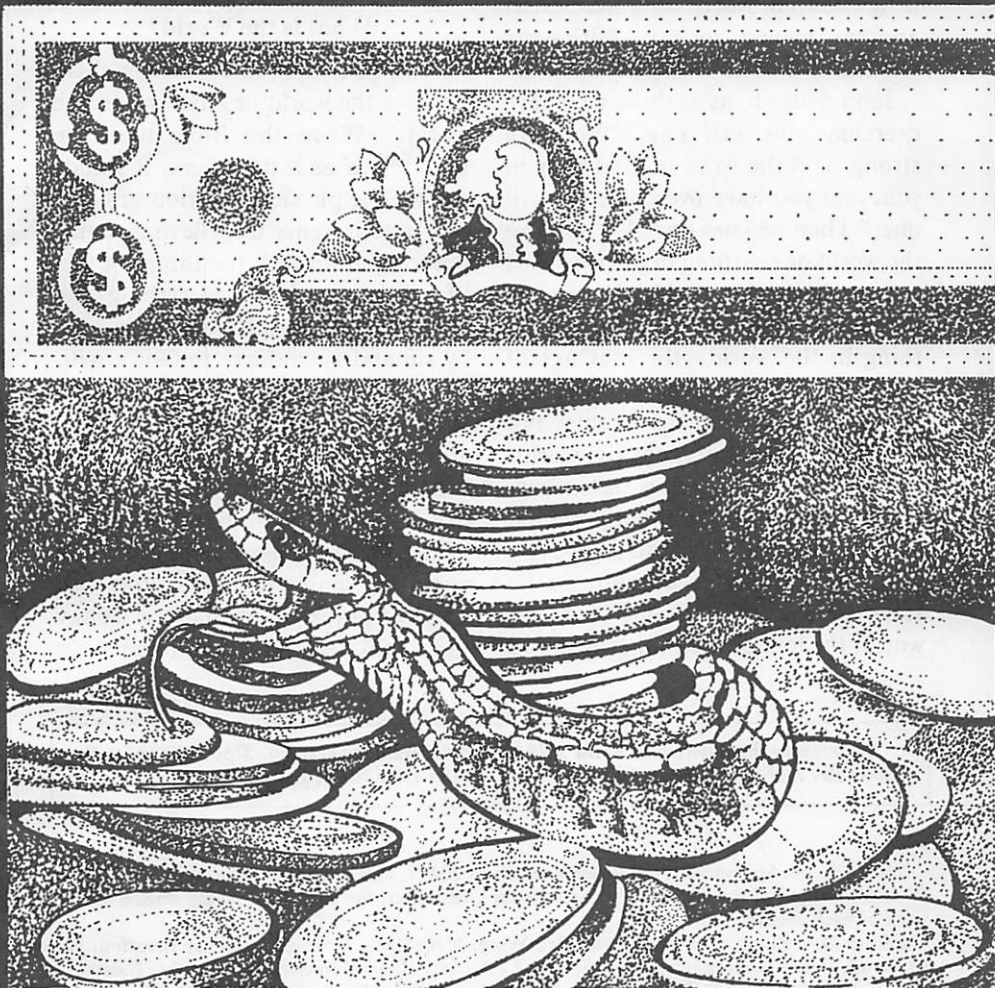


September 1979  
Vol. 22, No. 3  
(ISSN 0024-7537)

# LUTHERAN SPOKESMAN

CHURCH OF THE LUTHERAN CONFESSION



Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also. No one can serve two masters . . . You cannot serve both God and Money.

MATTHEW 6:19, 20, 21, 24 NIV

# Your Enemy — The World

Satan has been vanquished. He lies stripped of his power over man. His kingdom lies shattered at the foot of the cross. John, writing to us little children, warns that there exists another enemy to our faith—the world and its sinful allurements.

John writes to us as those who have overcome the evil one. “You are strong, and the word of God lives in you, and you have overcome the evil one.” Then he goes on: “Do not love the world or anything in the world. If anyone loves the world, the love of the Father is not in him. For everything in the world—the cravings of sinful man, the lust of his eyes, and his pride in possessions—comes not from the Father but from the world. The world and its desires pass away, but the man who does the will of God lives forever.” (First John 2:14-17)

John’s warning is absolute in its stark contrast. “If anyone loves the world, the love of the Father is not in

him.” It is this spiritual nature of Jesus’ kingdom that drew Pilate to distraction as he sought to discover what kind of a king Jesus was.

