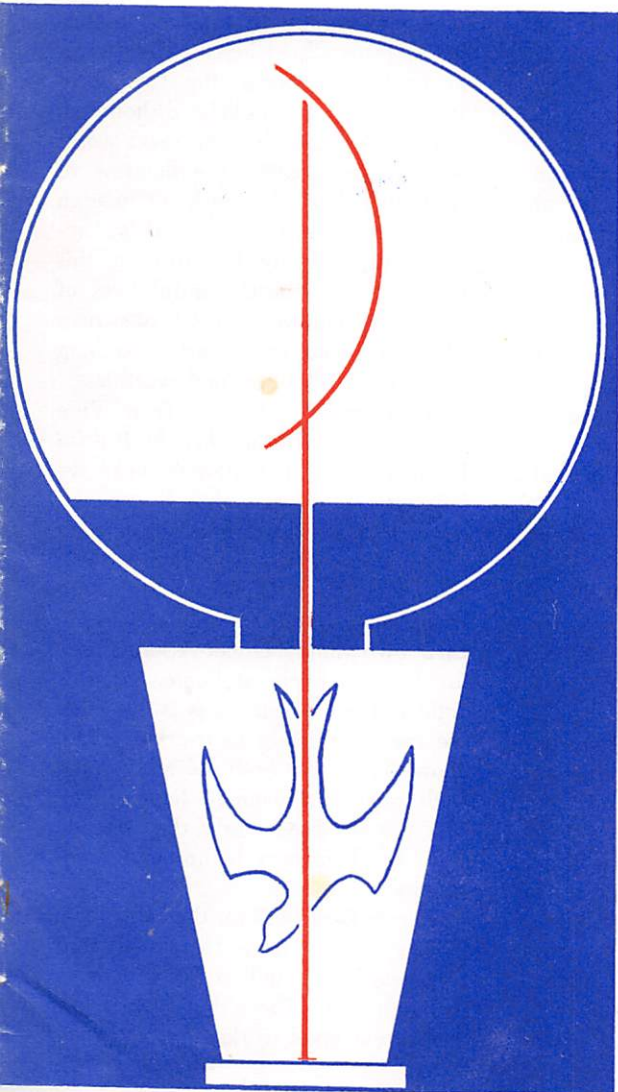


LUTHERAN SPOKESMAN

SEPTEMBER 1968

Vol. 11, No. 3



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ZEALOUS TO GOOD WORKS

There is no good work we Christians can do by which we can earn eternal life for ourselves. "A man is justified by faith without the deeds of the law." We are not our own saviors. Christ is our Savior. He has won eternal life for us by His death in our place on the cross. He is the only way to eternal life. No man can gain admission to that wonderful everlasting life with our heavenly Father except by faith in Jesus Christ.

Jesus' apostle Paul teaches this in his letter to Titus: "Not by works of righteousness which we have done, but according to His mercy He saved us." We are "justified by His grace." This means we are declared holy and sinless in God's sight because of God's love for us in Christ Jesus, not because of any good thing we have done or could do. There simply is no way by which we can be forgiven or justified other than in Christ.

But although good works cannot earn God's favor or eternal life, Paul stresses the importance of good works in his letter to Titus. In the second chapter, for example, Paul calls on Titus to "speak the things which are fitting for sound doctrine." We might then expect some abstract discussion of the basic principles of Christian doctrine: the essence of God or the person of Christ. But Paul sees a very intimate connection between doctrine and life. The things he considers fitting for sound doctrine are ordinary everyday things like being sensible, being reverent in behavior, loving your own children and husband, not drinking too much wine. These are

the things that are fitting for sound doctrine.

In this same second chapter Paul shows that Christian women who do not love or listen to their husbands are actually blaspheming the Word of God. It is certainly true: if persons who supposedly believe the Gospel of Jesus Christ behave themselves in unchristian ways, the Gospel of Jesus Christ is publicly dishonored.

Paul also says that the good works of Christians "adorn the doctrine of God our Savior." Exemplary Christian behavior makes Christ's teaching appear outstandingly beautiful in this world of sin. But the sinful lives of Christians contrary to Christ's own example make our Lord's teaching seem ugly and filthy and worthless.

