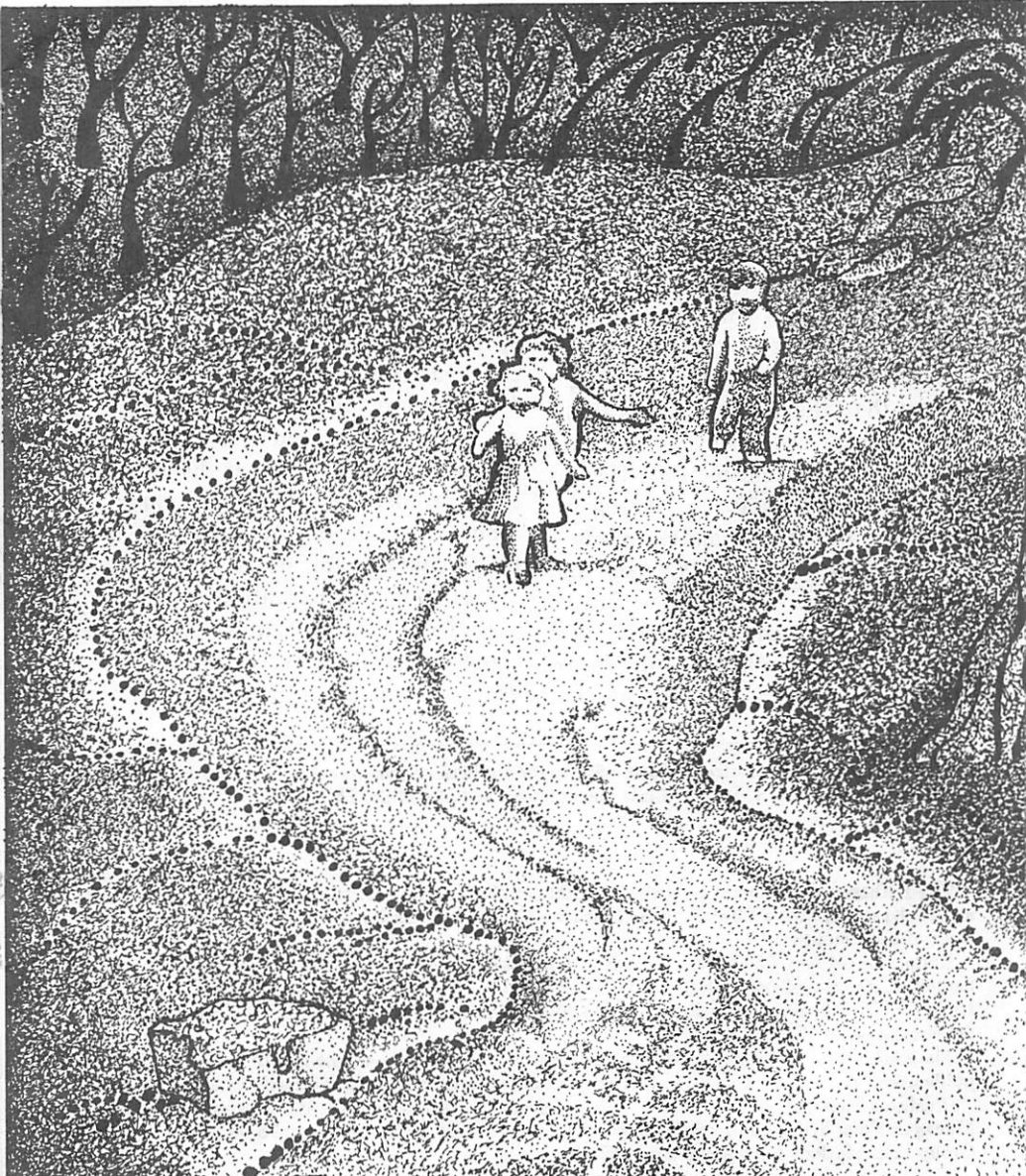


July 1979
Vol. 22, No. 1
(ISSN 0024-7537)

LUTHERAN SPOKESMAN

CHURCH OF THE LUTHERAN CONFESSION



*Proverbs 22:6 Train up a child in the way he should go:
and when he is old, he will not depart from it.*

Meditations on Psalm 19

Psalm 19:14—"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer."

I do not think I am giving away any secret when I say that it is hard to listen to a chapel talk, or to a sermon, for that matter. It may be a little hard to admit, and yet we all know that though we listen, there are many times that we do not hear. Some time ago, after I had preached a Sunday sermon, a very fine friend of mine came and said, "Pastor, you said it all, but I only heard about 40%." And he considered himself a good listener. The more I thought about that, the more I realized that I did not hear everything he had said either when he told me this. He was telling me a lot. He was telling me that our attention wanders easily—we can look right at a speaker and really not hear what he says. But he was telling me more—that it takes more than ears to listen to the Word of God. It takes a soul, a soul that

will think about the message and meditate on it and apply it and grow by it.

