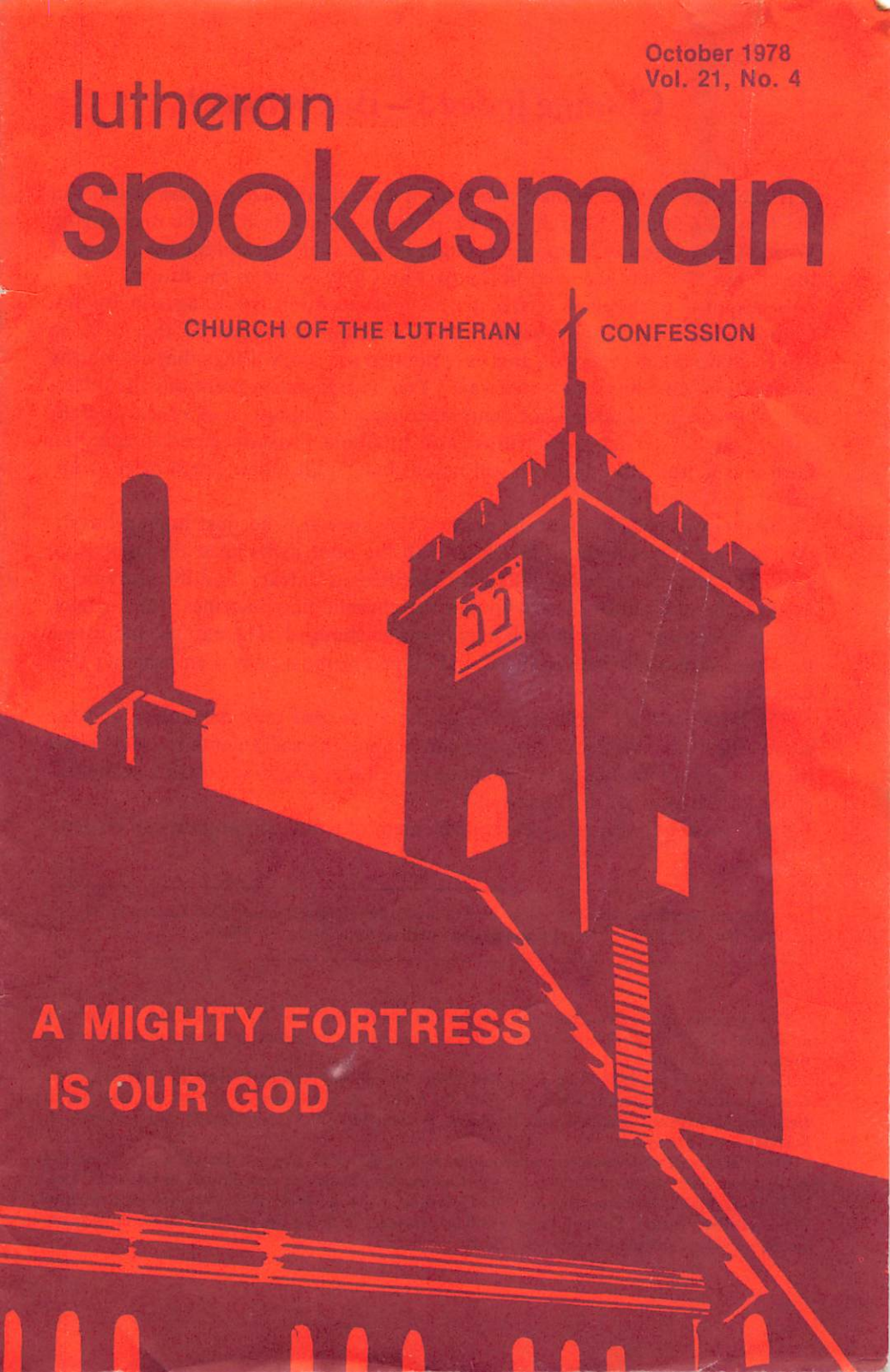


October 1978  
Vol. 21, No. 4

# lutheran spokesman

CHURCH OF THE LUTHERAN

CONFESION



**A MIGHTY FORTRESS  
IS OUR GOD**

## Change Indeed—But Where?

In the previous issue of the *Spokesman* it was said that change was possible in the Roman Catholic Church because it doesn't bind itself to the unchanging Word of God found in Scripture. It might be well that we examine the nature of the change that has occurred in the past and may occur in the future.

