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The Lutheran Spokesman

Church of the Lutheran Confession

I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile. For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: "The righteous will live by faith."

The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness, since what may be known about God is plain to them, because God has made it plain to them.

For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse.

Romans 1:16-20

Hallowed Be Thy Name

The first request with which Jesus teaches us to come before our Father in heaven is this: "Hallowed be Thy name." In today's way of speaking we would perhaps express it as follows: "May Thy name be kept holy or honored by us." In this prayer Jesus teaches us from the outset to attach much more importance to requests for the needs of our souls than to the earthly and material needed for our bodily welfare. The first three petitions concern themselves exclusively with our spiritual needs, only the fourth with the purely earthly, the next two again with the needs of our souls, and the last, finally, with the needs of both. In this way He impresses on us what should be the chief object of our praying—the spiritual rather than the earthly.

God's Name

What then is God's name? It is everything God has revealed to us

concerning His person and His work on our behalf. We think, first of all, of all those words which stand for God's person—Father, Son, Holy Spirit, Jesus Christ, Savior, Redeemer, Almighty, etc., each of which reveals to us certain truths about God. Furthermore, since God reveals Himself to us in His entire Word, that also must be considered part of His name.

How Hallowed

God's name is, of course, holy in itself and is in no need of first being made holy by us. In the treatment accorded it by us human beings, however, it will either be kept holy or be made unholy. When held in holy awe and reverence by us, when used by us in the worship and praise of God or in teaching others of the great things God has done and still does for us human beings and particularly for our salvation, then God's

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name is kept holy and honored by us. If therefore you speak to your unchurched neighbor of the Savior, who died also for him, if in your conversations with others you give God the credit for your recovery from your illness and for your deliverance from your troubles, if you invite others to come with you to church to learn more about the great Three-In-One, then you are hallowing God's name and honoring and keeping it holy.

The same holds true when the teachings of God's Word are set forth and explained in their truth and purity. Then all glory is given to God as the author of our salvation and as the source of all the blessings we enjoy in this life and the next. But God's name is honored and kept holy also by the manner in which we, who profess to be His children, live our lives here on earth. We know how the behavior of our children reflects on us, their parents. If they are well-behaved, courteous, respectful, and obedient, those who observe them will receive a good impression of us as their parents and give us the credit for this.

That God may help us to carry out in all these ways the hallowing of His name, is what we pray for in these words—that He may at all times give us teachers, who proclaim His saving Word to us in unadulterated form, and grant us grace truly to believe it and to live our lives in accordance with it.

How Profaned and Dishonored

Disgrace and dishonor is brought on the name of God, in the first in-

stance, when men use it irreverently, needlessly, and in the form of profanity and cursing, as has become so common in our day. How the ears of the all-knowing God must be offended when His fallen creatures, for whose salvation He gave His own beloved Son into suffering and death, use His sacred name, given to bless and save them, to call down His curse and punishment on one another and on the various things in this world that displease them! How it must grieve Him when they use the blessed name of their Savior in all sorts of irreverent connections, where it serves no good purpose! The same is true when men use His name to cover up their lying and deception with false oaths.

Likewise is God's name profaned and dishonored when those who call themselves teachers of His Word pervert and falsify it to suit their own thinking and human reason. Any and every teaching not in accord with God's Word brings dishonor on the name of God. Space does not permit us to demonstrate and to prove this in every case. One example, however, may suffice. If, for instance, it is taught that fallen man still possesses certain spiritual powers, so that he can decide for Christ of himself, as many of our modern evangelists teach, that gives man some credit for his salvation and robs God of the honor due Him, as the One who saves us entirely by His grace without any cooperation on our part, as Scripture plainly teaches.

