

# LUTHERAN SPOKESMAN

JULY 1969

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IN THIS ISSUE —

**MOCK ON**  
by Pastor Galstad  
p. 4

**ILC GRADUATION**  
A story in pictures  
p. 6 •

## WILL CHRISTIANITY SURVIVE THE SIXTIES?

### Conclusion

Some of our readers are anxious to hear the final answer to the question in the title? Isn't it a self-understood "yes" since the Lord Himself stated that the gates of hell would not prevail against His Church? It depends on what you mean by Christianity.

Our Jesus still is sitting at the right hand of God. Jesus is still establishing His kingdom in the hearts of men. He still has all authority in heaven and earth. He still is sowing the seed and sending His Spirit into the world. That activity will not cease until the end; and it will always have results. There will always be seven million or seven thousand or seven hundred or seven who have not bowed the knee to Baal.

But — Christianity as we have known it for 1700 years is not surviving. Since Emperor Constantine made Christianity the official religion of the empire, Christianity has dominated the western world. For the next 1500 years the truths of the Apostles' Creed were the accepted beliefs of the vast majority of the people of Europe and the Americas. Christianity shaped the calendar of everyone's life, be it the weekly calendar or the annual holidays. The heroes and heroines of liter-

ature were assumed to be Christians. Church was the focal point of life; priest or minister the key figure in the community.

In the past 200 years, since the French Revolution, belief in man has been replacing belief in God. Concern for this life has more and more lessened concern for the life to come. Christianity has counter-attacked but in each war, it has lost more ground. In the past hundred years the spirit has been one of "if you can't lick them, join them."

The important thing is that we do not delude ourselves that we still live in a Christian world or Christian culture, nor can we expect a revival of the good old days. The end is near; the day is at hand.

As to the churches of today we find the answer in Judges 2, it is the time for weeping. We have moved from Gilgal to Bochim, the weepers. The churches do not have the strength or desire to drive heathenism from its midst; the altars of humanism are left standing. The future? God will not drive them out, but leave them to be a snare to the people. Even the last large bastions of faithfulness, the Missouri Synod and the Southern Baptists have lost the zeal to remove the

altars of those who deny the Scriptures, creation, incarnation, etc.

Christianity is reaching the same bottom as it did in the days of Noah. The uniting with the children of Cain and their philosophies is all but complete. The judgment of God, the final one, is about to be unleashed. The word is clear to each of us: be ready to build on the ark alone in your family. Expect that the training in the schools will not only be non-Christian but even anti-Christian. Expect that the attitudes and customs and beliefs of the community and neighborhood will be unChristian. Expect that you will be unable to find a church that

is faithful to the teachings of the Lord Jesus. In a few large bodies there will still be individual paset who will not be ashamed of the Biblical teachings; there will be a few small denominations valiantly struggling to maintain the truth. They will be hard to find in many parts of the country.

Finally, read Revelation 11:1-13. Though the world rejoices that it is finally rid of the witness to the Gospel, yet the dead witnesses shall rise from the ground again.

"Will the Son of Man find faith on earth?"

W. S.

### CORRECTION

The June issue on page 9 mistakenly reported that Professor John Lau of ILC had been appointed as principal of the high school. It was Professor Robert Dommer who was re-appointed to that position. Professor Lau had been appointed as Dean of Students but has felt constrained to decline that office.

Rollin A. Reim

### YOUTH CAMP

CLC sponsored Youth Camp July 7 to 11 at Flandrau State Park in New Ulm, Minnesota. For brochure write to Pastor G. Sydow, 22 No. State Street, New Ulm, Minnesota 56073.

### EQUIPMENT AVAILABLE

To give away: 9 12' pews, old but serviceable. For sale at nominal price: altar, pulpit, rug covered podium, 2 public address amplifiers and 5 speakers, almost new double sink and fittings. Faith Lutheran Church, 22 No. State St., New Ulm, Minn. 56073.

