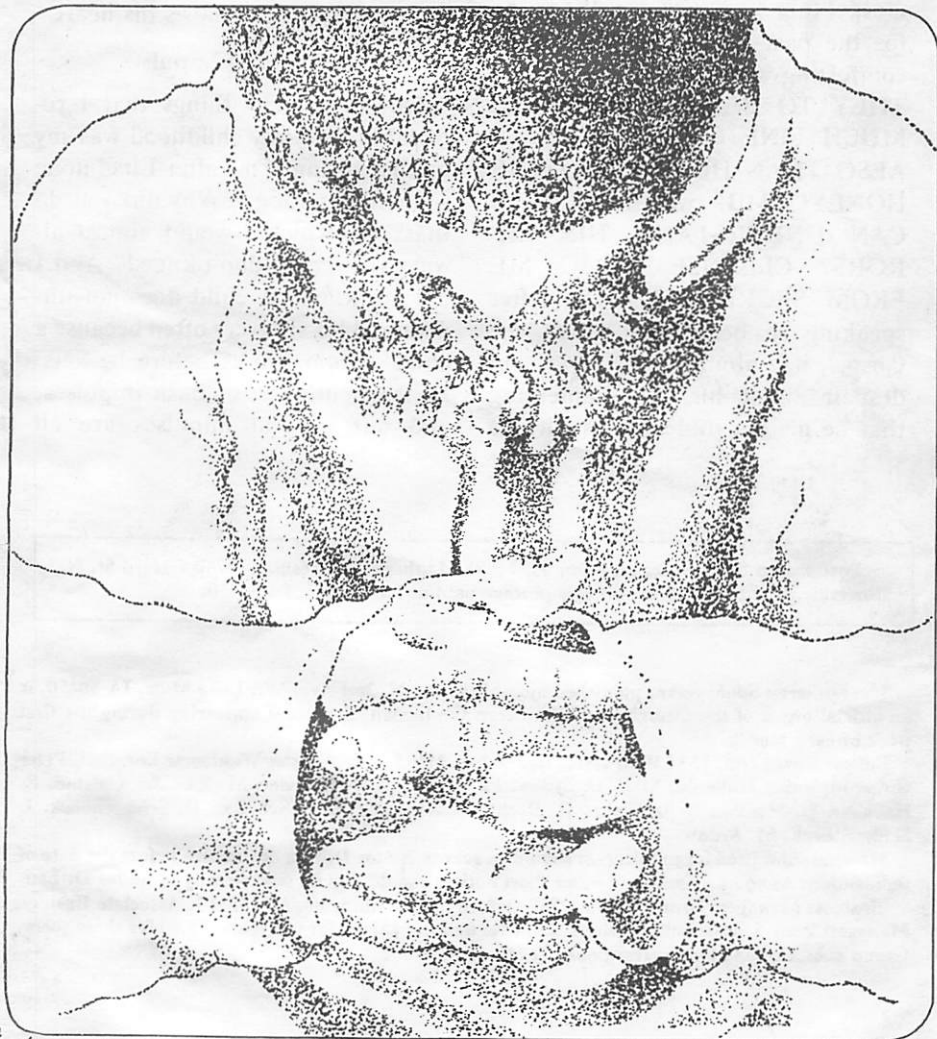


February 1979
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LUTHERAN SPOKESMAN

CHURCH OF THE LUTHERAN CONFESSION

A time to pray... A time to meditate... A time to believe



A time to hold our Savior-God in the cradle of our hearts.

MEDITATIONS ON PSALM 19

*A chapel talk given at Immanuel
Lutheran College, Eau Claire,
Wisconsin*

Psalm 19:12—Who can understand his errors? Cleanse Thou me from secret faults.

In this text we have a striking contrast to the beautiful words of the Gospel that we have been discussing for the past few weeks. Instead of comforting words like **MORE ARE THEY TO BE DESIRED THAN MUCH FINE GOLD: SWEETER ALSO THAN HONEY AND THE HONEYCOMB**, we hear: **WHO CAN UNDERSTAND HIS ERRORS? CLEANSE THOU ME FROM SECRET FAULTS.** After speaking so beautifully about the Gospel, it is almost as if David is in despair about his sins—lamenting that he neither understands why he

sins nor often is even aware that he is sinning. He appeals for help, therefore, to God, who knows his heart.

