

# Lutheran Spokesman

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## 500th Anniversary



# 500<sup>th</sup> Anniversary of Martin Luther's Birth



## Luther—Man of Prayer

Luther thought one might learn a vital lesson about prayer from his pet dog "Toelpel" (Blockhead).

Noting how the dog eyed a piece of meat which he expected from his master's hand, gaze riveted and un-flickering, the Reformer said, "Ah, if only I could pray the way that dog watches that morsel, all his thoughts concentrated on it!"

Evidently, this teacher of the Gospel remained a learner, so far as prayer was concerned. And there is comfort in that for those of us who

confess to grave inadequacies in the simplest of all expressions of Christian faith. "Lord, teach us to pray," the disciples once asked. And they have been asking ever since.

### A Praying Primitive

Before the Gospel dawned on him, this pious man was much at prayer, yet there was so much to learn! Consider him at the turning point of his career, "walled about with the terror and agony of sudden death" when a thunderbolt hurled him to

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the ground in the field near Stotternheim. "Help, St. Anne! I will become a monk!" If earnestness were the mark of true praying, this would have been a winner.

A mature Luther would teach otherwise about calling upon God in the day of trouble. His cry to a patron saint fell upon deaf ears, we may be sure. He would learn to pray directly to the Lord, "as dear children ask their dear fathers." His attempt to get help by making a pious pledge? An insult. He would later learn to carry the finished work of his Savior to the throne of grace. "The Father will give you whatever you ask in *MY* name," Jesus said (John 15:16). In his familiar instruction about the Fifth Petition of the Lord's Prayer, Martin places better words upon our lips: "Do not look upon our sins, nor on their account deny our prayers. For we are worthy of none of the things for which we pray, neither have we deserved them. But grant them all to us by *grace*, for we daily sin much and indeed deserve nothing but punishment."

### Augustinian Agony

When you look at Father Martin, now in his early thirties, you might think him a real prayer professional. As a monk he would normally have been at prayer in chapel no less than seven times in a twenty-four hour period. And in Latin, of course, the only language deemed worthy of intercourse with God. But his exhausting round of duties as a district vicar for the order kept him from those formal prayers, now and

again. The solution? He skipped meals and prayed the whole of Saturday to make them up.

At the age of 56, Luther's ideals for prayer were vastly different. In a cherished hymn about the Lord's Prayer he asked,

"Teach us no thoughtless words  
to say,

But from our inmost heart to  
pray."

Sheer volume of rote prayer and a special "church language" gave way to what is sincere and meaningful. Prayer should not be a work of merit by which one might gain favor with God, he found, but the joyous communication of someone who is "accepted in the Beloved" with a gracious God. Did this mean less prayer time? That is doubtful. It is reported that the later Luther would, in preparation for a particularly busy day, get up extra early so that he could enjoy at least three hours in conference with his Lord. Since he was mindful of Jesus' instruction about prayer, we know those hours weren't filled with pleas to saints, or mindless "Hail Mary's" counted on beads.

### Your Quiet Time

If you want to share in the richness of Luther's prayer life, be sure to become familiar with his delightful piece entitled, *A Simple Way to Pray, for a Good Friend* (1535).\*

\*Available in tract form with commentary by Walter Trobisch. Published under the title, *Martin Luther's Quiet Time* by InterVarsity Press. About 50¢ per copy at many religious bookstores.

Actually, this tract of 40 printed pages is a letter to his barber, Peter Beskendorf. "Dear Master Peter," he wrote, "I give you the best I have. I tell you how I pray myself. May our Lord grant you and everyone to do it better."

"Doing it better," to Luther's mind, meant system—but not at the expense of spontaneity. To Peter he recommended a design of "garlanding."

1. Take a Scripture, or repeat a portion of the Catechism. Reflect upon it.
2. Take a second strand. Find in the passage a cause for thanksgiving.
3. Let the third strand be confession of my failures in this matter.
4. The final strand is an appropriate prayer petition.

The strands of *reflection, thanksgiving, confession, and petition*. Weave them together with care and you have a splendid garland of prayer. Any Christian can join the barber in doing this, and find help against the evil practice of "heaping up empty phrases" (Jesus' warning). The colorful German word for that was *zerklappern*, to rattle something to pieces.

