

September 1986
Vol. 29, No. 3
(ISSN 0024-7537)

lutheran spokesman

PROSPECTUS

SEVENTEENTH CONVENTION

Church of the Lutheran Confession
Immanuel Lutheran College
Eau Claire, Wisconsin

CONVENTION NEWS

IN THIS ISSUE

- *Salaries And Ministry
- *The 1986 Convention
- *Prof. Gurgel Retires
- *Helping The Poor—III

“Even so the Lord has commanded that those who preach the gospel should live from the gospel” (I Cor 9:14).

Salaries And The Gospel Ministry

The 1986 CLC Convention found a need to discuss pastor/teacher/congregation relationships. This discussion came about because of salary concerns, but it was not limited to finances.

There always exists a certain tension, a give-and-take situation, between pastors and teachers and their congregations. This is true also in the area of finances. Congregations are struggling to pay their bills, to support the ministry in the local area, and to give to the wider needs of the church. Often pastors and teachers are struggling to make it financially. Sometimes it seems that both cannot be reconciled.

It is important that we do not view these tensions solely as salary problems. When we talk about pastor/teacher/congregation relationships, we are talking about the divine call. The Holy Spirit calls people to serve. Paul was very

conscious of this call into the ministry as a call from God. “Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood” (Acts 20:28). Even in salary concerns the Holy Spirit defines the relationship which is to exist between a group of believers and their called servants.

I. The Congregation

The congregation has a responsibility to provide for its pastors and teachers. There may be a tendency for a congregation to take for granted the needs (financial, emotional, and spiritual) of its called workers. Because pastors and teachers almost never initiate salary requests lest their ministry be damaged, the congregation may take for granted the needs of its workers.

Postmaster: Second Class postage paid at Lake Mills, IA 50450. Send address corrections (Form 3579) to Lutheran Spokesman, 2750 Oxford Street North, Roseville, MN 55113.

The Lutheran Spokesman is published monthly by the Church of the Lutheran Confession, 2750 Oxford St. N., Roseville, MN 55113, and is an official organ of the Church of the Lutheran Confession.

Editor: Paul Fleischer, 1270 N. 118th St., Wauwatosa, WI 53226; Assistant Editor: D. Lau; Artist: W. Bernthal; Staff (Also District Reporters): H. C. Duehlmeier, V. Fossum (Eastern), J. Klatt (West Central), D. Koenig, K. Luebke, K. Olmanson (Minnesota), Rollin Reim (Pacific Coast), Ronald Roehl (Wisconsin), Ross Roehl, P. Schaller, W. V. Schaller, J. Schlerenbeck, C. H. A. Schmutzler, M. Sydow, P. M. Wels.

Material submitted for publication should be sent to Editor Paul Fleischer one month before date of publication. Announcements and other short notices should also be sent Editor Fleischer.

Business Manager: Benno Sydow, 2750 Oxford St. N., Roseville, MN 55113. Individual subscriptions: \$6.00 for one year; \$11.00 for two years; \$16.00 for three years. Subscriptions sent in bulk to congregations: \$5.00

Called servants need to know that a congregation cares and is concerned even if this concern cannot always be translated into a cost-of-living pay increase.

Paul tells the Corinthians that “the Lord has *commanded* that those who preach the gospel should live from the gospel.” The principle that the laborer is worthy of his hire applies here. The farmer and the herdsman live off their labor (I Cor. 9:7). The law commands that the ox that treads out the grain should not be muzzled but be permitted to eat the grain. (9:9) The Old Testament priesthood was supported by partaking from the offerings the people brought. So those who sow spiritual things should reap material things. The congregation is to share materially with those called to serve them.

The exact way in which a congregation provides for its workers will depend upon how the Lord blesses them and how they respond to the Gospel. There may be a tendency for a congregation to take the financial needs of their called servants for granted. It is easier to balance budgets by not granting pay increases. Through their councils or elders congregations need to discuss financial concerns with their pastors and teachers, even initiating those discussions. Congregations need to consider how they can better provide for the financial needs of their called servants. This could include consideration of salary raises, the providing of hospitalization insurance, or help with educational costs at ILC.

