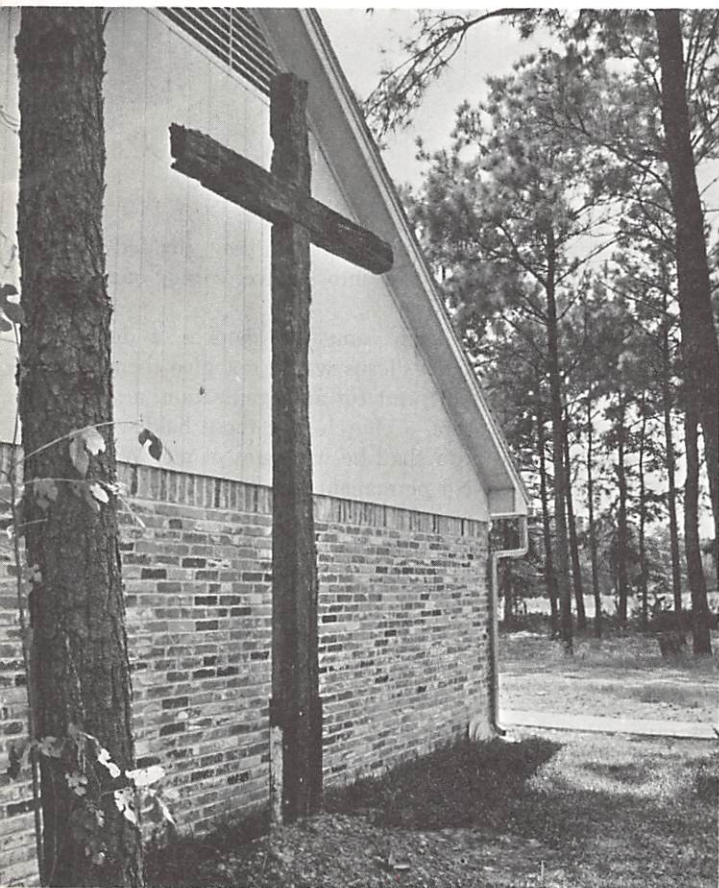


LUTHERAN SPOKESMAN



Bethel of Houston (Story on page 4)

The Population Balm — page 8

II

The Acts of the Apostles? Never, for Luke wrote about the acts of Jesus Christ. In his first volume he wrote Theophilus “of all that Jesus *began* to do and teach until the day when he was taken up.” Now he must tell his friend of the wonderful works of the exalted Jesus, with all power in heaven and earth at His disposal.

Jesus tried to explain this to the apostles for 40 days. He didn’t tell them to establish the church, but spent those precious days “speaking of the things pertaining to the *kingdom*.” He tried hard to show them how God’s rule would now go out over all the nations, yes, “ruling in the midst of his enemies.” But they could only think in terms of structure and organization. When Jesus sent them to Jerusalem, that was a magical word. Jerusalem meant David’s throne would be restored and Israel would rule again. Out with Caiaphas, out with Herod, out with Pilate and the Roman legions. We can almost see the little wheels whirling and clicking

in their heads as they divided the kingdom into twelve tribes, one for each.

Then came the shocker, a double shock. Jesus would not give them the blueprint for an organization, a structure, a church—just those bald words: you shall be witnesses of me. Where? No permanent city in Jerusalem, that is only a starting point. Quickly, on to Judea, Samaria, and the uttermost part of the earth. With that stroke he destroyed centralization and changed them from rulers to runners.

Then the second part of the shock — he left. Decisively and dramatically Jesus etched it in the hearts and minds of the apostles: there will be no continuing city on earth. Don’t make a place here on earth, I go to prepare a place for you, away from the earth. As the bewildered ones gaze into heaven they were learning visually the new dimension of the kingdom: the vertical dimension. Each believer is tied to the ascended Lord, waiting for Him to return in like manner. For three years the disciples enjoyed that

horizontal dimension, gathered together around the Master in a physical and visible relationship. To this very moment they yearned to see an expansion of this, the restoring of Israel. They wanted a visible corporate nation. Jesus destroyed this horizontal dimension for them and showed them His kingdom: the king would be above, and each member would be added to Him, to live under him in his kingdom, to serve him, to wait for him.