### When Thoughts Stray

We shouldn't think that Luther would be rigid about any form or order in praying. When meditating upon the Gospel he would often "lose myself in such rich thoughts. When such rich good thoughts come,

one should let all other prayers go and give room to them, listen to them in silence and by no means suppress them. For here the Holy Spirit Himself is preaching and one word of His sermon is better than thousands of our own prayers." Evidently praying, for Luther, does not mean just talking. It also means being silent and listening.

### Concentration

Do you think that Luther attained his Toelpel's intensity in concentration? One thing is evident. As the years passed, this man's praying became more and more centered in the person of his Lord. At one time he had robbed his Lord of the glory due Him and turned to dead St. Anne. How different his praying at the time of his dying, as friend Jonas recorded it:

"My heavenly Father! Eternal, gracious God! You have revealed Your dear Son, our Lord Jesus Christ, to me; Him I have taught, Him I love, and Him I revere as my dear Savior and Redeemer, whom the godless persecute, blaspheme, and defame. Take my spirit unto Yourself."

What some report as Luther's very last words: "We are all beggars, that is true!" A fitting title for a book that would record what Luther learned from the Gospel about prayer: "Nothing in my hand I bring, simply to Thy cross I cling."

"Ah, if only I could pray that way!"

—Rollin A. Reim

# OUR PLACE AMONG THE LUTHERANS—I

There are millions of persons called Lutherans in the world today. But it is a sad fact that many of these "Lutherans" do not confess what Martin Luther confessed, nor do they even have much connection with any church that bears Martin Luther's name. In East and West Germany and in the Scandinavian countries many of the residents are labeled as Lutherans, even though only a very small percentage of them are active in their Lutheran congregations. Worse yet, reports indicate that the teaching that comes from these state churches in Europe bears little resemblance to the teaching that was characteristic of Martin Luther. Therefore when we hear in the media that the Lutheran Church is one of the largest Protestant denominations in the world, we should not let ourselves be deceived by these figures.

In our own country the percentage of Lutherans active in their churches is much higher. Nevertheless, the Lutheran congregations in the United States are not generally faithful to the Lutheran confessions either. We are reminded of what Jesus said to the Jews of His time, who claimed to be the children of Abraham: "If ye were Abraham's children, ye would do the works of Abraham" (Jn. 8:39). So also today those who want to be known as

Lutherans should be doing what Luther did: treasuring God's Word because there he learned to know our gracious Savior and the free forgiveness of sins that is ours by trusting in Him, and then teaching God's Word faithfully without making compromises with error or errorists.

## The Lutheran Confessions

Martin Luther used the Bible as the only basis for his teachings. By his study of the Scriptures he learned he could no longer support the Roman Catholic Church, the sect of the pope. Neither could he support or cooperate with the Anabaptists, who rejected infant baptism, or with the followers of Ulrich Zwingli, who denied the real presence of Jesus' body and blood in the Lord's Supper. By his separation from these other groups Luther had no intention of organizing a new group under his own name. He simply wanted to be faithful to his Lord and Savior. He wanted to be a Christian.

As time went on those who believed as Luther believed became known by their enemies as Lutheran. They themselves preferred to be called the churches of the *Augsburg Confession*, for this confession of 1530 summarized the Gospel teachings recovered by Luther and his co-workers from the Bible.

After Luther's death in 1546 the

Lutherans disagreed among themselves as to what they should be teaching. Varying interpretations of the *Augsburg Confession* were promoted. Philip Melancthon, Luther's gifted but wavering partner, even dared to alter the *Augsburg Confession* itself. The controversies of these years were eventually resolved through careful study of the Scriptures by such men as Martin Chemnitz and Jacob Andreae, who drew up the Book of Concord of 1580 as the sound Scriptural confession of all genuine Lutherans. "We believe, teach, and confess that the sole rule and standard according to which all teachings together with all teachers should be judged are the prophetic and apostolic Scriptures of the Old and of the New Testament." According to this statement of the *Formula of Concord* the Lutheran Church should be nothing more nor less than a church that teaches the Bible as God's Word and therefore exalts and honors and promotes the principal teaching of the Bible: justification by faith in Jesus Christ without the deeds of the Law.

### **The Falling Away**

When the apostle Paul foretold the coming of Antichrist, he predicted that there would "come a falling away first" (2 Thess. 2:3). When Martin Luther began his work of reformation, he was amazed at how thorough and deep and inflexible this falling away was. The leaders of the papal church could not be persuaded no matter how many solid

Scriptural arguments were presented to them.

