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# lutheran spokesman

## CLC CONVENTION REVIEW



STAND STILL AND SEE  
THE SALVATION OF THE LORD



GO FORTH AND PROCLAIM  
THE GOSPEL OF JESUS CHRIST

CHURCH OF THE LUTHERAN CONFESSION

# The Torch is Passed

"We owe our special thanks to the outgoing editor, David Lau, for serving us since 1976." With these words the recent CLC Convention expressed itself regarding the resignation of Pastor Lau from his position as editor of the *Lutheran Spokesman*.

In November 1982 Pastor Lau had assumed the pastorate of Messiah congregation in Eau Claire, WI. As such he became shepherd also for the members of the student body of Immanuel Lutheran High School, College, and Seminary for the nine months of the school year. The demands of such an extensive pastoral ministry were found to leave little time for the "extra-curricular" duties as *Spokesman* editor. This, we feel our readers should know, was one of the primary reasons for Pastor Lau's asking to be relieved of his editorial duties.

We are sure that the Convention was speaking for all *Spokesman* readers when it expressed its special thanks to Pastor Lau for his eight years as editor. Pastor Lau will remain on the staff as assistant editor and a contributor of articles. He has already shown himself ready and willing to lend his counsel and aid to an inexperienced new editor. Nevertheless, "the buck stops here" as to all editorial responsibilities, a fact which your new editor as well as our readers should recognize.

The Convention also went on record as stating that "we encourage readers to direct their comments and suggestions to the editor concerning the *Spokesman* and its contents." Your new editor underscores these directions. Trusting above all in the counsel and aid which the Lord promises through His Holy Spirit, your prayers are implored as well as your written comments and suggestions regarding the contents of the *Lutheran Spokesman*.

—Paul Fleischer

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# THE LUTHERAN SPOKESMAN— THE LORD'S SPOKESMAN

“So shall he be your spokesman . . .” (Ex. 4:16)

The *Lutheran Spokesman* is an official organ of the Church of the Lutheran Confession (CLC). As such the *Spokesman* represents the CLC and its witness to the world. These months the *Spokesman* goes into the homes of over 2,500 families throughout our synod and some outside of it. Recognizing these things, it is with considerable trepidation that your new editor accepts this position. At the same time, recognizing that the Lord God of our fathers promises to be with His spokesmen when it comes to the words which in His fear they either speak or write, he ought to enter into this editorial ministry with a certain boldness and confidence.

See Exodus chapters three and four. The Lord had commissioned Moses for the position of leading the Lord's people out of the land of bondage in Egypt. Moses hesitated. He doubted that the people would believe him or hear his voice. The Lord assured and strengthened Moses by words and signs. Still Moses hesitated, doubting his own eloquence. The Lord once more rebuked His servant. Still Moses doubted his own abilities, pleading for assistance of some kind.

“So the anger of the Lord was kindled against Moses, and He said . . . Now you (Moses) shall speak to him (Aaron, Moses' brother) and put words in his mouth. And I will be with your mouth and with his mouth, and I will teach you what you shall do. So shall he be your spokesman to the people. And he himself shall be as a mouth for you, and you shall be to him as God.” (Ex. 4:14ff)

This is the one place in its translation that the King James Version of the Bible uses the word “spokesman.” Aaron was to be Moses' spokesman, while both in turn were to be the Lord's spokesmen. Whenever they spoke from their divinely-appointed positions as leaders of God's people, they were to be careful to remember that they were the Lord's spokesmen. This is something that each and every divinely-appointed staff contributor to the *Lutheran Spokesman*, as well as each of our divinely-called pastors, will want to remember. At the same time, our boldness and confidence should be in this that the Lord promises: “I will be with your mouth.”

The aims and goals of the *Lutheran Spokesman* have always been, and remain, that its title be synonymous with the loftier title of its being a mouth-piece of the Lord God—“the Lord's spokesman.” This fact presents the solemn challenge that, whenever doctrinal material is offered, it faithfully communicate the truth of the Lord. “If any man speaks, let him speak as the oracles of God.” (I Pet. 4:11)

—Paul Fleischer



ILC's Campus Administration Center

## ***STAND STILL — GO FORWARD!***

The perfect theme for an anniversary convention! The first part of it from that great leader Moses, the second part from the great Savior God. Moses wanted the children of Israel to behold and reflect on the Lord's deliverance, His glorious deliverance from the armies of the pharaoh. Strengthened in their faith by this experience, they would be ready to *react*, with forward motion. And God said, "Go!"