### BRUSH-ON AT ILC

Another opportunity for those who enjoy donating time and energy to painting ILC campus buildings. Food and lodging will be furnished to volunteers during two weeks, August 11 and 18. Bring your own bedding, brushes, and scrapers.

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## MOCK ON

The Christian lives in a society that is not very social towards him. It wants to be so, of course, but on its own terms. And such sociability is wholly unacceptable, for by definition the world of evil is not friendly to the Christian and his God.

This makes for conflict, but even worse, it leads to belittling, disparagement, and persecution. Is an accommodation, what the diplomats call a detente, a cessation of conflict possible? Can an understanding be reached? Only in the sense that we remain different, you live your way, and we will live ours.

There will still be a rub. Our children play together; no avoiding that. Of "necessity" they must go to school together; it's just that way. In business there is the common marketplace, though we operate by different rules. There is no escaping it. Even with the worst of the lot, there may have to be certain business and social relationships, as St. Paul wrote to his people in Corinth: "I wrote unto you not to company with fornicators, yet not altogether (some exceptions) with the fornicators of this world, or with the covetous, or extortioners, or with idolaters, for then must ye needs go out of the world." I Cor. 5. With that crowd, no contacts of an intimate, personal nature! But stay in the world, and carry on!

Yet no surrender of principles. Nor in practices. They may do their chosen things, but we won't go along. That

they walk into the jaws of condemnation is no reason for us to do so. It may not be easy to stand aside when others rush in, especially when we are hooted as "nice guys." Mothers find it very hard, for they are the ones that must say no so much of the time. The children can't understand it, and they think it is mean. An unknown writer put it this way:

"I had the meanest mother in the whole world. While other kids ate candy for breakfast, I had to have cereal, eggs, or toast. When other kids had cokes and french fries for lunch, I had to eat a sandwich. As you might guess, my supper was different from theirs too . . . My mother insisted upon knowing where we were at all times . . . She had to know who our friends were and what we were doing . . . We had to wash dishes, make beds, learn to cook, and all sorts of exhausting jobs . . . By the time we were teenagers, our lives became even more unbearable. There was none of this tooting the horn of a car for us to come running. She embarrassed us no end by making our dates and our friends come to the door to get us . . . As you see, my mother was a complete failure. None of us has ever been arrested, divorced, or beaten his mate . . . We never got to march in a protest parade, nor take part in a riot, burn draft cards, and a million and one things that our friends did . . . You see, I can thank God for the meanest mother in the whole

world, and I want to be just like her!"

This reminds us of Job's words, in 21:3, "Suffer me that I may speak, and after I have spoken, mock on."

That is the way we have to take all this nonsense around us that comes from the millions that know not God, surely not his Word. We Christians have something to say; allow us to say it, and after we have said it, mock on if you must. Sniff all you please that obedience makes children neurotic; the revealed Wisdom tells us otherwise. Say that they should revel in sin, so they can learn to dislike it; that is not the way it works. Give them the world without God, but don't expect them to bless you for the heritage. Mock us if you must, for that we can stand.

For not everything is sunshine and picnics on our side either. But our problems are different. Perhaps you are surprised, but our problems are with God! You don't have any problems with God — yet. You get what you want. As Job said in that same chapter: the wicked live, become old, yea, are mighty in power. Their children get established in business. There is no fear of poverty and want. Their properties increase, their children dance, orchestras entertain. They spend their days in wealth, and they seem to die instantly without lingering or plain (or so it seems). So what good is this God-business, they say, for they desire not the knowledge of His ways. What is the Almighty, that they should serve him? And what is the profit, if they pray to him?

Mock on, all you please!

We have our troubles with this

God. He seems to feed us on troubles. No sooner is one affliction past, and there is another. A thousand plagues and crosses become our daily bread. It is a battle every day. You see it, make fun of it, mock it, and make jokes about a God that is supposed to be love, and look what he lets happen. A child is brought up right, and he becomes a Judas; and the same goes for all of you, you look like a bunch of hypocrites. On top of that, we have to admit that we know a lot more against ourselves than even the mockers do.