But just as there had been a falling away in the Roman church, so there has been a falling away in the Lutheran church. The period from 1580 to 1680 has been known as the age of orthodoxy. In general the Lutherans of those days were faithful to their confessions. They were genuine Lutherans. Just as "the elders that overlived Joshua" (Josh. 24:31) faithfully served the Lord as they had been taught by Moses and Joshua, so the Lutherans in that orthodox century faithfully taught the Gospel as recovered by Luther.

But as the book of Joshua is followed in the Bible by the book of Judges with its rebellion and chaos, so the age of orthodoxy was followed by the age of rationalism. First there was deterioration in church discipline. The doctrine preached was still Biblical. But there was not enough emphasis on the fact that Christians should also lead godly lives.

The pietists tried to correct this error. They made efforts to increase true godliness in the churches, but in the attempt they went beyond Scripture in some of their requirements for holiness and in the methods they used. Through their downgrading of doctrine in favor of holy living the pietists opened the door for the rationalists, who because of their rejection of God's Word can hardly be called either Lutheran or Christian. A Lutheran hymnal was published in 1798 that

did not even mention the devil, Jesus' deity, or the judgment. Miracles, prophecies, the inspiration of the Bible—all of these were rejected by the rationalists, also sometimes known as deists or free-thinkers.

Yet even in those days "there were groups of quiet, earnest Christians who still respected the Bible as the Word of God, who clung to the Gospel of our blessed Savior and conducted their lives in keeping with this faith simply and unostentatiously. They, of course, were well aware of the general apostasy round about them, but drew on the Word of life to sustain their strength and hope in the quiet witness which they performed in their sphere" (J. P. Koehler, *History of the Wisconsin Synod*, p. 18).

#### **Lutherans in America**

Many Lutherans affected with pietism or rationalism came to America from Europe and founded the Lutheran synods of the East. By 1823 there were about 45,000 Lutherans in America, served by about 175 pastors. These early Lutheran pioneers were not confessional Lutherans but Lutherans on the verge of losing their heritage.

But after 1823 many of the Lutherans who came to America from Europe were influenced by the revival of true Lutheran teaching that was then taking place in the old countries. Many of these later settlers came to America for religious

reasons. They wanted to practice their Lutheranism in a free country. Chief among these Lutherans were the Saxons who settled in Missouri near St. Louis. After very shaky beginnings this group rallied around the leadership of the young pastor C. F. W. Walther and in 1847 founded the Missouri Synod. The glory of this church body was its devotion to orthodox, evangelical teaching together with an emphasis on the importance of godly living.

The century from 1835 to 1935 in America is almost worthy to be compared with that earlier century of Lutheran orthodoxy. Even some of the Lutheran synods of the East became confessional Lutheran churches under the leadership of men like C. P. Krauth. But it was especially the Synodical Conference formed in 1872 that faithfully proclaimed the Gospel of Christ in the heartland of the nation. Serious conflicts such as the predestination controversy and the church and ministry controversy threatened the unity of the conference. There were also practical problems that had to be resolved: for example, whether members of deistic lodges could also be members of Lutheran congregations. But the Lord provided able leaders such as the Pieper brothers (Reinhold, Franz, August) to fortify His people against the dangers of liberalism, legalism, and laxity.

—D. Lau

# The Use of Canvassing and Tracts in Mission Outreach

To gain an insight into the use of canvassing and tracts within our church body, I sent a letter requesting information to all active pastors. I received a response from 63% of those contacted. I was most impressed with the quality of the responses. All exhibited a genuine interest in mission outreach and wanted to be as helpful as possible to us at our conference.

According to our respondents the effectiveness and appropriateness of a canvass depend on its purpose and the local circumstances. There is nearly universal agreement that canvassing is not an effective way to immediately increase church membership. That is not the same as saying that canvassing is not effective! Many pointed out that God's Word does not return unto Him void. It may take years before the seed sprouts and grows.

What are some appropriate uses for canvassing, if it does not contribute directly to an increase in church membership? Or, how can we properly set our expectations? Three valuable uses of a canvass: #1) to make the community aware of your congregation's presence; #2) to invite people to a special program, such as Vacation Bible School, a seminar series, festival services; #3) to give to the laity an opportunity to speak of the joy that is within them.