In every worthy anniversary celebration there is a combination of reminiscing, reflecting, repenting, and reacting. The first reaction would be praise of a most gracious

God. The next is a fresh determination to go forward and make better use of future opportunity. The Sixteenth Convention of the Church of the Lutheran Confession found room for both.

### **The Light Still Burns**

In his address to the convention, President Daniel Fleischer set the tone:

*"It hardly seems that it was 1960, almost 25 years, ago, that the CLC was organized. At that time we crossed a threshold. We went forth as a new fellowship of one mind and spirit under Christ. We were ener-*

*gized with new spirit, zeal, and commitment to the Gospel of our Lord, and to the Lutheran heritage. It was an exciting, yet humbling experience, to set the confession of the Church of the Lutheran Confession before the world. And indeed, we did not go forward with any grandiose notions. But one thing had impressed itself upon us. We believed that faithfulness to the Word of God was a principle whose time had not passed. That remains our conviction to this day! Our light may not have been large, but it burned with intensity. And in spite of the flickering of our light on occasion, it still burns, for we have experienced the blessing of the divine promise "A bruised reed He will not break, and a smoking flax He will not quench . . ." Isaiah 42:3. May our earnest prayer be that the Lord will bless and intensify even more the light that shines forth from us."*

### The Essays

For the "looking" at God's saving action for us we enjoyed the research of Pastor Egbert Albrecht, a veteran of 36 years in ministry. He traced the remarkable history of Immanuel



Egbert Albrecht and Paul D. Nolting, Convention Essayists.

College (ILC) through the last 25 years.

Yes, ILC is a year older than the CLC itself. It was not started by an organized church group, but by a handful of church members at Mankato, MN. In those days of crisis and organization, these people knew that a new school for training in ministry

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**"THE BENEFITS THE CLC HAS RECEIVED THROUGH ILC ARE EVERYWHERE IN EVIDENCE."**

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and Christian service was an essential. With the blessing of Mankato's Immanuel congregation and an almost shameless faith, this handful of Christians proceeded to purchase land, building, and equipment. They called a faculty, promising them little more than an opportunity to work with an academic overload. So the Lord began delivering His people. A sight to behold!

One of the first men to study in the seminary (housed in the furnace room of the Mankato church) is now the pastor of Immanuel, Mankato. Another is now the Dean of the college department at ILC, Eau Claire. The benefits the CLC has received through ILC are everywhere in evidence. Someone has figured that 65 percent of the present pastors and teachers have been students on that campus!

After the Wednesday evening convention communion service former

students of now-retired Professor C. M. Gullerud gathered around their one-time mentor for a photo. The point was well made. Professor Gullerud, had served on the seminary faculty from its earliest days, first as a part-time, then as a full-time instructor. Later, when the CLC took over the administration of ILC he became the Seminary Dean and, for numerous formative years, the President of the entire ILC complex.

Now that the new men's dormitory has been completely paid for, one surveys a beautiful campus with heightened joy. That has been a miracle too. Real estate holdings worth millions came into our hands when needed for a mere \$85,000. Since that time our congregations have joined hands to add three major new buildings. All of this is a fine part of the anniversary story.

### Unmet Needs

This convention did not authorize any new buildings, or add any faculty positions, though both are needed. However, it did authorize an "if and when" project. Up to \$25,000 could be utilized for long-deferred maintenance work at ILC. An "ILC Improvement Fund" was established to receive these funds. When it was reported that there are a large amount of student housing and tuition accounts unpaid for last year, an urgent plea was entered for special gifts to the Scholarship Fund (the ideal solution for cases of critical need).

### The Going Forward

To guide us in looking to the future and moving forward, the convention planners had chosen as essayist a relatively recent ILC Sem graduate, Pastor Paul D. Nolting of



**Ministering to the Convention: Paul Fleischer, Service Speaker; Vance Fossum, Chaplain; James Sandeen, Memorial Service Speaker; Robert Dommer, Organist; Not present: Walter Schaller, Liturgist for the Convention Service.**



Mission Board Member David Koenig confers with Walter Holburg (left) and Larry Dassow, who with their wives are available as teaching teams for a mission field.