God Speaks to Us

If you find it hard to listen (and the devil is quick to encourage that, for if he diverts our attention from the Word of God, he has pretty well succeeded for the day), then be assured that we find it even harder to speak as chapel speakers. It takes courage to stand up here and address 170 students, because we speakers are no better than you are. We share the same faults. We even have the same problem of listening to others. Since we are frail human beings, it takes courage for us to speak to others about their frailties.

In fact, I do not think that we could do this if we were to speak our own wisdom. But it is not we that

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speak, it is the Word of God. You do not really hear us, you hear the power of God. Your faith is not based on our opinion, but on God's Word. And that is why, when we approach this lecturn, we approach it with the prayer of our text this morning: **LET THE WORDS OF MY MOUTH, AND THE MEDITATION OF MY HEART, BE ACCEPTABLE IN THY SIGHT, O LORD, MY STRENGTH, AND MY REDEEMER.**

The prayer of each chapel speaker is that what he is about to say may in no way hinder the power of God's Word—that, since words can be taken so many ways, the Holy Spirit would guide our words that they would serve to strengthen the faith of our hearers and not be taken the wrong way.

The Meditation of the Speaker

Yet the word of our text is more than a prayer for guidance at the lecturn. This is really only the last step. We are praying first of all that God bless our meditation. Before words comes the meditation of the heart. Dr. Martin Luther considered meditation one of the key factors in preparing his sermons. He had the Latin word *meditatio* written in bold letters on his study wall.

In the preparation of each chapel address come many moments of prayerful thought, of meditation, of contemplation on the powerful Word of God. For studying a text is like looking at a fine work of art. The more you study it, the more you see in it, the more you appreciate each line and each color. The more one

meditates on a text, the better one understands what the Lord is saying to us. If you have tried it, you will find that you will become excited about the text, so excited that you would like to share what it means to you with others.

When we pray, then, that the meditation of our heart be acceptable, we are really asking our Lord to guide our thoughts and inspire our words. We pray with fullest confidence because the Lord to whom we pray is, as the Psalmist says, **OUR STRENGTH AND OUR REDEEMER.** He is **OUR REDEEMER** to forgive our sins and inspire our mortal fallible minds with thoughts of His holy Word, and **OUR STRENGTH** to give us courage, as earthen vessels, to share our meditation with others.

The Meditation of the Hearer

But a word for you on the bleachers! You ought to be aware that the God who does so much for us who speak, promises to do the same thing for us who listen. You see, listening means more than hearing words; it means especially the meditation of the heart. For all the meditation that may lie behind a chapel address, it is your personal meditation that will make it meaningful to you. And then each address will not be the same old message, but through God-inspired meditation you, too, will see divine truth from many sides. With each new perspective, your faith will be deepened in God, your Strength and your Redeemer.

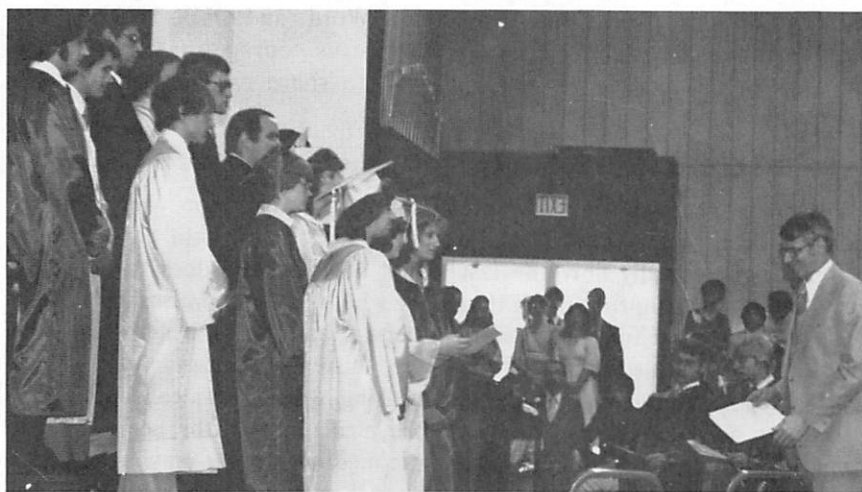
—R. Dommer

IMMANUEL LUTHERAN COLLEGE COMMENCEMENT

The largest gathering for graduation in the history of Immanuel College filled the Fieldhouse on Saturday morning, May 19. The music sung by the graduates and choir give the whole story of graduation at our school. Complete trust and faith in our God was in evidence through the words of "Children of

the Heavenly Father", "The Lord's My Shepherd", and "What God Ordains Is Always Good."