Our Natural Impulses

One of the few things that I remember from my childhood was my mother saying to me after I had done something wrong, "Why did you do that?" to which I would almost always answer, "I don't know!" And I did not know! A child does not understand his sins very often because a child seldom thinks before he acts. He frequently acts on basic impulses, and our natural impulses are all

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wrong, as the Scriptures declare: we are by nature sinful and unclean. When parents counter the will of their children, the children acting by nature throw things and hit and put and answer back and display a will that needs to be broken!

Of course here at Immanuel Lutheran College we are not dealing with children. We are dealing with young men and women, young men and women who have heard it all in one or two or three years of confirmation class, who know the basic doctrines of the holy Word so well that they could at one time recite them for public examination. Certainly we have reason to expect that you young people do know what you are doing, that you do think before you act, that you do understand sin and all its consequences.

Understanding Our Errors

Yet David says to you and me, who are no longer children, **WHO CAN UNDERSTAND HIS ERRORS?** Can you understand why you say some of the things you do? Can you understand why obscene words still slip out? Can you understand why you harbor ill will toward some of your classmates or upper classmen or even sometimes teachers? Can you understand why, despite daily chapel and weekly church services where we continually learn to know the love of Christ toward us, you none the less insist on your own rights over everyone else, or you answer back or fight or fail to show the love toward classmate and teacher that ought to flow from a redeemed heart? We do not

understand these things because we do not understand ourselves.

Even the apostle Paul complained, "The good that I would I do not; but the evil which I would not, that I do." (Rom. 7:19) Here he is speaking of himself as a person like you and me, redeemed, sanctified, living in the Word and yet doing things he does not want to do and not doing things he should.

Paul knew why he was as he was, and we know it from him, namely, that there is a law in our members constantly warring against us. We have a sinful flesh that cleaves to us like dirt and that we constantly kill and mortify and bury. It is not an essential part of us, but a part that hangs on until our death like a leech. As a result even our best works are impure and imperfect.

Every Sin Is Serious

Of course, the fact that we are plagued with a sinful flesh in no way excuses our behavior! You cannot argue, "I do not want to, but I just cannot help it, so I guess that is that! I just cannot help talking back, or smoking when it is forbidden, or taking liberties I should not or a host of other sins." This is a very foolish argument. These things are serious, they are wrong, displeasing to God and damning.

That you say you cannot help yourself in no way leaves you guiltless or is an excuse for your behavior. The Scripture speaks very clearly. Sin, all sin, is an abomination to your Lord. It places us under the righteous wrath of God. You and I

have every reason to feel guilty and ashamed for every transgression of God's will, whether we wanted to do it or not, guilty enough not only to cry out, "I am sorry. I repent! Who can understand his errors?" but also to add the prayer, **CLEANSE THOU ME FROM SECRET FAULTS.**

The Double Cure of Sin

Thanks be to God who gives us the victory through our Lord Jesus Christ! Thanks be to God who has redeemed us from sin, all sin, and from the guilt of sin, and has created a clean conscience within us and given us the strength to pray this very difficult prayer, **CLEANSE THOU ME FROM SECRET FAULTS.** For how does God cleanse us from sin? He not only forgives it for Jesus' sake, but through Word and Spirit gives us the strength to fight our Old Adam, to put away our secret sins, and this may be very painful indeed.

Only you know the special areas of your own weaknesses. Only you know your secret sins. The older you get, the clearer these become to you. When you say to God, "Cleanse me from my secret sins," you are asking

Him to help you overcome what you cannot overcome by yourself. You may be asking for what to all the world looks like trouble, sickness, accident, pain, discomfort, even disclosure of your secret struggle to others, and all this in the name of chastisement that through it we might grow to understand ourselves better so that we might be partakers of His holiness.

Moreover, we are asking our heavenly Father to cleanse us from sins that are even a secret to ourselves. He does this by sharpening our consciences through a constant study of His holy will, making us increasingly sensitive of our faults through His Law and more sensitive of His forgiving grace through the Gospel. You see, what we are asking for ultimately is blanket forgiveness, not merely for our sins, but for our sinfulness, for that inner contamination of the Old Adam that spoils all that we think or say or do. And, God be praised, we can be assured as believing children of God, oppressed by our sinfulness, that this forgiveness is ours in Christ, complete and perfect, even before we ask.