White River, SD. His presentation pointed out the fact that the last 25 years have been largely consumed with rebuilding facilities, establishing ILC, and dealing with controversies that threatened the Gospel among us. Now the "equipment" is at hand and needs to be put to work. While preservation of Gospel truth

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**"WHILE THE PRESERVATION OF GOSPEL TRUTH REMAINS AN ABIDING CONCERN, IT IS EVIDENT THAT THE CALL IS ALSO TO REACH OUT . . ."**

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remains an abiding concern, it is evident that the call is also to reach out, to proclaim. In a word, to be mission-

minded. "The Lord has seen fit to bless our church body with more opportunities to proclaim the Gospel right now, than at any other time in our history."

### **Our Foreign Friends**

The domestic mission program, according to reports, is the life of the body. One third of the present CLC churches have been, or now are, mission projects of the synod. An "if and when" project in this category is the exploration and establishment of a new domestic mission during the biennium.

A particular amount of time and effort was applied to our opportunities abroad. Reports from the mission-visitation team, Pastors David Koenig and Norbert Reim, called forth great concern for the work of two sister church bodies, the CLC in Nigeria and the CLC in India

One generation sho

Thy name to



Prof. C. M. Gullerud and some of those who studied und

(full doctrinal fellowship was joyfully recognized with the latter group). Both bodies hope for our assistance in the form of trained helpers who can assist in the vital work of training pastors and teachers who can, in turn, assist in the vital work of training pastors and teachers from among the people in those countries. It was resolved to call and send such helpers as soon as doors are opened to them.

### Those Doors

In such international endeavors, the doors we speak of are known as *visas*. They are not easy to come by for workers we might send. The governments of Nigeria and India are not at this time granting visas to those who would come for mission work, as such. They seem more agreeable to grant visas for teaching. Several congregation members have





er him.

made themselves available for teaching roles, should their services be sought. Two were present at the convention. They and their wives have graduate degrees in subjects that especially interest the governments of these countries. Teaching under government sponsorship, they would be free to assist in establishing Bible College programs. All this is presently on hold and, among other things, calls for prayer.

Resolutions were adopted which safeguard the principles of "indigenous churches." By this is meant the development of autonomous church bodies with leaders from the people of that particular country. This approach differs from what was common in the colonial period when American and European Christians exercised a paternal role over churches in developing countries. Our hope is to help them in their Gospel work, rather than to manage and administer that work.

### **Project Kinship**

To supervise our efforts to help the CLC in India with their orphanage project, the convention established a committee to work under mission board direction. This will be the same group that has worked so effectively in starting the *Kinship* program.

### **Financial**

A major step in providing for retired pastors and teachers was adopted. A carefully designed "CLC Pension Plan" will enable called workers to make contributions together with contributions from the agency of the CLC which has called them. The amount which accrues to the account of any worker is fully vested, that is, it becomes his property. This plan can go into effect when 75 percent of the eligible workers participate. In anticipation of this, a resolution passed which directs that the 1984-1985 budget include funds needed to begin. The present program for retirement benefits will be phased out in favor of

this new program.

Under the present Cooperative Budget Plan congregations give prior notice of the amount of support they plan to provide for the CLC General Budget. Although there was great pressure to go beyond that amount, the convention disciplined itself to stay within the amount subscribed. Urgent needs such as salary increases for synod workers will have to be met "if and when" contributions of congregations and individuals exceed the amounts that have been promised. There is much hope for such an expression of love and purpose in the coming twenty-fifth anniversary year.

### Special Qualities

Each convention tends to develop a character of its own. In the eyes of this observer, this convention was marked with a new and greater zeal for reaching out with the Gospel.

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**"... PEOPLE IN FAR AWAY PLACES ARE VITALLY INTERESTED IN WHAT WE HAVE BEEN GIVEN."**

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This zeal was stimulated by the fact that people in far away places are vitally interested in what we have been given. The Rev. Karl Heinrich Schmutzler, Rector in the Lutheran Church of Sweden, came with his wife Margarita on a special get-acquainted trip. He had learned of the CLC and found it expressive of

what his scholarship had found in historic Lutheran teaching. He expressed a desire to take a sabbatical and spend time in study on our campus. That, together with the fellowship hunger of the sister churches in Nigeria and India, was a major factor in firing the spirit for sharing.