In response to the news media that delights to dwell on changes in Roman Catholicism, writers who obviously are speaking in defense of the Catholic Church have taken exception and have pointed out a few things that are worthy of attention. One has said it this way: "You have failed to point out the difference between papal pronouncements, theological opinions, laws of the church, man-made laws, God-given truths, and infallible pronouncements regarding faith and morals. The last two will never change; all others are subject to updating and change."

Another was even more to the point: "The church is not just human but divine because it was founded by Christ with the pope as its head throughout all ages. The Mass is a renewal of Christ's sacrifice on Calvary, and the sacraments are his gifts of grace to those who join the church. The doctrines, the dogmas, and the traditions of the church may never be changed. The natural and divine laws of God may never be changed and all people must obey them whether they like them or not.

"So Pope Paul VI could not change the Mass, but only the liturgy and the ceremonies surrounding it. No pope can change the sacraments but only some ceremonies surrounding them. No pope can change dogmas, doctrine or the tradition of the church, or the law of God."

What these quotations say carry an element of truth, although it can be dem-

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Business Manager: Benno Sydow, 2750 Oxford St. N., Roseville, MN 55113. Associate Business Manager: Peter Sydow. Subscriptions: \$3.00 for one year; \$5.50 for two years; \$8.00 for three years. Group subscriptions to congregations: \$2.50.

onstrated historically that there indeed has been change in Roman Catholic dogma. Roman Catholic theology did not come into existence full blown, complete in every aspect as we see it today. It developed over the centuries and that betokens change.

However, concerning the changes that we have seen in recent decades under the two previous popes and the somewhat recent Vatican Councils, what the above writers have said is true. People have gotten all excited about the supposed "new face" of the Roman Catholic Church. Be not deceived! On closer examination we will find that wherever there appears to be something new and different, it is only in rather superficial matters. The essential character of Roman Catholic theology as a system of work-righteousness, based on infused grace imparted through seven sacraments, administered by the pope through the priesthood, remains the same. Even if there should be further development in the area of dogma, the "Antichrist" nature of the entire system will abide.

—G. Sydow

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

## MEDITATIONS ON PSALM 19 — V

**Psalm 19:8b—“The commandment of the LORD is pure, enlightening the eyes.”**

THE COMMANDMENT OF THE LORD IS PURE. What do you think of when you hear the word "pure?" The imagery most commonly used in Scripture for pure is white. Pure is white; newly fallen snow is white; lightning is white; linen is white. Why was the Old Testament priest scrubbed clean and dressed in pure white linen from top to toe when he entered the Holy of Holies on the Day of Atonement? Was it not a symbol of purity? Why is the garment of our Lord on the Mount of Transfiguration described as "white as the light" if not to show

purity and glory and holiness? How is the angel described on the day of our Lord's resurrection except as having a face bright like lightning and garments white as snow, all symbols of holiness and purity—not to mention the frequent allusions in the Book of Revelation to white horses and white stones and white linen and white clouds.

### **The Word Communicates Purity**

When the Psalmist speaks here of the Word of the Lord as pure, he is speaking of spotlessness. He is speaking of a Word as flawless and

clean as newly falling snow—a Word in absolute contrast to the darkness and uncertainty and stumbling we see in the world about us. No other writing, no other book radiates the purity and cleanness of Scripture. No other writing has the power in itself to make those with whom it comes in contact white and clean. For the Scripture is not purity like a white stone, too bright to look at and only to be adored. Scripture is a powerful means of communication that reflects and radiates light and warmth and tenderness and kindness. The Word of Scripture can remove men's fears and filth and frustrations and give them a life of hope and purity.

It would seem from all of this that people the world over and especially we ourselves would want as much of this Word of God as we could get. But because of sin it does not work that way. Because of sin we are frightened by the purity of the Word as the shepherds were frightened on the fields of Bethlehem, and we need an angel of God to tell us, "Fear not!" Sin is a dreadful and deceiving force. It makes us trust ourselves and think we are right while all the time we (as Isaiah describes) "grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noonday as in the night." (Is. 59:10)

As students very often resent a classmate who is decent and who will not take part in their misbehavior or share their attitudes, so we tend to resent the purity of God's Word. As those who by their cleanness and rightness spoil another's so-called "fun," so we find the Word of God

by its cleanness spoiling the things we want to do. And it has to be that way! The Word of God is pure and will not allow our imperfection. Brighter than the flash of a camera in our unexpecting eyes, the Word of God blinds us; by its very cleanness it convicts us of sin. Much as we dislike it, this is important! For only when we realize our total spiritual blindness will we lose our resentments and actually welcome the brightness of God's Word in our lives.