But there is also another way in which God's name is profaned and dishonored. Those who call them-

selves children of God are the very ones who sometimes become guilty of that. That occurs when in their daily living their conduct and behavior does not conform to the will of their heavenly Father, when they live otherwise than God's Word teaches them. When the children of this world observe such conduct in us believers, they are quick to point the finger of scorn at that One whom we call our heavenly Father. How careful we should therefore be lest such offense be given by us and we come under the indictment uttered by Paul: "Thou that makest thy boast of the Law, through breaking the Law dishonorest thou God? For the name of God is blasphemed among the Gentiles through you." (Romans 2:23.24)

In Summary

To sum up, what we ask of God in this first request is that He may give

us grace always to treat His saving name with the reverence it deserves, that He may give us true teachers of His Word, and that He may give us the grace to accept its saving truths in humble faith and enable us to live our lives in their sacred light. At the same time we pray that God may preserve us from any and every irreverent use of His name, from false teachers and their errors, and from failing to live our lives in a manner that would be a credit to His name. All this is included in this brief petition consisting of only four words. May we always pray it with all this in mind.

Thy name be hallowed. Help us, Lord,
 In purity to keep Thy Word,
 That to the glory of Thy name
 We walk before Thee free from blame.
 Let no false doctrine us pervert;
 All poor deluded souls convert.

Luth. Hymnal 458 St. 2

—*H. C. Duehlmeier*

Gifts to the Church

Oh, haste to help ere we are lost!
 Send preachers forth, in spirit strong,
 Armed with Thy Word, a dauntless host,
 Bold to attack the rule of wrong;
 Let them the earth for Thee reclaim,
 Thy heritage, to know Thy name. Amen.
 (LH #494:3)

"Send preachers forth," the Christian hymn-writer prays. Such a prayer we may send to the throne of grace with child-like confidence, for God "is able to do immeasurably more than all we ask or imagine . . ." (Ephesians 3:20-NIV) Fur-

thermore, the Bible assures us that the ascended Lord Jesus has given "gifts to men. . . . It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of

service, so that the body of Christ may be built up until we reach unity in the faith and in the knowledge of the Son of God and become mature, attaining the full measure of perfection found in Christ." (Ephesians 4:8.11-13 NIV)

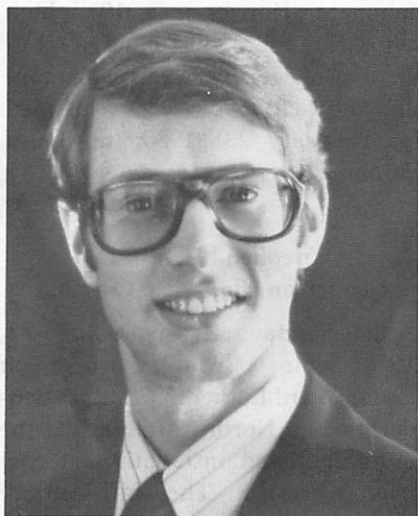
For the edification of the Church the Lord has blessed two congregations in the Minnesota Conference with pastors from among the graduates of this year's Seminary class.

**Michael Thom,
New Ulm, Minnesota**

Faith Lutheran Church, New Ulm, Minnesota, was the recipient of one of the gifts of the ascended Lord in the person of their new pastor, Michael A. Thom. Looking at his life's history, one might wonder why Michael Thom should be a *Lutheran* pastor serving in the Church of the Lutheran Confession. He was born

on May 9, 1955, and was baptized in the Wickline Methodist Church, Midwest City, Oklahoma, June 12, 1955. After completing his grade school education and being confirmed in St. Peter's Lutheran Church, Helenville, Wisconsin, Michael went on to school in the Wisconsin Synod's Northwestern Preparatory School and Northwestern College, Watertown, Wisconsin. In his third year of college, he found that the Wisconsin Synod's teaching on the doctrine of church fellowship was unscriptural. Therefore, in obedience to Scripture and by the grace of God he was led to leave that church body. In the fall of 1976 Michael began his seminary studies at Immanuel Lutheran Seminary in Eau Claire, Wisconsin. He accepted the call to Faith Lutheran Church, New Ulm, Minnesota, in June of this year, and was ordained and installed there on August 12, 1979. The service was conducted by Prof. C. Kuehne of Immanuel Lutheran College, Eau Claire, Wisconsin. Prof. Kuehne addressed the congregation and pastor-elect on the basis of I Peter 5:1-4, speaking on the theme "Divine Encouragement for the Pastor of a Christian Congregation."