In closing, an additional note of encouraging significance: the vigor of a new generation! When the Lord said, "Go forward!" it was the new generation, born in the wilderness, that got to go the distance. Joshua and company occupied the land of promise. At this convention the administrative boards (with the exception of the Board of Doctrine) were staffed largely with those who have benefited from instruction at ILC during the last 25 years. There is, as well, a significant trend regarding the delegates representing congregations. More and more they are found to be younger people with special skills who are ready to put their abilities into the Lord's service.

This reporter, one of those who has been long on journey, couldn't be happier with this pattern. The Sixteenth Convention had design for a future.

—Rollin A. Reim

### Convention Elections and Appointments

All CLC Officers were re-elected to another term. They are Daniel Fleischer, President; Robert Reim, Vice President; Paul F. Nolting, Secretary; and George Barthels, Moderator. Other elections and appointments were:

Board of Missions: David Schierenbeck and Don Ohlmann, joining holdovers David Koenig and Lee Kreuger.

Board of Regents: Michael Sydow and Marlin Beekman, joining holdovers Paul Larsen and Merrill Wuerch.



**ILC President Radtke with new board member Michael Sydow.**

Board of Trustees: John Schierenbeck, James Sandeen (filling the unexpired term of Michael Sydow), and Phil Radichel, joining holdover Marvin Hansen.

Board of Education: Robert Rehm, James Sydow, and LeRoy Hulke, joining holdover L. D. Redlin.

Board of Doctrine: L. W. Schierenbeck, M. J. Witt, George Barthels, Robert Reim, and Frank Paull.

*Journal of Theology*: Editor C. M. Gullerud, Managing Editor Clifford Kuehne, Business Manager, Benno Sydow.

*Lutheran Spokesman*: Editor Paul Fleischer; Assistant Editor David Lau, Business Manager Benno Sydow.

*Ministry by Mail*: Editor Paul F. Nolting.

25th Anniversary Thanksgiving Committee: Robert List, Theodore Thurow, Marlin Beckman.

#### 1984-1985 CLC Budget

Board of Education	\$ 603
Board of Missions	99,650
Board of Regents	143,246
Board of Trustees	70,173
	<hr/>
	\$313,672

## The Choice of a Marriage Partner—IV

“Every one of you should know how to get a wife in a holy and honorable way and not in the way of passionate lust like the people of the world who don’t know God (1 Thess. 4:4—ATT). On the basis of this passage and others we have so far suggested the following three rules: #1: *Do not let your choice be made only on the basis of physical attractiveness or the desire for earthly riches.* #2: *Pray for God’s guidance in your choice of a marriage partner.* #3: *Seek the advice and consent of the parents on both sides when you are making a marriage choice.*

### Mixed Marriages in the New Testament

But now let us consider a very important question: Does God in these New Testament times forbid

believers from marrying unbelievers, as He forbade the Israelites from marrying the heathen? And what about marrying a person who seems to be a believer in Christ and yet is not in full agreement with you on what God’s Word says? Are such marriages forbidden?

The two passages most quoted by those who insist that God has forbidden such marriages are 1 Cor. 7:39 and 2 Cor. 6:14. “A wife is bound to her husband as long as he lives. If her husband dies, she’s free to marry anyone she wants to, but it should be in the Lord” (1 Cor. 7:39). The phrase “in the Lord” is interpreted by many to mean that a Christian widow should marry only a Christian. But this interpretation begs the question. “In the Lord” would ordinarily mean: with the

Lord's approval. If the Lord has not definitely forbidden marriage with an unbeliever, it is possible that marriage "in the Lord" could include such a marriage. For the apostle says: "An unbelieving man married to such a woman (a believing woman) serves a holy purpose, and an unbelieving wife married to a Christian serves a holy purpose. Otherwise your children would be unclean, but now they are holy" (1 Cor. 7:14).

The other passage used to prove that marriage with unbelievers is forbidden is 2 Cor. 6:14: "Don't be yoked with unbelievers. How can right and wrong be partners? Or how can light have anything to do with darkness?" This passage definitely does forbid spiritual or religious fellowship with those who follow practices or teachings introduced by the devil.

This passage is cited in *Concerning Church Fellowship* along with Rom. 16:17-18, 2 John 10-11, and Mt. 7:15, as forbidding unionism or syncretism. "False teaching is unrighteousness and there can be no fellowship with it. False doctrine is darkness and true revealed doctrine is the light in this world. They have no communion, nothing in common. All false doctrine is the work of Belial; when we fellowship with false teachers we make concord with Satan, the author of their errors. Scripture teaches that we should come out from among them, that is, from the adherents and teachers of error, and be separate" (*Concerning Church Fellowship*, p. 14, #22-23).