### Pure Forgiveness

You see, the Word of God does more than assist us or guide us as we grope about in spiritual darkness; it actually enlightens our eyes. It gives eyes to people who cannot see. When we repent of our self-righteousness and sinfulness (and we ought to do this every day), we find that we no longer resent God's Word as something that spoils our fun, but we welcome it into our lives as children of our good Father, and we are enlightened.

The Word sheds the pure warmth of forgiveness on all and everything we have done. It brings the pure tenderness of a loving Father who cares for us in our problems. It brings the only pure and sure direction for the way we should walk—no longer crooked, but straight; no longer stumbling in darkness, but walking in light.

We can understand then, can we not, why our dogmatists chose to describe coming to faith as the enlightening of the eyes. And we can appreciate the comments of the Apostle Paul to the Ephesians when

he says, "The eyes of your understanding being enlightened will make you realize how great is the hope to which he is calling you, the magnificence and splendor of the inheritance promised to Christians—and how tremendous is the power

available to us who believe in God." (Eph. 1:18-19 in the Phillips translation) There is no greater power or blessing than to be enlightened by your heavenly Father through His Word.

—R. Dommer

## Instant Items

"Let worship be worship!" Indeed!  
Let it do as Moses said,

Ascribe ye greatness unto our God!  
He is the Rock,  
his work is perfect,  
For all his ways are judgment,  
A God of truth  
and without iniquity,  
just and right is he.

The Christian congregation should  
hear it often:

Give ear, O ye heavens,  
And I will speak,  
And hear, O earth,  
The words of my mouth!  
My doctrine shall drop as the rain,  
My speech shall distil as the dew,  
as the small rain  
upon the tender herb,  
and as the showers upon the grass.  
—Deuteronomy 32

• After God ordained a church *service* for Israel, he told them (before the event) that "ye shall observe this thing for an ordinance to thee and thy sons for ever. And it shall come to pass, when ye come to the land which the Lord will give you,

according as he hath promised, that ye shall keep *this service*. And . . . when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt when he smote the Egyptians. . . . And the people bowed the head and worshipped." Exodus 12.

• Small wonder, then, that Moses could say in his last sermon, "My doctrine shall drop as the rain, my speech shall distil as the dew. . . . Because I will publish the name of the Lord, ascribe ye GREATNESS unto our God." Samuel responded for us all, we trust: "Only fear the Lord, and serve him in truth with all your heart, for consider how great things he hath done for you." Read 1 Samuel 12, from verse 20 to the end.

Let the whole church re-present (the hyphen is most important!) what God has done for us his people!

• The word worship comes from Middle English, Old English, Old High German, and Old Norse roots,

say the etymologists. The root words mean worth, value, even possession (which our God is to us). Worship also has an extension of an Indo-European word which means to turn—reminding us of the many Old Testament encouragements to turn from idols and turn to the living Lord, the One Living God of Israel.

Going to God's house of a Sunday morning we turn to him. Precisely so, Hosea encourages us: "Take with you words, and turn to the Lord; say unto him, Take away all iniquity, and receive us graciously." This is in Hosea 14, which whole chapter speaks of the worth-ship of God.

• How fitting that in going to worship we "take with us words!" The pre-service music should prepare us for their bursting forth (quiet in the pews!). Opening hymns are fittingly words of worship and praise. "Too many religious meetings are sadder than a funeral," said D. L. Moody, "They are a hindrance to the cause of Jesus Christ."

But that can never be so if we remember that "what our worship is celebration *of* is the remembrance of what God has actually done for us. The ceremonies of worship center in this corporate memory (what is remembered by the gathered worshipers. —G.) Because it includes both Good Friday and Easter, the celebration is solemn as well as joyous. No easy stock response by the worshipers' undisciplined imagination will suffice to provide an image for the Christian memory, which abounds in paradox and mystery.

"Moreover, while Christ crucified and resurrected is always at the core

of the Christian memory, these central real events give the perspective in which the worshiping community can see all events, both past and present. Worship reflects the totality of human existence and human experience. When we join in worship we relate the whole of life to the knowledge and the service of the living God. This means that we cannot bring to worship just our personal experiences (or what we like to imagine as being our experiences) but everything that comes to us from the hand of God.

"Forms of worship, therefore, while important are always secondary."—Kenneth Hamilton, *To Turn From Idols*, Eerdmans, p. 175.