## What Is the World?

John gives a double warning, “Do not love the world or anything in the world.” When the Bible uses the term *world* as it does here, it stands not for the physical creation of God, but it represents unbelieving man’s preoccupation with the things of this life. In this sense, everything the “world” does or glorifies is tainted by sin and is contrary to God’s will. There is a basic mind set that makes society and culture opposed to God and His Christ.

Some have taken John’s warning to refer to the very things of creation. In the Middle Ages escape from the world was sought in monasteries with a vow of poverty and chastity. Today some still feel that not going to a

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movie, not drinking a glass of beer, not owning a television set, is the way to escape from the world. Jesus, however, made a more difficult distinction when He told His followers that they were in the world but not of the world.

So John refers to things of the world not so much as material objects but as an attitude toward life. The world's basic, short-sighted goals are summed up in three phrases. First, he defines the danger as "the cravings of sinful man." The sinful flesh of man craves and hankers for the things the world has pronounced as important. John then speaks of "the lust of the eyes." This world carries with it the connotation of sexual or sensual sins. Just look at advertising to see how the world plays on the lust of the eyes. Finally John speaks of "our pride in possessions." The world measures everything by its materialistic yardstick.

### **What Is Important to Us?**

Consider how much society and this world determines our life style from dress to diet. We have been sold a bill of goods if we believe that physical looks, wealth, or success equals happiness. Consider how many of our goals are determined by the world's definition of what is important. These goals and basic attitudes toward life work their way into our thinking without our ever realizing the extent of the danger.

The answer is not as simple as a cave on the top of a mountain. We need to realize that the things of this world are to be used and enjoyed by

us without becoming the goals of our existence. They are not to assume overwhelming importance in our lives. Do you remember the parable of the sower and the seed? Those seeds choked out by the weeds were those who were choked out by life's worries, riches, and pleasures. (Lk. 8:14)

Our priorities and attitudes dare never be determined by the standards of this world. We need to impart to our children by the way we live that the most important thing we have is that pearl of great price, the Gospel. Jesus would put our lives in the proper order. "Seek first His kingdom and His righteousness, and all these things will be given to you as well." (Matthew 6:33)

The reason should be obvious. "The world and its desires pass away." The very elements of this world will melt in the fervent heat of God's judgment. The desires of this world never give satisfaction. This is why the world pursues pleasure after pleasure, always seeking but never finding.

The only enduring hope is Jesus and His Word. This is the only thing that has any lasting meaning. In contrast to the fading pleasures of this life, the man who does the will of God will live forever. It is the hope of everlasting life through the forgiveness of sins that separates the Christian from the world. Thank God that we have something beyond this life.

—*J. Schierenbeck*

Quotations are from the New International Version.

# DOCTRINAL THEMES

in the

# Book of Concord

## The One Holy Christian Church

Both in the Apostles' Creed and in the Nicene Creed we confess our Christian belief that there is such a thing as "the holy Christian (or catholic) Church," the "one holy Christian (catholic) and Apostolic Church."

But what do we mean when we say we believe in the Church? Emphasis on the Church as an outward organization was present already in the days when these ancient creeds were developed. Through the Middle Ages this emphasis increased until it was commonly assumed that the one holy Christian Church and the sect of the Roman pope were one and the same thing. That which had been "catholic" (meaning universal or worldwide) became "Roman Catholic." To break with the pope was considered equivalent to breaking with the Church and even with Christ Himself.

### The Roman View

Even to this very day the sect of the pope declares:

"Christ, the one Mediator, established and ceaselessly sustains here on earth His holy Church, the community of faith,

hope, and charity, as a *visible structure*. . . . This Church . . . subsists in the Catholic Church, which is governed by the successor of Peter and by the bishops in union with that successor. . . . They are fully incorporated into the society of the Church who . . . accept her entire system . . . and through union with *her visible structure* are joined to Christ. . . . As Vicar of Christ and pastor of the whole Church, the Roman Pontiff has full, supreme, and universal power over the Church. And he can always exercise this power freely."