As branches of the True Vine which is Christ *let us then be fruitful in good works*. This doesn't mean we have to join every church organization or take part in every good cause. Many Christians whom we call "active in church work" are neglecting their most important obligations in their own family circle. A Christian's good works begin at home. What is right in front of our noses is the thing we are most likely to overlook. Paul shows Titus how both old and young, both men and women, have plenty of Christian good works they can do right in their own homes and communities.

Here is God's will for the *older men*. "Older men are to be temperate, serious, sensible, sound in faith, in love, in endurance." These don't sound like such great good works, and yet what

older man is there who has attained this standard in his Christian life?

God wants older men to be temperate: to be in control of themselves at all times. He doesn't want them to overeat or overdrink or talk too much. Because they have had much experience of life, they should be serious and sensible people. They should be aware of the great problems of life: death, the hereafter, salvation, forgiveness. They should know where they stand on these serious matters. They should not live for this world only and its temporary pleasures, but they should live in view of the hope of heaven.

As mature Christians older men should have healthy convictions about what they believe on the basis of God's Word. They should be sound in faith. This means continued study in God's Word, for not even older men have learned all there is to know about the Christian faith.

Sometimes older people get selfish or self-centered, thinking mainly of themselves and their own problems. Christian older men are to be sound in love, concerned with others and their needs, willing to help others.

Nor should older Christians be com-

plainers. Rather they should be sound in endurance, accepting their diseases and difficulties as from a loving Father and hoping to the end for the future life in Christ.

Here is God's will for the *older women*. Paul says: "Older women likewise are to be reverent in their behavior, not malicious gossips, nor enslaved to much wine, teaching what is good."

Again these are simple ordinary things, easy to understand but difficult to put into practice. Christian older women should show respect for God and His Word and His house of worship. They should be very careful not to use their tongues to spread lies and slander or even the truth about other people in order to hurt them. In the monotony of everyday life they should not take to wine or to any other thing that can make them its slaves (television for one example?). They should realize that their greatest responsibility is to be teachers of good to those who are younger than they, especially to the young mothers who are still busy raising their families.

The words that describe God's will for the *younger women* expose some

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sore spots in our American way of life. The trend in our land as we know is for women to become more and more like men. They are taking men's jobs in business, in politics, even in church. No doubt many of the women involved in these things think they are going to accomplish much good by their activities. But let the Christian young women listen carefully to God's will and see what good works God wants them to do right in their own homes and families.

God wants the older women to "encourage the young women to love their husbands, to love their children, to be sensible, pure, workers at home, kind, being subject to their own husbands."

If Christian mothers work hard at fulfilling these words, there will certainly be less trouble with the younger generation in days to come. To be sure, the trend of our times opposes this Word of God. Family life is becoming a lost art in many parts of our nation. Father, mother, children hardly know each other because they are never together.

But this was never God's intention for His children. He wants His disciples to have a family life, and the key person in the home to create this home and family life is the mother. So although it is possible she will have other interests outside her home, her chief responsibility is to love her husband, to love her children, and to be a worker at home, that is, a housewife. God didn't intend woman to be man's equal in the home or anywhere else. The Christian wife is to be subject to her own husband,

even as the Church willingly submits to Christ.

Besides all of this, Paul mentions three other characteristics for which Christian young women should strive: to be sensible, to be pure, to be kind. Surely there is a wealth of good works for a young Christian woman to work at.

When it comes to *young men*, Paul has only one thing to say. "Urge the young men to be sensible." But there is plenty to work at just in fulfilling this word. We all know young men have a tendency to go to extremes, to make hasty and foolish decisions, to be careless and reckless. That's why insurance rates are so high for young men.

It is a Christian good work for young men who know the love of Christ to use good sense and judgment, to think things over carefully before acting. Much pain and grief in marriage and family life could be avoided if only young husbands and fathers would be sensible.

If Christian young men need more guidance as to their duties, we can add Paul's words to the Ephesians. "Husbands, love your wives, as Christ loved the Church." "Fathers, bring your children up in the discipline and instruction of the Lord." Here then young men have a plentiful abundance of good works, more than enough to occupy their thoughts and prayers.