• Someone has said that a Christian is like a teabag; he is not worth much until he has been through hot water. We cannot know what all may be troubling entering worshipers, but with David they can surely say, "I will bless the Lord at all times; his praise shall continually be in my mouth." The whole of Psalm 34 is a special antidote to despair. A God like that, easy to come to, merits our worth-ship, our declaration of his value to us! To be sure, in the service we use words which we perhaps prepared to take with us as we turned to God on Sunday morning: our confession of sins and our words of praise for God's salvation. We wonder sometimes how much fuller and freer would be that confession and praise if we made it *following* the Scripture readings and the sermon. Then, think, how pleased God would be to see our heads held high in the Confession of Faith, the Apostolic Creed,

our profession before the world!

Never should the liturgy so seem to go as though the pastor were thinking, "Let's get this over with so I can get to my sermon." Never should we have to hear, as we did once, a little girl say, "It's so gloomy to go to church." Every part of the service carries freight, relating both to the burdened worshipers as they come before God, and to the "far more exceeding and eternal weight of glory" in counterbalance plus.

• Psalm 119 alone should cure us of trying to say the same thing in the same words every Sunday as it has been said for years. The Lord Jesus said *thus* and not *these words* when in Matthew he gave the famous disciples' Prayer. The service and the prayers in it can be varied enough to keep us on tip-toe of expectation, not drowsy with repetition. Even a disruption of the usual can please some worshiper: as guest speaker in a service recently we forgot completely the usual post-Amen introduction to the "Create in me . . .," and one expressed his appreciation of the change! But whatever the worship-events—the declaration, the setting forth of God in all his saving acts, the re-presenting of these things makes worship what it should be.

• Others have said other things we may like to think about:

"Worship cannot always be an intense psychological experience. Sometimes it will be merely routine, so far as reactions go; sometimes even boring. But that is true of anything that belongs to real life. Only romantics expect always to live at a fever pitch of joyous rapture. Nor

should worship ever be considered as a kind of charging of our spiritual batteries, so they can run at high power for the next week. This mistake is encouraged by an inane practice in many churches, which print at the foot of the order of worship, 'The worship is ended, the service of God has begun.' Worship is part of our living, not an interlude when we take a rest from life.

"In worship, indeed, we ought to be more intensely alive than at other times. As part of a congregation that is more than a group of people whom we have chosen to meet with because they 'understand' us, we are reminded that our lives are not lonely efforts, since they are always related to the Eternal God; and that we do not carry the world's weight on our shoulders, since we are part of the Body of Christ—a Body that did not begin with us and will not end with us. We choose our friends, but we do not choose our fellow-worshippers. God has chosen them for us, as Jesus chose his disciples and then made them his friends. We do not choose our place in the Christian tradition, any more than we choose our parents or the date of our birth." (176f of Hamilton)

• A sermon (or writing) does not need three endings. There is such a thing as climax. Then a fitting (sometimes stirring) postlude. Why disturbing announcements, secular somethings about softball or potluck? "I like to go straight home and think about what I heard," a woman explained of her hurrying away. Respect also that reaction!

—M. Galstad

# Youth Camping, 1978

A "Basketball Camp" was being planned by Professor Buck of I.L.C. Pastors J. Sandeen, D. Schierenbeck and P. Tiefel had a Youth Bible Camp in mind. This year for the first time the ideas were combined in a joint program July 16-22. The Board of Regents had approved (on a trial basis) the use of the Immanuel College Campus facilities. So a new camping venture got under way during the week following the CLC convention.

Numerous factors favored the campus locale. Camp rental costs could be kept "in the family." The location is convenient to the greatest number of potential enrollees. The facilities are ideally suited. Most important of all, this would be a way of introducing young people to the campus where they might well be enrolled at a future time.

It all worked out very well. 140 youth campers were registered. They were joined by 45 more adults and staff, some with families. They came from Michigan, Wisconsin, Minnesota, the Dakotas, and even Florida. They gathered around the Word. Morning devotionals and evening vespers were conducted by Pastor Gene Rutz. Professor G. Radtke organized a midweek service. Teacher T. Koch, Teacher Bethany Gurgel, Pastors T. Barthels, M. Bernthal, and J. Johannes were the teaching staff for classes held on three age levels (pre-campers under 8, youth, and adult). The classes ranged in subject matter from the content of

sermons to important towns in the ministry of Jesus. Grace Meyer organized a staff choir and also a youth camper choir.

They gathered for fun. Team sports like basketball, volleyball, soccer, softball, kickball. Individual sports like tennis, horseshoes, gymnastics, swimming and canoeing.