The above quotations are not from the Dark Ages, or from the Council of Trent (which met shortly after Luther's death), or even from the first Vatican Council of 1870. They are quotations from *The Documents of Vatican II* (pp. 22-43), that 1963-65 council which supposedly opened the windows and let in some fresh air.

How can Protestants, especially Lutheran Protestants, act as though the differences between Luther and Rome are close to being solved? How can there even be talk of inviting Pope John Paul II to Augsburg in 1980 for the 450th anniversary celebration of the Augsburg Confession? The sect of the pope still defines the Church as a visible structure under

the jurisdiction of the pope. If we believe that, we are not confessional Lutherans, nor are we faithful disciples of our Lord Jesus Christ.

"Rome teaches an external, visible, legalistic church; Luther an inner, invisible, evangelical church. Rome places the church between God and the Christian as the dispenser of salvation; with Luther the Church, that is all Christians themselves, are sitting right in God's lap." (August Pieper, *Wisconsin Lutheran Quarterly*, January 1963, p. 21)

### **Luther's Breakthrough**

Martin Luther grew up in the Roman Church, and he often said that no one could have been a more loyal papist than he. For Luther the struggle to break away from the papist understanding of Church as a visible structure was just as great as the struggle to break away from work-righteousness to grace alone. But the Holy Spirit enlightened Luther's understanding through Holy Scripture so that the term Church was again understood in accordance with New Testament usage.

Already in 1520, three years after the nailing of the 95 Theses, Luther defined the Church as.

"all the people on earth who believe in Christ. . . . The essence, life, and nature of the Church is not a physical assembly, but an assembly of hearts in one faith. . . . The kingdom of God is not bound to Rome, . . . it is where there is inward faith. . . . The natural, real, true, and essential Christendom exists in the Spirit and not in any external thing. . . . True faith alone makes Christians." (*Luther's Works*, Vol. 39, pp. 65-69)

Luther's teaching on the Church was based on Paul's words in Ephesians 4:4-5. "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." We think also of Jesus' prayer in Jn. 17:20-21: "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one."

As soon as the Holy Spirit brings us to faith in Christ, we are in fellowship with Christ; we are members of Christ's body; we are one with all other Christians everywhere, living or dead; we are the Church. This kind of fellowship, as Luther says, is "inward, spiritual, and invisible, for it is in the heart. It means that through faith, hope, and love a man is incorporated into the fellowship of Christ and all the saints." (*L. W.*, Vol. 39, p. 7)

### **Our Confessions**

This understanding of the Church as an invisible but real spiritual fellowship is found throughout our Lutheran Confessions. In Luther's Small Catechism "the whole Christian Church on earth" consists of all those whom the Holy Ghost has called by the Gospel and whom He is keeping with Jesus Christ in the one true faith.

Luther's Large Catechism expands this definition in these wonderful words of faith:

"I believe that there is on earth a little holy flock or community of pure saints under one head, Christ. It is called together by the Holy Spirit in one faith, mind, and understanding. It possesses a

variety of gifts, yet is united in love without sect or schism. Of this community I also am a part and member, a participant and co-partner in all the blessings it possesses." (Fischer translation, p. 61)

The Augsburg Confession of 1530 proceeded along the same lines. In contrast to the Roman sect, which understood the Church as a visible structure and demanded uniformity in rites and ceremonies under its jurisdiction, Philip Melancthon in Article VII defined the Church as **"the assembly of all believers"** and declared that **"it is not necessary for the true unity of the Christian Church that ceremonies, instituted by men, should be observed uniformly in all places."**

Of course, where the believers are, it is necessary that the Gospel be preached in its purity and the holy sacraments administered according to the Gospel.