Because the congregation often provides a parsonage and teacherage, it is sometimes difficult to evaluate a pastor’s or teacher’s salary package. It should be remembered that because of the housing allowance, a pastor or teacher does not build up equity in a house. Also, most pastors are responsible for paying their own social security tax (11.3% of salary and rental value of parsonage).

II. Pastors And Teachers

The apostle Paul did not demand a salary raise from the Corinthians, but provided for his own support in Corinth. Paul did this so no one would think that he was preaching Jesus for money. This age also had its religious hucksters who saw fund-raising as the chief goal of their ministry. Paul wanted to be sure that the Gospel was presented without charge.

As called servants of Jesus, pastors and teachers are not engaged in an ordinary occupation or profession. Their success is not to be judged by the size of their salary. The ministry is by definition a “service.” It is patterned after Jesus Who came not to be served but to serve and to give His life a ransom for many. Pastors and teachers have a calling that carries with it a future reward of glory (I Pet. 5:4). This means that sometimes pastors and teachers will not be paid salaries comparable with the private sector. Sometimes a pastor’s or teacher’s wife will have to work. Sometimes they will not be able to afford that new car. For the sake of the Gospel ministry sacrifices

will have to be made.

Salary concerns dare never obscure our high calling as pastors and teachers. Peter encourages: "Shepherd the flock of God which is among you, serving as overseers, not by constraint but willingly, not for dishonest gain but eagerly; nor as being lords over those entrusted to you, but being examples to the flock" (I Pet. 5:2-3). There is the warning that a bishop not become greedy for money. Most pastors and teachers did not enter the ministry to become rich. But it is important that they receive a livable wage. Financial concerns can become a headache that obscures the glory of the Gospel ministry.

The word "willingly" stands out in this discussion. There is an inner necessity to preach the Gospel independent of financial concerns. "For if I do this willingly, I have a reward . . . What is my reward then? That when I preach the gospel, I may

present it without charge, that I may not abuse my authority in the gospel" (9:17-18). A pastor or teacher willingly serves Jesus in the public ministry. It is a high privilege. Pastors and teachers need to be encouraged by the Spirit's blessing on their ministry. They should not allow material concerns to remove the joy of the ministry. The call to the ministry is a call that involves willing sacrifice.

The relationship between called servants and the congregation is as fragile as the relationship in a marriage. Either can take advantage of the other and manipulate God's command for personal benefit. If this is done the relationship suffers and people are hurt. Both pastors and teachers and their congregations need to evaluate the ministry in terms of the Gospel. This evaluation can only result in reassessment of, and appreciation for, the public ministry.

—*J. Schierenbeck*



Ingram Hall

FUNDAMENTALLY SOUND



The 1986 Convention

Is it presumption for a church to declare itself “fundamentally sound”?

When you are walking by faith rather than sight you don’t ordinarily indulge in self-appraisal. Christian churches are wise when they say with Paul, “I judge not myself. He that judges me is the Lord!”

Yet the convention banner was bold to claim: “Christ Is Our Foundation.” A positive, joyous, determined, and fully justifiable assertion: we are fundamentally sound! If Jesus Christ is our sure foundation and we build on Him alone, our work will surely stand, and our labor cannot be in vain.

THE PRESIDENT REPORTS

In his presidential report, the Rev.

Daniel Fleischer introduced the convention theme, explaining why it had been chosen. It is, he pointed out, an urgent summons to shun any other foundation than “that is laid, which is Jesus Christ.” All building which is worthy of His name must be carefully done by way of continued faithful presenting of the simple gospel message. To point up his concern, he quoted an observation made in 1958 by Professor Edmund Reim: “Satan is defeated when men stand on the simple truth of God’s Word, but he gains precious ground, not only when men weaken their adherence to this Word, but also when in an excess of zeal they go beyond it; when they seek to fortify it by well-meant but misguided additions of their own.”

AN INNER UNITY

There was something different about this convention. For the first time in memory there were no memorials requesting review of a doctrinal issue. In a sense the body was at rest in this regard, able to apply its energies to the work most happily at hand: the work of missions and equipping the saints for their ministry.