They gathered to meet and make friends; to wander through the beautiful campus; to enjoy the daily bread prepared by the Hubschmans of Madison, WI, Mrs. Marilyn Salzwedel, Mrs. Joanne Bush and others; to be refreshed at the canteen operated by the Guraths.

Having the camp on the campus made it much easier to get adequate staffing. Women of Messiah congregation helped much with the preparation and serving of meals. Congregation members and ILC faculty helped with art classes and the supervision of activities.

No word fits the occasion better than "thanksgiving." The splendid facilities, the willing volunteers, the record turn-out—all cause for heartfelt thanks. Most especially, however, for the grace of God which brought all together in the name of Christ. And the Spirit who enabled so many from so far to cry with united hearts and voices, "Abba, Father."

Plans for 1979 camp are already underway. Why don't you plan now to join us then?

—Paul Tiefel, Jr.



## † Bertha P. Udo †

Bertha P. Udo, daughter of Mr. & Mrs. D. Akpan, was born about twenty-six years ago at Aswan, Cross River State, Nigeria. On September 4, 1970 she was united in wedlock with Patrick B. Udo. This union the Lord blessed with one daughter, Nsikan.

Bertha came to America in 1974 as a member of the Nigerian Church of the Lutheran Confession (NCLC), when Patrick was chosen to prepare himself for the public ministry at Immanuel Lutheran College and Seminary in Eau Claire, Wisconsin.

Bertha was a faithful wife and mother. In addition to these duties, she took courses at Immanuel Lutheran College so that she would be better equipped to serve her Lord and help her husband upon her return to Nigeria.

The Lord willed otherwise. About a year ago she was afflicted with a terminal illness that ended with her death on August 30, 1978. Through all her illness, despite helplessness and great pain, Bertha continued and grew in her simple trust in the words and promises of a loving God who promises goodness and mercy all the days of His children's lives.

After the funeral service in Messiah Lutheran Church of Eau Claire on September 1, her body was returned to Nigeria for burial in her homeland.

### Thoughts of Peace and Not of Evil

Little children cannot understand the ways of their parents. Little children of God cannot understand the ways of the Heavenly Father in their earthly lives. Who can understand the ways of God that decreed that Bertha Udo should die at a young age in a far-off continent, leaving behind her a loving husband and family? Scoffers will say, "Where is her God? Where has He been these last years?" Reason can find no answer. But faith surely can.

Faith finds an answer in the promises of God in His Word. "If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Romans 8: 31-32) "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." (Jeremiah 29:11)

God thinks thoughts of peace toward us. This peace is the working of a marvelous, gracious God toward sinful man. God reestablished peace between Himself and man by reconciling us to Himself by the blood of His Son. "The blood of Jesus Christ His Son cleanseth us from all sin." (First John 1:7) This cleansing becomes our personal possession by faith. "Being justified by faith, we

have peace with God through our Lord Jesus Christ." (Romans 5:1)

Bertha Udo received the gift of faith from God. Hers was the gift of the Spirit of God to simply rest herself upon the Word of God. She believed the entire Scripture to be what it is, God's own Word. In all clearness, in all simplicity God declares in His Word: "Son, be of good cheer, thy sins be forgiven thee." (Matthew 9:2) She lived in that peace.

Particularly in the last year of her life it was a blessed thing to see and experience the peace she enjoyed. For to her the Christian life was stripped down to its essentials. It ought to be that way for all of us, but we are often too busy with our own affairs and our own plans and our own projects. She simply believed that she had peace with God, and that therefore according to God's own Word it did not matter whether she lived or died. For "there is now no condemnation to them which are in Christ Jesus." (Romans 8:1)

### **Goodness and Mercy**

You all know the suffering that God called upon her to bear. She bore it, not as a stoic unaffected by pleasure or pain, but as a Christian. Despite the assaults of her flesh, she always came back to the Word of God. If it is true that God had thoughts of peace toward her, not thoughts of evil, then there could be no evil in her life. To me, and no doubt to the family, it seemed evil, but she knew it to be good.

She loved to pray aloud the twenty-third Psalm. She came to realize the

beauty of the closing verse: "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever." (Psalm 23:6) She came to see that her agony and even her death was a part of God's marvelous thoughts of peace toward her, and that therefore it was not evil but good, serving the purposes of God which neither she nor we by our reason can understand.

But *her* faith cannot save *us*. We also are moving on steadily and surely, unless Judgment Day comes first, to the day when we will lie lifeless in a casket. What then?

