pope's death and funeral serve as a vivid reminder of the vast spiritual influence of the Roman Catholic Church in general and the pope in particular. We continue to be amazed not only at the millions of souls who blindly follow the pope, believing salvation can be found only within his church, but also the many

governments and rulers who throughout history and even today bow their knees to him.

Anti-Christ Identity

The Lutheran Church has always seen in II Thessalonians 2:3-12 a divine prophecy, description, and evaluation of the Roman Catholic Papacy. Space does not permit a lengthy study here. We urge you to read this section carefully on your own.

Here St. Paul warns against the deception of that "man of sin" who "opposeth and exalteth himself above all that is called God or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." This obviously refers to someone within the visible church who is playing God by claiming a position and authority which belongs only to God. Such claims have been made by the pope who proclaims himself as the Vicar of Christ, the representative of God before whom all men must bow in order to gain salvation. Full authority over the church and the souls of men are supposedly his. His words and decrees he claims are infallible, without error.

More than this. The basic philosophy of the Catholic Church in regard to justification "opposes all that is called God." It is diametrically opposed to the Gospel. With its claim that faith in Christ alone does not save, but that man needs "infused grace" to enable him to do good works and help gain his own

salvation, Rome stands anti-Christ. Its official position: "If anyone saith, that justifying faith is nothing else but confidence in the divine mercy which remits sins for Christ's sake; or, that this confidence alone is that whereby we are justified; let him be anathema (accursed)." (Canons and Decrees of the Council of Trent)

The Office, Not the Man

The character of the individual popes is not the issue. Men of high and low moral character have occupied the papal seat. We do not deny that Pope Paul VI was a kind and decent man. We hail his courage in making some difficult decisions in tumultuous times. We even approve of his stand against abortion and sinful birth control, his replacement of Latin with English in the Mass, and his abolishment of meatless Fridays. Nor do we presume to sit in judgment on his eternal fate. We do not know what he really believed in his own heart. That lies within the jurisdiction of the Almighty.

But none of this changes what he stood for, the office that he held, the

message which he proclaimed. This we oppose with all vigor as the Spirit did in II Thess. 2. With good reason our church fathers identified and condemned the papacy as the Anti-Christ of 2 Thess. 2. And they did so in confessions we subscribe to. Part II, Article IV of the Smalcald Articles expressly refers to the pope as "the very Anti-Christ, who has exalted himself above, and opposed himself against Christ."

Change?

We hear much about sweeping reform within the Catholic Church. Indeed, there has been much change—but the essence of Catholicism remains unchanged. Papal infallibility and the anti-Christian teachings still stand.

In this age of religious indifference, when some Protestants, even Lutherans, no longer see papal authority as an obstacle to unity, the words of II Thessalonians 2 set the record straight: The Anti-Christ is not dead.

—D. Schierenbeck

Tampering With The Sacred

Recently we have heard the announcement of the successful birth of an infant conceived in a "test tube." Much is being written on this both pro and con. Some hail it as a wonderful accomplishment and a boon to childless marriages; others condemn it as an ungodly and immoral practice. As a church group that is concerned and has something

to say on marriage and family and related things, we hardly can fail to comment and pass judgment on this development.

Life Destroyed

According to the information that is now available, this technique calls for the fertilization of not one, but a number of eggs. *U.S. News* reports

(8-7-78), "After developing to a blastocyst stage—usually less than 100 cells—one or more is selected and implanted into the mother's womb." The rest are discarded and destroyed. And should the selected egg (or eggs) prove defective, that too is destroyed. If this is the only way this can be done, if this destruction of life is a necessary adjunct to "test-tube" conception, then we have no question that it must be condemned. Under such circumstances we need look no further.

The Seared Conscience

Incidental to this, we see what legalized abortion has already done to the thinking of much of the world, even among those who make a claim to Christianity. Without a qualm of conscience the destruction of life is condoned. To argue that some good comes from test-tube conception (children for childless marriages) does not justify the evil. To paraphrase a word of the Apostle Paul: "Shall we do evil, that good may come? God forbid!"