The convention itself became a model of this, allocating at least a third of its session time to study, prayer, and praise.

Chaplain Paul Gurgel laid a course-plan for a church at work. His messages were so stimulating and helpful that a delegate offered to underwrite the cost of publishing

them. Pastors Michael Sydow, Rich Grams, and Mark Weis kept a rapt audience for their essays: *Christ Is Our Foundation*; *Christ Is Our Message*; and *Christ Is Our Life*. At the Convention Service, Pastor Dale Redlin helped us exult in the benefits of a life which has this Focus.

The joy of it was expressed succinctly by former Moderator George Barthels (who had to resign his post midterm because of ill health). Noting that the essayists (and, indeed, the other teachers of the convention as well) all received their theological schooling at Immanuel Lutheran College, he observed that their work is a wonderful assurance that ILC is imbued with a gospel spirit.

Summary Of Convention Action

EDUCATION

Provision was made for a synod-wide study of contemporary *Bible translations*, to help individuals recognize the strength and weakness of those in use. A structure was established to review the work of Pastor Michael Sydow, who is preparing a version of *Luther's Catechism* and Explanation in simple contemporary English.

FELLOWSHIP MATTERS

It was gratefully noted that the Rev. Mohan Bas of the Bharath Evangelical Lutheran Church (in India) and the Rev. Carl Heinrich A. Schmutzler (lately of Sweden) were found to be in confessional agreement with the CLC, and have been

received into fellowship.

With regard to discussions with the LCCF (*Lutheran Conference of Confessional Fellowship*) it was agreed that possible future talks should deal with the method of ministering to the spiritual needs of Christians who struggle to apply the fellowship principle, since there is apparent agreement in the principle itself.

There has been no dialogue with the *Colorado Lutheran Seminary* since the Board of Doctrine's reply to them in October, 1984.

The 1984 Convention encouraged informal area meetings to discuss the biblical principles of church fellowship with representatives of the *Wisconsin Ev. Lutheran Synod*

(WELS). It was reported that one such meeting had taken place between the CLC pastors of the Pacific Coast and a group of WELS pastors in Washington State. A series of essays and meetings resulted in an expression of agreement called "The Separation Principle of Church Fellowship." While it was recognized that this study did not cover the historical development of the differences between the CLC and the WELS, the document will be submitted to the Board of Doctrine to ascertain whether the WELS pastors have received any response from the chairman of the WELS commission on Church Relations, to whom they had submitted the document. Any approach by the CLC president was deemed premature until such response has been received.

IMMANUEL LUTHERAN COLLEGE

Much convention energy was given to the problem of increasing the enrollment and the problem of enlarging the funds which provide financial aid to prospective students. A special committee is to be appointed to study enrollment. They already have a slogan: "If you want to send your children to ILC, we will find a way!" A resolution confirmed the fact that the school itself cannot extend credit. This policy would not prohibit monthly payments within the school year, student loans, or student aid. For that a STUDENT AID FUND has been established. This provides Student Loans, Student Tuition Grants, Student Scholarships, and Sponsorships. By

way of leadership example, the worshippers at the convention service gathered an offering of more than \$6,000 for the *ILC Endowment Fund*. There was no doubting their sense of urgency in this!

FOREIGN MISSIONS

It appears that the government of *India* will not grant a resident visa for Pastor David Koenig, who has been called to serve as our representative to assist in the work of the CLC-affiliated churches in that country. Accordingly, the scope of his call was extended to allow for his ministry in support of the *Nigerian CLC*. From Nigeria, it is hoped, he will be able to serve the *CLCI* and the *Bharath Ev. Lutheran Church* with periodic visits.

The *Bible Correspondence Course* provided for the CLC by the Rev. Bertram Naumann has proved to be a valuable mission tool. Its wider use was urged, especially in conjunction with the radio *broadcast ministry* that is to be initiated, on a trial basis, in the *Caribbean* area.