But somehow we have something to say, as did Job. Allow us to say it, and then go on mocking all you please. It must be the secret of the Lord, which is with them that fear him. We know something that you mockers don't. And, "if you gotta ask what is it, you'll never get to know." Job, the old man that the mockers must have called a grump, said of his God, that "though he slay me, yet will I trust in him." "I am persuaded," said St. Paul, that all that the world could come up with of trouble and trial, even the headsman's axe, couldn't separate him from this Christian thing he had learned to know. And something similar to that (to get back to our beginning) must explain why we stick to what we know, however much those in our block may jeer and jibe, taunt and twit.

There is something magnificent about the position from which we can have our say, even about the things of our children, and then say to all the sneering world, mock on, mock on, mock on, and on!

Boldness could be the right word

for it. Conviction of the certain kind that is unpublic has a way of sharpening the features, and it becomes obvious to all that such a one means what he says. Something like this must have shone from the faces of Peter and John when it was clear that they had been with Jesus. Those apostles *just didn't care*: "Whether it be right in the sight of God to hearken unto you more than unto God, *judge*

*ye*. For we cannot but speak the things which we have seen and heard." Acts 4. That comes close to the almost-bravado of Job. The same toughness of mind must fill the Christian today, so he can say of the mocking world, "I'll cross it though it blast me." These things we believe! Mock on!

Martin Galstad

## CHURCH NEWS

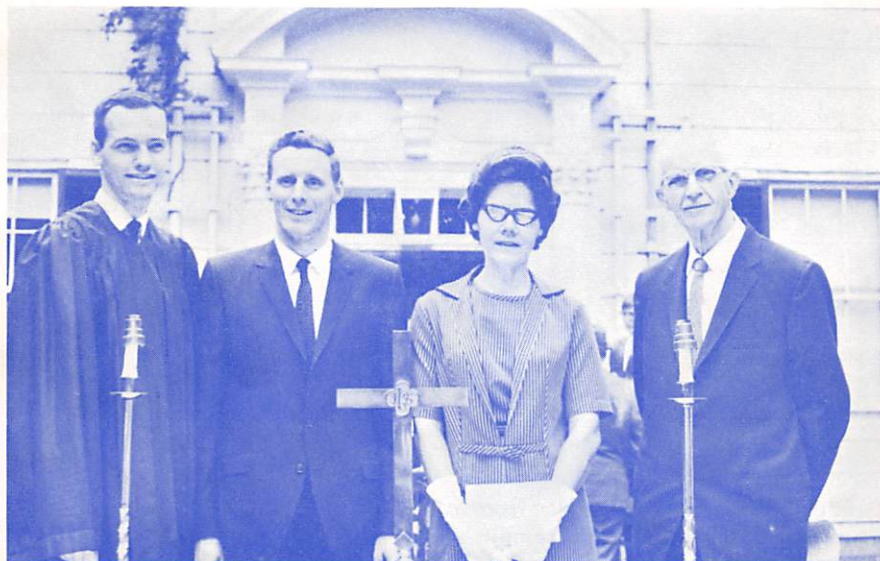


### GRADUATION AT ILC

Immanuel Lutheran College had more than ordinary reason to study its 1969 graduates. Among them was a man who represents the end-product of the entire educational system which the CLC has established for preparation of leadership — especially in pulpit and classroom. This man was cast in the mold of our making. There he stands, presented by school to church and society. This man came to Immanuel as a high school freshman ten years ago. He came back as

a graduate of that department to become a college freshman. Three years of pre-theological study at ILC readied him for the graduate study program of the seminary division. His entire formal education after grade school was under our control. Is this, then, what we wanted?