Let us all, older men, older women, young women, young men, remember: "Our Savior Jesus Christ gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people of His very own, zealous of good works." D. LAU

STUPOR

Simple and Super

Minds become dull, both from too much and from too little, "overcharged with surfeiting and drunkenness, and cares of this life." The devil wins either way, so Solomon prayed for neither poverty nor riches. The danger is dullness of the senses, despair of happiness, and often the wish to die. All of which makes a sad situation, a state of stupor.

You may be tired of hearing that much of it stems from affluence; tired or not, that's the way it is. Nor is it new; it is among the oldest of afflictions. Eat or drink too much, and you hate the sight of the table. Indulge too much, and you are ready to give away half your kingdom, may indeed have already done so, including self-respect. There follows a trail of sin, all because you have had too much, and you are in simple stupor.

We say you have the simple kind because it is the normal kind, not only the suspension of sensibility, but apathy in general. One woman didn't want to see a famous tourist attraction because she had seen it before, and she couldn't be thrilled but once. She was like the woman who said when first she saw the Pacific, "I thought it was bigger." Feeling is finally gone, only a new thrill can bring response, and that perhaps for but a moment. People get that way.

It reminds one of the little boy who didn't want Thanksgiving spoiled by having chicken; it suggests the child by the mountain of Christmas gifts who wondered why there wasn't

something more. One wonders, finally, if it is not a devil-induced coma. Bombarded by stimuli, can anyone sensibly respond any more to something simple and beautiful and true? One raises a wall, withdraws into seclusion, rejects all society, sinks into depression, and maybe curses the day he was born. This is stupor. "From this preserve us, heavenly Father!" But it is the route that many take.

Some may react otherwise: play the clown, goof off, and horse around; despise what is good, laugh at religion, despise their parents; throw stones through windows, pull legs off small animals, or burn some old man with gasoline. It is the same stupor, insensate to common civility. We trust that such afflicted are few.

Yet there is a super stupor, super because it is imposed, and more common in the many who purposely adopt it.

They may not really mean it, but it is the thing to do: seem cold and unaffected; walk as though there were no one else on the street; show no enthusiasm, make others feel that they should see you, and don't invite a word of communication; challenge teachers to make you interested, and be utterly obtuse; put parents in their place.

It is the posture of rejection. It is an affectation, something put on and pretended because "it is the way to be." Have no goal to work for, call it all a "rat race." Don't bother to live, by the old definition, but live

it up! This is a sickness in society.

Besides, it is a part of the code, this Laodicean coldness. Don't get involved. It isn't worth it. Stupor, indeed, that is worn like a mask, put on for a certain pretense.

It *could* be from ignorance. No one can wonder, who doesn't know something to wonder about. No one can praise that of which he knows nothing. On balance, our technological age has made us woefully ignorant, largely because we no longer need to know. The experts know; we don't. So our stupor may be real. Opening our mouth could remove all doubt. So one must put on a cultivated stare. Real stupor may be excusable a bit because we are truly ignorant, but the kind that is pretended, who can bear? "The sluggard is wiser in his own conceit than seven men that can render a reason." Besides, he may keep still so as to seem wise. It disturbs.

Cultivate this emotion, and it will eventually kill. Many have yielded and are permanently in some hospital; they haven't said a word for years. Then there are those who will not root though they die for not doing so. Society feeds them, though they have already died.

Our comment is intended for an allegory, for a second level of meaning in addition to the one we have described. Serious as it is to reject involvement in the processes of daily life, it is far worse to withdraw from that strife of life which our God invites us to so much more abundantly. We refer to the many passages which encourage us to fight the good fight of faith, to persevere in spite of afflictions and trials, to carry on though

we be the very gazingstock of unbelievers and blasphemers.

For there is numbness and stupor on the spiritual front also. There is the simple kind that seems always to come, the lukewarmness of Laodicea that can speak neither for nor against. There are the cowards who can no longer say, "Thus saith the Lord," cowards that lead the list of those to be damned, those who are the fearful, afraid to confess, who would rather not get involved. The rest of the heap is reported in Revelation 21:8, but those afraid of the fight lead the list. To be non-involved is bad enough; to pretend non-interest is worse. The one state is simple, normal to the non-alive; the other is super, added on, adopted from the spirit of the times, the chosen attitude of those who know better.