A budget was adopted to further the work of *Project Kinship*, which hopes to provide the *CLCI* with a 100-child orphanage in Nidubrolu, *India*. With the assistance of Mr. John Rohrbach the construction work has made good progress under the supervision of Pastor Benjamin. Stateside people are invited to sponsor a child in the orphanage at a cost of \$20 per month.

HOME MISSIONS

During the biennium the mission churches in Phoenix, AZ



Convention Hall



Left to right: Secretary Paul Nolting, President Daniel Fleischer, Moderator Ron Roehl, Vice President Rollin Reim.



Moderator and Secretary enjoy the moment

JULY 14-18, 1986
EAU CLAIRE, WISCONSIN



BOARD CHAIRMAN: Leroy Hulke, Education; David Schierenbeck, Missions; Robert Reim, Doctrine; Michael Sydow, ILC Regents; Philip Radichel, Trustees.

and Loveland, CO became self-supporting. Exploratory work is continuing in Live Oak, FL and in the Washington DC area. A series of plans for buildings in other mission stations has been prepared by Mr. Don Ohlmann, a board member. With assets now nearing \$600,000 the *Mission Extension Fund* is ready with financing. A new policy will open the MEF also to self-supporting congregations where the Mission Board and the Board of Trustees find that the purposes and controls of the funds can be satisfied.

FINANCIAL MATTERS

The congregations of the CLC often provide more for the synodical budget than they said they would when they submitted the figures for the *Cooperative Budget Plan*. This is fine, of course, but it makes for problems of a sort at a convention, which cannot adopt a budget in excess of the amount subscribed.

The solution was to regard the CBP amount as a starting point, in the hope that the budget cuts can be restored as extra funds are given. Much needed salary increases will be given priority. To help in the advance of the grace of giving, the president was directed to appoint a committee to present a study of the scriptural principles on the use of the Means of Grace as they apply to the area of Christian giving and stewardship. Action on a proposed "Charitable Remainder Trust," which would serve as a vehicle for bequests, was referred to the Trustees for study and consideration at the 1988 convention.

MISCELLANEOUS

In consideration of the need for additional worship resources, a committee is being appointed which will conduct a study of what is currently published or in preparation by other Lutheran bodies.

Holy Spirit Lutheran Church of Albuquerque, NM., and Good Shepherd Lutheran Church of Rapid City, SD, were received into membership upon review of their constitutions. Six pastors and two teachers were received into voting membership.

After working for three days "in the sweat of their brows" the delegates decided to meet two years hence during the last week of June.

The heat notwithstanding, the work was done with joy. For it was done on the foundation of Christ, and that makes it "fundamentally sound."

ELECTIONS

CLC Officers

President: Pastor Daniel Fleischer*
Vice President: Pastor Rollin Reim*
Secretary: Pastor Paul F. Nolting*
Moderator: Prof. Ronald Roehl*

Board of Missions

Pastor David Schierenbeck, Chm. (1988)
Pastor Robert List, Sec. (1990)*
Mr. Lee Krueger (1988)
Mr. Don Ohlmann (1990)*

Board of Regents

Pastor Michael Sydow, Chm. (1988)
Pastor Vance Fossum, Sec. (1990)*
Mr. Marlin Beekman (1988)
Mr. Douglas Bester (1990)*

Board of Trustees

Mr. Philip Radichel, Chm. (1988)
Pastor James Sandeen, Sec. (1990)*
Pastor John Schierenbeck (1988)
Mr. Larry Dassow (1990)*

APPOINTMENTS

Board of Doctrine

Pastor Robert Reim, Chm.
Pastor Paul Schaller
Mr. Frank Paul
Prof. L. W. Schierenbeck
Pastor M. J. Witt

Board of Education

Teacher LeRoy Hulke, Chm. (1988)
Mr. James Sydow, Sec. (1988)
Pastor L. D. Redlin (1990)*
Prof. Robert Rehm (1990)*

*Elected (or re-elected) at this convention

#####

Journal of Theology

Editor, Prof. John Lau
Managing Editor, Pastor Elton Hallauer
Circulation Manager, Mr. Benno Sydow

Lutheran Spokesman

Editor, Paul Fleischer
Assistant Editor, Pastor David Lau
Business Manager, Mr. Benno Sydow

Ministry By Mail

Editor, Pastor Paul F. Nolting
Assistant Editor, Pastor Mark Weis

—Rollin A. Reim

Helping The Poor And The Needy— III

Although we are instructed by our Lord to help the poor and the needy, we should also remember that our Lord teaches us all to work for a living if we can and thus provide for our own needs and the needs of our families.