"What God ordains is always good.
This truth remains unshaken.
Though sorrow, need, or death be mine,
I shall not be forsaken.
I fear no harm, For with His arm
He shall embrace and shield me;
So to my God I yield me." (LH #521:6)



Professor Dommer Directing a Choir of Graduates

President Gurgel and Liturgist Radtke led a procession of faculty and forty-one graduates who received diplomas in this truly spiritual service. In the sermon President Gurgel reminded all present of the great and wonderful gifts we have all received through the Spirit by use of the Word. Now with our hearts full

of that joy we go forward and let that love and joy show in our lives.

NOW BEGINS THE TIME FOR GIVING. "Such as I have give I thee."
(Acts 3:6)

In numbers this was a small graduation compared with other colleges. But regardless of the number of graduates in any class,

graduation is a very individual, personal thing not only for those graduating but for those in attendance at the service. Surely the 4 Seminary graduates, 10 College graduates, and 27 High School graduates felt especially blessed on this day and filled with dedication to serve their God in any way He might choose.

"Goodness and mercy, all my life,
Shall surely follow me;
And in God's house forevermore
My dwelling place shall be." (LH #436:5)

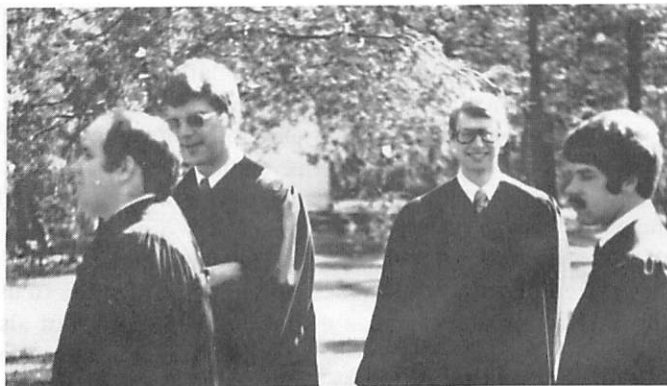
On the Friday afternoon before graduation, Class Day was held. The weather forced the proceedings indoors, but the enthusiasm was not dampened as Master of Ceremonies Dan Beekman guided those present through the coming of Louie the Lancer, student speeches by John Reim and Lila Schmidt, and the academic address by Merrill Wuerch, a member of the ILC Board of Regents and also of the CLC mission congregation in the Chicago area. A large picture of the Ascending Christ was presented by the student body to

President Gurgel as a Bertha Udo memorial. Awards for activities participation and for interscholastic athletics were also presented. As usual Louie gave his Manumission through his attendant and then left the scene for another year as the words of the Alma Mater filled the Fieldhouse.

Nestled in the quiet beauty
Of the tall green pines,
God has set our Alma Mater,
Guiding hearts and minds.
Built on Jesus' words of promise—
O Lord, bless her well—
Thus may e'er our Alma Mater
Be Immanuel.

Friday evening was devoted to the playing of selections by the college orchestra and a sacred concert by the Tour Choir and the Mass Choir. The alumni joined in the singing of "Christ Is Our Cornerstone" and "Cantate Domino." Professor R. Dommer directed the entire concert. The evening was a fitting preparation for the graduation which was to follow on Saturday morning.

—R. Roehl



Seminary Graduates Kesterson, Kurtzahn, Thom, and Oster

DOCTRINAL THEMES in the

Book of Concord

THE MEANS OF GRACE

Nothing is more frustrating than not knowing where to look for something that you need very badly. We all know how it is when an article has been misplaced in the home. After having turned everything topsy-turvy in a frantic searching effort, all to no avail, we are finally confronted with helplessness, frustration, and confusion.

The same is true, even more so, in the area of the spiritual. For if there is one thing that is characteristic of most religions and most peoples' spiritual lives today, it is helplessness, frustration, confusion, and even despair. Not all of this confusion is the fault of atheists and modernists who openly scoff at the Word of God. Indeed, much of the problem can be laid at the feet of evangelicals who profess to be conservative and Bible-believing Christians. One of their many problems is that in their search for God and His truth they often find themselves looking in the wrong places.