Pastor Thom was married on July 9, 1978, to Mary Schuetze of Fond du Lac, Wisconsin, and at this writing the young pastor and his wife are expecting their first child. Mrs. Thom is a graduate of the education department of Immanuel Lutheran College, Eau Claire, Wisconsin, and taught in St. Paul's Lutheran School, Austin, Minnesota.

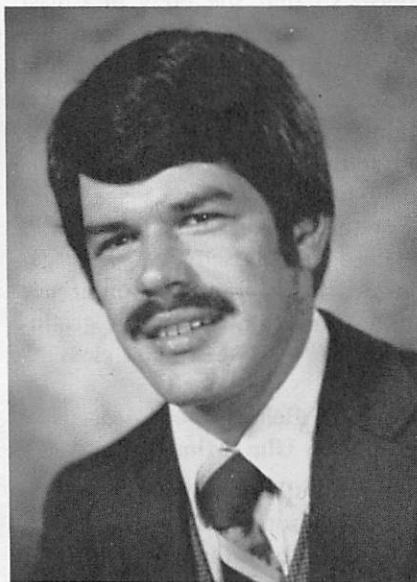


Michael Thom

**Glenn Oster,
Rochester, Minnesota**

The Lord gave eight gifts to Norman and Betty Oster, all of them sons, and one of them, Glenn, born November 12, 1954, at Pingree, North Dakota, is now one of the Lord's gifts to the Church as pastor. Glenn's pre-confirmation instruction was received at Our Savior's Lutheran Church, Jamestown, North Dakota. His high school, college, and seminary training was at Immanuel Lutheran College, Eau Claire, Wisconsin. In the last years of his studies the family moved from North Dakota to Eau Claire, Wisconsin. A look at the Immanuel Lutheran College catalog gives a hint as to one reason why the move was made. Four other Oster boys and their father, Norman, are presently enrolled at Immanuel Lutheran College. Glenn Oster, a 1979 Seminary graduate, was called by St. Peter's Ev. Lutheran Church, Rochester, Minnesota, and was ordained and installed by Pastor David Lau of Red Wing, Minnesota, on August 5, 1979. Pastor Lau preached on Acts 20:17-21 with the theme: Learn From Paul, God's Chosen Apostle.

Pastor Oster is beginning his ministry under somewhat trying circumstances. St. Peter's Congregation is subsidized by mission money administered by the CLC Board of Missions. But there are insufficient funds from the mission offerings of CLC congregations to provide full subsidy. Therefore, Pastor Oster has to be engaged in secular employment to support himself. He has found



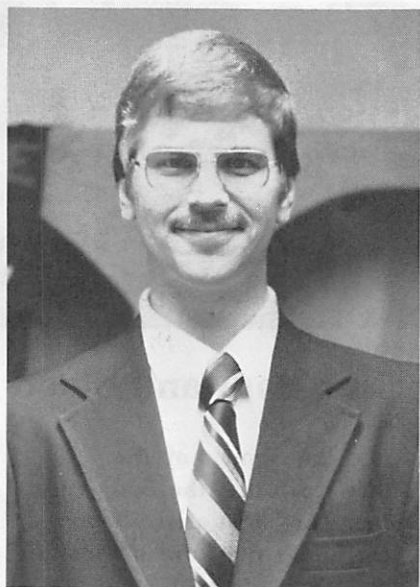
Glenn Oster

work as a car salesman in Rochester. His plans for the near future include welcoming Harriet Reid of Columbia, South Carolina, as his bride and helpmate. Harriet is a 1977 high school graduate of Immanuel Lutheran College, Eau Claire, Wisconsin. The wedding service is scheduled for February 23, 1980, in South Carolina.