God's Wisdom in Proverbs

In the book of Proverbs Solomon stresses the fact that poverty is often the result of laziness. "He who deals with a slack hand becomes poor, but the hand of the diligent makes one rich" (Prov. 10:4). "How long will you slumber, O sluggard? When will you rise from your sleep? A little sleep, a little slumber, a little folding of the hands to sleep—so shall your poverty come on you like a robber, and your need like an armed man" (Prov. 6:9-11). "The soul of a sluggard desires, and has nothing; but the soul of the diligent shall be made rich" (Prov. 13:4). "Do not love sleep, lest you come to poverty; open your eyes, and you will be

satisfied with bread" (Prov. 20:13).

But there is also emphasis in Proverbs on the rightness and goodness of helping those in need. "The generous soul will be made rich; and he who waters will also be watered himself" (Prov. 11:25). "He who despises his neighbor sins; but he who has mercy on the poor, happy is he" (Prov. 14:21). "He who oppresses the poor reproaches his Maker, but he who knows Him has mercy on the needy" (Prov. 14:31). "He who has pity on the poor lends to the Lord, and He will pay back what he has given" (Prov. 19:17). "Whoever shuts his ears to the cry of the poor will also cry himself and not be heard" (Prov. 21:13).

The Voice of the Prophets

One of the first of the writing prophets was *Obadiah*, who wrote his brief prophecy against the Edomites (the descendants of Jacob's twin brother Esau) perhaps as early as 850 B.C. One of the charges

leveled against the Edomites was that they did not help their relatives, the children of Jacob, when they were attacked by enemy forces. The prophet says to Edom: "You should not have entered the gate of My people in the day of their calamity, . . . nor laid hands on their substance" (Obadiah 13). The actions of the Edomites are imitated in our times by looters who take advantage of the poor and needy in the day of disaster instead of helping them as God desires.

The prophet *Amos* lived from around 790 to 750 B.C. The king of Israel was Jeroboam II. It was a time of outward prosperity together with moral decay and oppression of the

"The prophet vigorously denounced the rich who took advantage of the poor instead of helping them."

poor, similar in many ways to our own times. The prophet vigorously denounced the rich who took advantage of the poor instead of helping them. One of the transgressions of Israel that elicited God's judgment was that "they sell the righteous for silver, and the poor for a pair of sandals. They pant after (or trample on) the dust of the earth which is on the head of the poor, and pervert the way of the humble" (Amos 2:6-7).

The wealthy women in Israel were especially deserving of God's judgment. Amos says: "Hear this word, you cows of Bashan, who are on the

mountain of Samaria, who oppress the poor, who crush the needy, who say to your husbands, 'Bring wine, let us drink!' " (Amos 4:1). We are reminded of Queen Jezebel, who misused her influence to destroy Naboth and his family, and who incited her husband Ahab to great evils.

How did the Israelites harm the poor? Amos gives some examples: "You tread down the poor and take grain taxes from him" (Amos 5:11). "You afflict the poor and take bribes; you divert the poor justice at the gate" (Amos 5:12). "You falsify the balances by deceit" (Amos 8:5).

The Prophet Isaiah

We think of Isaiah, who lived around 700 B.C., as the great Gospel preacher among the prophets, and so he is. But Isaiah also thundered against Israel's leaders because of their oppression of the poor. "You have eaten up the vineyard; the plunder of the poor is in your houses. What do you mean by crushing My people and grinding the faces of the poor?" (Is. 3:14-15). "Seek justice; reprove the oppressor; defend the fatherless, plead for the widow" (Is. 1:17). "Woe to those who decree unrighteous decrees . . . to rob the needy of justice, and to take what is right from the poor of My people, that widows may be their prey, and that they may rob the fatherless. What will you do in the day of punishment?" (Is. 10:1-3). Those in high government positions should understand that they have a responsibility to be just and fair, especially to the poor and needy. God requires

this of them.