The Charismatic Movement

The charismatic movement, which is very much alive in Biblically-orien-

ted Christendom today, is a case in point. Many of the charismatics, being very sincere people, seek power from on high that would enable them to live Christian lives according to the will of God. To them the Holy Spirit of God comes to people largely through their own personal experiences. They believe they need more than an objective baptism by water and the Word, namely, a second baptism of the "Spirit" which manifests itself in speaking in tongues, faith-healing, yielding of self, surrender to God, etc. That we all need the Holy Spirit to come into our lives and that it is necessary to experience His gracious presence is not to be denied at all. However, the real question is this: Does the Spirit of our God come to us through dreams, revelations, experiences, and events; or only through His holy and precious Word?

The charismatic would insist that the Holy Spirit comes to us, not only through His Word, but also through our own subjective experiences. It is Reformed theology that must be held responsible for such a notion, for it has always taught that the Spirit

comes in any way He wills. To deny that, it reasons, is to restrict the very activity of the Holy Spirit.

Only In The Word

However, God alone has the power and authority to tell us how His Spirit comes to us. And while it is true that God does govern the whole world providentially, and also that He can indeed send His Spirit as He wills, nevertheless it is equally true that He has taught us in the Scriptures to look for the Spirit in no other place than His Word.

Thank God our Lutheran fathers have preserved these blessed, Scriptural truths for us, and that we are able to read them for ourselves in our own Confessions.

The Augsburg Confession, Article V: The Office of the Ministry

To obtain such faith God instituted the office of the ministry, that is, provided the Gospel and the sacraments. Through these, as through means, He gives the Holy Spirit, who works faith, when and where He pleases, in those who hear the Gospel. And the Gospel teaches that we have a gracious God, not by our own merits but by the merits of Christ, when we believe this. Condemned are the Anabaptists and others who teach that the Holy Spirit comes to us through our own preparations, thoughts, and works without the external word of the Gospel.

The Augsburg Confession, Article XIII: The Use of the Sacraments

It is taught among us that the sacraments were instituted not only

to be signs by which people might be identified outwardly as Christians, but that they are signs and testimonies of God's will toward us for the purpose of awakening and strengthening our faith. For this reason they require faith, and they are rightly used when they are received in faith and for the purpose of strengthening faith.

Smalcald Articles, Part III, Article IV: The Gospel

We shall now return to the Gospel, which offers counsel and help against sin in more than one way, for God is surpassingly rich in His grace: First, through the spoken Word, by which the forgiveness of sin (the peculiar function of the Gospel) is preached to the whole world; second, through Baptism; third, through the holy Sacrament of the Altar; fourth, through the power of the keys; and finally, through the mutual conversation and consolation of brethren. Matt. 18:20, "Where two or three are gathered together in My name, there am I in the midst of them."

In Luther's day fanatics (Anabaptists and others) arose who tried to drive a wedge between the Holy Spirit and the objective Word of God. Down through the ages since that time, even continuing to this day, enemies of the truth (in differing guises) wield the same sledgehammer of error.

For these reasons we must daily return to the Word of truth. We must daily test the spirits (1 John 4:1), not to prove ourselves correct, but in order to bring the comfort and

peace of the true Gospel to sin-stricken souls who are groping in confusion for a solid place on which to stand. It is our high duty and privilege to teach them where to look for the Holy Spirit who comes through the Word, assuring them that the handwriting of ordinances against them has been overturned, and that they are forgiven sinners because of the mercy and grace of God in Christ Jesus.

As did our fathers, so should we also point them to Holy Baptism, in which the Word of the Gospel comes with the water for the forgiveness of sins, working faith in the hearts of young and old alike.

Then we should point them to the Sacrament of the Altar, where children of God receive the body and blood of the Savior, in, with, and under the bread and wine, in which sacrament we receive the Word of the Gospel for our forgiveness and edification.

Also, we should show them the Office of the Keys, which is the very power and authority God Himself has given to His Church, and every Christian in it, to preach the Gospel, to administer the Sacraments and to forgive and retain sins.

And finally we should commend to

anguished souls the mutual conversation and consolation of brethren, as Christians come together to share the blessed truths of the Gospel of forgiveness, bearing one another's burdens, and sharing one another's sorrow and joys.

Certainty

Notice, in all of these instances, it is the objective Word of God that never changes. That is why we can be certain where to find our God and His forgiveness, and that is why we can also be certain of our own salvation, for it does not depend upon events, circumstances, or experiences in our lives. Rather, it depends upon events and experiences in the life of our Savior: His life, death, resurrection, ascension, coming again. Our gift of salvation is a finished, accomplished fact, as the Word of God attests,

“ . . . that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them . . . ”—II Corinthians 5:19.

May we be eternally thankful that our God has shown us where to look for the Holy Spirit, who teaches us about Christ and our salvation . . . nowhere else but in His Word.