—Robert Dommer

Instant Items

On Sacramental and Charismatic

In Luke-Acts the Twelve are often called apostles (ambassadors, delegates, messengers). Jesus also granted power to the people (the Church)

to participate in His authority, as is especially clear in Matthew. In the time between the Resurrection and the Second Advent there was much

sending and serving of the people by those sent. From the beginning, their work was *charismatic* in the sense of *given by the grace of God*. We should not lose the scriptural meaning of charismatic because of the misuse of that term today.

The validity of those sent was to be tested by right teaching because of dangers arising among Spirit-sent ministers (1 Timothy 4:1). In the early churches there were prophet-preachers (forth-tellers), and in this sense also teachers of meaning and interpreters, helpers (deacons) and men able to guide (administrators), the Greek word for them being "steersmen or pilots," a word from which "governor" comes. And there were overseers, men to be episcopal. Some seemed to be pillars, Paul said in Galatians. But there is not much said of any of these workers being officers in today's sense. It was not a thing of position, but of service. Workers would be the best word.

Preaching Almost Died Out

After some three hundred years in the early churches these Good-News bringers and their work did tend to become institutionalized. Preaching and teaching became less central. The city bishop (chief pastor) began to require that all ministry be by his authority, especially all liturgical services. Then, as the centuries rolled by, there was more and more dependence on the liturgy and participation in it as marking people as Christians. This had its saving advantage, for Baptism symbolized for people their death to sin and their resurrec-

tion to life in Christ. And the Communion did proclaim Christ's death to save the world. Preaching the Word had all but died out, we read. The unfortunate part was that people began to depend on the mere act of Baptism and the mere going to mass (receiving Communion) as all that was necessary. Things went thus in the Old Testament age also, as we can read in Isaiah one.

"The impression we get is that few men were really capable of composing a good sermon," writes one historian. The Roman schools that stressed public speaking disappeared in the fifth century. Monastery schools were started by those who wanted to save some spiritual life among Christians, but these were largely anti-intellectual in spirit. Later they became centers of secular learning, as every school child knows who has studied the work of the monk, Mendel, in biology class.

Parish boundaries were set up to regulate the tithe, and these parishes became a semi-civil arrangement with churches in them that were leased for rent. Books have been written about this, but our interest here is to note that "the parish priest became the *instrument* through which the success of the journey to heaven was assured." This was not so much because of what he *was* but because of what he *did*: he celebrated the sacraments of Baptism and the Mass (Communion). Often he could not read the Latin necessary, much less understand it. The system was successful, but as one historian said, "The curse of the

Church is that nothing fails like success." Security, too often of the carnal kind, under the umbrella of the sacraments as assurance of salvation does not by itself make for true joy in believing.

In the Reformation there was a return to prophetic speaking out against moral abuses and their apparent theological support in the church. But the oratorical passion led to the excesses of the Peasants' War (1524-1526), and arrangements had to be made for instruction in Christian doctrine. This would correct both Roman Catholicism and evangelical radicalism. Luther's two Catechisms were the standards, based on the German Bible. Luther also wrote postils, short sermons which he hoped the pastors (not well educated yet) would memorize and deliver orally. He urged the German princes to provide solid theological education for men whose primary function was to preach and teach. The emphasis was upon the Word, and there often was preaching three times on Sundays and on three mornings during the week.

External Visible Means

The purpose of this review is to center attention on the *sacramental* representation of God to His people in all ages. Read the word without the capital letter for a moment. Remember that man is a creature whose life depends upon God. Life would cease the moment God withdrew His upholding hand. A sacrament is a solemn engagement, the very oath of God toward His crea-

tures. The sacramental action of God is *connected with external and visible means that are vehicles of God's favor.*

The eyes of faith soon detect this. Already in Eden there was the tree of life. Someone called this a sacrament of Christ, that is, concrete notice that there was a Way and Truth of Life. Equally helpful in its intention was the forbidden tree. God placed a *thing* there, the use of which would yield either life or death. God has never left Himself without visible witness of Himself. In the Old Testament age there were always persons who made Him known, sacramental persons. There were sacramental *things* like the brazen serpent, sabbath, sacrifices, tabernacle, and Jerusalem temple.

The supreme sacrament was Jesus of Nazareth whom eyes saw, hands handled, and ears heard. God the invisible visibly among us!