"God's Word cannot be without God's people, God's people cannot be without God's Word. . . . The holy Christian people are recognized by their possession of the holy Word of God. To be sure, not all have it in equal measure." (L. W., Vol. 41, p. 148)

The emphasis in the Apology of the Augsburg Confession is likewise on the inward, the spiritual, the invisible. The Church is **"originally a fellowship of faith and of the Holy Ghost in hearts."** The Church is not **"like any other external polity, bound to this or that land, kingdom, or nation, as the Pope of Rome will say, but rather men scattered throughout the whole world, who agree concerning the Gospel, and have the same Christ, the same Holy**

**Ghost, and the same Sacraments, whether they have the same or different human traditions."** (*Concordia Triglotta*, p. 227, p. 229) This same definition is repeated over and over again in similar words. Apparently this was such a revolutionary definition in those times that it needed constant repetition and stress.

By 1537, however, when Luther drew up the Smalcald Articles, there had been a thorough change in men's thinking. **"Thank God, today a child seven years old knows what the Church is, namely, the holy believers and lambs who hear the voice of their Shepherd."** (C. T., p. 499)

#### **The Outward Practice of Fellowship**

This Church, however, remains a matter of faith because we cannot see it. We cannot tell who believes and who does not. Nor can we practice outward fellowship with all those who we hope and believe may be Christians. On this matter of outward fellowship we must follow our Lord's Word: **"Beware of false prophets"** (Mt. 7:15) and the words of His apostle John: **"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed: for he that biddeth him Godspeed, is partaker of his evil deeds."** (2 John 10-11)

This necessary distinction between the inward fellowship of all Christians in the invisible Church and the outward practice of fellowship with those only who confess the whole truth is by no means an invention of twentieth century confessional extremists. It is as old as Scripture and

certainly clearly set forth by Martin Luther. On the one hand, Luther did not deny that the true Church was still to be found in the sect of the pope. "We do not regard you as Turks and Jews who are outside the church," he said. (*L. W.*, Vol. 41, p. 207) But on the other hand, the Smalcald Articles clearly state that **"all Christians ought to beware of becoming partakers of the godless doctrine of the Pope."** (*C. T.*, p. 517)

The Formula of Concord found it necessary to become much more explicit on this matter of practicing outward fellowship with errorists. By that time there were many so-called

Lutherans who were not in confessional agreement. Therefore our fathers boldly stated that no false teaching of any kind can **"be tolerated in the Church of God, much less be excused or defended."** (*C. T.*, p. 849)

Thus they combined an emphasis on the invisible, spiritual Church of God made up of all believers in Christ, even those in the sect of the pope, with a holy zeal to condemn and avoid all false teachers. We who call ourselves the Church of the Lutheran Confession should do no less today.

—D. Lau

## A "New" Gethsemane at Saginaw, Michigan



Gethsemane Lutheran Church

Building—and building. Building a congregation and building a church. Success in the first instance

demanding action in the second.

As conditions at Gethsemane became progressively more crowded,

the congregation's needs became more apparent to all—more space for worship services, more Sunday School room, additional fellowship area, a larger parsonage. A Christian day school also had to be considered, because of the congregation's long-standing interest in and commitment to Christian education.

In 1976, a property planning committee was appointed to evaluate all these needs. Action on a Christian day school had to be deferred because of travel distance, small enrollment, and building code problems. The final recommendations adopted by the congregation—were to build a new church, convert the existing church to a parsonage (as envisioned in 1962 when it was built), and sell the present parsonage and adjacent lots as a down payment. Early in 1977 a building committee was elected and planning began in earnest.

A year and a half later, plans were completed and approved, and a contract was signed.

### Work Begins

Timing was the key to a successful program. Conversion of the church to a parsonage and sale of the property had to go hand-in-hand. But provisions for services also had to be made during construction of the new facility. Members of Gethsemane undertook the conversion to a four-bedroom parsonage and the total cost for this remodeling was \$8,000.

Worship services were held in the parsonage basement in the spring and summer of 1978. The sense of crowded conditions was somewhat relieved by the realization we would soon occupy our new church. But construction delays resulted in a bare shell of a building by fall, when many church activities are resumed.



**Church Building Committee**

Rear Row: D. Nagy, K. Brandle, E. Tappen, W. Trier, Front Row: D. Schierenbeck, A. Ahrens, K. Schneider.