—F. Archer

Lutheran Charismatics

“Roman Catholics, Lutherans, Methodists, Baptists, and Episcopalians all now have ‘charismatics’ in their membership. The term ‘charismatic’ comes from the Greek

charisma which is a gift of grace. Thus the term ‘charismatic’ is applied to those who claim to have experienced a special baptism of the Holy Spirit and as a result have re-

ceived special spiritual gifts. Tongue speaking, technically known as glossolalia, is one of the special gifts which, it is said, accompanies this special baptism of the Spirit." (from a conference paper by Pastor L. D. Redlin)

The charismatic movement began to be of special concern to Lutherans in 1961, when three widely separated Lutheran congregations (in California, Montana, and Minnesota) reported an outbreak of the "Spirit." According to an official of Lutheran Charismatic Renewal Service, headquartered in Minneapolis, at least 2,000 Lutheran pastors and 200,000 lay persons have experienced what is known as "baptism in the Holy Spirit" since that initial outbreak, and the movement shows no signs of dying. For the last seven years there have been international Lutheran Conferences on the Holy Spirit, and the eighth one is to be held in Minneapolis in August of this year.

Errors and Dangers

One obvious error within the Lutheran charismatic movement is that most Lutheran charismatics see nothing wrong in joining forces and practicing full fellowship with charismatics from denominations that teach or tolerate false teaching. But there are other problems as well.

The Commission on Theology and Church Relations of the Lutheran Church—Missouri Synod has done us a service by publishing guidelines that summarize the dangers of the charismatic movement. In these guidelines (available from Concordia Publishing House) the following

points are developed on the basis of the Scriptures and the Lutheran Confessions:

"A. Spiritual gifts are not to be considered means of grace.

"B. God has not promised to reveal His will to us directly and immediately (without means), as for example through visions and dreams.

"C. Special signs and wonders are not indispensable guarantees that the Spirit of God dwells within an individual.

"D. Faith in Christ does not necessarily eliminate illness and affliction from the life of a Christian.

"E. Christian certainty is not based on 'feeling' but on the objective promises of the Gospel.

"F. 'Baptism with the Spirit' is not a basis for church fellowship.

"G. The gift of the Holy Spirit does not necessarily include extraordinary spiritual gifts."

The Commission therefore concludes:

"It is contrary to the Holy Scriptures, and therefore dangerous to the salvation of men, to teach:

"1. That God desires every Christian, following Baptism, to have a 'second experience' such as the 'baptism with the Spirit.'

"2. That the so-called 'gifts of the Spirit' are external signs by which we can assure ourselves that we have faith, are living in God's grace, or have the Spirit of God.

"3. That God promises every Christian such gifts as speaking in tongues, healing, discerning of spirits, and prophecy; and that God has given such a promise as a part of the 'full' or 'complete Gospel.'

"4. That a 'conversion experience', 'baptism with the Spirit', or other inner religious experience is necessary for, or should be urged upon, Christians in order that they may be certain either of having faith and salvation or of the indwelling of God's Spirit.

"5. That a Christian who has not had such an experience has an incomplete faith, is unconverted and is still living under the rule of sin, or has only accepted Christ as his Savior but not as his Lord.

"6. That the sanctification of a Christian is incomplete unless he possess the gift of speaking in tongues.

"7. That God promises healing and health to every Christian in this life and that, if such healing does not occur, it is due to a lack of faith.

"8. That God gives guidance and leadership to the church today through visions and dreams or direct prophecy."

We encourage our pastors and

congregations to take up a thorough study of the Bible books of Acts, Romans, and First Corinthians so that our own judgment concerning this charismatic movement will be formed, not on the basis of our personal feelings or Lutheran traditions, but by the Holy Spirit Himself through the Word of God.

—D. Lau

As Others Explain Us

A. C. Piepkorn

One of the fairest presentations of the origin of the Church of the Lutheran Confession that we have seen in print is in Volume II of the late A. C. Piepkorn's massive study of church bodies entitled "Profiles in Belief." (Harper & Row, 1978) There we read on page 125: "The Church of the Lutheran Confession came into being at Sleepy Eye, Minnesota, in January 1961. The bulk of its initial membership comprised congregations and clergymen that had withdrawn from the Wisconsin Evangelical Lutheran Synod because of dissatisfaction with what they regarded as a lack of doctrinal discipline in the Evangelical Lutheran Synodical Conference of North America and *because of what it regarded as the Wisconsin Synod's unscriptural fellowship principles.* (Emphasis mine—DL) But among the charter members there were also congregations and clergymen that had belonged to the Evangelical Lutheran Synod and to the Orthodox Lutheran Conference (subsequently absorbed into the Wisconsin Synod)."