We see the studied pose in officials who hold back from duty but wear their position impressively; in clergy that affect an importance but cannot say no to anything; in Establishment that makes an impression, but makes nothing so important as favor. The whole lot are hell-bent for election; they are drugged with desire to be "loved." "Anything goes" becomes their way of life, and the Rayburn rule takes over: "If you want to get along, go along."

Meantime the mills are grinding. "Because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour," it is wise to "be sober, be vigilant." Be alert! lest "that day come upon you unawares," like the click of a trap and the snap of a trumpet blast.

Yet we live in the day of the

drug, the deliberate trip away from reality. Refusing to face the facts of life, men take to the opiate of deceit. It has been the simple resort for ages, but now it is purposive policy. It has been so before; false prophets preached peace when there was none. The nearer men are to death, the more they seek coma and drug. They *love* it, as those can tell

who have missed death from such means by a hair.

Thank God when he stings you awake, when his jolt brings you back to the Main Chance, through Word that is light, the light that is life unto men. From stupor deliver us, Lord!

MARTIN GALSTAD

CONVENTION REPORT

CLC CONVENTION ADOPTS RECORD BUDGET

"Lord, give thy servants boldness," was the prayer of the early church in the face of violent threats. Boldness and determination were the keynote of the eighth convention of the Church of the Lutheran Confession, meeting August 8-13 on the ILC campus at Eau Claire, Wisconsin.

The final budget submitted to the convention in the closing hour by a harassed and perspiring finance committee totaled \$135,000.00, a whopping \$25,000 increase over the previous year. The path to that figure was not an easy one. Early in the convention the committee, knowing that another committee was preparing proposals for a special \$300,000 collection, brought in a "realistic" budget of \$114,000.00. This budget meant retrenchment, a slowing down of the entire program of the church. The delegates, and particularly the lay delegates, were having none of

it. They were determined that new buildings at ILC would not be erected at the expense of the kingdom operations.

The committee went to work. To me the most exciting feature of this convention was the full participation by some outstanding lay delegates. They not only helped hammer out the committee reports, but did a courageous job of defending these reports on the convention floor.

The largest part of the budget increase is due to salary revisions. Since salaries have been very low for professors and missionaries, and since this year all must pay social security as self-employed workers, the committee fought for and won a \$50.00 increase per month. They also set the pace for the future by advocating a new philosophy. Extra allowances for children should gradually be phased out and salaries brought to a level where each family can cope with its assorted "inequalities." The \$15 per month per child (for each

child after the first until he is through high school) was cut to \$10 per child, beginning with the first child.

Since conventions are now biennial, the coordinating council was authorized to grant an additional increase next year, at its discretion. With the present increases, salaries will now range from \$4500 per year for a worker with no children to \$5220 for a family with six minor children. For this fiscal year the budget was reduced to \$1300, since the increases were not made retroactive to July, but will begin with the August salaries.

Another \$5000 was added to the budget for the supplying of a full-time missionary for Houston, Texas.

This budget of \$135,000 means we will have to raise \$22.50 per communicant per year, or about \$5.00 per month per family in the CLC. The delegates were determined that this could be done, and must be done. They went home intent upon reaching every member in the home congregation and producing the necessary action in each congregation. They know success depends on each congregation taking the needed action, *now*.

CONVENTION BUSINESS WAS THE FATHER'S BUSINESS

With many financial considerations there is always the danger that a church meeting become a business meeting operating with earthly values. The only way this can be prevented is by frequently giving the floor to the Lord of the Church. And He was ever present with His guidance and governance through the

Word. Professor Paul Koch led us deep into Scripture at the beginning and close of each session, particularly by choosing meaningful and powerful psalms for antiphonal readings.