Sacramental Persons and Things

When the work of redemption was finished, Jesus' apostles carried Him to the nations. They were sacramental persons. In dark times, when preaching had all but ceased, the Savior was still seen among believers in the bread and wine that proclaimed His death for them, and in the water of Baptism, "the washing of regeneration." Later came the Reformation with the restoration of the Word, Jesus the Savior, also concretely recorded with the concrete things of ink and paper, and preached, carried on vibrating molecules of the atmosphere, if we wish to

carry out to today the thingishness that God used already in Eden. God neither despises nor disdains material things. They too are sacred. For us they can be charismatic carriers of grace and favor.

Thus we need not depend on dim and hazy feelings, on ideas and notions and mental imaginings, philo-

sophical speculations and abstract concepts. In sacred history we see sacramental persons, sacramental rites, and sacramental words spoken to God's people. These are charismatic carriers of God's grace and favor. This is the right use of that much-misused term.

—*M. Galstad*

Twenty Years of God's Grace

As the cold winter winds swirled around many of the homes of our northern friends and relatives, we, the members of Immanuel Lutheran Church, Winter Haven, Florida gathered on November 19, 1978 to remember and reflect on our own beginnings and to prayerfully consider and anticipate our remaining years of God's continuing grace and blessing.

At a morning service Pastor Frederick Archer of Hendersonville, North Carolina spoke to us on Ephesians 6:10-17: "Be strong in the Lord." In the afternoon God's thankful people met at the Winter Haven Garden Center on the shores of beautiful Lake Silver. There in the 80 degree weather we had an informal program of reminiscences, music, fellowship, and food. We looked back: "Lord, Thou hast been our Dwelling Place in all generations." (Ps. 90:1) We looked ahead: "Let the beauty of the Lord our God be upon us: and establish Thou the

work of our hands; yea, the work of our hands establish Thou it." (Ps. 90:17)

Born of Controversy

Since the articles of incorporation were signed and the church building dedicated in 1958, we called this our twentieth anniversary celebration. Yet the history of this congregation goes back much further than that. The roots of Lutheranism go way back to 1894 and beyond. One of the charter members of this congregation is still here in the person of 97-year-old Grandma Fischer. She was married to the Missouri Synod's first missionary in the Florida-Georgia district. As such he traveled a circuit some 800 miles in length by foot, horse, train, or any way he could from Brunswick, Georgia to Homestead, Florida. Their daughter married Emil Weis, also a charter member of the congregation and grandfather of CLC pastor Mark Weis, now serving in northern Minnesota.

When the winds of doctrinal controversy swept through the Lutheran Synodical Conference in the 1940's and 1950's, Emil Weis and others in the Missouri Synod congregation in Winter Haven became deeply concerned about the doctrinal purity of the Missouri Synod and their own congregation. The young minister who came to them from Concordia Seminary in St. Louis proved to be a causer of divisions and offenses through his teaching that was contrary to Scripture. By "good words and fair speeches" (Rom. 16:18) he deceived the majority of the congregation. Since that time this Missouri Synod congregation has become a leader in the infamous "liberal" faction in that Synod.

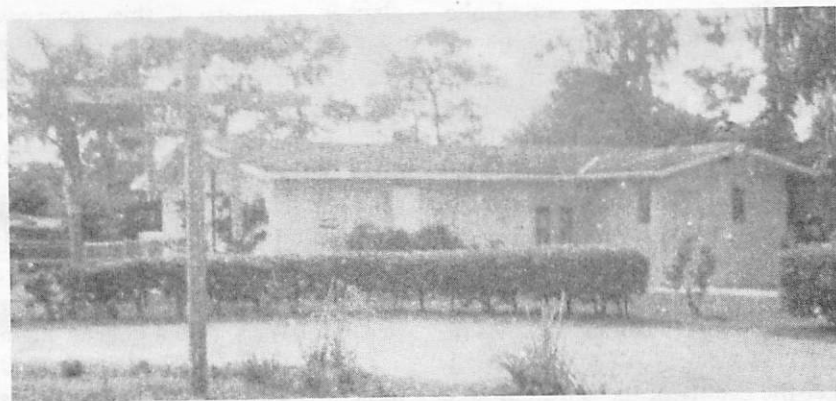
Three families from the congregation who wanted to remain faithful to Scripture began holding services in their homes in 1951. In 1952 the Rev. A. M. Schupmann was called as pastor, and services were held in the Legion hall. In 1955 the Rev.

