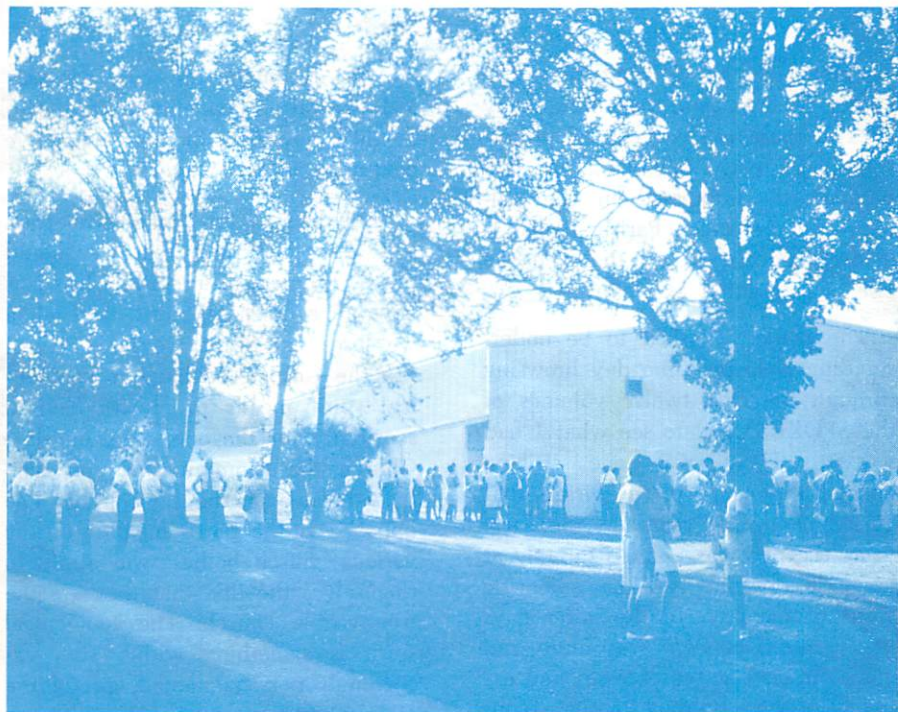


LUTHERAN SPOKESMAN

AUGUST 1970

Vol. 13, No. 2



J. J.
Paul W. Schaller
S. D. G.

1970 CLC CONVENTION

at

NEW ILC FIELDHOUSE

Eau Claire, Wisconsin



from the EDITOR

Volume 13, No. 2 brings us to the end of the lines. And there were many lines in these twelve years of editorship, and I fear, a few of the lines are permanently impressed in the editorial countenance. Parish demands made it necessary to ask that someone else be appointed as editor.

The reader is asked to be understanding if I spent the day browsing through the first twelve volumes of the SPOKESMAN to see what I had written. There was one striking change that took place during that period of twelve years. In the early years the pen was pointed directly at laxity in doctrine and the unionistic spirit of the day. In the latter days the editorial concern was more and more directed at the excesses and extremes of those fighting for confessionalism and doctrinal purity. The cures for unionism were all too often more fatal than the disease. Had we who fought for orthodoxy, confessionalism, and truth created monsters of legalism, pietism, and sectarianism? I confess today that this remains my chief concern. Let my last word be a reprint of what we wrote in August, 1961, Volume 4, Number 3.

After explaining the word ecumenical and after condemning the ecumenical movement of this century we continued in this way:

"But let's watch out for a trap. This does not mean that we should not be ecumenical in spirit. Christians have an ecumenical spirit. And when we lose that Spirit we have almost lost the Gospel. To have an ecumenical spirit means to always have a sensitivity for the one, true, invisible Church, the communion of those who truly believe on the Lord Jesus. The opposite is the partisan spirit of the various church bodies who apply to themselves the title that they are the true visible church. The ecumenical spirit is something within you, exceedingly personal, and a gift of the Holy Ghost.