The apostles were not to build a church, not to gain members for their group. They were sent out to make disciples of the Christ, to witness about the Lord that people might be reunited with God. And to make sure they did just that, the Lord sent the Holy Spirit on Pentecost. We already show our horizontal thinking when we call Pentecost Day the birthday of the church. Read Acts Two again and you will not find a trace of that thought. The apostles under the influence of the Spirit did not talk about

their group, their programs, or about a congregation or church. They told the wonderful works of God. Peter did not tell them to join up with the apostles; he told them to take the Lord they crucified as their Lord and Christ. Three thousand were baptized in the name of Jesus for the forgiveness of sins.

Verse 42 of Acts two pictures the happy activities of the baptized ones, but not a word of structure or organization, not even a name for them. The word church does not occur in this chapter, only in our thinking. In the King James Bible the last verse says that "the Lord added to the church daily such as should be saved." It is a commentary in itself that a later scribe in a later day felt constrained to add the word church in this verse; by then the horizontal dimension had returned, and the church stood again between the disciple and his Lord.

W.S.

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SPRING IN TEXAS

HOUSTON, TEXAS—When Pastor Arvid Gullerud gave his report to the CLC Mission Board during the post-Easter conference he concluded the story by warning, “Don’t expect this kind of a report a year from now.”

You say such things when the course of affairs is better than you expected they would be. Better, even, than the future seems to allow — the “times” being what they are.

With due allowance for the naturally bouyant spirit of the reporter it is still evident that things are going well in Spring, the suburban area of Houston where Bethel congregation conducts the Gospel ministry as an affiliate of the CLC.

Last August this congregation dedicated a handsome chapel which they had built into a wing of the large brick home that had been purchased as the initial building of a church property plan. Since a good deal of effort was expended in this restructuring it is evident that the people here thought it would serve their needs for quite a period of time. The first five years of this mission were, after all, like the beginning of many of our new churches in locales where few people know of the blessings of fellowship in true unity of spirit and the bond of peace.

What was begun by Pastor Max Groeschel, a life-long resident of

Houston, had prospered in its own quiet way — the way of faithful testimony and steadfast purpose. But a living room had been sanctuary enough for three years, while this former administrator of the Lutheran High School in Houston served the small group that shares our concern for the Gospel.

Soon there were families coming to Houston from CLC congregations in Wisconsin, Minnesota, and Arizona. Larger quarters were then found in the Bammel Elementary School in the Spring area, and this church was in a better position to reach out to others with its call to life and the service of Christ. But then patience was put to another test. Pastor Groeschel had to ask for a leave of absence from the active ministry every mission church aspires to. Jack Carpenter, a graduate of Concordia Teacher's College of Seward, Nebraska, agreed to serve as a lay

teacher until a pastor could be secured. But his regular work at Klein Independent School allowed for little more than the conduct of worship services for the existing congregation.

Seeds had been planted, but they were still dormant.

In October, 1968, things happened as prayed for. The Lord sent this church a pastor in the person of the Rev. Arvid Gullerud, and He also led these enterprising people to a perfect place in which to grow. Fronting on the access road of Interstate Highway 75 there are 4.2 acres of wooded land with a spacious five bedroom house just two years old. Enough here for a pastor's residence, a chapel, and the Kindergarten Day School that seemed a promising agency for mission contacts.

The property was purchased at a very favorable price, considering the manner in which the area is developing, with funds loaned by members



The Chapel of Bethel Church in Houston

of the CLC. Some creative design and much volunteer labor made everything ready for the kind of expansion ministry every mission church aspires to.

KINDERGARTEN DAY SCHOOL

Since the public schools here do not offer Kindergarten, it was possible for Mrs. Utz, a former teacher of Jamestown, North Dakota, to build her school of twenty one pupils in short order. And a fine school it must be. Three families who are coming to Houston from New York and New Jersey have called by phone to enrol their children for the fall term. Apparently some realtors have passed the word.

V. B. S.

Such sustained contact agencies as the Kindergarten School are favored by this church over some of the more popular institutions like the Vacation Bible School. But their policy is determined more by necessity than preference. There aren't enough classrooms for the kind of enrollment which they could expect were they to put out the banner of a V. B. S.