If Mr. Walter Schaller is conscious of being watched he doesn't show it. Confident, calm, and very capable, he is on his way to his first place of service together with his wife, the former



Walter Schaller with the first full-time staff of ILC: Robert Dommer, Adelgunde Schaller, E. Reim.



College and Seminary Graduates: Marlene Mack, Karla Kroeger, Paul Schaller, Walter Schaller, Karen Garrett, John Klatt, Wayne Mielke.



**Graduate receiving diploma from President C. M. Gullerud on campus green.**

Kathy Grams, and their child.

We had asked him to send us a graduate's view of commencement time at ILC. He responded with what follows — written on vacation in a garage while waiting for completion of repairs on his car. What we read is reassuring.

#### **Under His Eye**

"For 10 years now ILC has stood under the watchful eye and protecting arms of a gracious God. Evidence of His fatherly care was everywhere this past June 6th. This spring Immanuel's commencement services graduated a total of thirty-seven students from its three departments; a decade ago the total enrollment numbered only a handful more. Those attending services this year saw work beginning on two large new campus buildings; the first Immanuel students had their classes in two rooms. Ten years ago the school year began with a full-time faculty of three; now seven

others have joined those three.

"Blessings like these stood out in bold relief during the concluding ceremonies in front of Ingram Hall. It should be noted that the God of all grace saw to the little things too. In a rainy week, the weather was perfect.

"The graduates of our high school, college, and seminary were urged to go out as people whose speech is without guile. Pastor Bertram Naumann's words of encouragement were based on John 1:47. The liturgist was Pastor Ralph Schaller of Coloma, Michigan.

"While both college and high school graduating classes numbered far more this year than at the first commencement, the seminary class was the same size. The single candidate, Walter Schaller of Eau Claire, Wisconsin, will be installed at Prince of Peace Lutheran Church in Hecla, South Dakota, on June 22. Interesting is the fact that the initial seminary graduate, Clifford Kuehne, was first



**High School graduates in procession: (l. to r.) Joan Gullerud, Norman Greve, Evangeline Grams, Deborah Goodrich, Elizabeth Fuerstenau.**





**Pastor Naumann, President Gullerud, Pastor R. Schaller.**

called to the same congregation.

"The college graduates numbered eleven. Three were pre-theological students. Four completed the two year general course.

"The education department is sending four graduates into the field as Christian day school teachers. Kristine Contois of Marquette, Michigan, will teach at Luther Memorial in Fond du Lac, Wisconsin. Karen Garrett of Dowagiac, Michigan, will be at Immanuel of Mankato while Karla Kroeger will begin her work at Redeemer of Red Wing. Marlene Mack travels the farthest to teach at Immanuel of Winter Haven, Florida.

"The graduates of the three college departments joined in singing their class hymn, 'Christ is our Cornerstone.'

"Twenty-five high school seniors also received their diplomas on this

day. Their class hymn was also their class motto: 'I Leave All Things to God's Direction.'

"Commencement exercises at ILC were truly a time to join the choir in their expression of joy: 'Cantate Domino' — Sing to the Lord."

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#### **April 7, 1889 — May 21, 1969**

Pastor Gerhard Pieper was born on April 7, 1889, at Menomnie, Wisconsin, a son of Professor August and Emma Koenig Pieper.

As an infant he was received into God's covenant of grace through the washing of regeneration in Holy Baptism, and later was confirmed in St. Mark's Lutheran Church of Milwaukee.

After completing the preliminary

college training in preparation for the holy ministry he entered the Lutheran Theological Seminary at Wauwatosa. He was ordained on August 11, 1912.