Much was added to the convention by the presence of Missionary Fred Tiefel from Japan. In the Sunday service, preaching on Paul's words in 2 Corinthians 2:14-17, he impressed the delegates that when we work for Christ we are *forever living victoriously*. Every enemy is overcome, not by us, but because our trust is in the victorious Christ. Self-love, self-pity, self-adoration, self-will, self-indulgence, self-glorification are all overcome through our rebirth by the Gospel. This constant victory manifests itself in our sanctification, which is a series of victorious battles over sin, over flesh, over world, over Devil, over tribulation, and finally over death. By faith in Christ we return again and again to the mountain-top, to the finished work of Christ, to our bank account in heaven. By our union with Christ we share in His triumph, we share in His crucifixion, burial, resurrection, ascension, and exaltation. Missionary Tiefel sent us to our work as conquerors marching under our glorious and victorious Lord!

The convention speaker, Pastor Winfred Schaller of Los Angeles, in the Friday evening communion service, based his sermon on Philippians 3:20. He reminded the convention that their home is in heaven and that here on earth they are a colony of heavenly citizens. As such they cannot go native but are compelled by their very nature to preserve the culture, traditions, and values of their



The Sem House



Pastor Schierenbeck



Ingram Hall



**President Albrecht at podium;
seated: Pastor B. Naumann**



Northwest Hall



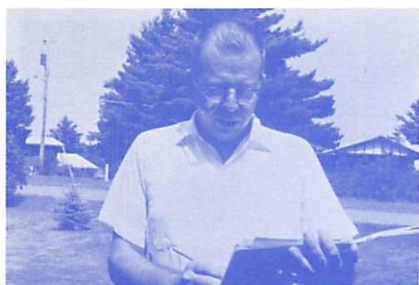
ILC Campus



V.P. R. Reim & Pastor Eibs



Missionary F. Tiefel



The Editor Weighing a Problem



Moderator and Secretary



Mr. Frank Paul



G. Barthels, M. Galstad, P. Albrecht



Pastor E. Albrecht and Prof. Gullerud



"But it makes 27 m.p.g."



Pastors H. Witt & C. Thurow



The Delegates of the CLC Convention

homeland. Elementary schools, high schools, colleges, and seminaries must be built and maintained so that every young citizen learn the values of the King of heaven. It is tragic to send heaven's citizens to the schools of this savage world.

This heavenly origin indicates the *purpose* of the colony on earth. It is the same purpose for which the King came down to earth, to save, to rescue, to help. So greatly do we prize our heavenly citizenship that it is instinctive for us to extend this citizenship to all our fellowmen. Having once been wretched citizens of Satan's domain we can have only compassion for anyone still living under his horrible rule of fear and death. The colonists go forth into the wilderness ready to sacrifice life itself for this purpose.

They do so cheerfully for their future is sure and perfect. After our labors in the colony are over, the King will bring each of us home to live in His palace, where each citizen is assigned a place.

OUR TENTH ANNIVERSARY THANK-OFFERING: \$300,000

Immanuel Lutheran College needs a multi-purpose building to provide classrooms, a library, dining room and kitchen facilities, and a gymnasium-assembly room. With this building the school will not only have the needed teaching facilities but Northwest Hall can all be used for boys' dormitory and Ingram Hall as girls' dormitory. The estimated cost of this building is \$200,000. The Mission Board needs \$100,000 for a church extension fund so needed chapels can be erected in the mission fields.

The convention recognized these needs and took the following actions. "Resolved, that the 10th anniversary thank offering be initiated; and Whereas, we cannot alleviate these needs until we know what funds are available; Resolved, that all of the congregations of the CLC be asked to declare what they with the help of God will be able to do toward alleviating these needs; and, Resolved, that the offering be divided according to the following plan: a) First \$200,000 to the ILC Building Fund, b) All other offerings to the Church Extension Fund. Further resolutions established a building committee and a publicity committee.

The indications of congregational offerings are to reach the building committee by January, 1969. The funds are to be raised by January, 1971. On the basis of the indicated contributions the building committee will determine what can be accomplished and proceed with the building operation.

ESSAYISTS: PROFESSOR EGBERT SCHALLER AND MR. FRANK PAULL

Professor Schaller edified the convention with a study of the Biblical concept of "sobriety" and "soberness." In an essay, "The Virtue of Christian Sobriety," he developed the thought that sobriety is an essential ingredient of our lives, requiring "a circumspect, judicious mind which can properly evaluate the elements in a situation and respond to it in a sound and helpful manner." The essayist gave concrete form to this definition by applying it to various circumstances and by viewing its blessed results.