Commenting on #1 above, one of

our pastors said it is the "best way to get people acquainted with our church and give an invitation to the unchurched or Lutherans who are at loose ends." Another pastor commented that canvassing must be part of an overall visibility program. He feels that for canvassing to be effective, the people contacted should already be aware of the congregation via a well-located church building, radio and newspaper announcements, etc.

Many congregations use house-to-house visits as a means to invite people to a special program. Vacation Bible School was the most often mentioned. Others were festival services, seminars, and back-to-school related invitations to Sunday School, Bible Class, or Christian Day School.

## Who and How

I was a bit surprised that when canvassing is done, it is usually the pastors alone who are involved, not the laity. This is especially true of those canvasses which were aimed at finding the unchurched or drifting Lutherans. Laymen are involved in most special invitation canvasses.

One of the values of the canvassing is what it does for the canvasser. Commenting on the effectiveness of canvassing, one pastor said it was not effective in bringing in new members, but "it certainly benefited the canvasser to exercise his faith



with public testimony of Jesus, and personal prayer and Bible study.”

Another pastor is beginning a neighborhood canvass program involving his laymen. The idea is to have each layman be responsible for canvassing/witnessing in his own neighborhood. He feels such a “Tell a Friend” program “has several things going for it. Firstly, it takes a lot of the scare away for canvasser and canvasee by working with a previously established relationship. Secondly, on the basis of that relationship, one is better equipped to minister to real need. Thirdly, ‘a jury always discounts the testimony of a paid witness.’ When people, not pastor, witness to people, then belief is often more clearly seen as conviction instead of creed.”

With regard to canvassing techniques, all agreed that some written material should be left with the unchurched and other prospects. Some have several handouts available so as to match content with need. Area canvasses should be well documented. Then a year-by-year supplementary canvass can be done by contacting only those houses that have new occupants as evidenced by telephone listings.

As one pastor suggested, when conducting a canvass, “do not get discouraged. Start by telling who you and your church are so that they do not shy away from you like Jehovah’s Witnesses. You are not there to steal sheep, but make sure they are regular members (of some church). Many times people will tell you they belong to a local or nearby church

and when you ask who the pastor is, they admit they have never been there. In this way you can find those wandering and can get the chance to invite.”

This section on canvassing can be summarized as follows: Few pastors are involved in active canvassing. Some do an annual canvass for a special purpose such as Vacation Bible School. Most prospect canvassing is done when either the pastor or the congregation or both are new to an area. Pastors of established congregations get most of their prospects through member contacts.

### Tracts

Some type of written material is invariably left with prospects during a canvass. Usually this is not a tract, but rather a locally generated brochure. Only a few congregations are involved in a tract mission program. Several have made arrangements with businesses in town to have a tract rack or simple tract holder in their place of business. One advantage of such an arrangement is the low cost. The tracts go only to those who are interested enough to pick them up, hence little waste. A few other congregations make tracts available to their members, urging them to hand them out as they have opportunity.

Tracts appear to have a place as a way of arousing the consciences of the unchurched. Once they initiate contact, a locally generated brochure with congregational information and a statement of confession is most

often used as a follow-up mailer or handout piece.

Most pastors commented on forms of outreach other than canvassing and tracts. Mentioned were the yellow pages, radio, newspaper, Vacation Bible School, Christian Day School, church appearance and location, packets and mailers for visitors, and member contacts. Almost without exception, they stated that contacts gained through members were the most effective way of bringing people under the influence of the Gospel.

Several pointed out the mathematics that makes such contacts so productive. How many more people can be reached if twenty laymen each make two contacts a week than if the pastor alone must make all of the contacts. I agree with the pastor who said our people are ready to witness, but they often feel reluctant because they don't think they have the necessary tools. May the Lord be with us and guide us in all of our outreach endeavors.

Note: The above was presented at the Rocky Mountain Area Delegate Conference at Loveland, Colorado, on May 30, 1983, and is printed here by request of those who heard the presentation. The author of the presentation, Larry Dassow, also submitted some other quotations from survey respondents that will no doubt be of interest to our readers.

“One way for pastors to help their members be witnesses is to give them something from the pulpit to be excited about. Preachers should seem vitally interested in the material they are presenting and emotionally involved at some level of their presentation. Sermons should be ‘timely.’ Reminds one of the story about a preacher who was so heavenly minded he was no earthly good.”