Luther Hallstein was pastor for a short time.

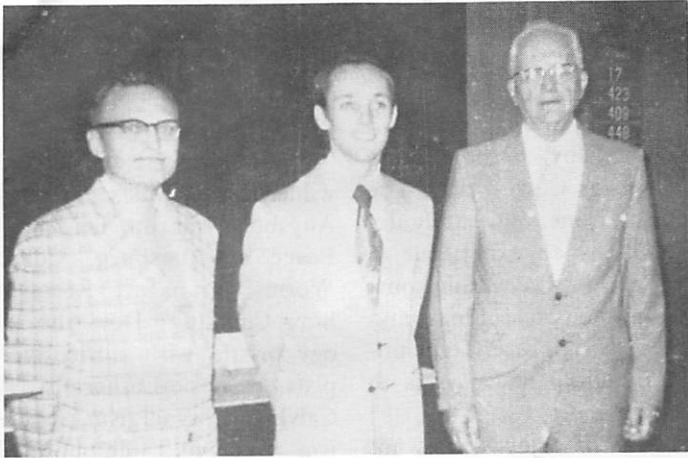
The Mankato Connection

On Christmas Day in 1956 the Rev. G. W. Fischer, who had come to Florida from Immanuel congregation in Mankato, Minnesota for purposes of rest after illness, led the group in festival services. He was of great help and encouragement, which resulted in his congregation's sending Richard C. Kuehne, seminary graduate, as supply pastor for the summer of 1957. He was ordained as permanent pastor in December of that year.

In 1958 the group purchased the present site, built the chapel, and enjoyed its first service in its own house of worship. Charter members were the Emil Weis, Jesse Schafer, Ernest Weis, and the Paul Weis families. A kindergarten was opened in September of 1958, and over the years this grew to be a school that now includes all grades through the ninth.



The Chapel



Pastors Kuehne, Gurgel, Galstad

Immanuel Lutheran Church of Mankato supported Immanuel of Winter Haven with substantial monthly subsidy for a time, and it assigned to us a \$4,000.00 legacy for the support of our building projects. She thus became our mother church, for which we today again express our gratitude. Others also gave much encouragement and help.

After the Church of the Lutheran Confession was organized in 1961, Immanuel of Winter Haven found itself in confessional agreement and later in 1965 became a voting member of the CLC. The Winter Haven congregation was supported as a mission of the CLC until 1974.

Later Developments

In 1959 a second building project gave us the present kindergarten room, and in 1962 the two-room grade school was built. Since that time a number of adjacent lots have been added to the area by way of

donations and purchase.

The Rev. Martin Galstad became pastor on July 19, 1964, coming from Immanuel Lutheran College in Eau Claire, Wisconsin. In 1964 the parsonage was purchased, in 1967 a home for the principal's family, and in 1971 the mobile home for primary teachers.

Pastor Galstad retired in 1975, and Pastor Paul R. Gurgel became his successor in 1976.

As a result of Immanuel's efforts at mission expansion in the middle 1960's, two other congregations are now members of the CLC: Holy Trinity at West Columbia, South Carolina, and Living Word at Hendersonville, North Carolina.

As you can see, we in Florida have very much to be thankful for. But we rejoice mostly in the Reformation possessions of the Word Alone, Grace Alone, and Faith Alone. To God be all the glory!

—Paul R. Gurgel

Surprised by History

“Surprised by Joy” is the striking title of a book by C. S. Lewis. The phrase is an apt one, and surely descriptive of many an experience of children of God in discovering some grace-gem in their searchings and musings in Holy Scripture. To be unpracticed in finding new joys is to languish and rot.

Losing out on new joys comes not only from letting the Bible collect dust, but also from letting our own ignorance blanket the rich and varied panorama of history. We are speaking of Gospel history. It was certainly not idle form that essays regarding the background and content of our Lutheran Confessions were read at the last convention. Nor was it a mere casual doffing of the hat to tradition to encourage synod-wide study of the *Book of Concord* in these anniversary years. Such action comes from recognizing that the study of our Lutheran heritage will lead us all to be “surprised by joy” and to exclaim with the Psalmist: “I will remember the works of the Lord: surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings. . . . Thou art the God that doest wonders.” (Ps. 77:11-14)

Painful at First

Let us dwell for a moment on the background of the *Formula of Concord*.