—M. H. Eibs

**Stephen Kurtzahn
Hendersonville, North Carolina**

On Sunday afternoon, July 22, 1979, some 90 people gathered at Living Word Lutheran Church, Hendersonville, North Carolina, for the ordination and installation of Stephen Kurtzahn. The spirits of all were as high as the beautiful Blue Ridge Mountains in which Hender-



Stephen Kurtzahn

sonville is located, as most participated for the first time in a service of ordination.

Pastor M. Earl Eargle of West Columbia, South Carolina, was liturgist for the occasion, while Pastor

Norman Greve of Hecla, South Dakota, who was visiting in the area, served as lector. Pastor Frederick Archer, former pastor of Living Word and now pastor of Holy Trinity, West Columbia, delivered the sermon based on 2 Timothy 4:1-5 and entitled, "Preach The Word!" The three pastors then participated in the laying on of hands. The choir of Holy Trinity provided special music, and following the service everyone present enjoyed a time of food and fellowship.

But the day clearly belonged to Pastor Kurtzahn, who had just recently graduated from our seminary in Eau Claire, Wisconsin. For him and his wife, Sharon, and all the members of Living Word, God's grace was bestowed bountifully upon them as the congregation received a precious gift from God, their new pastor, and the pastor received a similar gift, a blessed little flock to feed with the Word of Truth.

—F. Archer



Living Word Lutheran Church

DOCTRINAL THEMES in the

Book of Concord

The Real Presence of Christ's Body and Blood

It has been rightly said: "Reason is never more *unreasonable* than when it insists on reasoning in things beyond the realm of reason." Luther echoed this thought when he said: "He who would remain a Christian had better poke out the eyes of his reason, and listen alone to what God has to say." We recognize that reason is a gift of God. In our Catechism we learn to thank and praise God for giving me also "my reason and all my faculties." But this noble gift is to be used in things *below* us, not in things *above* us. When it comes to matters pertaining to the salvation of our souls, there is little or nothing in the Bible that is agreeable to our natural reason, and we will only be led astray. Over the years this has been the case with every teaching of the Bible, and with none more than the doctrine of the Lord's Supper.

The Augsburg Confession of 1530 sets forth in Article 10, in brief and simple words, the teaching of the Lutheran Church on the Lord's Supper (translating the German version):

"Of the Supper of the Lord they teach that the Body and Blood of Christ are truly present under the form of bread and wine, and are there distributed to those who eat in the Supper of the Lord, and received. Wherefore also the opposite doctrine is rejected."

We see that the first part of this Article sets forth the teaching that Christ's body and blood are really present in the Lord's Supper. Hence the Lutheran teaching is called the *Real Presence*. This is in accord with those passages of Scripture where Christ instituted the Sacrament (Matt. 26:26ff.; Mark 14:22ff.; Luke 22:19f.). Then the Article states that Christ's body and blood are actually communicated to each communicant. The Article closes with brief words rejecting all contrary teachings. This would include the false doctrines of the Roman Catholic Church and of the Reformed churches.

Roman Catholic Church

The Catholic Church teaches that the bread and wine are *changed* into the body and blood of Christ by the power of the words of institution spoken by the priest. This doctrine is contrary to 1 Corinthians 10:16—“The cup of blessing which we bless, is it not the *communion* of the blood of Christ? The bread which we break, is it not the *communion* of the body of Christ?” And again Paul writes in 1 Corinthians 11:27-28—“Wherefore whosoever shall eat this *bread*, and drink this *cup* of the Lord, unworthily, shall be guilty of the *body* and *blood* of the Lord. But let a man examine himself, and so let him eat of that *bread*, and drink of that *cup*.” Even *after* the Consecration, or blessing, Paul calls it bread and wine. So both must be there (bread and body, and wine and blood).

Article 22 of the Augsburg Confession condemns the mutilation of the Lord’s Supper by the Catholic Church, in that they withhold the cup from the laity. Concerning the misuse of the Lord’s Supper in the Roman Catholic Mass, more will be said in another article in the *Lutheran Spokesman*, which will take up Article 24 of the Augsburg Confession.