The contractor was most cooperative, and beginning in September, services were held in the new building, even though for a time the roof was not finished. Setting up and taking down chairs and furnishings became a regular weekend routine. And the members were busy doing many tasks not covered by the general contract. Over 4,000 hours of labor (2 work-years) were donated, as well as over 100 work meals prepared by the ladies.

### **The Result**

The highlight of the new sanctuary is an 8-foot circular faceted glass window portraying Christ in Gethsemane. It serves us as a reminder of our name and of the heart of our preaching in this community. The

building totals 5,300 square feet and seats over 250 in the sanctuary and balcony. It also contains Sunday School rooms, a mother's room, sacristy, fellowship hall, and kitchen. The spacious narthex can be used as overflow for either worship or fellowship purposes.

### **Dedication**

On Sunday, June 10, Gethsemane members and friends gathered to dedicate their new house of worship. Over 470 worshippers were present at the two special services. In the morning service, Pastor Karl Brandle reminded those present of Solomon's prayer when dedicating the Temple at Jerusalem. Our prayer is the same—that the Lord's blessing may rest upon this house of worship, that



**Dedication Service**

everything done in this church might glorify the God of our salvation. In the afternoon service, Pastor Egbert Albrecht, president of the CLC, spoke on the words of St. Paul in 1 Corinthians 3:11-15—"Building the Lord's Church". Great pains must be taken to see that the Lord's church is built not only on the foundation of Jesus Christ and Him crucified, but also on the gold and precious stones of God's holy Word. Gethsemane Pastor David Schierenbeck served as liturgist for both services. Both the Sunday School and the choir sang several selections. As an interesting sidelight, the organists

were the same as for the first church dedication 17 years ago.

### **New, Yet Not New**

New? Yes, in one sense. Yet in the things that matter, the joy and strength of Gethsemane remain that proclaimed by its founding pastor, O. J. Eckert, for many years—the unchanging Word of the Lord which abides forever. Your brethren in Saginaw ask your prayers as they now go forth to herald the ever-new "good news" of a risen and living Savior.

—*D. Schierenbeck*

## **Pastor Harvey Callies**

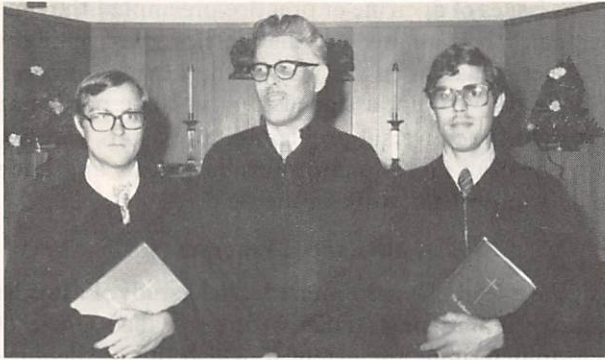
June 17, 1979—perhaps an inauspicious day for most. But for the members of St. Paul's congregation of Winner, South Dakota, it was a special day. During a 3:00 p.m. service Harvey Callies was ordained into the public ministry and installed as pastor of the congregation.

Pastor David Baker of Valentine, Nebraska, addressed the new pastor and his congregation on the Office of the Ministry. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood." (Acts 20:28)

The members of St. Paul's were joined by other fellow confessors in the South Central area of South Dakota—from Mission, White River,

and Pierre (where there is a new congregation known as Trinity Lutheran), and from Valentine, Nebraska. The fellowship of the afternoon was continued at a reception and evening meal in the church hall.

Pastor Callies, who had been a member of Messiah Lutheran congregation in Milwaukee, Wisconsin, is the first to enter the ministry according to the guidelines established for the Limited Public Ministry by the Church of the Lutheran Confession in 1974. He began this course in January of 1977. During the summer of 1977 he spent three months surveying Austin, Texas, for the CLC Board of Missions. By May of 1978 he had completed the prescribed course for the Limited Public Ministry, plus one semester. He then agreed to continue his studies for an-



Pastors D. Baker, H. Callies, B. Wales

other year, graduating from the Immanuel Lutheran Seminary with the class of 1979.

During his last school year Mr. Callies served our church body as director of the CLC Printing Division. In a year's time he demonstrated the value of such an enterprise with a number of publications for various synodical boards and officers.