Does the course of events seem bewilderingly complex: Smalcald War, Augsburg Interim, Leipzig Interim, Peace of Augsburg, Colloquy of Worms, Frankfurt Recess, Altenburg Colloquy? Does the terminology bristle with difficulty: Philippists, Gnesio-Lutherans, Crypto-Calvinism, synergism, antinomianism, free will, adiaphora, Torgau Book, Bergic Book? Are there too many names to remember: Flacius, Amsdorf, Andreae, Chemnitz, Chytraeus, Selnecker, Melanchthon, Agricola, Osiander, Strigel, Major?

Introductory mental aches and pains there may be. The young lad doing his first day of hard work on a farm may conclude that this is more than he bargained for. Stiffness and soreness put up a good fight against enthusiasm and pluck. But he plunges on, to become practiced in the work, and to learn enjoyment. Should it be otherwise in taking up the study of the Confessions? Ought temporary fatigue be taken for permanent failure? Ought a few discouragements be permitted to deflect us from the rewarding pursuit of studies in church history?

But Not Dull

Who ever said or could even think that history is dull?

Chytraeus observed that as long as Flacius (stalwart defender of the truth) and Melanchthon (in times of

stress, a feeble compromiser) were both alive, there could be no union among Lutherans. This came back to Melanchthon in somewhat different form: that there could be no union until he were put out of the way! And he began to fear for his life!

Strigel, the synergist, and Flacius, the ardent Gnesio-Lutheran, were together on the faculty of the University of Jena. An explosion is predictable. One set of faculty members is removed by Duke John Frederick in 1561; the new set is removed by Duke John William in 1567 and the old set brought back.

Hesshusius attempts to seize the cup from William Klebitz during the distribution of Communion, believing him to be Calvinist in his belief on the Lord's Supper.

A letter is accidentally (i.e. providentially!) delivered to the wrong person; partly as a result of this, the schemes of the Calvinists at Wittenberg are finally brought to the attention of the Elector.

The mighty emperor, Charles V, long a foe of Luther and Lutheranism, retires and proceeds to eat himself to an early death in 1558.

The redoubtable Flacius is caricatured by his enemies as a braying ass being crowned by other braying asses.

One faithful Lutheran finds himself exiled seven times. Some even suffered execution after the Smalcald War.

Chytraeus is disturbed because his contribution to the *Formula of Concord* is subjected to heavy editing in

his absence.

More than one person has some difficulty getting along with Jacob Andreae, the man whose dogged persistence was largely responsible, humanly speaking, for getting a unifying confession framed, finished, signed, and adopted.

Selnecker, one of the original six signers of the *Formula*, is shot and nearly fatally wounded by a tramp at age nineteen. Later, he is compelled to leave Dresden for speaking plainly from the pulpit against the hunting abuses of the nobles.

Both Chytraeus and Selnecker suffer from ill health. Andreae and his wife have eighteen children, nine boys and nine girls.

Is any of this dull?

God's Grace at Work

Such is what lies in store for anyone who begins to dig into the history of the *Formula of Concord*—certainly more than enough to stimulate our interest, to lighten our labors, and to make the age come alive. Yet the mere knowledge of such facts is not an end in itself, but rather a means to a greater end: spiritual edification.

This lies not only in developing an understanding of the doctrinal controversies which shook the Lutheran church in those thirty years from 1547-1577 and in thereby learning more fully the counsel of God from His Word (for the Confessions lead us back into Scripture), but also in being led to marvel at the work of God's grace in preserving the truth of the Gospel in those difficult times

and in causing such a document as the *Formula of Concord* to be authored and passed down to us as a faithful exposition of the teaching of the Bible.

In Human Weakness

Men were no less men then than they are now. The sinful flesh rose to the surface again and again. There were personality clashes; perhaps there was even some unjustified name-calling. There was occasional serious disharmony even amongst those who were in the thick of authoring and editing what became the *Formula of Concord*. Yet we do not cease to view this age with reverence. In fact we are led to marvel the more at the miracle of the *Formula*. Therein we are "surprised by joy."