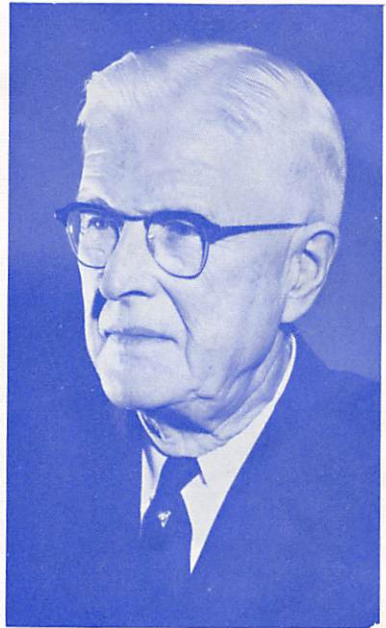
In July 1913 he was married to Bertha Wearnecke at Manitowoc, Wisconsin. This union was blessed with four daughters and one son.

Pastor Pieper was privileged to serve the Lord for 54 years in the public ministry of the Word. His first pastorate was at St. John's, Allegan, Michigan (1912-1915). From 1915-1922 he was pastor of two parishes at Cambria and Pardeeville, Wisconsin. Then he served St. John's at Baraboo for six years. In 1928 he came to Fond du Lac, where he was pastor of St. Peter's for thirty-two years. When Luther Memorial congregation was established in 1960, he became a co-pastor.

It pleased the Lord to terminate his ministry in April of 1966. The Lord had thus granted him over a half century of energetic and devoted service to the active ministry. A few years before, in 1962, the congregation had observed the 50th anniversary of his ordination and entrance into the holy ministry in a special service of praise and thanksgiving to God.

For several years Pastor Pieper lived at a residence only a short distance from Luther Memorial Church. After his retirement he lived at the home of his married daughters at Brookfield and Mequon, Wisconsin. The last months he had been residing at the skaalen Sunset Home at Stoughton, Wisconsin.

The Lord called His servant out of this world to his eternal home on May 21. He thus attained the age of



**Pastor Gerhard Pieper**

80 years, 1 month, and 14 days.

He is survived by four daughters: Gertrude (Mrs. Vincent Neuman of Neenah); Doris (Mrs. Earl Martyn of Mequon); Magdalene (Mrs. Robert Firlie of Brookfield); Lois (Mrs. Egbert Albrecht of Markesan); by one son, Carl Pieper of Stoughton, Wisconsin. He is also survived by fifteen grandchildren and five great-grandchildren.

He was preceded in death by his wife on May 26, 1962; also by five sisters and one brother.

Funeral services were conducted on May 24 at Luther Memorial Church, Fond du Lac, Wisconsin. Here he had served as co-pastor for six years. Pastor Robert Reim, President of the CLC, preached on Hebrews 4:9-11 with the central theme,

"There remaineth therefore a rest to the people of God." Pastor Schuetze was liturgist and officiated at the burial service at Evergreen Cemetery, Manitowoc, Wisconsin. The choir and the school children sang.

Waldemar Schuetze, Pastor  
Luther Memorial Church

## NEW LITURGY TEXT

Chicago—(LC)—Representatives of Protestant and Roman Catholic groups engaged in a quest for common liturgical and worship texts recently adopted the title "Consultation on Common Texts" as its formal name.

The selection was reported here late in April at a four-day meeting of the Inter-Lutheran Commission on Worship, an organization made up of representatives from five Lutheran churches in North America.

The five bodies represented in the ILCW are the American Lutheran Church, Lutheran Church in America, Lutheran Church - Missouri Synod, Evangelical Lutheran Church in Canada, and Synod of Evangelical Lutheran Churches.

Cooperating with the ILCW in the nine-member CCT are representatives from Roman Catholicism's International Committee on English in the Liturgy as well as personnel from the Commission on Worship in the Consultation on Church Union.

The newly-named CCT was formed a year ago at the suggestion of the ILCW. It has since issued a series of proposed common texts for consideration by the churches. The texts pre-

viously released were the Lord's Prayer, Apostles and Nicene Creeds, Sanctus and Gloria.

According to the Lutheran representatives, the CCT at its last meeting also reached tentative agreement on five additional texts. Although still subject to further study and revision, the following were released:

### Introductory Dialogue

The Lord be with you  
And with you

Lift up your hearts  
We lift them to the Lord

Let us give thanks to our God  
It is right to praise him.