Although Pastor Callies is the first to complete the Limited Public Ministry course at Immanuel Lutheran College, he is not the first "layman" who took classes at our school and then worked in a congregation of the CLC. In 1964-65, Max Groeschel

came to Eau Claire to study with our seminary instructors for a number of months. He later worked in Houston, Texas, and was instrumental in the establishment of Bethel congregation there.

Nor is Pastor Callies the only one who availed himself of the opportunity for ministry through this program. There are two others at our school who have left secular employment to study how they too can shepherd the sheep and lambs of our Lord Jesus Christ with the Gospel of forgiveness of sins.

—M. Sydow

## The Shepherds Flock, 1979

In the summers of the odd-numbered years, the CLC pastors throughout the country leave their congregations to meet together. The scene is the ILC campus, tranquil in summer beauty. This year the attendance at the three-day study conference was unusually good—possibly because the travel expenses were "equalized" among the entire synodical membership. Outlying congregations could send their pastors without suffering a budget-crippling expenditure.

No particular issues of doctrine or practice preempted the time and energy of the participants. This allowed for the most productive kind of study. No organizational concerns got in the way of the learning process, as they so easily do. The essays were not assigned to meet some particular problem or issues—other than the universal problem of all pastors and teachers in the church, the problem of growing in professional skills and knowledge while meeting the demands of the work in the field.

### **A Balanced Program**

As is usual, the agenda favored direct biblical study. Pastor Robert Mackensen continued the on-going studies of the so-called *Olivet Discourses* of Jesus, seeking to determine the extent to which the predictions of the Lord applied to the destruction of Jerusalem, on the one hand, and to the end of the age on the other. The misapplication of the "signs" is a common problem, especially in millennialist circles.

The other biblical text study was offered by Pastor Bertram Naumann in the first part of the book of James. Much of his work was applied to the challenge of faith in trial and tribulation, making this a fine complement to the study of Luke 17:20-37.

In recognition of the anniversary of the *Formula of Concord*, a historical review had been programmed. Pastor Ralph Schaller gave a refreshing series of biographical sketches of those men whom the Spirit drew together in Leipzig as the framers of the confessional statement which did so much to strengthen the churches of the Reformation. An encouraging example of the way in which the Lord of the Church raises up giants when great work needs doing.

Pastor Walter Schaller of Marquette, MI, had been given the task of bringing a critical review of some of the new worship forms being introduced in some Lutheran circles. Even though the value and beauty of the "Page 5" Order for the Morning Service can be demonstrated—and was so demonstrated by the essayist—it is evident that it is not an all-sufficient vehicle for the praise and prayer of our congregations. Schaller proposed ways in which variety and creativity in form can be employed without losing the continuity of pattern which most Lutheran worshippers prefer.

### **Outreach**

On Monday afternoon, in a prelude to the scheduled conference, the Mission Board had arranged for a seminar on mission work. The Rev. Albert Sippert of Mankato gave a very practical review of the techniques which he had developed over the years of his parish ministry. Much of it was given in answer to a series of questions which Seminary students have raised.

A growing concern for more effective and efficient outreach is apparent in the fact that President Albrecht requested that the remainder of the Seminar

program be carried over to the regular conference sessions, when a larger attendance would be possible. In his presentation on Evangelism, the undersigned reporter sought to find the reasons why our church culture is seemingly uncomfortable with the word as well as the work of Evangelism. Proposals were made for fostering a truly "evangelical" Evangelism in our worker training school and parishes.

### **An Intern Program**

The conference had a chance to react to a well-worked proposal of the ILC curriculum committee for a "Vicarage Program" at the Seminary. Each student of the Middler and Senior years would spend the month of August and September in a congregation of the CLC, gaining practical experience under the tutelage of the resident pastor. He would gain his insights into the workings of the ministry in two different situations. He would do so without losing a full year of formal study. During the month of September, the faculty would work with the members of the Junior class in orientation courses. The plan is designed to go into effect with the fall of 1980.

The idea was received with considerable enthusiasm as a realistic answer to a recognized need.