Now, if the apostle were thinking here of marriage as a kind of yoke where believers and unbelievers cannot be partners, he would be saying that the believing party in such a yoke should break the yoke. He would be telling all believers married to unbelievers that they should get out of that relationship. We know of a certainty that he cannot mean this, for his teaching on mixed marriages is recorded in 1 Cor. 7:12-13: "If a Christian has a wife who doesn't believe and she agrees to live with him, he should not divorce her. And if a wife has a husband who doesn't believe and he agrees to live with her, she should not divorce her husband." Therefore we must understand the apostle as forbidding in 2 Cor. 6:14 the yoke of religious fellowship (Lord's Supper, worship, prayer) with unbelievers and adherents of error, not the yoke of marriage, which is primarily a physical union.

### **The Danger of Idolatry**

But even if we cannot find any definite New Testament prohibition of marriages with unbelievers or of marriages with persons adhering to some error in doctrine or practice, we should not draw the conclusion that it is a good or a wise thing for a Christian to marry an unbeliever or for a practicing confessional Lutheran to marry a practicing liberal Presbyterian or a practicing conservative Baptist.

Consider what is involved. Our Lord wants us to put Him and His Word above everything else. If we

love our father or mother, son or daughter, wife or husband, more than Him, we are committing idolatry. If then we are convinced that a certain partner would discourage or hinder our practice of the Christian faith according to our confession, then we could very well be tempting God by insisting on marriage to such a partner. At all costs we have to maintain our freedom to confess and practice our faith. We have to maintain our freedom to bring up any children God gives us according to the teaching we know to be right.

If our potential marriage partner cannot promise that he or she will not hinder us or interfere with us in the practice of our faith and in the bringing up of our children according to Christian teachings, how can we enter into a lifelong marriage with such a partner and still be loyal to our Lord God? His Word must come first, and we cannot make vows or promises that will take away from

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us the privilege of practicing our faith.

We should have the same desire that Abraham had of old: the desire

to find a wife for Isaac who could share his faith in the promised Savior. If we cannot share with our partner the bond of Christian teaching and discipleship, something very important is missing from our marriage.

But this is not to say that a member of our church body must marry another member of our church body, and that every such marriage is guaranteed to prosper. We have seen marriages between two lifelong members of the Church of the Lutheran Confession fall short in many ways, simply because the outward confession was not matched by inner conviction or any spiritual depth.

On the other hand, there is evidence that the strongest marriages are those that joined persons of different religious background who nevertheless studied Scriptures together either formally or informally and came to confessional agreement through the tutelage of the Holy Spirit. If religious differences can be resolved before marriage, and even before the promise of marriage, surely this is the best way to get a marriage started in the right direction.

When we are considering whom we should marry, surely one of the most important considerations must be the person's faith and religious convictions. As the Proverb says: "Charm deceives, and beauty vanishes, but a woman who fears the Lord, she is to be praised" (Prov. 31:30). Consider also 1 Pet. 3:3-4: "Your beauty should not be anything

outward—braiding the hair, putting on gold ornaments and dresses—but the person you are in your heart, with the imperishable quality of a gentle and quiet spirit; this is very precious to God.”

We should be ready then to state Rule #4: *Consider the importance of religious faith and convictions in the person you marry.* What a blessing it is when two people are bound to each

other not only by their physical union but also by their fellowship in the Lord and in His Word! Their physical union is only for this world, and it is broken by the death of either partner. But the spiritual bond between two fellow-Christians will continue even to all eternity, for all true Christians shall be with their Lord and with one another forever.