We digress slightly on this matter of legalized abortion. Sometime ago a TV program, "Holocaust," was presented to the American people. It incited considerable comment, with writers editorializing in high indignation at such wanton murder of innocent people. What was not realized, nor admitted, is that we have a "holocaust" of our own in our country today. In essence, what is the difference between destroying life by lining up human beings beside a trench and gunning them down, or snuffing out life with a saline solu-

tion in the womb. The socialistic do-gooder screams "murderer" at Nazi Germany, and with reason. If we would see more murderers, those that approve of abortion should look in a mirror.

The Key Question

There remains a question that begs to be answered. If "test-tube" conception could be accomplished without the destruction of life would it then be an acceptable practice in the Christian sense of the word? As already implied, at the present stage of development this is only a hypothetical question. Perhaps it will always remain so. In the discussion that is going on about us at the moment, there is much said about this development in all its ramifications, the possible abuses, and the resulting legal implications.

At the moment we are not concerned about all this. Our attention is centered on the basic concept of "test-tube" conception. Here the argument is set forth that it must be condemned because it is *unnatural*. It is not the way God ordered things at creation. It is not the way He intended life to be carried on. This appears to be headed in the right direction, but just saying that it is unnatural does not solve the problem. It may prove too much. Medical procedures and corrective surgery, even in situations where there is failure to conceive, have brought about conditions that are unnatural. And we do not object. A pace-maker, a colostomy, a plastic joint—all of these are unnatural.

Something Sacred

But with conception we are dealing with something unique, the sacred, God-ordered way of fulfilling the injunction, "be fruitful and multiply." And that should remain a thing apart, special and pertinent to marriage in its basic concept that two "shall be one flesh." On this point we are inclined to share the

view of the Roman Catholic Church. One of their bishops has said: "Christian morality has insisted on the importance of protecting the process by which human life is transmitted. The fact that science now has the ability to alter this process significantly does not mean that morally speaking, it has the right to do so."

—G. Sydow

SHALL THERE BE CHANGE?

We are inclined to think of the Roman Catholic Church as monolithic, solid, sturdy, unchanging, set in its ways. Having established its teaching and practice during its early, formative years, it now clings to them without change or alteration. In reality, that is not quite the way it is. Throughout history there has been development and evolution in Roman Catholic dogma. It may have been gradual and slow in coming, but there were changes nevertheless.

The Death of Pope Paul VI

This matter of change in Roman Catholicism is coming to the fore at this time of the death of Pope Paul VI. In reviewing his term as pope, writers are making much of where he made changes and where he stood pat. As to be expected, the secular world applauded the moves that leaned toward modernization of the papacy and showed a more ecumenical spirit, and frowned when he "re-affirmed the old rules which many of

his flock believed were ready for modernization."

What Kind Of New Pope?

Now the question is: "What kind of new pope should be chosen?" One more like Pope John, Pope Paul's predecessor, who was highly praised for his more liberal approach? Or someone who will abide more in the old paths and be less inclined to make changes. One writer, looking for the modern approach, speaks of this as a "challenge to the cardinals," that "they select a leader inclined to realism, a man of John's inclination to tailor the Catholic church to the needs of the changing world."

It Can be Done

"Tailoring to the needs of the changing world" can be done in the Roman Catholic Church. The choice and direction lies in the hands of this one called the pope. Here we see what power lies behind the dogma of papal infallibility. One man can change the teaching of the entire

church, with this stricture included that this must be believed to be saved.

How Is It With Us?

Now we should stop and consider how we function as Lutherans, more to the point, our kind of Lutherans. We have an inspired Word, once given, which "abides forever." This sets our doctrine and guides our practice. And we bind ourselves to it with all the might of our being, sinful but redeemed. We do not "tailor our teachings to the needs of a changing world." Indeed, there are things in our church that can be changed, but only those which our Lord in His

Word gives us the liberty to do so.