It is rather amazing that even though A. C. Piepkorn and his associates were in the so-called "moderate" group that formed Seminex, ELIM, and the Association of Evangelical Lutheran Churches, they were willing to state objectively the CLC's own explanation of its reason for existence, namely, "the Wisconsin Synod's unscriptural fellowship principles."

Nevertheless, in the Wisconsin Synod account on page 123 of the same volume, the more typical explanation of the CLC's origin is given: "A group of clergy and laity, dissatisfied because the Wisconsin Synod had not broken off fellowship relations with the Lutheran Church—Missouri Synod, withdrew in 1961 to form the Church of the Lutheran Confession. The formal break of the Wisconsin Evangelical Lutheran Synod with The Lutheran

Church—Missouri Synod later in 1961 failed to mollify the seceding party.” This could lead the reader to the conclusion that the reason for the CLC’s continued separation from the WELS is not difference in scriptural principle, but stubborn pride.

E. C. Kiessling

For comparison, consider E. C. Kiessling’s brief mention of the CLC on pp. 117-118 of his “Centennial Memoir.” (Northwestern Publishing House, 1979) “A number of (Northwestern) alumni . . . left WELS because of divergent views in the long controversy with the Lutheran Church—Missouri Synod. . . . The larger group, including the then president of the Seminary (Edmund Reim—DL), formed the Church of the Lutheran Confession. It held that the Synod erred in continuing in fellowship with the LC-MS.”

This report is faithful to the facts, as far as it goes. But of course it does leave the reader wondering why the CLC is still separate from the WELS now, since the account goes on to say that “Wisconsin did finally break with Missouri in 1961.”

M. H. Scharlemann

Now we turn to the so-called “right wing” of the Missouri Synod, the group vehemently opposed to Seminex, the group called Balance, Inc. that publishes *Affirm*. These people should understand us best, but apparently they have little sympathy for our confessional cause.

At least we found very little sympathy or balance in a short article by M. H. Scharlemann in the Jan. 6, 1979 *Affirm*. Believe it or not, the article says in part: “Reim and company decided that the break with Missouri was being too long delayed. It was not difficult at that time for a seminary professor to undertake an exodus of his own; he had no congregation to persuade. A number of pastors were so sure of themselves that they attempted to talk their congregations into leaving the Wisconsin Synod only to discover that this was not easily done. Lay people often showed more sense than their called shepherds. Some parish pastors had gotten themselves out so far on a limb that they could not crawl back. Their stance of the minute turned into a permanent departure.”

Scharlemann’s view seems to be that the CLC was formed by professors and pastors who without much thought went out on a limb in an impatient and reckless huff and were too proud and stubborn to crawl back to the tree of the synod. I can’t think of a single actual historical situation in the 1950’s and the 1960’s that is accurately described by Scharlemann’s words. That he does not accurately describe the attitude and deportment of Professor E. Reim is clear to anyone acquainted with that cautious, patient, conscientious man.

—D. Lau

Mission: A New Concept

This summer the CLC embarks on a new venture, a new concept for this body. The 1978 convention adopted a resolution which authorized the Board of Missions to create a new synodical office. *Missionary-at-Large* is the title for the office. A sort of roving specialist who would explore new fields for mission expansion, evaluate their potential, and help in the organization of a congregation in that field, should conditions encourage that step.

The Missionary-at-Large would work under a call from the synod, serving at the direction of the Board of Missions. The term of service in any given field would be from twelve to twenty-four months. It would be understood that he would not be eligible to be a candidate for the call to the pastorate of the new congregation, should one be organized.

The whole concept derives from the fact that special skills and abilities are required for such exploratory work, and from the fact that the usual manner of starting with a full-time, called pastor involves too much of a commitment.

The Man for the Work

Now, a year from the time the program was authorized, the Board of Missions has its man. The Rev. Paul Nolting of West Columbia, South Carolina, has been moved by the Spirit to undertake the work to which he has now been called. His circumstances make him very well suited to the work.

Although Pastor Nolting's earlier pastorates were in established mid-west congregations (Buffalo and Sleepy Eye, Minnesota), his most recent assignment took him to a very different kind of ministry in the urban area of West Columbia, South Carolina. Holy Trinity congregation was composed of Christians who had left the fellowship of the Lutheran Church in America for doctrinal reasons. In spite of some differences in ecclesiastical and social culture (y'all will understand), this pastor and this people quickly achieved mutual confidence. The congregation understood and appreciated Nolting's heavy involvement in CLC affairs (Recording Secretary and Editor of the Ministry-by-Mail). They responded to his encourage-



Missionary-at-Large Nolting

ment to expand the gospel teaching ministry and now support a thriving Christian Day School.