The religious leaders among the Israelites liked to make big show of their piety through fasting. But the Lord was not impressed. Through Isaiah He said: "Is this not the fast that I have chosen: to loose the bonds of wickedness, to undo the heavy burdens, to let the oppressed go free, and that you break every yoke? Is it not to share your bread with the hungry, and that you bring to your house the poor who are cast out; when you see the naked, that

you cover him, and not hide yourself from your own flesh? . . . If you extend your soul to the hungry and satisfy the afflicted soul, then your light shall dawn in the darkness, and your darkness shall be as the noonday. The Lord will guide you continually, and satisfy your soul in drought" (Is. 58:6-11). Obviously children of God are to demonstrate their faith in their Savior in the way they deal with their fellow human beings.

—D. Lau

An Intimate Portrait Of . . .

A Dedicated Servant

Roland A. Gurgel—born of a teacher and his wife; born to teach and preach! That's it.

But that's not all of it. His impress lives on. Without donning a robe of camel's hair and a leather girdle he could make the prophets come back to life. He could proclaim their ancient but timeless messages to students at their desks and parishioners in the pew.

For so many history has been made dull and boring by dates, battles, dynasties, impersonal personages. But Prof. Gurgel had a way of breathing life into the mummies of Ancient Egypt and into the citizens of the various nations and tribes that marched back and forth across that little land of Palestine where God's chosen people lived and waited for the Coming One.

In Classroom And Pulpit

He was involved and he got his students involved. Enthusiasm bred enthusiasm. No one can remember a day when Prof. Gurgel stepped into the classroom unprepared. Students didn't attempt to get him off the subject. It was always "Avante" (forward!) with gusto. Any distraction evaporated with but a look in the direction of the potential offender.

In the pulpit it was rapid fire, brief and to the point. The "Amen" came as you were still trying to catch your breath while waiting for more. The message was scriptural, Christ-centered, but down to earth. A quarter of a century later one lady still remembers an exhortation to her congregation that had become sluggish in stewardship. Leaning over the pulpit, Pastor Gurgel exclaimed: "If Jesus Christ came to town, you fellows don't give enough to

buy him a beer and a hamburger.”

In The Home

Discipline there was—both in the classroom and home! The undersigned has spent many an hour in the Gurgel home. One of the boys gave up his bed; another plate was set at the table—during the days the Coordinating Council met. Rigorous discipline in the home was tempered by quiet love and understanding that came from Lois, his devoted wife. Behind every successful man the Lord places a woman. In her quiet, uncomplaining way Lois held the household together, and provided the necessary ingredients for a truly Christian home that resounded with the chatter and clatter of nine children. All of them have served, or are serving, their Lord in the teaching and preaching ministry. They have presented their parents with 39 grandchildren.

Dedicated to the Gospel of his Lord Jesus, he marched into the fray of the church militant, counting all things loss for the truth of the Gospel. He has retired, but his memory remains as students reminisce of their ILC days and parishioners think back to their former pastor.

We thank the Lord for the gift given us in the teaching and preaching ministry of Pastor and Professor Roland A. Gurgel. May his remaining years be filled with pleasant memories and hopefully still more fruitful work in the Vineyard of his Lord.

(Editor's note: This personal "verbal vignette" of Prof. and Mrs. Gurgel was written by Pastor Paul F. Nolting, a contemporary and close friend of the family. Last month's issue contained a resume of the Gurgel ministry, as well as a portrait.)

Daily Devotions For October 1986

Our Great Heritage

Search the Scriptures . . . they testify of me. John 5:39

The LORD is the portion of mine inheritance . . . Psalm 16:5

To those who hold the Word sacred the high point of October is Reformation Day. Martin Luther drew life, strength and direction from the Scriptures. God led the Reformer to see that Christ the Redeemer is the heart, core and center of the Bible. God's Word is the Great Heritage of the Reformation. And the Great Message of the Word is Christ our Lord.