It is not just a "nice thing" to have a Christian faith. It is essential! It is the difference between heaven and hell, between life and death. As children of God, let us simply rest our case for the forgiveness of sins on Jesus Christ: His sacrifice in death for our sins, and His resurrection as the assurance of our verdict of acquittal before God. In Christ Jesus God is saying also to us: "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." (Jeremiah 29:11)

### **An Expected End**

An expected end is an end with a future and a hope. That is the end to which God is calling us in Christ Jesus, who died for us and rose again in order that we might not perish but have everlasting life. He who lives and dies by faith in Christ will experience the expected end, a death with a future and with a hope.

Those blessed who die in the Lord have this future and this hope: their souls immediately go to heaven to be with their God and Savior; their poor, miserable, lifeless bodies, fulfilling the judgment of sin and going to dust and ashes, will one day hear the voice of the Savior and will come forth unto life everlasting.

May the Spirit of God strengthen us all in faith in God's promises of mercy toward us in Christ Jesus and of life everlasting in heaven.

—L. W. Schierenbeck

From Bertha Udo's last letter to the ladies of Messiah Lutheran Church come these words of faith:

*"I'm glad that God gave me the chance to come here and learn much about the Gospel. I regret that I do not have the chance to go home alive and impart to my people what I have learned. Nevertheless, God has His way of doing things.*

*I have asked God to bless you and your families for me, in Jesus' name. I love you all and I miss you, but we'll meet again in heaven.*

*Your Sister in Christ,  
Bertha P. Udo"*

## **Announcements**

### **Editor Change**

Because of another disruption for hospitalization and because there is no positive assurance that there will not be further disruptions because of health, G. Sydow has resigned as editor of the *Lutheran Spokesman*. Pastor D. Lau of Red Wing, Minnesota will now be the permanent editor. In the future all materials and correspondence related to the *Spokesman* should be sent to him.

—G. Sydow

### **Change of Address**

Walter C. Priebe  
417½ 6th St.  
Red Wing, MN 55066  
(612) 388-2510

### **Coordinating Council**

The Coordinating Council will meet at the Holiday Inn, Eau Claire, Wisconsin on Tuesday, October 17. The first session will begin at 8:00 a.m.

—Egbert Albrecht, President

### **Advanced Bible History Available**

The "ADVANCED BIBLE HISTORY" is once again in print. The price is \$7.50 through the CLC Book House, Immanuel Lutheran College, W. Grover Rd., Eau Claire, WI 54701.

—Lowell R. Moen

## Ordination and Installation

On September 3, 1978, under the authorization of President Egbert P. Albrecht, Paul Mark Weis was ordained into the public ministry of the Word by the undersigned, and installed, on the ground of his call, as pastor of St. Paul's Lutheran Church, Ponsford, Minnesota, and Mt. Olive Lutheran Church, Detroit Lakes, Minnesota.

—*Elton A. Hallauer*

## Items Available

Salem Lutheran Church, Eagle Lake, Minnesota, offers one complete set of *Paraments* for Altar and Lectern and one small *duplicating machine* (needs repair). These are available to any CLC congregation for the cost of shipping. For information contact Pastor Robert List, Box 62, Eagle Lake, MN 56024.

## Installations

Upon authorization from President Albrecht, I installed Robert Rehm as professor in the Education Department and Roland A. Gurgel as President of Immanuel Lutheran College at the service opening the new school year on August 21, 1978.

—*Elton A. Hallauer*

As authorized by President Albrecht, the undersigned installed Miss Teresa Karnitz as teacher in Immanuel Lutheran School of Winter Haven, Florida on August 6, 1978.

—*Paul R. Gurgel*

As authorized by President Egbert Albrecht, I installed the Rev. Daniel Fleischer as pastor of Grace Lutheran Church, Fridley, Minnesota on September 10, 1978.

—*C. M. Gullerud*

As authorized by President Egbert Albrecht, I installed Marlys Gerth as teacher of Berea Ev. Lutheran School, Inver Grove Heights, MN on Sunday, August 27, 1978.

—*Paul Larsen*

As authorized by Pres. Egbert Albrecht, I installed Mrs. Jan Stockman as teacher in the lower grades of Faith Ev. Lutheran School, Coloma, Michigan on August 27, 1978.

—*James E. Sandeen*

The Rev. Robert List was installed as the pastor of Salem Ev. Lutheran Church of Eagle Lake, Minnesota on August 6, 1978. The service of installation was conducted by Prof. Gordon Radtke, assisted by Mr. Daniel Nelson, Elder.