Reformed Churches

The Reformed churches found the Lutheran, and Scriptural, teaching of the Lord’s Supper to be “unreasonable.” The Reformed deny, contrary to the clear words of institution, that Christ’s body and blood

are truly present in the Lord’s Supper, and that they are truly distributed to all communicants and received by all communicants. They say that bread and wine in the Lord’s Supper should be only *signs* and *symbols* of the absent body and blood of Christ, who is confined to heaven. They say that the believing communicant must lift himself up to heaven with his devotions, and thus *spiritually* partake of Christ’s body and blood. In this way, the unbelievers receive nothing more than bread and wine in the Sacrament.

By rejecting this Reformed opinion, the Lutheran Church teaches that both believers and unbelievers receive *with* the bread Christ’s true body, and *with* the wine they receive Christ’s true blood. The believers receive it as assurance of the forgiveness of their sins, but the unbelievers receive it for their harm. This is taught in 1 Corinthians 11:27, 29—“Wherefore whosoever shall eat this *bread*, and drink this *cup* of the Lord, unworthily, shall be guilty of the *body* and *blood* of the Lord. . . . For he that eateth and drinketh unworthily, eateth and drinketh damnation (judgment) to himself, not discerning the Lord’s body.”

After Augsburg

In 1537 Luther wrote the Smalcald Articles. In Part 3, Article 6, Luther clearly sets forth his position over against both the Roman Catholic and Reformed views. The Reformed would find it impossible to subscribe to Luther’s position as there set forth, that “**the bread and wine in**

the Supper are the true body and blood of Christ, and are given and received not only by the godly, but also by wicked” people. Luther refers to the Roman Catholic teaching as **“sophistical subtlety.”**

The Augsburg Confession was written by Luther’s co-worker, Philip Melancthon. Even after it was read and approved in 1530, Melancthon considered it “his baby,” making changes here and there. In 1540, in the so-called *altered* Augsburg Confession, Melancthon had eliminated the last sentence of the Article, which rejects the false doctrine. He also removed the words “truly present,” which were a stumbling-block to those who sympathized with Zwingli. Evidently he hoped to unite the Reformed with the Lutherans on the basis of the Augsburg Confession. At first no special objection was made to it, for the faithful Lutherans did not realize what was happening. Melancthon and his followers (known as Philippists) at the University of Wittenberg tried to keep under cover their ever-increasing inclination to compromise with both the Papal and Reformed groups on this doctrine. At a later time, it was found that the Philippists went even further than Melancthon did, and were ready to sell out to Calvinism under the cover of the *altered* edition of the Augsburg Confession of 1540, to which even John Calvin could subscribe. The Lutherans became alarmed, and from then on to this day demanded that the “unaltered” Augsburg Confession of 1530 should be accepted.

Much concerned at these developments, Luther announced in early 1546 that “Our professors are to be examined on the Lord’s Supper.” But it was God’s will to call Luther to his heavenly home on Feb. 18, 1546, before this examination could be carried out. The trend toward compromise continued after Luther’s death, until at long last the Calvinistic take-over of the Lutheran Church was suddenly and unexpectedly revealed in 1574. Faithful Lutheran theologians were now given the task of putting down in writing the true Lutheran teachings that were then in controversy, including the Lord’s Supper. As a result, the Formula of Concord, Article 7, became the settlement of this controversy in 1580. It sets forth the points of controversy, presents in a positive way what we believe, teach, and confess, and condemns all contrary teachings.

Dangers Today

Naturally, there are many temptations to inject “reason” into the doctrine and practice of the Lord’s Supper to this day. Recognizing that the Lord’s Supper is intended to testify to our close oneness of faith and confession, we practice “close Communion,” having Altar Fellowship only with those with whom we are agreed on the basis of Scripture. (1 Corinthians 1:10; Romans 16:17) This is considered unreasonable by most churches today, who prefer to practice “open Communion,” with oneness of faith and confession not entering into the picture.