Christ Our Priest

The Lord Jesus is our Priest and we are justified before God by faith in the atoning blood He shed for us. Where reconciliation is concerned all good works, saints and relics are rendered worthless.

Oct. 1 Heb. 2:9-18
Oct. 2 Rom. 5:6-12, 18-21
Oct. 3 I Pet. 1:18-25
Oct. 4 Heb. 7:1-3, 17-28
Oct. 5 John 17:1-12
Oct. 6 John 17:13-26
Oct. 7 Heb. 9:11-22
Oct. 8 Heb. 9:23-28
Oct. 9 Heb. 10:1-13
Oct. 10 Heb. 10:14-25

Made Man and Priest
See the Sacrifice appointed
Praise the precious blood
Our Priest pleads for us
The priestly intercession
A prayer for believers—then and now
The New Testament is in His blood
The Priest made a Sacrifice
Sin removed once for all—no replay
Confident access to God

Christ Our Prophet

The Lord Jesus is our Prophet. In the Bible He teaches us to know with our hearts the power of God unto Salvation. God's Word is our Guide and Stay—and not the teachings of tradition or the doctrines of men.

Oct. 11	Deut. 18:15-22	Moses saw the day of Christ
Oct. 12	Is. 42:1-8; 61:1-3	The Prophet promised to both Jew and Gentile
Oct. 13	Luke 4:14-32	The days fulfilled
Oct. 14	John 7:14-31	Christ preached truth—that He was God
Oct. 15	John 7:32-53	The Prophet meets opposition
Oct. 16	Luke 10:1-20	Reapers sent to sow the Word
Oct. 17	John 8:21-36	Follow the Prophet—follow His Word
Oct. 18	Acts 3:12-26	The followers preach repentance
Oct. 19	John 20:19-23; Matt. 28:18-20	The Prophet sends prophets
Oct. 20	Eph. 4:1-8, 11-15	Christ the Prophet still preaches

Christ Our King

The Lord Jesus is our King and we follow the plain and simple meaning of His Word and reject the interpretations of popes, professors or pastors where they run contrary to our King's clear counsels.

Oct. 21	Is. 9:1-7	The King is coming
Oct. 22	Matt. 2:1-11	Wise men worship the King
Oct. 23	Eph. 1:16-23	Christ is above all
Oct. 24	Phil. 2:5-11	From Prince to pauper to Prince of Peace
Oct. 25	I Tim. 6:12-16	No king like our King
Oct. 26	Matt. 21:1-9	The unroyal royal procession
Oct. 27	John 18:33-37	Through His Word the King reigns
Oct. 28	I Pet. 2:1-10	The Word builds the house of God
Oct. 29	Luke 23:39-43; I Pet. 1:1-9	The great future of the King's subjects
Oct. 30	Rom. 8:14-25	Those ruled anticipate the King's return
Oct. 31	Rev. 19:11-16	King of kings and Lord of lords

NOTE: Select one or two hymns from the Reformation section (258-269) for use with this month's devotions. Why not choose one or two stanzas to memorize for use as a spoken prayer?

—W. V. Schaller

Minnesota Christian Education Institute

Date: September 28, 1986 (3:00 - 8:00 p.m.)

Place: Immanuel Ev. Lutheran Church,
Mankato, MN 56001-3494

Topic: "Between a Rock and a Hard Place"—
an expose' of rock music by Byron and
Annette Rode

Please announce to the host pastor, L. D.
Redlin.

—P. R. Eserhut, Secretary

West Central Pastoral Conference

Date: September 16-18, 1986

Place: Prince of Peace Lutheran Church,
Loveland, CO

Time: 1:00 p.m. MST, Tuesday to 12:00
noon, Thursday.