As we see what goes on in the church world about us, both papal and protestant, we should not only consider our position, but rejoice in it. We are not subject to the feelings, the inclinations, the thinking of one man. Rather, we are subject to the thinking of our all-knowing God who reveals His holy will to us in an unchanging Word. This is where we find fulfillment to the prayer of the Apostle Peter that we be "stablished, strengthened and settled" in what we believe.

—G. Sydow

DAILY DEVOTIONS

"A MIGHTY FORTRESS IS OUR GOD" (Hymn 262)

Martin Luther gave the people of Germany, in their own language: the Bible, the catechism, and the hymnbook. The same faith in Christ and reverence for His Word that filled Luther has caused these treasures to be handed down to us. Thus God speaks to us *directly* in His Word, and we answer Him *directly* in our songs. Martin Luther wrote 37 hymns, hymns which proclaim a gospel of joy and a confident trust in God's promises. Many of Luther's hymns were in the folksong style of his day; all of them were meant for the common people (not the monks' choirs) and filled church and home, heart and life. The poet Coleridge once said of Luther, "He did as much for the Reformation by his hymns as he did by his translation of the Bible."

The greatest of Luther's hymns is, without a doubt, the ringing battle hymn: "A Mighty Fortress Is Our God." It takes its title and its spirit from Psalm 46: "God is our Refuge and Strength;" and was penned by Luther in one of the darkest hours of the Reformation. In 1529 at the Diet of Spires the enemies of the Reformation succeeded in adopting an edict which forbid any further spread of Lutheranism. Luther, at the Castle Coburg, responded with the mighty hymn of faith which soon became a favorite of the people and the watchword of the Reformation. So tremendous is the uplifting and sustaining power of the truths embodied in this hymn that it has been the battle-cry of countless Christians in time of crisis. It was sung in the streets in the days of Luther. It was sung by Lutheran emigrants on their way into exile, and by martyrs at their death. Gustavus Adolphus ordered it sung by his army before battle. It has had a part in countless celebrations commemorating the men and events of the Reformation which God used to restore to the world His Gospel truth. Its first line is engraved on the base of Luther's monument at Wittenberg. It is an imperishable hymn! not polished and artistic, but rugged and strong like the Almighty God made Luther himself.

- | | | | |
|---------|---|----------------|---|
| October | 1 | Psalm 31 | A mighty fortress is our God, |
| | 2 | Genesis 15:1-6 | A trusty shield and weapon; |
| | 3 | Psalm 18:1-19 | He helps us free from every need |
| | 4 | Psalm 18:30-50 | That hath us now o'ertaken. |
| | 5 | Genesis 3:1-15 | The old evil foe |
| | 6 | I Peter 5:6-11 | Now means deadly woe; |

- 7 Ephesians 6:10-20 **Deep gulle and great might
Are His dread arms in fight;
On earth is not His equal.**
- 8 Luke 22:31-46 **With might of ours can naught be done,
Soon were our loss effected;
But for us fights the vallant One,
Whom God himself elected.**
- 9 Romans 3:9-20 **Ask ye, who is this?
Jesus Christ it is,
Of sabaath (Hebrew: "hosts") Lord,**
- 10 II Kings 20:12-20 **And there's none other God;**
- 11 Matthew 4:1-11 **He holds the field forever.**
- 12 Matthew 12:15-29 **Tho' devils all the world should fill,
All eager to devour us. (I Peter 5:8)**
- 13 Luke 8:22-25 **We tremble not, we fear no ill,
They shall not overpower us.**
- 14 Mark 8:27-38 **This world's prince . . . he's judged,
The deed is done;**
- 15 Isaiah 6:1-10;
John 12:36-41 **Scowl fierce, as he will, his days are numbered,
He can harm us none, for Christ has triumphed over him . . .**
- 16 Isaiah 44:6-8;
40:1-10 **And delivered us from his evil rule.
One little word can fell him!**
- 17 Revelation 1:4-18 **The Word they still shall let remain
Nor any thanks have for it;**
- 18 Luke 8:26-39 **He's by our side upon the plain
With His good gifts and spirit.**
- 19 Psalm 27 **And take they our life, goods, fame, child, and wife,
Let these all be gone, they yet have nothing won;
The kingdom ours remalneth.**
- 20 John 16:1-11 **In faith we stand with David the King and Martin Luther the
Reformer, and say:
A mighty fortress is our God!**
- 21 Revelation 12:9-12
- 22 Colossians 2:8-15
- 23 Colossians 1:9-20
- 24 Acts 19:8-20
- 25 I Peter 1:13-25
- 26 I Samuel 17:31-51
- 27 Galatians 5:16-26
- 28 Philippians 3:1-14
- 29 Luke 12:22-34
- 30 Psalm 62
- 31 Psalm 46