### Agnus Dei

Lamb of God, you take away the sins  
of the world: have mercy on us.  
Lamb of God, you take away the sins  
of the world: have mercy on us.  
Lamb of God, you take away the sins  
of the world: grant us peace.

### Gloria Patri

Glory be to the Father, and to the  
Son, and to the Holy Spirit:  
As it was, is now, and shall be, for  
ever. Amen.

### Te Deum

We praise you, O God, we acclaim  
you the Lord.  
All creation worships you everlasting  
Father.  
To you the angels and all the powers  
of heaven,  
To you cherubim and seraphim con-  
tinually cry out:  
Holy, holy, holy Lord God al-  
mighty,  
heaven and earth are full of  
your glory.

The glorious band of Apostles praise  
you.

The worthy company of prophets  
praise you.

The martyr-hosts in white array  
praise you.

The holy Church throughout the  
world worships you,

Father of infinite majesty  
true and only son,  
and Holy Spirit, Advocate.

You, O Christ, are king of glory,  
the Father's everlasting Son.

When you became man to deliver him  
you did not spurn the Virgin's womb.

When you overcame the sting of  
death,

you opened the realms of heaven to  
all believers.

You sit at God's right hand in the  
glory of the Father.

You will come and be our judge.

Come, Lord, and help your  
people

whom you redeemed with your  
own blood.

Grant us with your saints to  
share

in everlasting glory.

### Nunc Dimittis

Lord you have fulfilled your word.

Now let your servant depart in  
peace.

With my own eyes I have seen the  
salvation,

that you have prepared in the sight  
of every people;

to be a light to lead the Gentiles

and the glory of your people Israel.

### IMMANUEL LUTHERAN COLLEGE ANNOUNCES

#### SUMMER SEMINAR FOR PASTORS AND TEACHERS

July 28 - Aug. 1

By authorization of the Church of the Lutheran Confession Immanuel Lutheran  
College offers the following Seminar Program:

#### *Joint Sessions for Pastors and Teachers:*

1. "Eucharist and Church-fellowship in the First Four Centuries."

A review of a book by W. Elert

Lecturer: Pastor Lester Schierenbeck.

2. Great Moments in the History of the New Testament Church.

Lecturer: Prof. John Lau.

3. Scenes from the Holy Land.

Lecturer: Pastor Egbert Albrecht.

#### *Sessions for Teachers' Section:*

1. Structural Linguistics. Lecturer Prof. Paul Koch.
2. The Scientific Method — A Critical Evaluation. Lecturer: Prof. Ronald Roehl.
3. Value and Practical Approach to Foreign Languages in Grade Schools.  
Lecturer: Prof. Roland Gurgel.
4. Teaching Catchism to the Intermediate Grades. Lecturer: Prof. Gordon Radtke.

#### *Sessions for Pastors' Section:*

1. Exegesis: Selections from II Corinthians. Lecturer: Prof. Egbert Schaller.
2. The Background and Significance of Article VI of the Formula of Concord  
(Of the Third Use of the Law) Lecturer: Pastor George Barthels.

Lodging and meals will be provided at the College. Price \$16.50. Registration should  
be made before June 15th and should be addressed to:

Seminar Committee  
Immanuel Lutheran College  
West Grover Road  
Eau Claire, Wisconsin 54701

## BREAD OF LIFE

### THE GOSPEL ACCORDING TO MARK

"The beginning of the Gospel of Jesus Christ, the Son of God." So Mark starts his account (1:1). Mark aims to set before his readers the record of the origin and beginning of that powerful Good News which saves, the word which they believed. He is answering the question of converts who might wonder how that powerful Good News which they now believed, and which had so reshaped and vitalized their lives, began and came into being. What is its history? What is its meaning and purpose in our lives?