The ecumenical spirit *rejoices* that anyone believes in the Lord Jesus, no matter in which group he may belong. And when we find a believer we are compelled to confess ourselves to him and thereby to our Savior, and even to manifest this fellowship within the bounds of truthfulness. When we meet someone who believes in Christ, this

faith he demonstrates is our first concern, for by this he is a child of God and a member of the body of Christ. We will emphasize our unity and not immediately bring to the fore that there are differences in the doctrinal positions of our respective organizations. Where there is a lack of ecumenical spirit, the organizational divisions immediately create a barrier and produce a legalistic judging and condemning. Naturally, truthfulness also belongs to the Gospel-spirit. Criticism will not be left out, but it will receive its tone from the Gospel.

A confessionally minded church stands in danger of losing its ecumenical spirit. The confessions of the Church were indeed a historical necessity to set forth truth against error. But a wrong emphasis has developed when we stress the *group* adhering to the Confessions over against all others. The Lutheran Confessions are ecumenical, for they express the truths universally believed by true Christians everywhere. We want to be very conscious of those truths, and cling to

them with steadfast tenacity. But we want to be very unself-conscious of our particular group which adheres to those truths.

We are not of the ecumenical movement, but we do not want to be unecumenical. The opposite of ecumenical in the dictionary is provincial. When Christians become provincial they set up barriers between themselves and others which hinder the proclamation of the good news, which is to *all* people."

That was our concern in 1961 and that is our concern today. It is unique among official church organs that self-criticism is allowed. For this we have been grateful. It is our ardent prayer that our successor, Pastor Gil Sydow, be allowed the same privilege, that he use it wisely, and that the spirit of triumphalism be forever absent from these pages. Our last prayer is that the Church of the Lutheran Confession be both confessional *and* ecumenical.

W.S.

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1970 CLC CONVENTION

None will forget the opening session Tuesday morning in the new, commodious, and accoustically un-difficult field-house seen by many for the first time at this foregathering of many from near and far. With the Word in Matthew 16:13ff, a truly keynoting opening devotion was brought us by Rev. L. Schierenbeck: not the typical activistic social-action plea of the church deformers that set the tone for many church conventions we hear about from the media, but the centrality of the redeeming Christ who will build his Church of those who find him a Savior from sin. And a part of the prayer pleaded: "Amidst the noise of many waters, when the floods lift up their waves and billows lift up their voice, cause the ark of Thy Church to be safely anchored in Thy pure and everlasting Truth."

The President, Rev. Robert Reim: Let us "review what we have done, and plan what we should do." The prize we press toward is the resurrection of all flesh, as in the case of St. Paul, Philippians 3:13-14. Paul "was deeply concerned about other people." We need some "forgetting of those things which are behind," which are forgiven. "It is not a healthy thing to focus one's attention upon something that God has removed." It is "enervating . . . if we fail to recognize the perfect forgiveness that we have."



E. Albrecht, Vice-Pres.; Robert Reim, Pres.; Manuel Doran, Corpus Christi; P. Nolting, Secretary; G. Barthels, Moderator.

Paul "is looking to the tremendous amount of work that waits for him in the future, and he reaches for it with enthusiasm and with excitement."

"We would not have expected ten years ago that we could possibly bring a mission report such as we do today."

"Our educational institution is not something that we could have foreseen ten years ago."

"The Lord in His grace and mercy has led us so that when disagreements have arisen we have turned to His Word so that this Word might guide and direct us."

"With the continuing grace of God there is no question but that we can do the work that He would have us do in His name."

Finances A deficit so small that the board of trustees blushed to call it that was reported by the treasurer,

Mr. Moen, to have been removed by the personal check of a donor who wished to remain anonymous, in the amount of \$116.58. This contrasts with a deficit of over \$4000 a year ago, and at the same time we reached a new high in budget giving, increasing it by some \$13,000, and brought the centennial thankoffering to a total of over \$166,500 in the selfsame year. "Our gracious Lord and saving God has showed mercy" to a people "who remember their sins" and "confess themselves to have been unprofitable servants."

IN MEMORIAM Rev. Gerhard Pieper, Prof. Edmund Reim, and Pastor Ruben Ude the morning devotion was led by Rev. Waldemar Schuetze with words exalting the grace and mercy of God as manifested in the lives of these several servants, the first two over fifty years each, the last taken in the strength of his years of ministry. "Precious in the sight of the Lord is the death of his saints." Ps. 116:15. Song, by hymn 463.