“It is important to get into the area of application of Bible doctrine that is down-to-earth and touches people in 1983 with the solution to specific problems (all sin manifestations). Furthermore, I believe the congregation reflects the importance of what they confess in connection with their attendance at worship, their attitude toward hymn singing, their going out-of-the-way to talk with visitors, and their concern over the long haul (years sometimes) of making that newcomer who came back feel welcome, useful, and a vital member of this local group.”

“Mission outreach is people! People excited about the mission: to preach the Gospel. People who will inconvenience themselves for the mission. People who are concerned about others going to heaven and a bit anxious about those who may not because of not hearing the news of their justification.”

—Larry Dassow

## Giving Thanks for Christian Education

We often think about those things for which we can be thankful. The

list is endless: food, clothing, warm shelter, a prosperous country. Yes, even in this time of recession the blessings of the Lord abound throughout the land.

For the moment I would like to point out a blessing a little closer to home for those of us that attend Immanuel Lutheran School. We have been given the chance to attend a Christian school. Unfortunately some that have the chance do not take advantage of that blessing. Do they realize what they are giving up?

True, our school does not have a big expensive gym for every sport and extracurricular activity imaginable, but we do have something which will help us deal with the world better than a football trophy or a blue ribbon or a storage chest made in shop class. We have the Word of God. Every day we have chapel. Twice a week we attend Religion class and see throughout our other classes how God has a hand in all things from history to the sciences. Students in public schools do not see this side. They are constantly bombarded with evolution, humanism, and other such teachings of the world.

### Comparing Schools

Since I have attended both public and parochial school, I feel I can fairly compare the two. Aside from the outward differences, there are other things that are quite easily seen by outsiders. The whole attitude of a parochial school seems so much more friendly and caring. Public schools seem to foster feelings of

indifference toward the individual. This is due to the number of students, in even a small school. Instead of promoting school spirit, the public school I attended emphasized class competition. The classes worked against each other rather than together as a school.

Another division is the cliques present in public schools. In my old school there was friction between the cliques. You felt the pressure if you did not belong to any of them, which was my case.

In a small school such as Immanuel, you almost have to get along with everyone. We are too small for cliques. Almost all of us participate in every school activity we have and must spend a lot of time together.

Another advantage of a small school is that the teachers are able to devote more time to helping each student separately. Never once have I heard a "Not now, I'm busy," from any of the teachers when I needed help. I have never seen teachers as dedicated as those from Immanuel. Many nights you will see study lights on at school until ten o'clock or later.

Our school has been blessed with good Christian teachers who are knowledgeable in many fields. This is necessary for our school since they teach quite a few different courses every year. No matter how good a school's facilities may be or how great their teams may do in competition, without skilled teachers the whole purpose of a school is defeated.

Every student who ever attended

Immanuel has been affected in some way. Hopefully, they have been affected for the better. According to the comments made to our principal, our school has a reputation for producing hard-working and conscientious students. Many times employers will go to him to find workers from among us.

### **Problems**

But . . . enrolling in our school does not guarantee that a person will turn out to be angelic. It still takes the cooperation of the student. Nor am I of the opinion that all students attending public schools are rotten, or that we at Immanuel are any better than they are, but many times our attitudes are contrasting. This can often make more of a difference than one realizes.

Right now Immanuel is going through the commonplace problem of insufficient funds. We are facing the possibility of losing one of the most precious gifts we have been given—a local center of Christian education. I have two younger sisters who I hope have the chance to attend Immanuel. If that chance is taken away I would be very upset. I know what Immanuel has given to

me, and I want everyone to have the opportunity to receive from it what I did.

I hope that all people in the CLC will begin to take more interest in their schools and consider Christian education more seriously for their children. The advantages and disadvantages of sending their children to our parochial schools should be considered, not just pushed aside without a second thought. Think about the young person's future when you send them to school. Think about the difference that Christian education could make in their life, now and in times to come.

As Luther said, "When schools prosper, the Church remains righteous and her doctrine pure. . . . Young people and students are the seed and the source of the Church."

—Allison Schmitt

Note: The above is reprinted from the February 1983 issue of *Pioneer*, the student paper of Immanuel Lutheran High School, Mankato, Minnesota. CLC Statistician Harvey Callies reports that in the present 1983-84 school year there are 522 students in 18 elementary schools in our church body, and 113 students in the secondary schools. This compares with 517 and 105 for the previous school year.