Nor do we give the Lord's Supper to those who are unable to examine themselves, in accordance with 1 Corinthians 11:28-29. As a result, we cannot administer the Lord's Supper to children who are not yet sufficiently instructed, and certainly cannot give it to infants, as some are suggesting these days.

Let us cherish this precious Sacrament. It is, after all, the *Lord's Supper*, so we are guided by what He tells us. Since the Lord Jesus took time the very last evening of His earthly life to institute this Sacrament for the strengthening of our

faith as we go through this world of sin and temptation, we do well to receive it "often" with thankful hearts.

"We believe, teach, and confess that all the worthiness of the guests of this heavenly feast is and consists in the most holy obedience and perfect merit of Christ alone, and whereof we are assured by the Sacrament, and not at all in our virtues or inward and outward preparation." (Formula of Concord, Art. 7, Par. 20).

—A. Schulz

Declining the Offer of the AAL

According to the *Christian News* of July 23, 1979, the Lutheran Churches of the Reformation (LCR) at their annual convention "unanimously rejected a financial grant proffered by the Aid Association for Lutherans." (AAL) The purpose of the grant was the promotion of the 400th anniversary of the *Book of Concord*. Among the reasons given: "The AAL has a history of supporting and promoting liberal aims, causes, churches, institutions, and individuals."

A similar grant for the same purpose offered by the AAL to the Church of the Lutheran Confession was declined in our name by President Egbert Albrecht. Obviously we are not opposed to celebrating the anniversary of the *Book of Concord*. But, as President Albrecht wrote to AAL headquarters, "we will not participate in an anniversary celebration that is sponsored by the AAL or any similar Lutheran benefit society that involves our members in unionistic activity." "The effort of AAL to involve its members in a brotherhood of Lutheran Christians despite their obvious disagreement in doctrine and practice, violates the very Word of God that the *Book of Concord* is meant to uphold."

—D. Lau

Minnesota Pastoral Conference

The Minnesota Pastoral Conference will meet on Monday and Tuesday, Nov. 12-13, 1979, at St. John's Lutheran Church, Okabena. The conference will open at 10:00 a.m.

Agenda:

The Flacian Controversy with Practical Applications for Our Time - C. Hanson;

An Examination of Birth Control Practices - D. Fleischer;

The Teaching of Conversion by Modern-day Evangelists in the Light of Scripture (for Bible Class study) - C. Thurow;

Exegesis of First John 4:20ff. - R. Wehrwein;

Book Review: *The Wonders of Bible Chronology*, by Philip Mauro - M. Weis.

Please announce or excuse to the host pastor.

—R. E. Wehrwein, secretary

Minnesota Fall Delegate Conference

Place: Faith Lutheran Church,
New Ulm

Date: October 18, 1979—
beginning at 3:00 p.m.

Program:

Survey of Second Thessalonians (Antichrist) - George Barthels
A review of Article II in the *Formula of Concord* - Robert List
Toward a Greater Awareness in Worship - David Lau

Board Reports

—Benno Sydow, Secretary

Southeastern Pastoral Conference

Date: November 6-8, 1979

Place: Holy Trinity Lutheran Church, West Columbia, SC

Agenda:

Isagogical Exegetical Study of Ecclesiastes - Paul Gurgel

Demonism - Arvid Gullerud

Isagogical Exegetical Study of Colossians - Ralph Schaller

Spirit-controlled Temperaments - Vance Fossum

The Holy Spirit and Good Works - Martin Galstad

Effective Preaching - discussion led by Fred Archer

Forum Topic: Principles of the Reformation - Presenters: M. Galstad, V. Fossum, E. Rutz, S. Kurtzahn

—V. Fossum, Secretary

CLC Teachers' Conference

Time: October 17-19, beginning at 9:30 a.m.