Mark is doing the same thing Luke did when he wrote an orderly, historical account for Theophilus, in order that he might know the truth concerning the things of which he had been informed (Luke 1:3f.). Mark's account is "teaching" in that it fills in the outline of the "preaching," the *kerygma*, for Christian readers.

Earliest tradition — from as far back as 130 A.D. and claiming no less an authority than the "Elder John" — ascribes this book to Mark, whom it calls "Peter's interpreter". It also claims that Mark wrote his Gospel in Rome at the request of those who had heard Peter preach there. This tradition is supported by the style and character of the Gospel, which make it probable that the book was written for Gentile readers. Since Peter did not reach Rome at least un-

til his later years, and since other early witnesses say that Mark wrote after the death of Peter, the Gospel probably was written about 60-64 A.D.

Mark, (also referred to as John Mark and John in Acts 13:5, 13; 12:12), was the son of a certain Mary in Jerusalem. Early Christians assembled at their home for prayer and Peter went there after His miraculous release from prison. Peter calls Mark his "son" in 1 Peter 5:13. Perhaps Mark came to faith through Peter's preaching.

The Gospel according to Mark is "Peter's Gospel" as also earliest tradition says that it incorporates Peter's preaching. Many little inner witnesses also support this claim: it begins with Peter's call (1:16); it reaches its critical point when Peter in the name of the Twelve confesses the Christ (8:29); it closes with a message from the risen Lord to "His disciples *and Peter*" (16:7). Peter's house is the center of operations at Capernaum (1:29), the followers of Jesus are called "Simon and those who were with him" (1:36), among others.

The many vivid and dramatic touches in the Gospel which mark the account as that of an eyewitness also reflect the preaching of the warm and lively and outgoing Peter. Since Mark also explains many Hebrew and Aramaic expressions and Jewish customs, we assume that the tradition is right that he wrote for Gentile readers.

This, then, is one of "our" books.

Mark write his Gospel account for you and me, so that we may better understand the origin and history of the beginning of this Gospel of Jesus Christ, the Son of God, whom we have come to know by faith and whom we love with all our hearts.