## ***New Pastor In Winter Haven***

After a vacancy of some twenty months, during which time former pastor Richard Kuehne served the congregation, Immanuel of Winter Haven, Florida, has once again been blessed with the gift of a full-time

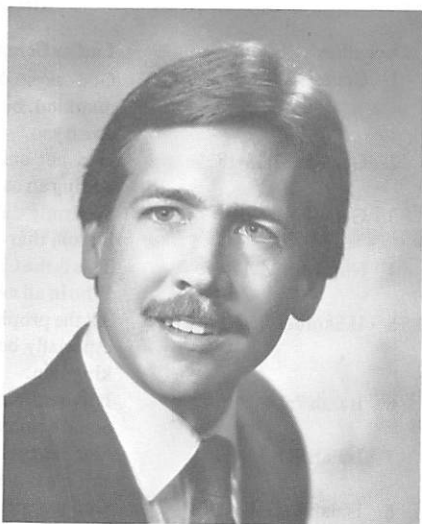
resident pastor. John Reim was installed during the morning service on July 3, 1983. The installation was performed by the new pastor's father, Pastor Rollin Reim of San Francisco, California, assisted by

Pastor Mark Weis of San Francisco, and by Richard Kuehne.

John Reim was born on June 14, 1958, in New Ulm, Minnesota, where his father was serving as pastor of Faith Lutheran Church, one of the charter members of the Church of the Lutheran Confession. He was confirmed in June of 1971 at St. Stephen Lutheran Church, San Francisco. He attended Immanuel Lutheran High School in Eau Claire, Wisconsin, for two years (10th and 11th grades) and graduated from high school in San Carlos, California. He received his pre-theological training at Immanuel Lutheran College, graduating in 1979. He graduated from Immanuel Lutheran Seminary in 1982.

Pastor Reim is a gifted musician, and as such he played the organ for the ILC choir at Eau Claire and on tour. He took additional music courses at the University of Wisconsin, Eau Claire, during the 1976-1977 school year, and at California State University, Hayward, during the past year.

He served his internship during August and September of 1980 at Gethsemane Lutheran Church, Saginaw, Michigan, and during the



**Pastor John Reim**

same months of 1981 at Gethsemane Lutheran Church, Spokane, Washington. He also served as supply pastor at Immanuel Lutheran Church, Winter Haven, during the summer of 1982. From September 1982 through June 1983 he served as Director of Music and Minister of Youth at St. Stephen Lutheran Church of San Francisco (West).

May the Lord richly bless Pastor Reim and Immanuel Lutheran Church as they work together in the Lord's vineyard.

—Gene Rutz

## Daily Devotions For Advent and Christmas

With Comments by Doctor Martin Luther

"We must both read and meditate upon the Nativity. But if the meditation does not reach the heart, we shall sense no sweetness, nor shall we know what comfort there is here for us humans. There is such richness and goodness in this Nativity that if we should see and deeply understand, we should be dissolved in perpetual joy."