—W. V. Schaller

Announcements

Installations

As authorized by President Albrecht, I installed T. Quade as teacher of St. Luke's Ev. Lutheran School, Lemmon, SD on Aug. 6, 1978.

—D. Koenig

Miss Bethany Gurgel was installed as teacher of the lower grades of Faith Lutheran School, Markesan, WI on Aug. 13, 1978.

—E. Albrecht

Change of Address

Teacher Theodore Quade
100 4th St. W
Lemmon, SD 57638

Wisconsin Pastoral Conference

Oct. 18-20, Immanuel Lutheran College, Eau Claire, WI, opening session, 1:30 P.M.

Joint agenda with the CLC Teacher's Conference: History of the CLC For Children, M. Buck; Women in the Church, J. Sandeen; Transla-

tions of the Bible, R. Gurgel; New Catechisms, T. Barthels.

Remaining agenda: Exegesis of Psalm 119, G. Radtke; Exegesis of Heb. 10, J. Klatt; Doctrinal Differences Between the CLC and WELS, C. M. Gullerud; Is Joining AA Contrary to the Scriptures, D. Libby.

Service speaker, P. Koch; J. Sandeen, alternate; Oct. 19, 7:00 P.M.

Please announce or excuse to the host pastor, L. Schierenbeck, whether you have arranged your own housing or not.

—*M. Bernthal, secretary*

CLC Teachers' Conference

Oct. 18-20, Immanuel Lutheran College, Eau Claire, WI, beginning at 10:00 A.M.

Joint agenda with the Wisconsin Pastoral Conference, see above.

Remaining agenda: Constructive Work for Children, S. Wendland; Creative Writing, S. Fiegel; An Art Curriculum, L. Albrecht; Christian Sportsmanship, D. Carstensen; Panel Discussion: Communication with Parents, D. Lueck, G. Schreyer, M. Fitschen, M. Albrecht; The Importance of Traditional Linguistics, L. Hulke.

—*R. Rehm, president*

Treasurer's Report

July 1, 1978—August 1, 1978

RECEIPTS	JULY
Offerings	\$ 20,434.26
Memorials	6.00
TOTAL RECEIPTS	\$ 20,440.26
DISBURSEMENTS	
Retirement Benefits	1,791.00
Capital Investments	2,204.27
General Administration	600.89
Missions & Administration	8,381.92
Immanuel Lutheran College	11,200.25
TOTAL DISBURSEMENTS	\$ 24,178.33
CASH DEFICIT FOR PERIOD	(- 3,738.07)
CASH BALANCE, JULY 1, 1978	6,020.10
CASH BALANCE, AUGUST 1, 1978	\$ 2,282.03

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OTHER OFFERINGS RECEIVED	
Mission Extension Fund	\$ 1,470.80
ILC Expansion Fund	340.00
Udo Education Fund	7.00
Nigerian Visitation Fund	10.50

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COMPARATIVE FIGURES

BUDGET OFFERINGS NEEDED	\$ 27,543.00
BUDGET OFFERINGS RECEIVED	20,440.26
BUDGET DEFICIT FOR THE MONTH	\$ 7,102.74
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BUDGET OFFERINGS RECEIVED, 1977-78	\$ 10,921.21
BUDGET OFFERINGS RECEIVED, 1978-79	20,440.26
INCREASE, 78-79	\$ 9,519.05

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

Treasurer's Report

July 1978 - August 1978

139,018 • 9699
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20864 HAVILLAND AVE
HAYWARD CA 94541

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