—*Gordon Radtke*

As authorized by President Egbert Albrecht, I installed the Rev. Robert Mackensen as pastor of Mt. Olive Lutheran Church, Lamar, Colorado, on July 30th.

—*Garrett B. Frank*

## Installations

As authorized by President E. Albrecht, I installed Mr. Daniel Gurgel as principal and teacher of Grace Lutheran School, Valentine, Nebraska, on July 23, 1978.

## Eastern Pastoral Conference

Date: October 31—November 2, 1978 (Tuesday—Thursday)

Place: Faith Lutheran Church, Ballwin, Missouri

Program:

Eisagogics/Exegesis of Song of Solomon—M. Galstad

*Competent to Counsel* (Book Review)—P. Gurgel

Differences/Similarities Between the Reformers—F. Archer

Law-Gospel in Preaching—D. Redlin

*Crisis in the Southern Churches* (Book Review)—M. Galstad

Antichrist (Daniel, 2 Thessalonians, Revelation)—P. Nolting

Also:

Lecture by Dr. D. Menton

Round Table Discussion on How to Deal with Delinquent Members—R. Schaller, Discussion Leader

V. Fossum, chaplain—Fred Archer, Moderator

## Minnesota Delegate Conference

Place: Grace Lutheran Church, Sleepy Eye, Minnesota

Time: October 29, 1978

Host Pastor: Rev. George Barthels

Chairman: Mr. Doug Bester

Program:

A Layman Speaks on Christian Giving—Dennis Ahrens

Believers, in Affliction, a People of Hope—G. Sydow

Board Reports of Coordinating Council

—Benno Sydow, Secretary

## Changes of Address

The Rev. Robert List

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The Rev. Mark Weis

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Detroit Lakes, MN 56301

(218) 847-6096

## Minnesota Pastoral Conference

The Minnesota Pastoral Conference will meet on Monday and Tuesday, Nov. 13-14, 1978, at Berea Lutheran Church, Inver Grove Heights. The conference will open at 10:00 a.m.

Agenda:

Study of the Synergistic Controversy, E. Hallauer;

A Continuation of the Question Concerning Engagement, with Special Attention to a Definition of Engagement That Can Be Used in Our Instruction Classes, K. Olmanson;

Exegesis of Scripture Passages That Shed Light on the Question of What Constitutes Marriage, G. Sydow;

Manuscript Study: The Principles Involved in Establishing the Original Greek Text, D. Lau;

Exegesis of First John 4: 17 ff. R. Wehrwein;

Book Review: *The Danger of Presumptuous Questions about the Lord's Supper*, M. Eibs.

Please announce or excuse to the host pastor.

—R. Wehrwein, secretary

# Treasurer's Report

July 1, 1978—September 1, 1978

| RECEIPTS:                              | AUGUST              | TO DATE             |
|--|---------------------|---------------------|
| Offerings                              | \$ 26,329.38        | \$ 46,763.64        |
| Memorials                              | <u>        </u>     | <u>        6.00</u> |
| <b>TOTAL RECEIPTS</b>                  | <b>\$ 26,329.38</b> | <b>\$ 46,769.64</b> |
| <b>DISBURSEMENTS</b>                   |                     |                     |
| Retirement Benefits                    | 1,928.00            | 3,719.00            |
| Capital Investments                    | 1,799.21            | 4,003.48            |
| General Administration                 | 502.77              | 1,103.66            |
| Immanuel Lutheran College              | <u>11,200.25</u>    | <u>22,400.50</u>    |
| <b>TOTAL DISBURSEMENTS</b>             | <b>\$ 23,825.81</b> | <b>\$ 48,004.14</b> |
| <b>CASH DIFFERENCES FOR PERIOD</b>     | <b>+ 2,503.57</b>   | <b>— 1,234.50</b>   |
| <b>CASH BALANCE, JULY 1, 1978</b>      |                     | <b>6,020.10</b>     |
| <b>CASH BALANCE, SEPTEMBER 1, 1978</b> |                     | <b>\$ 4,785.60</b>  |

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## OTHER OFFERINGS RECEIVED:

|                          |           |             |
|--------------------------|-----------|-------------|
| Mission Extension Fund   | \$ 994.00 | \$ 2,464.80 |
| ILC Expansion Fund       | 1,468.35  | 1,808.35    |
| Udo Education Fund       | 105.00    | 112.00      |
| Nigerian Fund            | 15.00     | 15.00       |
| Nigerian Visitation Fund | 7.50      | 18.00       |