December 1983

December	Scripture	Luther Comment
1	Genesis 3:9-15	God says: Satan, you have corrupted the very nature of mankind, but out of this flesh I will produce such a man as shall crush you.
2	Genesis 22:15-18	God not only invites us with promises, but even urges us by adding an oath to accept what God offers us in His Word.
3	Genesis 49:9-10	So firmly did the fathers cling to the promises of the coming Shiloh, that compared with them we are cold and sleepy in faith.
4	Numbers 24:17	This is the Christ, your God and Lord, Who in all need shall aid afford.
5	II Samuel 7:12-17	All the prophets of the Old Testament bear the name "prophet," especially because they promise the coming of Christ and His kingdom.
6	Isaiah 7:14	It is really marvelous that Isaiah had so much light, that he could depict the mysteries of Christ so clearly.
7	Isaiah 9:1-7	Our heart is much too limited to be able to grasp the scope of this great blessing, this love of God for mankind.
8	Isaiah 11:1-10	God has made everything depend on this man Jesus.
9	Isaiah 61:1-3	This is truly strange—the world is offended at Christ, who raises the dead, gives sight to the blind, hearing to the deaf, and preaches the Gospel to the poor.
10	Jeremiah 23:5-6	Christ Himself is our essential righteousness and complete satisfaction.
11	Ezekiel 34:20-24	In this simple little word "shepherd" there are gathered together in one almost all the good and comforting things that we praise in God.
12	Haggai 2:7	Christ is the real, true Temple (John 2:21), the true Mercy Seat, with whom we find pure grace.
13	Micah 5:2	At Bethlehem, in David's town, As Micah did of old make known; God is with sinners now at one.
14	Malachi 4:1-6	In this life we have righteousness only under the shadow of the Sun of Righteousness.
15	Isaiah 40:1-8	The comfort God gives consists only in the Word and promise, without seeing, hearing, or feeling.
16	Luke 1:5-25	The angel said John would turn many to the Lord, which means that he would bring them to Christ.
17	Luke 1:57-66	There is no solid joy in this world except the joy which the Word affords the man who believes it.
18	Luke 1:67-79	Christ was sent to us from the unfathomable mercy of the Father (v. 78) to atone for sin.
19	John 1:6-8, 15-18	God sent John to testify of Christ that all might believe through him, that is, through his testimony.
20	Psalms 24	Welcome to earth, Thou noble Guest, Through whom the sinful world is blessed!
21	Luke 1:26-38	Mary held fast to the word of the angel. Had she not believed, she could not have conceived.
22	Luke 1:39-56	Mary gloried neither in her virginity nor in her humility, but solely in God's gracious regard.

- 23 Matthew 1:18-25 Joseph had nothing to go by except the Word of God and he accepted it.
- 24 Luke 2:1-14 Now is overcome the power of sin, death, hell and guilt; for this Babe is come, not to judge, but to save.
- 25 Luke 2:15-20 Here is a great miracle: The shepherds believed. And this preaching from heaven is communicated also to us.
- 26 John 1:1-5, 14 The manger was the first throne of this King. There in a stable lay the Creator of all the world.
- 27 Psalm 98 When this word "Christ is born!" is spoken to us, we should dance and jump for joy.
- 28 Galatians 4:1-7 There is no greater consolation given to mankind than this, that Christ became man, our brother.
- 29 Philippians 2:6-8  
II Corinthians 8:9 God is amazing. He suffered Himself to be trodden under the foot of man and through weakness takes the Kingdom.
- 30 Romans 5:1-11 Christ took on our humanity, not to terrify, but to comfort and strengthen us with His love and favor.
- 31 Titus 2:11-14 You think: "If I had been there at Bethlehem, I would have helped Mary and the Baby." Why don't you do it now? You have Christ in your neighbor.

—W. V. Schaller

#### Installation

On October 2, 1983, I installed Pastor Robert List as pastor of Grace Lutheran Church of Sleepy Eye, Minnesota, as authorized by President D. Fleischer.

—Michael A. Thom

#### Installation

As authorized by President Daniel Fleischer, I installed John Klatt as pastor of Prince of Peace Lutheran Church in Hecla, South Dakota, on September 25.

—Greg Kesterson

#### Call for Nominations

The Board of Regents of Immanuel Lutheran College is requesting nominations to fill the vacancy on the faculty. The individual to be called should be theologically trained, from the preaching or teaching ministries, and have skills and an active interest in the area of music. All pastors, professors, male teachers, and voting members of CLC congregations are entitled to nominate a candidate or candidates within 20 days from the date of the letter regarding this request which comes from the office of the CLC President. Thus the deadline for any nomination is a postmark no later than November 11, 1983. Please send all nominations to the undersigned.

Rev. Paul Larsen, Sec. Bd. of Regents  
11006 Stonewall Blvd.  
Corpus Christi, TX 78410

#### Call for Nominations to ILC Presidency

Since the two-year term of Gordon Radtke as President of Immanuel Lutheran College expires on June 30, 1984, this call for nominations of candidates is herewith addressed to the constituency of the Church of the Lutheran Confession. All professors, pastors, male teachers, and voting members of CLC congregations are entitled to nominate a candidate or candidates to this office. Nominations are to be in the hands of the undersigned no later than November 11, 1983. Note: All nominations shall be made from the present full-time male faculty members of ILC. (Cf. Proceedings, 1982, p. 11, XI)

Rev. Paul Larsen  
11006 Stonewall Blvd.  
Corpus Christi, TX 78410

U.S. Postal Service  
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11. I certify that the statements made by me are correct and complete.  
(Signed) Benno Sydow, Business Manager