Place: Faith Lutheran School,
6764 Paw Paw Avenue,
Coloma, MI 49038

Agenda:

Humanism - D. Gullerud

Panel Discussion on Women in the Church

Influencing Our Children to Continue Their Christian Education - G. Mueller

Teaching Catechism - L. Olmanson

How to Consider a Call - C. Kuehne

Study of the Beatitudes - H. Hasse

Testing in Our Schools - J. Hal-lauer

Installations

As authorized by President E. Albrecht, I installed Miss Lynette Hulke as teacher of kindergarten, first, and second grades in Luther Memorial School, Fond du Lac, Wisconsin, on August 19, 1979.

—*John H. Johannes, Pastor*

As authorized by President Albrecht, I installed Ross Roehl as teacher in the upper grades of Holy Trinity Independent Evangelical Lutheran Church, West Columbia, SC, on August 12, 1979.

—*F. Archer*

By authorization of President E. Albrecht I installed Miss Janice Hallauer as teacher in Grace Lutheran School, Fridley, MN, on August 19, 1979.

—*Daniel Fleischer, Pastor*

As authorized by President E. Albrecht, I installed Mr. Alvin Sieg as principal and upper grade teacher of Faith Lutheran School, Coloma, MI, on Sunday, August 19, 1979. Mrs. Carol Sandeen was also installed as interim third and fourth grade teacher.

—*James E. Sandeen*

CLC Students at Michigan Tech

CLC students attending Michigan Tech at Houghton, MI, are urged to get in touch with Scott Libby, Room 218, Wadsworth Hall (487-0816). Pastors of students at Michigan Tech are asked to send their names and addresses to Pastor W. Schaller, 326 W. Terrace, Marquette, MI 49855.

—*W. V. Schaller*

Mission Presentation

A new 45 minute slide-cassette presentation of our U.S. mission program is available for use in our congregations. Several sets are available. To reserve your date contact:

Pastor D. Schierenbeck
3460 Crestmont Dr.
Saginaw, MI 48603

Correction

In the article, "Good Works, the Fruit of Faith," (*Lutheran Spokesman*, Vol. 22, #2) the name of Cordatus was erroneously included among those who taught that good works are necessary for salvation.

—*M. Sydow*

Lutheran Spokesman Index

Retired pastor Clarence Hanson has prepared an index of the first twenty volumes of the *Lutheran Spokesman*. We are now in the process of preparing this for print. We hope to distribute this index to all the pastors and teachers of the Church of the Lutheran Confession. Any other subscriber who desires a copy should send his request to Editor D. Lau, 1534 West Avenue, Red Wing, MN 55066.

Extra copies of past issues of the *Lutheran Spokesman* are being stored at the same address and are available to anyone at a cost of 50¢ per copy. However, we are lacking the following issues and will give \$2.00 per copy to anyone who can supply the following:

Vol. I, #1 (June 1958), #2 (August 1958), #3, #5, #6;

Vol. II, #5.

—*D. Lau*

Treasurer's Report

July 1, 1979—September 1, 1979

RECEIPTS:	AUGUST	TO DATE
Offerings	\$ 21,191.45	\$ 38,675.54
TOTAL RECEIPTS	\$ 21,191.45	\$ 38,675.54
DISBURSEMENTS:		
Retirement Benefits	3,000.00	5,740.00
Emergency Support	—	200.00
Capital Investments	1,672.79	3,877.06
General Administration	361.22	952.73
Missions & Administration	6,778.93	14,505.94
Board of Education	80.63	155.08
Immanuel Lutheran College	10,254.00	20,508.00
TOTAL DISBURSEMENTS	\$ 22,147.57	\$ 45,938.81
CASH DEFICIT FOR PERIOD	(- 956.12)	(- 7,263.60)
CASH BALANCE, JULY 1, 1979		7,389.81
CASH BALANCE, SEPTEMBER 1, 1979		\$ 126.21

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ILC EXPANSION FUND:

Offerings	\$ 6,853.58	
Interest earned	485.04	
Balance on hand, 9/1/79		\$101,320.78