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## COMPARATIVE FIGURES

|                             |                       |                       |
|-----------------------------|-----------------------|-----------------------|
| BUDGET OFFERINGS NEEDED     | \$ 27,543.00          | \$ 55,086.00          |
| BUDGET OFFERINGS RECEIVED   | <u>26,329.38</u>      | <u>46,769.64</u>      |
| <b>DEFICITS (BUDGETARY)</b> | <b>(—\$ 1,213.62)</b> | <b>(—\$ 8,316.36)</b> |

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|                             |                     |                     |
|-----------------------------|---------------------|---------------------|
| BUDGET OFFERINGS, 1977-1978 | \$ 15,279.96        | \$ 26,201.17        |
| BUDGET OFFERINGS, 1978-1979 | <u>26,329.38</u>    | <u>46,769.64</u>    |
| <b>INCREASE THIS YEAR</b>   | <b>\$ 11,049.42</b> | <b>\$ 20,568.47</b> |

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

# Daily Devotions

“COME, YE THANKFUL PEOPLE, COME” (Hymn 574)

|            |                            |   |
|------------|----------------------------|---|
| November 1 | Psalm 65                   | Come, ye thankful people, come;<br>Raise the song of Harvest-home.  |
| 2          | Luke 12:22-30              | God, our Maker, doth provide<br>For our wants to be supplied.   |
| 3          | Psalm 100                  | Come to God's own temple, come;   |
| 4          | Psalm 104                  | Raise the song of Harvest-home.   |
| 5          | John 4:25-42               | All the world is God's own field,<br>Fruit unto His praise to yield;  |
| 6          | Matthew 13:24-30,<br>36-43 | Wheat and tares together sown,<br>Unto joy or sorrow grown;   |
| 7          | I Corinthians 3:5-9        | First the blade and then the ear,<br>Then the full corn shall appear,<br>Lord of harvest, grant that we<br>Wholesome grain and pure may be. |
| 8          | II John 2:1-6              | For the Lord, our God shall come  |
| 9          | III John 3:1-3             | And shall take His harvest home;  |
| 10         | John 14:1-3                | From His field shall in that day<br>All offenses purge away;  |
| 11         | I Thessalonians 4:13-18    | Give His angels charge at last<br>In the fire the tares to cast,<br>But the fruitful ears to store<br>In His garner evermore.               |
| 12         | Matthew 24:42-51           | Even so, Lord, quickly come<br>To Thy final Harvest-home;   |
| 13         | Matthew 13:47-52           | Gather Thou Thy people in<br>Free from sorrow, free from sin,<br>There, forever purified,<br>In Thy garner to abide.                        |
| 14         | Matthew 24:29-35           | Come with all Thine angels, come,<br>Raise the glorious Harvest-home.   |
| 15         | Revelation 22:6-21         |   |
| 16         | Revelation 7:9-17          |   |
| 17         | II Peter 3:1-14            |   |
| 18         | Matthew 25:31-46           |   |

“NOW THANK WE ALL OUR GOD” (Hymn 36)

|             |                         |   |
|-------------|-------------------------|---|
| November 17 | Psalm 136               | Now thank we all our God<br>With heart and hands . . .  |
| 18          | Psalm 116               | . . . and voices.   |
| 19          | Psalm 98                | Who wondrous things hath done,<br>In whom His world rejoices;   |
| 20          | Psalm 111               | Who from our mother's arms<br>Hath blessed us on our way<br>With countless gifts of love,<br>The God of our fathers has ever kept His Word<br>And still is ours today.  |
| 21          | Psalm 148               | Oh, may this bounteous God<br>Thro' all our life be near us,<br>With ever joyful hearts<br>And blessed peace to cheer us<br>And keep us in His grace<br>And guide us when perplexed<br>And free us from all ills<br>In this world and the next! |
| 22          | Genesis 32:1-12         |   |
| 23          | Psalm 40                |   |
| 24          | Genesis 8:13-22         |   |
| 25          | Psalm 37:16-28          |   |
| 26          | Acts 16:16-34           |   |
| 27          | Isaiah 57:13-21         |   |
| 28          | I Corinthians 1:1-9     |   |
| 29          | Psalm 25                |   |
| 30          | II Thessalonians 1:1-12 |   |

All praise and thanks to God the Father now be given,  
The Son and Him who reigns with them in highest heaven:  
The one eternal God, Whom earth and heav'n adore!  
For thus it was, is now, and shall be evermore.

Note: This last stanza is the GLORIA PATRI (Hymnal p 6) in verse form. Why not use it as part of the "liturgy" of your Daily Devotions?

—W. V. Schaller

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