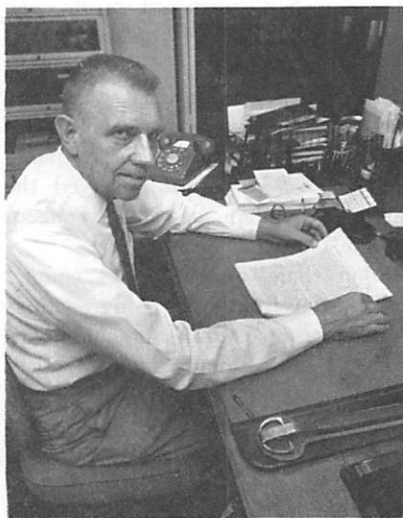
With a sort of satisfied sigh, Pastor Gullerud tells us that the chapel is already crowded beyond comfort and will soon be too small for the congregation to meet in a single service.

No great surprise.

You expect things to bloom in spring.

AND IN CORPUS CHRISTI

Corpus Christi is no near neighbor of Houston, even by Texas standards, but is it close enough to become a sort of "auxiliary parish" to that of Bethel in Spring; It all started there with the visit of a Corpus Christi



Pastor Arvid Gullerud

resident who hopes for a church which brings a complete and uncompromised witness to the saving Gospel of our Lord. After consultation with the Mission Board, Pastor Gullerud agreed to explore the field. November 16, 1969, was the date of an initial service, held in a funeral chapel.

Since that time a solid nucleus of four families and ten communicants has formed. Some of their worship services they conduct themselves, using tapes of sermons from Houston. Pastor Gullerud makes the trip on the second and fourth Sunday of each month. Hardly an ideal situation. Yet these people are so persuaded of the need — they have seen the deterioration in the witness of former churches — that the cost, the inconvenience, and the general effort is fully justified in their minds.

CROSSING THE BORDER

Small as it is, Zion Lutheran Church is rich in talented variety. They have among them five trained Sunday School teachers and two organists. The cosmopolitan character of the young church is evidenced by the fact that they will send a delegate to the CLC convention who is of Spanish-American origins.

The congregation has just made a favorable arrangement for the use on Sundays of the Seventh Day Adventist Church Building at 1220 South Alameda.

PROFESSOR-PASTOR

The ideal answer to the opportuni-

ties so evident at Corpus Christi would be the installation of a resident pastor. At present, however, the mission board cannot join in this commitment, since their limited resources are otherwise assigned. Out of the tensions of this situation came a very promising temporary solution. By a special arrangement with the Board of Regents of Immanuel College, Professor Egbert Schaller has been released from summer duties on campus, so that he can serve the congregation during that period. The congregation has purchased a car and typewriter for his use and will provide living quarters. RAR



Mortuary Chapel in Corpus Christi

THE POPULATION BALM

Dr. Paul R. Ehrlich, widely heard and accepted through the TV talk shows, professor of biology at Stanford University, spells it "b-o-m-b." (Copyright 1968, Balantine Books, Inc., 101 5th Ave., New York, N.Y. 10003.)

With grand numbers for support, Dr. Ehrlich shows that there are more and more people on earth sharing less and less food. This double fuse reaches the "bomb" — the need for getting food — which forces some people in their search to push the buttons which destroy all life forms higher than a cockroach as early as 1973 or perhaps 1980. According to this scientist, the only way to avert the final blast here is to limit each couple in this country to two children at the most, thus reaching "Zero Population Growth." Some countries, such as India, are proven by numbers to be beyond help. He also suggests: "A federal Department of Population and Environment (DPE) should be set up with the power to take whatever steps are necessary to establish a reasonable population size in the United States and to put an end to the steady deterioration of our 'environment.'" (p. 138) Government could then help see to it, through research, that 1) the first-born would be a son so that couples with all daughters would not have to "keep trying," 2) doing away with unborn children would be the right of "any" woman; 3) stopping the male sperm from ever meeting the female egg would be guaranteed

as a right for both sexes; 4) teaching sex in all schools would be a must "certainly before junior high school." (p. 140) "Education, legislation, and research" are to be the "proper steps" (p. 41) to solve these problems. For those who balk at any of the above, the doctor says: "Coercion? Perhaps, but coercion in a good cause . . . The operation will demand many apparently brutal and heartless decisions." (p. 166) Ehrlich laughs it up at the very thought, but even the non-Christian must wonder about the man's leanings toward Marxism or Fascism. He's really wild!