REMEMBRANCE ROCK was struck by Pastor M. J. Witt for its life-giving waters of refreshing to our memories and minds, in the essay, "Looking Back on Ten Years of Grace." He did, indeed, "look to the rock whence we are hewn." God's grace has been bestowed upon us in undiminished extravagance. Man sinned and assimilated the character of the Tempter, but "it is the character of God's grace to love without being loved." Although "all men are Herods who see no reason to give glory to God," "the gift of God by

grace causes men to receive truth through the Word." "While some may think of these things as self-evident, it is evident by our own experience that the self-evident is forgotten and ignored."

"Let others say what they wish as to the reason that we withdrew. Let them say that we were impatient. Let them say that we were too hasty. Let them say that it was because we couldn't get what we wanted. Let them say it was a matter of personality clashes. Let them say that we were bitter. But let none of us ever conduct ourselves in such a way that the opponents can have a right to such claims."



Essayists: M. Witt and D. Rodlin

Landmarks: Cheyenne, Spokane, Hachiman Dori, Red Wing, Watertown, Sleepy Eye, Immanuel and the four laymen whose school efforts fructified in the existence of our college and seminary; interim, CCF, Ingram estate, the Spokesman, Journal of Theology; and countless movements written in the sands of time, their meaning in terms of eternity.

COLLEGE That an additional teacher be provided when room can be found in the budget; the Ingram hall rotunda to be enclosed for more dining area; tuition raised; a tightening of requirements that fees must be paid; synodical student aid emphasized; the faculty encouraged to repeat publication similar to Divine Encounters; and emphasis on the need for good maintenance of the buildings on the campus.

TOMORROW Convention essay by Pastor L. D. Redlin: We are children of tomorrow, according to the Spirit . . . tomorrow lies amazingly clear to us, essentially . . . "If God be for us, who can be against us?" . . . As one opportunity is being coped with, we are faced with another and still another . . . and we feel like we are never quite finishing anything . . . the results of our labors are hidden in the hearts of men . . . let's not hide failings behind a sinful flesh . . . we teach more with actions than we do with words . . . we would also wish for a little more violence—the kind of violence that the Savior spoke about: "The kingdom of heaven suffereth violence, and the violent take it by force." . . . The Apostle Paul would never have preached the saving Word had he conferred with flesh and blood . . . set aside the desire to be "someone" in the world's eyes and take up the cross and follow . . . Our future lies in giving away riches . . . Our success is in doing (we don't expect to finish, nor do we wish to) . . . We have what it takes to make many rich . . . we dare not be so tied to order-

liness that we cut off zeal and rejoicing . . . we dare not be so satisfied with the past that we permit the future to become a carbon copy of it.

MISSIONS Approval of a full-time missionary in Corpus Christi; encouragement that property and chapel be provided in St. Louis county; Gethsemane in Spokane now self-supporting; assistance increased to give Servant of Christ church in Los Angeles firmer footing; the proposal of Faith, St. Louis (see Prospectus) was referred to trustees and missions with CC given power to activate; subsidy to St. Peter's, Denver, to be discontinued.

DEVOTIONS Rev. M. Sydow was in charge of chaplaincy duties for the convention, using as a golden text this verse in Isaiah 59:19, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."



Mission Board: L. Wehrwein, C. Thurnow, D. Fleischer, H. Ohlmann.

FINANCES "We thank our gracious God for the blessings of the past year, and we praise Him for the precious fruits of faith evident in the increased contributions, making it possible to end the year without a deficit."

Thanks to Mr. A. P. Wendt, Marquette, Mich., for a complete audit of the treasurer's records for 1966-68.

The budgetary debt limit was raised from \$10,000 to \$15,000 . . . The purchase of property for our mission in Chicago was ratified . . . Guidelines were adopted to regulate the borrowing of funds, safeguarding and securing the same in the name of the CLC—reference mainly to monies for missions.

A loan reserve fund was established . . . A monthly grant is to be made to retired workers and to their survivors . . . Information on a tax-sheltered annuity program is to be provided to all congregations.