Mr. Frank Paull, Marquette, Michigan, deeply stirred the hearts of the delegates with his essay, "Feed My Sheep." What a remarkable experience for ministers to hear a layman beg them to increase the diet of God's Word! He illustrated graphically the need of the sheep for much more instruction and edification in the Word of God than received in the Sunday service. For six days a week Satan tears and claws away at the Christian's faith whether he is at work, at home, or at play. Mr. Paull chided the sheep for their disobedience in neglecting so many opportunities to hear and study the life-giving Word. The delegates and guests will not soon forget the sincere pleading of this essayist.

ELECTION RESULTS

President—Paul Albrecht
 Vice-president—Robert Reim
 Secretary—Paul Nolting
 Moderator—George Barthels
 Mission Board—Pastor Dan
 Fleischer, Mr. Lester Wehrwein
 Board of Regents—Pastor E.
 Albrecht, Mr. Martin Beekman
 Board of Trustees—Pastor B.
 Naumann, Mr. Charles Sandeen
 Book House Board — Pastor
 Keith Olmanson

A rising vote of thanks was given to the outgoing vice-president, Pastor M. J. Witt of Spokane, who has been a part of the praesidium since the beginning of the CLC, and from 1957-60 in the Interim Conference.

SPOKESMAN STAFF

Pastor Winfred Schaller was re-appointed editor of the Spokesman. The associate editors are Pastor Norbert Reim of Seattle and Pastor Rollin Reim of San Francisco. Contributing editors for the next two years are: Pastors O. J. Eckert, M. Galstad, D. Lau, B. Naumann, C. Thurow, P. Nolting, and Professors J. Lau, C. Kuehne, and E. Reim.

W.S.

THE SUGGESTED VERSIONS — A TENTATIVE ANALYSIS

The previous issue of our SPOKESMAN gave a report on the first results of a "joint effort (in this case: Lutheran-Protestant-Catholic. E. R.) to arrive at uniform wordings for major worship and liturgical materials." Two texts were presented, the Lord's Prayer and the Creed. A review was promised for the next issue—a promise we are herewith trying to fulfill.

OUR FATHER

Our Father in heaven:

Holy be your Name,

Your kingdom come,

Your will be done,

on earth as in heaven.

Give us today our daily bread.

Forgive us our sins,

as we forgive those who sin against us.

Save us in the time of trial,

and deliver us from evil.

For yours is the kingdom, the power and the glory forever. Amen.

The collaborating committee obviously intends to make it clear that this is a new effort, not a repetition of any previous rendering. Yet the alterations seem to be rather minor, and not such as would change the sense. Whether the use of "you" and "your" is an improvement over the familiar "Thou" and "Thine" (Luther's *Du* and *Dein*) is a matter of taste. The inspired text is not affected thereby. But what is the sense of praying that God's Name *be* holy when It *is* indeed holy in itself? Nor does this departure from the previously accepted form reflect the meaning of the Greek original, which does not mean to be holy, but to *treat* the Name with reverence, to *keep* it holy! But the major deviation comes in the Sixth Petition, where "Lead us" becomes "Save us." This happens to be a good thought, but it is after all simply not what the Lord said when He taught His disciples this prayer. What the revisers have done is to choose a variant reading for which only a single witness can be quoted, and this happens to be Marcion, one of the early Gnostic heretics, a man who is particularly remembered for the liberties he took with the sacred writings of the Prophets and Apostles. This is what reveals these modern efforts for what they really are: nothing less than an irresponsible and indefensible tampering with the inspired Word.

E. Reim

(The Creed will be discussed in a later issue. Ed.)

The Bread of Life

This journey took Paul, and his new companions, Silas and Timothy, to Europe. The heart of the journey was the 18 month stay in the great commercial center of Corinth. The journey began with a revisit of the Galatian congregations. Mission work in Europe began with brief ministries in Philippi, Thessalonica, and Berea.

Paul and Silas began work in Thessalonica with three weeks in the synagogue, but may have had a more prolonged ministry among the Gentiles. The life of the congregation was from the first a vigorous one, marked by a joy which trials could not quench, an active missionary faith, brotherly love, and an intense hope for the return of Jesus. But they were still children in Christ, although good and gifted children, when Paul was forced to leave them.