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COMPARATIVE FIGURES

	AUGUST	2 MONTHS
BUDGET OFFERINGS NEEDED	\$ 26,420.00	\$ 52,840.00
BUDGET OFFERINGS RECEIVED	21,191.45	38,675.21
DEFICITS (BUDGETARY)	(-\$ 5,228.55)	(-\$ 14,164.79)
.....		
BUDGET OFFERINGS, 1978-79	\$ 26,329.38	\$ 46,769.64
BUDGET OFFERINGS, 1979-80	21,191.45	38,675.21
DECREASE THIS YEAR	(-\$ 5,137.93)	(-\$ 8,094.43)

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

Daily Devotions

We continue combining our Scripture readings with a selection from Martin Luther's "Little Bible", The Small Catechism—except for six Thanksgiving readings.

November	Scripture	Luther's Small Catechism
1	Luke 11:1-13	The Lord's Prayer—Address: God's children in Christ.
2	Luke 2:41-52	The First Petition: God's Word taught and lived.
3	Acts 8:26-39	The Second Petition: By His grace we believe.
4	Genesis 50:15-21	The Third Petition: Lord, keep us steadfast in Thy Word.
5	I Kings 17	The Fourth Petition: "Do not be anxious for tomorrow."
6	Acts 7:51-60	The Fifth Petition: The forgiven are forgiving.
7	Luke 22:54-62	The Sixth Petition: Pray . . . and REMEMBER!
8	II Corinthians 4:7-18	The Seventh Petition: Not despairing . . . for we are not forsaken.
9	Exodus 17:8-16	The Doxology: For Thine is the power . . .
10	Luke 17:11-19	The Doxology: . . . and the glory.
11	Acts 16:25-34	The Institution of Baptism: Water and the Word.
12	Acts 22:1-16	The Blessings of Baptism: A means of grace.
13	John 3:1-21	The Power of Baptism . . . lies in the Word.
14	Luke 19:1-10	The Significance of Baptism for our Faith
15	John 20:19-31	The Office of the Keys (1 & 2) The authority to announce forgiveness.
16	Matthew 18:10-20	The Office of the Ministry (3) Called servants of Christ.
17	Luke 15:11-24	What is Confession? . . . as from God Himself!
18	Psalms 32	What sins should we confess? . . . which we know and feel.
19	Romans 3:1-24	Which are these? Through the Law comes the awareness of sin-guilt.
20	II Samuel 12:1-13	What shall the minister say after the confession of sins?

O GIVE THANKS UNTO THE LORD, FOR HE IS GOOD: AND HIS MERCY ENDURETH FOREVER!

21	Psalms 103	Thank HIM for all His benefits, spiritual and physical.
22	Psalms 128	Thank HIM for making you part of a family.
23	Psalms 127	Thank HIM for every kind of prosperity of home and nation.
24	Psalms 104	Thank HIM for His loving care, which extends to all He made.
25	Psalms 116	Thank HIM, for HE has heard and answered your prayers.
26	Psalms 118	Thank HIM, for HE is your strength and salvation.
27	I Corinthians 10:12-22	What is the Sacrament of the Altar?
28	Luke 22:14-20	Where is this written? The new covenant.
29	Ephesians 1:1-8	The Blessings of the Lord's Supper. Forgiven through His blood.
30	I Corinthians 11:23-29	Worthy reception of the Sacrament. Self-examination.

—W. V. Schaller

Mimeograph Available

Mount Olive Lutheran Church, Lamar, Colorado, has an A. B. Dick closed cylinder mimeograph for any CLC congregation willing to arrange for its transportation.

—R. Mackensen

New Address

Pastor Glenn Oster
1418 1st Ave. NE #2
Rochester, MN 55901

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*

Coloma Yearbooks

The 1979-1980 Yearbook of Faith Ev. Lutheran School in Coloma, Michigan, will be available to interested persons. Orders at \$3.50 per copy should be sent by November 30, 1979, to: Marty Quigley, Jr.

Yearbook Chairman
P.O. Box 292
Coloma, MI 49038

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