Budget for 1970-71 as adopted:
\$135,000.00

Salary increases for teachers and missionaries: \$25.00 per month for the heads of households, and \$10.00 for single persons.

DEDICATION That the new field-house and Reim hall be consecrated to serve the cause of Christian education, the Word was spoken Friday evening by ILC President C. M. Cullerud, from Colossians 3:17, " whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by h'im." The rite of dedication by CLC President Robert Reim; the attendance was well over 300.

CHURCH RELATIONS It has been a part of our work to testify to the Wisconsin Ev. Luth. Synod concerning its errors in doctrine and practice. Whereas, in our meetings and correspondence with the WELS,



Preachers: M. Sydow, E. Hallauer, L. Schierenbeck.

repeated attempts have been made to discuss with them the errors in doctrine and practice with which we have charged them; and Whereas, the WELS has so far insisted that these discussions be limited to a consideration of the principles of church fellowship and that agreement on these principles be reached before proceeding to a discussion of those official statements and actions of the WELS which are necessary to prove our charge of false doctrine (references), and Whereas, our Board of Doctrine has properly felt itself unable to accept this approach; and Whereas, we nevertheless hope and pray for a godly restoration of our former unity with the WELS, as befits fallible and compassionate children of God; therefore **BE IT RESOLVED** that our Board of Doctrine be ready to meet in order to present the evidence necessary to prove our charge whenever the WELS shows itself ready to hear it.

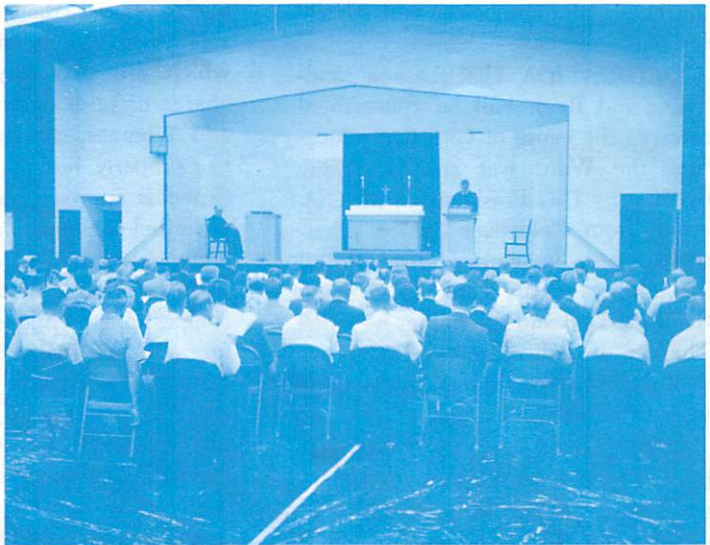
A representative of the Confessional Lutheran Church of Finland has made approaches with a view to

learning to know our doctrine; our president was instructed to arrange

further meetings for further conferring with them. MARTIN GALSTAD



Reim Hall — New Classroom Building



President Reim and Professor Gullerud conduct dedication service.

"BLESSED ARE THE POOR IN SPIRIT: FOR THEIRS IS THE KINGDOM OF HEAVEN."

This is the first of the famous beatitudes with which the Savior's *Sermon On The Mount* opens.

We have been going through a long period in church history during which a large number of badly informed theologians, among them many Gospel-denying preachers, convinced themselves and countless thousands of their hearers that Jesus was a social reformer come to set things right on earth by teaching human beings how to love one another. That He was, first and foremost, the Lamb of God that took away the sins of the world, that He atoned for their transgressions upon the cross—this, they said, is a notion that was invented later by superstitious men like the Apostle Paul.

According to the social gospel now so widely preached, Jesus knew a recipe for human happiness. That means that He taught men how they could make themselves happy; and as you know, happiness is the big thing, the most important thing in the world! It is what people want most. Indeed, does not the Declaration of Independence say that everyone is endowed by the Creator with the right to pursue happiness? The trick is to find it.