Among ways he suggests to change the world is this gem: "Remember that any organized religion is also a political organization and therefore responsive to grass-roots pressure. The Church has survived for almost two millenia by adjusting, under pressure, to the times. You can help it survive by pressuring it to change." (p. 181) We know a cracking-good, heathen mechanic who can work auto magic. But surely no Christian can accept or even think about any advice in spiritual matters unless the source knows and trusts . . .

". . . Jesus Christ the same yesterday, and to day, and forever" (Hebrews 13:8) We may indeed feel sorry for this man and for the churches with which he has knowledge, but we know a few churches under God's grace which have not changed with the times, and which, God willing, will not change God's teachings un-

der any kind of like pressure.

Moreover it appears that we of the stupid masses who have more than two children must have decisions made for us by the Ehrlichs, since, "The parents of the children are, of course, usually hopelessly incompetent to teach any of these subjects." (—ie. "Race relations, sex, politics, religion" p. 194.)

In the end, Dr. Ehrlich urges all to "play it safe" along with him, just like Pascal who believed in a god because, if there isn't a god no harm was done, and if there is a god, he made it to heaven. "If I'm right we will save the world." (p. 198) We recall the words of Christ:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven." (Matthew 7:21)

This writer suggests, in response, that our next "Earth Day" (how about "Heaven Day"?) garbage pick-up begin with Ehrlich's writings. How can we suggest such a sweeping act, not being very smart, or even a biologist, or an ecologist? Because we believe and trust in the God who has revealed Himself in Holy Writ. Wisdom of any kind starts with the Word for those who stand in humble awe before Him. (Psalm 111:10, Proverbs 9:10) We are not ashamed so to stand. We also confess to no "inferiority complex" over against any field of learning which does not begin and end with "the fear of the Lord." It is with awe and praise before the great God (and therefore with quite an edge on a little Ehrlich) that we can stand with faith in the words of

the 119th Psalm:

"Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts." (vv. 98-100)

That our earth is in trouble is no great news to any person who trusts with heart, soul, and mind in Jesus Christ and His Word:

"The whole world lieth in wickedness." I John 5:19 Neither do we deny, but rather are we conscience-bound to support, the State's God-given right and duty to protect the bodies of all its people (Matthew 22:21, Romans 13:1-7). The fouling of our air and water and resources are very real problems to face also for Christian citizens. But if you, dear reader, in any way agree with Dr. Ehrlich's godless ways to solve the problems of how so many shall be fed with so little, you are in trouble with your God and His revealed Word. Five thousand men (not counting women and children) once had more leftovers than the single serving they had started with.

The problem is that the Christians and the Ehrlichs have no common ground on which to meet and discuss and solve; he is running on pure reason (someone may be more able to challenge that), and we are running on pure faith,

". . . bringing into captivity every thought to the obedience of Christ." (II Corinthians 10:5)

We, for example, running on pure

faith, do not see any time limitation on Psalm 127:3 . . .

“Lo, children are an heritage of the Lord: and the fruit of the womb is his reward.”

The promise of the commandment will stand for us no matter what the future holds, and no matter what a mere man seems to prove by numbers:

“Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.” (Exodus 20:12)

The Psalmist was moved by God to say it and we bring our thoughts in line with his:

“I have been young and now I am old; yet have I not see the *righteous* forsaken, nor his seed beggung bread.” (Ps. 37:25,26)

The key word here is, of course, “righteous.” The word is used also in the New Testament:

“But seek ye first the kingdom of God, and his *righteousness*; and all these things shall be added unto you.” (Matthew 6:33)

Among the things that shall be added to the righteous — those who trust in Christ as their Savior — is food. Do you hear that, Dr. Ehrlich? You have sidestepped the great question of real life:

“What think ye of Christ? whose son is he?” (Matthew 22:22)

If He is indeed the God-man, our Savior, then He is in control of all mankind. You and the godless who listen to you may even somehow come under God’s plans to supply the faithful with food. We shall see. Meanwhile we believe this:

“He that spared not his own son,

but delivered him up for us all, how shall he not with him also freely give us all things?” (Romans 8:32)

The earth is surely and finally under the control of God, not man:

“While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.” (Genesis 8:22)

And when you even suggest that a supposed love toward your neighbor has to be in conflict with any higher love, we must remind you that we believe what Jesus said:

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. **THIS IS THE FIRST AND GREAT COMMANDMENT.**” (Matthew 22:37-38)