Surprised by joy? Yes. Joy in seeing the strength imparted by Almighty God in trying times. Joy in seeing the resulting fearless testimony and the bold struggles against any error which would undermine the Gospel of Jesus Christ. Joy at the gracious providential outcome of it all. Joy in getting to know our spiritual relatives of days gone by and in feeling ourselves at one with this great cloud of witnesses.

Surely the ascended Lord rules history in the interest of His King-

dom of Grace.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus . . ." (Heb. 12:1-2)

"And hath put all things under his feet, and gave him to be the head over all things to the church." (Eph. 1:22)

"I remember the days of old; I meditate on all thy works; I muse on the work of thy hands." (Ps. 143:5)
"That the generation to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments." (Ps. 78:6-7)

—R. E. Wehrwein

Editor's note: In the months leading up to the 400th anniversary of the Lutheran Book of Concord in 1980 we plan to feature a series of articles on the teachings, history, and practical importance of our Lutheran confessions. May all of our readers be joyfully surprised by this Gospel history.

Installation

As authorized by President Egbert Albrecht, I installed the Rev. John Johannes as pastor of Luther Memorial Church, Fond du Lac, Wisconsin on October 29, 1978.

—*Theo. W. Barthels*

God Bless Our Christian Schools

Some recent information gleaned by CLC Statistician Harvey Callies may be of interest to our readers. The number of elementary Christian Day schools in our church body now stands at 17, compared with 10 as late as 1972. Most of these schools are small; in fact, six of them have an enrollment of less than 15.

The total enrollment at all 17 schools is 501. It would seem that enrollment should stay pretty high in the future, since the two largest classes in the total are the first-graders (70) and the second-graders (60). The largest individual class at the present time is the 8th grade class at Luther Memorial School in Fond du Lac, Wisconsin, with 16 students. Nine of the 17 schools operate a kindergarten, and one school has pre-kindergarten students.

There are three schools classified as secondary schools in our church body, all of them with the name Immanuel. Immanuel Lutheran School of Winter Haven, Florida includes a ninth grade and is therefore considered secondary to that extent. The other two schools are Immanuel Lutheran High School of Mankato, Minnesota with 31 students and Immanuel Lutheran High School at Eau Claire, Wisconsin with 100 students. This last school is operated by the Church of the Lutheran Confession. All of the other schools are managed by individual congregations.

The CLC has a Board of Education, whose duties include encouraging "the establishment and expansion of parochial schools." Congregations contemplating the opening of a Christian Day School will no doubt get much good advice and help from this board, whose members are at present:

May our Savior-God bless all of our Christian schools.

—D. Lau

Pacific Coast Pastoral Conference

- | | |
|--|---|
| When? February 13-15, 1979 beginning at 10:00 a.m. | Study of Psalm 1 — J. Schierenbeck |
| Where? Holy Cross Lutheran Church, Phoenix, AZ | Life Support Systems — L. G. Bernthal |
| Program: | Is the Gospel Contained in Exodus 20:1-17? — M. J. Witt |
| Speaking of the Dead / New Heaven and New Earth — R. A. Reim | Preacher: P. Schaller (W. Schuetze, alternate) |
| Exegesis of First Peter 4:12 sq. — W. Schuetze | Chaplain: N. Reim |
| Techniques for Teaching Bible Class — B. J. Naumann | Please announce to the host pastor, N. Reim. |
| | —Paul W. Schaller, secretary |

Treasurer's Report

July 1, 1978—January 1, 1979

RECEIPTS:	DECEMBER	TO DATE
Offerings	\$ 20,523.26	\$142,740.57
Memorials	—	168.50
Interest Earned	<u>.93</u>	<u>6.56</u>
TOTAL RECEIPTS	\$ 20,524.19	\$142,915.63
DISBURSEMENTS:		
Retirement Benefits	2,271.00	12,803.00
Emergency Support	—	1,047.00
Capital Investments	1,672.79	10,568.22
General Administration	333.13	4,212.71
Missions & Administration	8,888.22	50,124.18
Board of Education	—	46.00
Immanuel Lutheran College	<u>11,200.25</u>	<u>67,201.50</u>
TOTAL DISBURSEMENTS	\$ 24,365.39	\$146,002.61
CASH DEFICIT FOR PERIOD	(- 3,841.20)	(- 3,086.98)
CASH BALANCE JULY 1, 1978	—	<u>6,020.10</u>
CASH BALANCE JANUARY 1, 1979	—	\$ 2,933.12