—*Rollin A. Reim*

### **Ordinations**

As authorized by President Albrecht, I ordained and installed Stephen Kurtzahn as pastor of Living Word Lutheran Church, Hendersonville, NC, on July 22, 1979, assisted by Pastors M. Earl Eargle and Norman Greve.

—*F. Archer*

As authorized by President Albrecht, I ordained and installed Glenn Oster as pastor of St. Peter's Ev. Lutheran Church, Rochester, MN, on August 5, 1979.

—*D. Lau*

As authorized by President E. Albrecht, I ordained and installed Michael A. Thom as pastor of Faith Lutheran Church, New Ulm, Minnesota, on August 12, 1979.

—*C. Kuehne*

### **Installations**

As authorized by President Egbert Albrecht, I installed Mark Gullerud as pastor of St. Peter's Ev. Lutheran Church, Stambaugh, Michigan, on May 13, 1979.

—*Walter V. Schaller*

Upon the authorization of President E. Albrecht, I installed Miss Julie Schaller as lower grade teacher in Our Savior's Lutheran School, Jamestown, North Dakota, on Sunday, August 12, 1979.

—*Pastor Paul Fleischer*

### **Change of Address**

Alvin P. Sieg  
6453 Johnson Rd.  
Coloma, MI 49038  
616-468-5015

Janice K. Hallauer  
262 57th Place N.E., Apt. #1  
Fridley, MN 55432

# Daily Devotions

Last month we considered the importance of Christian education in the life of every believer. For 450 years Luther's Small Catechism (published in 1529) has been one of the most effective instruments of Christian education. Because the Small Catechism is not only a listing of the chief doctrines of the Scriptures, but also an expression of faith and a "prayerful handbook of Christian devotion", we are never finished with this "little Bible" of Doctor Luther. We ought to return often to these basic truths, that by the working the Holy Spirit, we might not only know them, but center our faith-lives upon them—for these teachings center upon Him who is our life, even Jesus Christ our risen Lord.

## THE SMALL CATECHISM

As the head of the family should teach in all simplicity to his household.

October Scripture	Luther's Small Catechism
1 Matthew 13:1-23	"He that hath ears, let him hear."
2 Daniel 3:1-18	1st Commandment: "We should fear, and love, and trust in God . . ."
3 Matthew 15:1-28	2nd Commandment: . . . "that we do not lie by His Name, but call upon it."
4 Matthew 11:25-12:21	3rd Commandment: Christ gives us the true Sabbath.
5 Genesis 46:28-47:12	4th Commandment: "Honor, serve, and obey them."
6 Genesis 37	5th Commandment: . . . "that we do not hurt nor harm."
7 Genesis 39:1-20	6th Commandment: Your body is the "temple of the Holy Ghost."
8 Matthew 6:19-34	7th Commandment: Money, an evil master, can be a good workman.
9 I Samuel 19:1-7	8th Commandment: "But . . . speak well of him . . ."
10 I Kings 21:1-16	9th Commandment: "Do not craftily seek to get your neighbor's . . ."
11 Philemon	10th Commandment: "But urge them to stay and do their duty."
12 Genesis 3	The Conclusion: God keeps His threats—and His promises.
13 Luke 1:5-23, 57-80	1st Article: "I believe that God has made me;"
14 Genesis 14:5-24	1st Article: ". . . and that He still preserves me;"
15 Acts 12:1-19	1st Article: "defending . . . guarding . . . protecting . . ."
16 Luke 7:1-10	1st Article: ". . . out of fatherly, divine goodness and mercy."
17 I Samuel 2:1-21	1st Article: "For all of which . . . thank . . . praise . . . serve . . . obey."
18 Luke 2:1-21	2nd Article: "Who has redeemed me . . . purchased and won me" . . .
19 Luke 23:33-46	2nd Article: "Who has redeemed me . . . purchased and won me . . ."
20 Isaiah 53	2nd Article: ". . . from all sins"
21 Hebrews 2:9-18	2nd Article: ". . . from death, and from the power of the devil."
22 I Peter 1:17-25	2nd Article: ". . . with His holy, precious blood"
23 II Corinthians 5:14-21	2nd Article: "That I should be His own,"
24 Romans 6	2nd Article: "and live under Him . . . and serve Him"
25 I Corinthians 2	3rd Article: "I cannot by my own reason or strength believe in Jesus Christ."
26 Acts 9:1-22	3rd Article: "But the Holy Ghost has called me by the Gospel,"
27 Colossians 3	3rd Article: ". . . enlightened . . . sanctified and kept me in the true faith;"
28 Acts 2:1-21, 36-47	3rd Article: "In like manner as He calls . . . the whole Christian Church on earth,"
29 Luke 18:9-14	3rd Article: "He daily and richly forgives all sins to . . . all believers;"
30 John 5:19-29	3rd Article: "And will . . . raise up . . . and give . . . all believers in Christ eternal life."