It looks to us as though you and yours are going to go ahead with your coercion, abortion, sex education, sterilization, research and legislation. Those who follow you deserve you. You are right about the gloomy future for the earth; but you are wrong about the nothingness you see when the earth is gone:

“If in this life only we have hope in Christ, we are of all men most miserable.” (I Corinthians 15:19)

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away.” (Revelation 21:1)

You are wrong. Do not expect our support. Expect, instead, that we will fight you every step of the way. We might even try having a few more children whom we shall equip to teach your foodless trillions of the

future the lesson that only faith believes:

“It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of the Lord.” (Matthew 4:4)

You are right about dirty air and polluted water and every other misuse that sinful man has made of the perfect Paradise God created. We citizens can help fight that. But don't play god with solutions that He has ruled out. (Habakkuk 2:1)

For you, doctor, and those who listen to you, the “Population Explosion” may indeed be a bomb. But you must learn to spell it the way it is:

“Is there no balm in Gilead?”
(Jeremiah 8:22)

Eternity will record that *our* believing children, in spite of all your numbers and facts, will be equipped to spell it, for their own and — by God's grace alone — for your final welfare: “B-a-l-m.”

B. J. NAUMANN

THE SABBATH—V

The Sabbath Sacrifices

The chief activity of the priests on the Sabbath was sacrificing. The Law prescribed daily morning and evening sacrifices, but also additional sacrifices on the Sabbath:

And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: This is the burnt offering of every sabbath, beside the continual (that is, ordinary daily) burnt offering, and his drink offering. Numbers 28:9-10.
The Sabbath rest was for worship

—worship that pointed to rest. That basic fact shed light upon the significance of the extra sacrifices prescribed for the Sabbath. The fundamental idea of sacrifice in the Old Testament was that of substitution. One of the key terms used in connection with sacrificing is rendered “atonement” in our versions. The literal meaning is “covering” — the substitute (the sacrificial animal) by the acceptance of God taking the place of, and so covering, as it were, the person of the offerer. Think, for example of the 32nd Psalm: “Blessed is he whose transgression is forgiven, whose sin is

covered. Blessed is the man unto whom the Lord imputeth not iniquity.”

All the sacrifices prescribed in the Law had the purpose of either giving expression to communion with God or restoring or re-establishing communion that had been dimmed or broken by sin. The burnt- and the peace-offerings were sacrifices *in* communion, the sin- and trespass-offerings being sacrifices *for* communion. The extra sacrifices prescribed for the Sabbath were burnt offerings, which were to give extra expression to the fellowship that existed between God and His people.

But the sacrifices giving expression to fellowship with God presupposed or rested on the sacrifices that removed sin and guilt and so restored or re-established fellowship. Those sacrifices always presupposed the shedding of blood, for “without shedding of blood is no remission,” as the writer to the Hebrews points out. (9:22)

The most significant act in the offering of a sacrifice was the “laying on of hands,” which symbolized the transmission or imputation of sin and guilt to the sacrificial animal. Laden with the sin and guilt of the offerer, the sacrificial animal, innocent but made guilty by the imputation of sin, had to die in the place and stead of and as the substitute for the guilty sinner. Thus the sacrifice kept pointing ahead to the drama of the cross where the innocent Lamb of God, laden with the sin and guilt of the world, would shed His life’s blood for the atonement or covering of the world’s sin.

The Law made provision for private and public sin- and trespass-offerings. It also established one special day a year for the atonement or coverings or expiation of the sin of the entire nation. That was the Day of Atonement. On that day the common priests did not officiate, but only the high priest, and that not in his ordinary dress, nor in the common dress of the priests, but in vestments special for that day which were peculiarly expressive of purity. On that day the worshipers also had to prepare themselves specially by “afflicting their souls,” that is, by fasting. The Day of Atonement fell on the tenth day of the seventh month (Tishri), that is, symbolically, when the sacred or Sabbath of months had just attained its completeness. During the course of his ministering on that day the high priest had to change his raiments and wash his whole body five times and his hands and feet ten times. Two goats were chosen. The “scape goat” with the confessed sin upon its head was driven into the wilderness, symbolizing that under the Old Covenant sin was not really blotted out, but only put away till Christ came. The blood of the other goat was sprinkled on the mercyseat as a covering for the sin of the people, symbolizing how Christ would one day make atonement for sin. It is significant that this day of national atonement was called “a Sabbath of Sabbatism” (“a sabbath of rest” in the King James, Leviticus 16:31). So the Sabbath pointed to Christ and the rest that He would bring through the shedding of His blood, a sacrifice for sin.