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OTHER RECEIPTS:

Mission Extension Fund	\$ 1,719.30	\$ 6,221.22
Udo Education Fund	30.49	594.87
Nigerian Fund	136.68	506.14
Nigerian Visitation Fund	129.37	303.65
ILC Expansion Fund	<u>5,129.59</u>	<u>16,271.89</u>

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COMPARATIVE FIGURES

	DECEMBER	SIX MONTHS
BUDGET OFFERINGS NEEDED	\$ 27,543.00	\$165,258.00
BUDGET OFFERINGS RECEIVED	<u>20,524.19</u>	<u>142,915.63</u>
BUDGET DEFICITS	(-\$ 7,018.81)	(-\$ 22,342.37)
BUDGET OFFERINGS, 1977-1978	\$ 17,764.93	\$112,489.10
INCREASE, 1978-1979	<u>2,759.26</u>	<u>30,426.53</u>

Respectfully submitted,
L. R. Moen, Trustee Treasurer
B. J. Naumann, Chairman

Daily Devotions

**JESUS, I WILL PONDER NOW ON THY HOLY PASSION;
WITH THY SPIRIT ME ENDOW FOR SUCH MEDITATION.**

March	Scripture	Hymn for Meditation (Lutheran Hymnal)	
1	Matthew 21:1-11	162	In lowly pomp ride on to die.
2	John 12:20-50	390	Drawn to Thy Cross, Christ crucified, I come.
3	Matthew 26:1-13	167:3, 6, 7	Ponder why the Prince of Life should be buried yonder.
4	Luke 22:3-13	156	Christ, the Heav'nly Lamb, Takes all our sins away.
5	Luke 22:14-16, 24-30	140:4-6	Learning humbleness of Thee, O Savior
6	John 13:1-20	383:1-4	Our Servant-Lord sets an example.
7	John 13:21-38	175	Forbid it, Lord, that I should boast Save in the death of Christ, my God.
8	Luke 22:17-20	163	The Holy Supper: An earnest ever new.
9	John 14:1-17	349	Let Thy love point out my way.
10	Matthew 26:30, 36-46	159:1 & 144:1-4	Go to dark Gethsemane . . .
11	Matthew 26:47-56	152:2-4	The Master gives Himself up to spare the servants who forsake Him and run.
12	John 18:12-14, 19-23	148:1-4	Let Thy sufferings give me power.
13	Matthew 26:57, 59-68	151	Thou hast borne the smiting . . . that my wounds might be whole
14	Matthew 26:58, 69-75	516	In the hour of trial, Jesus plead for me.
15	Luke 22:66-71	159:2 & 143:7-12	By foes surrounded!
16	John 18:28-38	361	Jesus is the King who gives us all we can desire.
17	Luke 23:6-12	140:1-3	I also and my sin wrought Thy deep affliction.
18	Matthew 27:15-16	143:1-6	Man is acquitted—God is committed.
19	Matthew 27:27-34	150 & 172:1-5	For me He goes forth to offer His life.

JESUS' SEVEN WORDS ON THE CROSS

20	Luke 23:33-34	177:1, 9, 10 & 180	A Word of Forgiveness
21	Luke 23:35-43	181	A Word of Salvation
22	John 19:19-27	182	A Word of Remembrance
23	Matthew 27:45-47	174	A Word of Anguish of Soul
24	John 18:28-29	184	A Word of Suffering
25	John 19:30	159:3 & 173	A Word of Victory
26	Luke 23:44-46	154 & 172:8	A Word of Confidence
27	Matthew 27:51-56	169	Nature in dark gloom is sighing.
28	John 19:31-42	170	All He left His throne to do is finished.
29	Matthew 27:61-66	167:1-2 & 158	Glory be to Jesus!
30	Isaiah 53:2-5	153	'Tis the Christ for sinners wounded.
31	Isaiah 53:4-7	142	The Lamb of God, our Savior

—W. V. Schaller

An Explanation

The statement in the September *Lutheran Spokesman* that "we approve of his (the pope's) stand on sinful birth control" was not meant to imply that we agree with everything that the Roman Catholic Church has said about birth control, nor with the argumentation it uses to defend its position. In this teaching, as so many others, the Roman Catholic Church does not derive its teachings from Scripture alone.

—D. Schierenbeck

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