While at Corinth Paul was concerned about them. He sent Timothy to bring back news. When Timothy reported back Paul wrote a thank-filled letter, 1st Thessalonians, which ends with certain admonitions suggested by Timothy's report.

The second letter was evidently written a few months after the first. The Thessalonians were still standing firm under persecution but were get-

ting false notions about the second coming of the Lord. Many quit their jobs in almost hysterical expectation of it.

Paul's second letter to them answers to this situation. It sounds two notes. For those who indulged in fantasies about the second coming there was sobering talk about the events which must precede it. For those despondent that Jesus had not already come and who were fearful of the judgment there was confident reassurance of the election which makes our salvation sure. For all there is admonition to use all our talents and energies while we wait for Jesus to return.

(READING SUGGESTION: If you read 5-10 verses a day, stopping at natural divisions of history or thought, this will take you to about the 25th of the month. And the last few days of the month could again be most profitably devoted to the rereading of 1st and 2nd Thessalonians in their entirety.)

(APPROPRIATE HYMNS may be found in the Lutheran Hymnal sections of Death and Burial, Resurrection, Judgment, and Life Everlasting: 585-619.)

NORMAN F. HARMS

**CHURCH OF THE LUTHERAN CONFESSION
TREASURER'S REPORT**

July 1, 1968 to August 1, 1968

BUDGETARY

	July
RECEIPTS:	
Offerings	\$ 7,067.50
Memorials	5.00
Revenues, Tuition	310.00
Revenues, Board & Room	1,717.00
	\$ 9,099.50
DISBURSEMENTS:	
General Administration	\$ 173.04
Capital Investments	1,401.48
Home Missions & Administration	4,360.82
Japan Mission	*75.00
ILC Educational Budget	3,392.61
ILC Auxiliary Services Budget	702.25
	\$10,105.20
Cash Deficit	\$ 1,005.70
Cash Deficit July 1, 1968	\$ 1,387.03
Cash Deficit August 1, 1968	\$ 2,392.73

*An anonymous gift of \$500.00 was received for Pastor Tiefel's furlough fund, which was paid out of the past fiscal year.

Respectfully submitted,
Lowell R. Moen, Treasurer
1309 7th Avenue N.W.
Austin, Minnesota 55912

COMPARATIVE FIGURES

	July	One Month
Budgetary Offerings Needed*	\$11,170.67	\$11,170.67
Budgetary Offerings Received	7,067.50	7,067.50
	\$ 4,103.17	\$ 4,103.17

*The needs were determined by using the budget proposed by the Coordinating Council. An adjustment will be made after the convention adopts its budget.

Budgetary Offerings '67-'68	\$ 2,821.90	\$ 2,821.90
Increase, '68-'69	\$ 4,245.60	\$ 4,245.60

GETHSEMANE LUTHERAN CHURCH
E. 11315 BROADWAY
SPOKANE, WA. 99206

INSTALLATIONS

As authorized by President Paul Albrecht, I installed Mr. Gerhardt Voigt as principal and upper-grade teacher of Faith Lutheran School, Markesan, Wisconsin on July 21, 1968.

Egbert Albrecht

As authorized by President Paul Albrecht, I ordained and installed Leif Olmanson as upper-grade teacher of Our Savior's Lutheran School at Jamestown, North Dakota, on August 18, 1968.

N. R. Carlson

WISCONSIN PASTORAL CONFERENCE

DATE: October 13-15 (beginning at 7:00 p.m.)

PLACE: The Sem House, Immanuel Lutheran College, Eau Claire, Wis.

Please announce or excuse to the conference chairman, A. Gullerud.

AGENDA: N. T. Exegesis, Heb. 4:1ff. — R. Dommer; Isagogical Study of an O.T. Book — L. Bernthal; Sermon Study — J. Lau; "When Is It Proper For a Member To Make Public Apology For Sin?" — G. Tiefel; "The Blameless Ministry" — E. Albrecht; Panel Discussion concerning malicious desertion — Leader, W. Schuetze; Communion Service Speaker — E. Schaller.

James S. Sandeen,
Acting Secretary