P. NOLTING

THE BREAD OF LIFE

We recognize the title of our devotional page as a phrase which Jesus used of Himself (John 6): "I am the Bread of Life." Then He added "I am the living bread which came down from heaven: if anyone eats this bread, he will live forever; and the bread which I shall give for the life of the world is my flesh . . . Unless you eat of the flesh of the Son of man and drink His blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life."

By this Jesus urged the closest possible union between Himself and His believers. It could not refer primarily to the eating and drinking we do in the Lord's Supper, since that Sacrament had not yet been instituted and since Jesus would then also be saying that whoever does not partake of the Lord's Supper "has no life." And we know from Scripture that all are saved alone by trusting in Jesus as their Savior. Rather, these words are much like some others of Jesus: "I am the Vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing."

This extremely close personal relationship can be created only by the Word of God which reveals to us the Word of God made flesh and blood to save us. And it can be nurtured only by constant association with and living in this Word of God.

This is the purpose of the BREAD OF LIFE. In our fast tempo world of work and play, of keeping this appointment or meeting that schedule, the time for daily Bible reading, study, and devotion may easily slip away from us. Unless we consciously schedule — and faithfully observe — a time for this right along with the rest of our daily schedule. If the BREAD OF LIFE serves this purpose, it has been time and effort well spent.

But why bring in the catechism? And the Hymnbook? The answer again lies in our times. It is true that the Word of God has never been universally accepted or majority-loved; but today, more than ever, the attack is being made against the Bible as the Word of God, as well as against almost every major teaching of it. We and our children must go out into this world in the full knowledge and confidence that we believe and teach what the Bible teaches. Lacking this knowledge and conviction, we become easy prey to the enticing lie of the devil: It makes no difference what you believe or to which church you belong as long as you're sincere. As surely as we believe this lie, just that certain is it that we are on the road to losing the Word of God — and the salvation it alone brings.

If, on the other hand, we know and appreciate our heritage as sons of God and children of the Reformation, we at least have the basic tools to remain in the one true faith. There is a danger that the devil can pervert this into mere head knowledge and a comfortable pride in our "orthodoxy." But we should not for this reason fail to do the study and acquire the knowledge. The danger of head knowledge without heart conviction is one from which only God can preserve us. There is no more virtue or merit in ignorance than there is in dead orthodoxy.

Our Lutheran hymns are also part of our vast and treasured heritage. They

are included here to help us sing our faith into our hearts. They do this by combining sound, i.e. wholesome doctrine, fitting tunes and pleasing harmony, with emotion that is based on the solid ground of faith, instead of purely on human sentiment. So then, "Let the Word of Christ dwell in you richly, as you teach and admonish one another in all wisdom, as you sing psalms and hymns and spiritual songs with thankfulness in your hearts to God" (Colossians 3:16).

It is suggested that the father – or other spiritual head of the house, if there be no father – read the question from the catechism and the answer, if necessary. This can be briefly discussed by the family, followed by the Scripture reading which accompanies it and closing with the singing of the hymn stanzas. The questions are from the Wisconsin Synod's Revised Catechism, and the hymns are from the Synodical Conference "Lutheran Hymnal."