Agenda:

New Testament Exegesis, Ephesians 1:3-14
—Pastor P. Reim

New Testament Exegesis, I John 2:28-3:12
—Pastor J. Albrecht

Old Testament Exegesis, Daniel 9:24-27—

Pastor R. H. Gurgel

New Testament Isagogics, Hebrews—
Pastor D. Fuerstenau

A Study of Fellowship From the Positive
Approach—Pastor D. Reim

A Study of the Theology of Augustine and
His Influence on Luther—Pastor P.
Gurgel

The Antichrist: in OT prophecy (Daniel); in
the NT epistles (Paul/John); in Revela-
tion—Pastor J. Klatt

The Eight Night Visions of Zechariah—
Pastor P. F. Nolting

Christ as Sin-Bearer (A Study of the Con-
cept, I Peter 2:24, Isaiah 53)—Pastor
M. Eichstadt

Book Review: "Preaching the Creative
Gospel Creatively"—Pastor W. Mielke

A Homiletical Study of Matthew 18:10
(Keying in on the subject of angels)—
Pastor D. Koenig

Conference Chaplain—Pastor G. Kesterson
Conference Speaker—Pastor T. Kesterson

—D. Fuerstenau, Secretary

CLC Teachers' Conference

Place: Immanuel Lutheran College, Eau Claire, WI

Time: October 8-10, 1986 beginning at 10:00 a.m.

Program:

Devotional Study of John 17—Prof. G. Radtke

History of Lutheranism in America—Pastors P. Tiefel, M. Bernthal, J. Sandeen, and T. Barthels

The Application of "Spiritual Care" as it Pertains to Non-members Who Enroll in Our Schools—Pastor M. Bernthal

Book Review: "The Essence of Good Teaching"—Stephen Salter

Publication to Help Parents Prepare Pre-School Age Children—Helen Friedrichs

How to Review Textbooks—Karl Olmanson
Guidelines for Determining Whether a Child is Ready for Kindergarten—Marie Olmanson

Literature Programs, Reading Books in Class as a Class Activity, Reports—Alvin Sieg

—Leif Olmanson, Program Chairman

Wisconsin Pastoral Conference

Place: Immanuel Lutheran College, Eau Claire, WI

Time: October 8-9, 1986 with opening at 8:30 a.m.

Agenda:

Counselling the Chemically Dependent, Part II—J. Sandeen

New Testament Exegesis of Hebrews 12:30f.—D. Lau

Old Testament Exegesis—P. Tiefel

Devotional Study of John 17—G. Radtke
The Sovereignty of God and Romans 9—P. Koch

Synopsis of "Eucharist and Fellowship in First Four Centuries" by Werner Elert—W. Schaller

Homiletical Study of I Peter 2:4-10—J. Ude
History of Lutheranism in America—M. Bernthal, J. Sandeen, T. Barthels, P. Tiefel

Conference Speaker—T. Barthels (D. Lau, Alternate)

Chaplain—C. Kuehne

—Mark Gullerud, Secretary

The editor of the *Lutheran Spokesman* has a new telephone number. He may be reached by calling 414-774-1307.

Pacific Coast Pastoral Conference

Date: October 7-9, 1986

Place: Trinity Lutheran Church, Spokane, WA

Agenda:

A Study of Hymns in the *Lutheran Worship* (Concordia Publishing House) for Possible Usefulness—Pastor P. Schaller
An Exegesis of John 3:13, Isaiah 14:13, Acts 2:34 with Reference to the Concept of Believers Going to Heaven—Pastor N. Reim

A Study of Contemporary Evangelism Techniques—Pastor K. Luebke
N. T. Exegesis of Colossians 3:1ff—Pastor P. Mark Weis

O. T. Exegesis (exegete's choice)—Pastor B. Naumann

An Evaluation of Obstacles Standing in the Way of Personal Bible Use—Pastor A. Gullerud

Evaluating the Incursion of Fundamentalism into Politics—Pastor D. Libby

I Peter 5:1-4 (in reference to procedure in connection with AAL, Youth [semi-religious] organizations, etc.)—Pastor Robert Reim

Is It Legitimate to Divide the Mosaic Law into Three Parts, Ceremonial, Civil, and Moral—Stating that the Decalogue Remains, but the Ceremonial and Civil Laws Do Not? (God's Will vs. God's Law)—Pastor M. J. Witt (Hold-over)

Conference Chaplain—Pastor Rollin Reim
Conference Preacher—Pastor Paul Larsen

—Kurt Luebke, Secretary