I. The Coming of the Christ Ushers in the Promised Reign of God, 1:1-45;

II. The Coming of the Christ Calls Forth the Opposition of "religious" man, 2:1 - 3:6;

July 12 - 1:1-13

July 13 - 1:14-45

July 14 - 2:1-3:6

July 15 - 3:7-35

July 16 - 4:1-20

July 17 - 4:21-41

July 18 - 5:1-20

July 19 - 5:21-43

July 20 - 6:1-29

July 21 - 6:30-56

July 22 - 7:1-23

July 23 - 7:24-37

July 24 - 8:1-21

July 25 - 8:22-9:1

July 26 - 9:2-13

July 27 - 9:14-50

July 28 - 10:1-31

July 29 - 10:32-52

July 30 - 11:1-19

July 31 - 11:20-33

Aug. 1 - 12:1-27

Aug. 2 - 12:28-44

Aug. 3 - 13:1-23

Aug. 4 - 13:24-37

Aug. 5 - 14:1-11

Aug. 6 - 14:12-42

Aug. 7 - 14:43-72

Aug. 8 - 15:1-47

Aug. 9 - 16:1-20

III. The Response of the Christ to the Rising Opposition of "religious" man, 3:7 - 8:30;

IV. The Contradicted Christ Puts the Imprint of His Cross on His disciples, 8:31 - 10:31;

V. The Christ Goes to Jerusalem to the Cross, 10:32 - 13:37;

VI. The Christ, the Son of God, Suffers, Dies, and Rises Again, 14:1 - 16:20.

God prepares the way for His Christ 63,1-5

He comes with power and mercy 48,1

When grace and truth come, self-righteous man opposes 48,2

Physical ties do not bind into spiritual unity 48,3

His words match His works: with authority 49,1-4

Only His subjects listen to their King. 58,1

But even the Devil must obey the King. 58,2

Power goes forth from the mighty King. 58,3

A "king" kills The King's leading servant 58,4

He takes care of others besides His own 58,5

Straining at gnats and swallowing camels 58,6

Our King has done all things well 58,7

How long does it take to understand the obvious? 58,8

Faith understands the difficult things of God 58,9

From the Mount of Transfiguration 343,1

Into the Valley of Humiliation and Rejection 343,2

The "first" will be last and the "last" first 343,3

Here to serve, not to be served 343,4

Praise by some, abuse by others 343,5

Unbelief and unfruitfulness are cursed 343,6

Knowing neither the Scriptures nor power of God 343,7

Lots of talk but little action 292,1

False Christs with deceiving signs and wonders 292,2

Take heed and watch lest you also fall 292,3

Pretending to love they only criticize others 292,4

Prepared to meet the real enemy, the Evil One 292,5

Denying with a kiss, false witness, and an oath 292,6

Oh, the depth of man's depravity and of God's love! 292,7

Not all the power of man or the Devil could hold Him 292,8-9

Norman F. Harms

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

July 1, 1968 to June 1, 1969

	<i>May</i>	<i>To Date</i>
<b>RECEIPTS:</b>		
Offerings .....	\$ 8,765.54	\$105,250.25
Memorials .....	5.00	175.00
Revenues, Tuition .....	239.00	20,331.00
Revenues, Board & Room .....	1,338.00	40,894.00
Revenues, Other College .....	---	655.00
<b>Total Receipts .....</b>	<b>\$10,347.54</b>	<b>\$167,305.25</b>

**DISBURSEMENTS:**

General Administration .....	\$ 214.06	\$ 2,852.18
Insurance .....	16.17	1,557.17
Emergency Support .....	---	200.00
Capital Investments .....	870.00	10,632.96
Home Missions & Administration .....	6,028.40	58,664.84
Japan Mission .....	625.00	6,325.00
ILC - Educational Budget .....	5,395.53	50,761.00
ILC - Auxiliary Service Budget .....	3,064.98	37,290.85
<b>Total Disbursements .....</b>	<b>\$16,214.14</b>	<b>\$168,284.00</b>
Cash Difference .....	(-5,866.60)	(-978.75)
Cash Deficit July 1, 1968 .....		(-1,387.03)
Cash Deficit June 1, 1969 .....		\$(-2,365.78)

Respectfully submitted,

Lowell R. Moen, Treasurer

1309 7th Avenue N.W.

Austin, Minnesota 55912

10th Anniversary Thankoffering .....	\$ 8,407.43	\$ 62,448.51
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**COMPARATIVE FIGURES**

	<i>May</i>	<i>11 Months</i>
Budgetary Offerings Needed .....	\$11,141.66	\$122,558.26
Budgetary Offerings Received .....	\$ 8,765.54	\$105,250.25
Deficit .....	\$ 2,376.12	\$ 17,308.01
. . . . .		
Budgetary Offerings, '67-'68 .....	\$10,387.87	\$ 97,301.86
Decrease '68-'69 .....	\$ 1,622.33	
Increase '68-'69 .....		\$ 7,948.39

Mrs. Phillip Grler  
3520 15th St.  
Lewiston, Idaho 83501

#### APPOINTMENTS

I have appointed Professor John Lau to the office of the Vice-President of the Church of the Lutheran Confession for the duration of the present office term. He will fill the vacancy which occurred when the undersigned became President upon the retirement of Pastor Paul G. Albrecht.

Robert A. Reim, President

#### INSTALLED

The Rev. Arvid G. Gullerud as pastor of Bethel Lutheran Church of Spring, Texas as authorized by President Paul Albrecht on May 11.

by Max M. Groeschel

The Rev. Norman Harms as pastor of Faith Lutheran Church, St. Louis County, Missouri, on April 13.

by Robert A. Reim, President

#### CHANGE OF ADDRESS

The Rev. Norman Harms  
1004 Broadhurst Dr.  
Manchester, Mo. 63011