June 1 – Question 1.	Hebrews 13:7-9, 17-25	288,1
June 2 – Question 2.	Ephesians 6:1-4.	630,1-3
June 3 – Question 3.	2 Timothy 3:10-17.	629,1-3
June 4 – Question 4, 5.	2 Timothy 3:10-17.	629,4-5
June 5 – Question 6-8.	Luke 24:44-47.	294,1
June 6 – Question 9-10.	2 Peter 1:16-21.	290,1-2
June 7 – Question 11.	2 Timothy 3:10-17.	290,3-4
June 8 – Question 12-13.	1 Corinthians 2:7-14.	294,2
June 9 – Question 14.	Luke 24:44-45.	294,3
June 10 – Question 15.	Luke 16:19-31.	294,4
June 11 – Question 16-17.	John 20:26-31.	291,1-3
June 12 – Question 18.	Acts 17:10-12.	291,4-5
June 13 – Question 20.	Exodus 19:16 - 20:19.	289,1-2
June 14 – Question 21.	Luke 2:8-14.	289,3-4
June 15 – Question 22.	Luke 24:44-45.	655
June 16 – Question 23-24.	Romans 2:12-16.	288,2
June 17 – Question 25.	Deuteronomy 5:1-22.	288,3
June 18 – Question 26-28.	Exodus 3:1-10.	288,4
June 19 – Question 29-30.	Genesis 39:1-9.	287,2
June 20 – Question 31.	Genesis 22:1-19.	399,1-2
June 21 – Question 32-33.	Daniel 6:1-23.	428
June 22 – Question 34A.	John 8:41-45.	399,3
June 23 – Question 34B.	Matthew 19:16-22.	399,4
June 24 – Question 35.	1 Peter 2:21-25.	399,5
June 25 – Question 36.	Romans 5:15-21.	399,6
June 26 – Question 37.	Exodus 34:1-9.	287,3
June 27 – Question 38.	Psalms 103.	395,1-2
June 28 – Question 39.	Matthew 5:33-37.	395,3-4
June 29 – Question 40-41.	1 Samuel 17:24-47.	292,1-2
June 30 – Question 42.	1 Kings 21:1-16.	292,3-4
July 1 – Question 43.	Mark 6:21-28.	292,5-6
July 2 – Question 44.	1 Samuel 15:12-26.	292,7-8
July 3 – Question 45-46.	Matthew 15:1-9.	292,9
July 4 – Question 47.	Matthew 26:36-45.	454,1-4
July 5 – Question 48.	John 17.	454,5-8

CHURCH OF THE LUTHERAN CONFESSION

TREASURER'S REPORT

July 1, 1969 to May 1, 1970

RECEIPTS	APRIL	TO DATE
Offerings	\$11,354.27	\$105,630.87
Memorials	171.25	475.25
ILC Revenue, Board & Room	3,461.00	47,277.00
ILC Revenues, Tuition	951.00	20,864.00
ILC Revenues, Other	5.00	540.00
TOTAL RECEIPTS	\$15,942.52	\$174,787.12
DISBURSEMENTS		
General Administration	\$ 178.73	\$ 2,491.21
Insurance	315.00	2,546.00
Emergency Support	340.00	1,700.00
Capital Investments	1,145.00	10,037.96
Home Missions & Administration	5,401.84	52,894.23
Japan Mission	575.00	5,750.00
Missions, Extra Budgetary	-----	800.00
ILC, Educational Budget	5,164.45	47,648.62
ILC, Auxiliary Service Budget	3,339.49	33,300.05
ILC, Extra Budgetary	-----	9,330.00
Loan, Book House	-----	500.00
TOTAL DISBURSEMENTS	\$16,459.51	\$166,998.07
CASH BALANCE	\$(-516.99)	\$ 7,789.05
CASH DEFICIT, July 1, 1969		(-4,007.15)
CASH BALANCE, May 1, 1970		\$ 3,781.90
10th Anniversary Thankoffering		
Receipts	\$ 7,088.87	\$154,182.60

Respectfully Submitted,
Lowell R. Moen, Treasurer

COMPARATIVE FIGURES

	April	10 Months
Budgetary Offerings Needed	\$11,288.50	\$112,885.00
Budgetary Offerings Received	\$11,354.27	\$105,630.87
SURPLUS	\$ 65.77	
DEFICIT		\$ 7,254.13
.		
Budgetary Offerings, '68-'69	\$10,504.83	\$ 96,484.71
Increase, '69-'70	\$ 849.44	\$ 9,146.16

L. W. Schierenbeck, Chairman
Board of Trustees

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

DEDICATION AT ILC

The new classroom building and the gymnasium-auditorium building on the Immanuel Lutheran College campus will be dedicated at special services at 7:30 p.m. on the 10th of July. President C. M. Gullerud is the speaker.

CLC CONVENTION

God willing, the 1970 general convention of the CLC will be held July 7-11 on the campus of Immanuel Lutheran College, Eau Claire, Wisconsin.

MINNESOTA DELEGATE CONFERENCE

June 28, 1970, at St. John's of Okabena. Program will be the Convention Prospectus. Please announce to the vacancy pastor, the Rev. G. Sydow of New Ulm.

Robert Rehm, Secretary