—D. Lau



## Daily Devotions For October

### THE BATTLE HYMN OF THE REFORMATION

Day Reading	Theme
	“A Mighty Fortress Is Our God” (The Lutheran Hymnal: 262)
1 Psalm 46	A mighty Fortress is our God,
2 Genesis 15:1-6	A trusty Shield and Weapon;
3 Matthew 15:29-38	He helps us free from every need That hath us now o’ertaken.
4 I Peter 4:6-11	The old evil Foe
5 Revelation 12:7-17	Now means deadly woe;
6 Ephesians 6:10-18	Deep guile and great might Are his dread arms in fight; On earth is not his equal.
7 Luke 11:14-22	*
8 Matthew 26:31-35	With might of ours can naught be done, Soon were our loss effected;
9 Psalm 118:1-24	But for us fights the Valiant One,
10 Matthew 12:15-21	Whom God Himself elected.
11 Mark 4:35-41	Ask ye, Who is this?
12 Acts 4:1-12	Jesus Christ it is,
13 Psalm 24	Of Sabaoth (Hosts) Lord,
14 I John 5:18-20	And there’s none other God;
15 II Samuel 22:1-20	He holds the field forever.
	*
16 Matthew 13:24-29, 36-43	Though devils all the world should fill
17 Luke 11:24-28	All eager to devour us,
18 Psalm 27	We tremble not, we fear no ill,
19 Psalm 124	They shall not overpower us.
20 Ephesians 2:1-10	This world’s prince may still,
21 John 15:18-16:4	Scowl fierce as he will,
22 Luke 10:16-24	He can harm us none,
23 John 16:5-11	He’s judged; the deed is done;
24 Matthew 4:1-11	One little word can fell him.
	*



- 25 I Peter 1:18-25                   The Word they still shall let remain  
 26 Isaiah 5:18-24                   Nor any thanks have for it;  
 27 Isaiah 43:1-7                    He's by our side upon the plain  
 28 I Corinthians 12:1-11           With His good gifts and Spirit.  
 29 Acts 7:51-60                    And take they our life,  
   Goods, fame, child and wife,  
 30 Philippians 3:7-11               Let these all be gone,  
   They yet have nothing won;  
 31 Hebrews 12:28-13:8             The Kingdom ours remaineth.

—W. V. Schaller

**West-Central Pastoral Conference**

Time: September 18-20, 1984, from 10 a.m.  
 Tuesday through 12 noon Thursday.  
 Place: St. Paul's Ev. Lutheran Church,  
 Winner, SD

**Agenda:**

- Old Testament Exegesis, Ezekiel 18:19-32  
 —D. Koenig  
 Old Testament Isagogics, Malachi—  
 R. Grams  
 New Testament Exegesis, Matthew 10:16-  
 39—G. Kesterson  
 New Testament Exegesis, Romans 11:22-  
 27—P. Gurgel  
 New Testament Exegesis, I Timothy 2:9-15  
 —W. Mielke  
 Word Study of "arneomai"—T. Kesterson  
 An Analysis of Climactic Preaching—  
 Robert Reim  
 When Can We Properly Recognize Objects  
 or Men as Types of Christ?—P. Fleischer  
 The Doctrine of Universal Justification—  
 R. Mackenson (to be read in view of his  
 moving to another district)  
 Book Review—J. Klatt  
 Conference Chaplain: Paul D. Nolting  
 Conference Speaker: Leland Grams  
   —P. D. Nolting, Secretary

**Eastern Pastoral Conference**

Time: October 2-4, 1984  
 Place: Faith Lutheran Church, St. Louis, MO  
 Agenda: Isagogical-Exegetical Study of Mala-  
 chi — S. Kurtzhan  
 The Lutheran Church in a Reformed Milieu  
 — J. Reim  
 Book Review — V. Fossum  
 The Language of the Prophets, Literalism,  
 Symbolism, Spiritualism — P. F. Nolting  
 The Nature of Man as Found in a Study of  
*nepesh, pneuma, psyche, and sarks* — J.  
 Schierenbeck  
 Exegesis of 1 Thessalonians 1:2ff—P. Larsen  
 Chaplain: M. Thom  
   —V. Fossum, Secretary

**1984 CLC Teachers' Conference**

Time: October 10, beginning at 10 a.m.  
 through Oct. 12, noon.  
 Place: Messiah Lutheran Church, Eau Claire,  
 WI