It seems obvious that a wide range of experience and the quality of adaptability are essential for this challenging new type of ministry. This man has these qualifications.

Nolting and his wife Eva are presently at the stage of life where their children no longer depend on them for a home. Quite a factor, when you consider the amount of moving that is ahead of them!

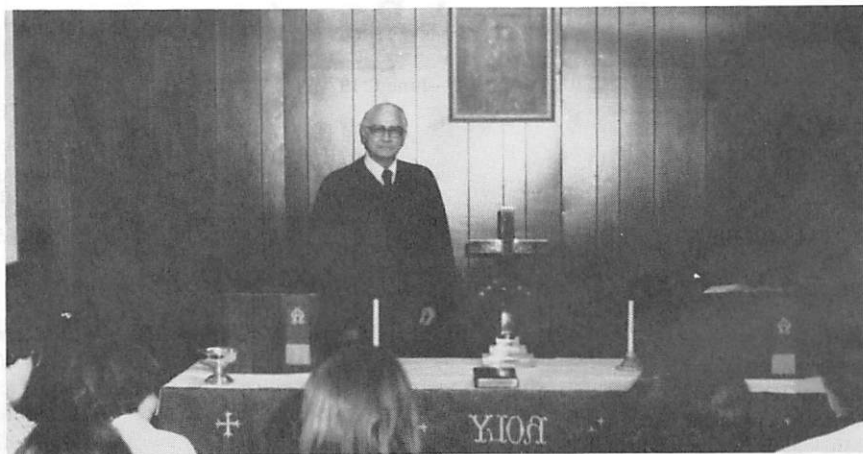
The Work for the Man

On June 10, in Mankato, Nolting was installed in the office of Missionary-at-Large by the chairman of the Board of Missions, Pastor Dale Redlin. Good representations of area CLC congregations were there to encourage the missionary and—in the sense of the apostolic church—“send him on his way.” It was especially fitting, since he will be doing his work directly in behalf of the constituency of the synod.

On June 17, missionary Nolting began his ministry by conducting worship services in Ketchikan, Alaska. There he will be picking up and continuing the exploratory work which had been done for eight months by the Rev. Waldemar Schuetze, who was called by the Lord from his unfinished business on March 19 of this year.

Ketchikan is a small city in the southern portion of Alaska, noted for its part in the salmon fishing industry. Several families from CLC congregations in the Pacific Northwest formed the nucleus of the church which Schuetze came to serve. Before he arrived, and during the period of his illness, the group was served intermittently by Pastors Bertram Naumann (Alderwood Manor, WA) and Maynard Witt (Spokane, WA). The congregation manifests a strong spirit of commitment to the Gospel, and certainly will continue to participate wholeheartedly in the exploration.

—Rollin A. Reim



Pastor Schuetze at the Ketchikan Altar

CLC Pastoral Conference

Time: July 10th at 10:00 a.m. to July 12th.

Place: Immanuel Lutheran College, Eau Claire, Wisconsin

Program:

- 1) Historical Study of the Formula of Concord—Ralph Schaller
- 2) An Exegetical Word Study on Baptism—Bertram Naumann
- 3) Exegesis of Luke 17:20-37 (As Compared with Matthew 24)—Robert Mackensen
- 4) Analysis of the Liturgical Service—Walter Schaller

A Mission Seminar will be conducted on July 9th from 4:00 to 8:30 p.m.

—*Paul F. Nolting*, Secretary

Appointment

Pastor Arvid Gullerud has been appointed as Conference Visitor of the Eastern Conference in place of Pastor Paul Nolting, who has moved to another conference.

—*Egbert Albrecht*, President

Changes of Address

Pastor Paul F. Nolting
2415 Hemlock, No. 515
Ketchikan, Alaska 99901

Ministry by Mail (Business Address)
313 Belair Drive
West Columbia, South Carolina
29169

Commissioning

Having been authorized by Pres. E. Albrecht, I commissioned Paul F. Nolting as Missionary-At-Large for the Church of the Lutheran Confession in Mankato, Minnesota, on June 10, 1979.

—*L. D. Redlin*

CLC Directory Correction

Theodore Quade's telephone number is (605) 374-5104.