# Treasurer's Report

July 1, 1979—August 1, 1979

RECEIPTS:	JULY
Offerings	\$ 17,483.76
TOTAL	\$ 17,483.76

DISBURSEMENTS:	
Retirement Benefits	2,740.00
Emergency Support	200.00
Capital Investments	2,204.27
General Administration	591.51
Missions & Administration	7,727.01
Board of Education	74.45
Immanuel Lutheran College	10,254.00
TOTAL	\$ 23,791.24

NET DEFICIT FOR PERIOD	(-\$ 6,307.48)
CASH BALANCE, JULY 1, 1979	7,389.81
CASH BALANCE, AUGUST 1, 1979	\$ 1,082.33

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#### I.L.C. EXPANSION FUND:

Offerings	\$ 3,775.86
Interest Earned	733.13
TOTAL ON HAND, AUGUST 1979	93,982.16

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#### COMPARATIVE FIGURES

BUDGET OFFERINGS NEEDED	\$ 26,420.00
BUDGET OFFERINGS RECEIVED	17,483.76
BUDGET DEFICIT FOR THE MONTH	(-\$ 8,936.24)

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BUDGET OFFERINGS RECEIVED, 78-79	\$ 20,440.26
BUDGET OFFERINGS RECEIVED, 79-80	17,483.76
DECREASE THIS YEAR	(-\$ 2,956.50)

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

## Wisconsin Pastoral Conference

**Date:** October 2-3, 1979

**Place:** Immanuel Lutheran College,  
Eau Claire, Wisconsin

**Time:** The conference will open at  
8:30 a.m. with a Communion Service.  
Professor C. M. Gullerud,  
Speaker. (P. Tiefel, alternate)

### Agenda:

A Study of the Smaller Lutheran  
Bodies - T. Barthels

A Study on Baptism - P. Koch

Exegesis of Psalm 119 - G. Radtke

Exegesis of Hebrews 10 - J. Klatt

A Study of Revelation in View of  
the Current Misinterpretation  
Regarding the Last Times - D.  
Libby

Review of Part II Convention Report  
(Floor Committee on Polygamy) - J. Johannes

Homiletical Study - P. Tiefel

Announce or excuse to the host pastor,  
L. W. Schierenbeck, as soon as possible.

—*Mark H. Bernthal, Secretary*

### Coordinating Council

The Coordinating Council of the Church of the Lutheran Confession will meet at the Holiday Inn at Eau Claire, Wisconsin, on Wednesday and Thursday, October 17 and 18. The first session will begin at 8:00 a.m.

The Call Committee on Graduates will meet at the time of the Coordinating Council. All calls directed to this committee should be in the hands of the President by October 15.

—*Egbert Albrecht, President*

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94541

## West Central Pastoral Conference

The West Central Pastoral Conference will meet September 25-27 at Redeemer Lutheran Church, Cheyenne, Wyoming. The opening session will begin at 10:00 a.m. Mountain Time.

### Agenda:

Exegesis of Galatians 6:1-10—  
W. Mielke;

Exegesis of Psalm 35:1-10—  
D. Baker;

Homiletical Study of a Reformation Text—R. Mackensen;  
Isagogical Study of the Song of Solomon—P. Fleischer;

Paul's Dealing with the Weak Brethren As Revealed in First Corinthians—L. Grams;

A Review of Hermeneutical Principles—M. Sydow;

Two Book Reviews—V. Greve and B. Wales.

Announcements should be sent to the host pastor, M. Sydow.

—*D. Baker*