**Agenda:**

- An Update and Ramifications in the Im-  
 manuel Velikovsky Story—Prof. Pelzl  
 Teaching Music—G. Meyer  
 Language Series Review—Coloma faculty  
 The Conceptual Approach to the Teaching  
 of Catechism—Prof. Dommer  
 Professional Relationship Between Pastor  
 and Faculty—Prof. Schierenbeck  
 How to Effectively Teach Creative Writing  
 —L. Schmidt & P. Schuler  
 Does Scripture Allow for the Theory of  
 Plate Tectonics—Prof. Cartensen  
 Topics for School Devotions—L. Olmanson  
 Achievement Tests: Explanation, Interpret-  
 ing Scores, How They Can be Used,  
 What Information Should be Given to  
 Parents, Their Value to our Schools—  
 B. Sydow  
 Teaching Children Study Skills, and How to  
 Take Notes for Themselves—G. Mueller  
 The Ministry: A Joyful Self-sacrifice; Bal-  
 ancing a Career and One's Family Life—  
 T. Thurow  
 Chaplain: Prof. R. Rehm  
 Organist: Prof. R. Dommer  
 Thursday evening communion service speak-  
 er: Prof. Radtke  
   —T. Thurow, Conference President

**Church News Reporters**

The following *Spokesman* staff members  
 have been designated as church news  
 reporters for the CLC District mentioned:  
 West Central District—Pastor P. D. Nolting  
 Minnesota District—Pastor K. Olmanson  
 Eastern District—Pastor J. Schierenbeck  
 Wisconsin District and ILC—Prof. R. Roehl  
 Pacific Coast District—Pastor Rollin Reim  
 Teacher's News—T. Thurow  
   —P. Fleischer, Editor

### Wisconsin Pastoral Conference

Time: October 10-12, 1984, beginning at 1:30 p.m.

Place: Messiah Lutheran Church, Eau Claire, WI (Wednesday)

Immanuel Lutheran College (Thursday, Friday)

Joint agenda with the CLC Teachers' Conference:

The Conceptual Approach to the Teaching of Catechism—R. Dommer

Professional Relationship Between Pastor and Faculty—L. W. Schierenbeck

Remaining Agenda:

Old Testament Exegesis—C. Kuehne

How do Paul's words, "I am made all things to all men" (1 Cor. 9:22), apply to us in our ministry?—E. Albrecht

A Study of Luke 16:18—R. Gurgel

Training and Motivating Elders to Exercise Spiritual Responsibilities Within the Congregation—J. Johannes

A Study of the Degrees of Glory in Heaven—W. Schaller

New Testament Exegesis, Hebrews 12:1ff.—P. Tiefel

Is the Concept of "Mortal Sin" Scriptural?—A. Schulz

Book Review, "How to Select a Translation?"—T. Barthels

Communion Service Speaker: G. Radtke (D. Lau, Alternate)

Chaplain: C. M. Gullerud (M. Bernthal, Alternate)

Please announce or excuse to the host pastor, D. Lau, as soon as possible.

—M. Gullerud, Secretary

### Ordination—Installation

Authorized by President Daniel Fleischer the undersigned, assisted by Pastor Helmuth Rutz, ordained and installed Michael Eichstadt as pastor of Redeemer Lutheran Church at Cheyenne, WY on June 17, 1984.

—Robert Reim

Authorized by President Daniel Fleischer, the undersigned ordained and installed David Reim as pastor of Mt. Olive Lutheran Church at Lamar, CO on July 15, 1984. Pastor Norbert Reim preached the sermon and assisted in the installation.

—Robert Reim

### Offer

Available without cost: (2) Two Geha Automat 250 DA mimeograph machines; best used for parts. Contact Faith Lutheran Church, Markesan, WI.

Shirley Jensen  
Box 256  
Petitotah, ID 83855

### mation Festival

Heritage Festival will be held Mankato, MN, on October 28,

Speakers: Elton Hallauer, and H. Gurgel. The theme is "Reformation Heritage." Selections will be used for choir. A fellowship dinner will be invited.

—L. D. Redlin

### Changes of Address

Pastor John Pfeiffer  
1710 3rd Ave. S.E.  
Austin, MN 55912  
Phone (507) 433-1957

Renee C. Wuerch  
2330 Sessions St. Apt. 5  
Eau Claire, WI 54701  
Phone (715) 833-2306

### Installations

As authorized by President Daniel Fleischer Mr. Timothy Cox, Miss Lois Meyer, and Miss Susan Thiem were installed as teachers of Immanuel Lutheran Schools, Mankato, MN on August 12, 1984.

—L. D. Redlin, Pastor

As authorized by President D. Fleischer, I installed Pastor John Pfeiffer as pastor of St. Paul's Lutheran Church, Austin, MN on August 5, 1984.

—L. W. Schierenbeck