Treasurer's Report

July 1, 1978—June 1, 1979

RECEIPTS:

	MAY	TO DATE
Offerings	\$ 25,678.80	\$256,573.43
Memorials	300.63	648.73
Interest Earned	—	7.49
TOTAL RECEIPTS	\$ 25,979.43	\$257,229.65

DISBURSEMENTS:

Retirement Benefits	2,511.00	24,878.00
Emergency Support	—	2,047.00
Capital Investments	1,672.79	19,463.65
General Administration	481.04	8,058.14
Missions & Administration	7,815.75	91,477.82

Board of Education		116.23
Immanuel Lutheran College	11,200.25	123,202.75
TOTAL DISBURSEMENTS	\$ 23,680.83	\$269,243.59
CASH BALANCE OR DEFICIT FOR PERIOD	2,298.60	(- 12,013.94)
CASH BALANCE, JULY 1, 1978		6,020.10
CASH DEFICIT, JUNE 1, 1979		(- 5,993.84)

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OTHER RECEIPTS:

ILC Expansion Fund	\$ 19,414.41	\$ 67,851.09
Mission Extension Fund	302.10	7,818.28
Udo Education Fund	2.00	1,193.99
Nigerian Fund	10.00	649.82

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COMPARATIVE FIGURES

BUDGET OFFERINGS NEEDED	\$ 27,543.00	\$302,973.00
BUDGET OFFERINGS RECEIVED	25,979.43	257,229.65
BUDGET DEFICITS	(- 1,563.57)	(-\$ 45,743.35)
BUDGET OFFERINGS, 1977-78	\$ 15,602.70	\$202,333.75
INCREASE, 1978-79	10,376.73	54,895.90

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Respectfully Submitted,
 Lowell R. Moen, Trustees' Treasurer
 Bertram J. Naumann, Chairman

Daily Devotions

GLORY TO THE GREAT JEHOVAH, THREE IN ONE!

August	Scripture	Hymn for Meditation (The Lutheran Hymnal)
1	Revelation 1:1-6	244 Glory be to God the Father, Son, and Spirit!
2	Isaiah 6:1-8	249 Holy is God, the Lord of Sabaoth (hosts)!
3	Revelation 4	246 Holy, Holy, Holy, Lord God Almighty
4	Luke 2:14	238 Compare this hymn to the liturgy's "Gloria" (p. 7-9)
5	Revelation 5:6-14	243:1 Oh, That I Had a Thousand Voices to Praise My God.
6	Genesis 32:1-12	243:2 Dear Father, I praise Thee, Guardian kind.
7	Ephesians 1:3-14	243:3 I praise Thee, Savior, whose compassion did bring Thee down to ransom me.
8	Ephesians 2:13-22	243:4 Glory and praise be Thine, O Spirit of all grace.
9	Psalms 148	243:5 Shall I not praise Thee evermore?
10	Daniel 7:1-14	239:1 Come and reign over us, Ancient of Days.
11	John 1:1-18	239:2 Come, Thou Incarnate Word, give Thy Word success.
12	John 14:15-27	239:3 Come, Holy Comforter, rule in ev'ry heart.
13	Revelation 7:9-17	239:4 The eternal One In Three, may we in glory see.
14	Luke 2:1-20	237:1 All Glory Be to God on High.
15	Psalms 29	237:2 O Father, well for us that Thou rulest.



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- 16 Revelation 12:7-12 237:3 To Thee, Thou Lamb of God, we sinners cry.
- 17 I John 3:11-24 237:4 O Holy Ghost, Thou precious Gift, save us.
- 18 John 3:1-16 245 God So Loved the World!!
- 19 Acts 17:16-34 241 Let all the sons of men . . . dwell upon Thy love.

**PRAISE THE GOD OF OUR SALVATION . . . WITH ALL YOU ARE
 . . . WITH ALL YOU HAVE! (LH 400)**

- 20 I Samuel 1 Take my life and let it be consecrated, Lord, to Thee.
- 21 Ephesians 5:8-21 Take my moments and my days, Let them flow in ceaseless praise.
- 22 I John 4:7-21 Take my hands and let them move at the impulse of Thy love.
- 23 Isaiah 52:7-12 Take my feet and let them be swift and beautiful for Thee.
- 24 Psalm 98 Take my voice and let me sing always, only, for my King;
- 25 II Corinthians 5:11-6:2 Take my lips and let them be, Filled with messages from Thee.
- 26 Mark 12:41-44 Take my silver and my gold, Not a mite would I withhold;
- 27 Romans 12:1-8 Take my intellect and use ev'ry power as Thou shalt choose.
- 28 Acts 9:1-22 Take my will and make it Thine, It shall be no longer mine;
- 29 Ephesians 3:14-21 Take my heart, it is Thine own, It shall be Thy royal throne.
- 30 Luke 7:36-50 Take my love, my Lord, I pour at Thy feet its treasure-store;
- 31 Philippians 1:19-30 Take myself, and I will be ever, only, all, for Thee.

—W. V. Schaller