So the seekers happened upon the Sermon On The Mount; and they stopped right there. The opening words are: "Blessed is . . ." A little research showed that the word Jesus actually used means: "Happy." Happy are the poor . . . they that mourn . . . the

mEEK . . . ! What a glorious discovery. The Sermon On The Mount becomes the great formula for human happiness. For thousands it is really the only thing that matters in the New Testament. Mention Jesus, and they think, not of His cross, but of His Sermon. Mention righteousness, or charity, or faith, or Christianity, and they bring up the Sermon. But not one in a thousand, perhaps, understands a single sentence of that sermon. And least of all do they understand the Beatitudes.

This is not surprising. Men overlook the fact that Jesus did not in the first instance preach His Sermon to the human race as such. It was intended for His believers. We are expressly told that His disciples came unto Him, and He taught them. It is quite useless to confront anybody with any particular statement of this Sermon unless that person has entered the kingdom of God. It is not designed to tell people in general how they ought to be; it tells Christians how they ARE, by God's grace. It says, in effect, to the redeemed and sanctified child of God: How blessed, how happy you are; now enjoy it! It is not a recipe for happiness; it is a description of the happy soul, set apart from all the unhappy people in the world.

Thus in each of the Beatitudes, the Lord's words are saying: 1. Every Christian IS like this; and 2. Every Christian is to act accordingly. But they are also saying: 1. No unbeliever

is like this; and 2. No unbeliever can possibly be like this.

Let Jesus, then, show you what you are like, and learn to know yourself from His description. This will do two things for you: It will cause you to marvel at the wonderful person the Holy Ghost has made in you; and it will move you to be ashamed of your many failures in living up to your potential and thus enjoying the happi-

Why are you a blessed, happy person? The first Beatitudes states it in plain words: Because you have the kingdom of heaven. This is that wonderful rule which is going on in heaven, the gracious ruling of the Savior who redeemed the world, who ransomed our race from Satan's power and from the curse and slavery of sin. This rule is your rule; it is your spiritual government; it controls and directs your heart. It extends from heaven into your life. It means that you have been removed from the jurisdiction of the Law which would daily condemn you to death and from the tyranny of the flesh which is enmity against God.

Now don't ask that foolish question: What *qualifies* me for this wonderful privilege? For it is at this point that the thinking of natural man begins to twist the words of Jesus out of all resemblance to their true meaning. The kingdom of heaven is NOT yours BECAUSE you are poor in spirit. You did not earn the right to it by being the right kind of person. The gracious Lord Jesus rules so blessedly in you and has thus made you a happy person because He first made you poor in

spirit. This poverty and the kingdom always belong together.

This fact God's word teaches in many places. Even Isaiah thus taught his hearers: "For thus saith the high and lofty one that inhabiteth eternity, whose Name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (57:15). Do you know what a privilege it is to be able to sing:

"Nothing in my hands I bring,
Simply to Thy cross I cling;
Naked, come to Thee for dress,
Helpless, look to Thee for grace?"

That is poverty of spirit. The world knows nothing of it. It has its own version of that song, and it goes like this: My own righteousness I bring, And Thy cross aside I fling. Nobly dressed, I seek Thy face, And I have no need of grace!

The world has no use for poverty of spirit, in itself or in us. It glorifies self-reliance. Both the thrust of much of modern pulpitering and the effort of our public educational system are channeled into making people self-confident, even to the point where they are ready to face death, eternity, and God the righteous Judge, on their record. From that absurd and disastrous vanity the Lord has delivered you, teaching you to cry from the depth of your heart: "God, be merciful to me, a sinner;" and to say: "By the grace of God I am what I am . . . His strength is made perfect in my weakness." That is the whole life principle of the poor in spirit.

Now let nobody try to make himself so! For he will surely end up being a pharisee and a Uriah Heep. Rather, rejoice in being what the

Gospel has made of you, and do not throw your riches away.

E. SCHALLER

MAN AND HIS ENVIRONMENT-II

The surprising thing is that God did not demote man from his position as caretaker when he lost his perfect qualifications. One winces to think of how horribly the innocent plant and animal life had to suffer in the flood as a direct result of man's sinfulness. Yet after that catastrophe the Lord God repeated for Noah and his sons much the same blessing that He had first given to Adam and Eve. Even though he would now be a very imperfect caretaker, man was still to continue to have dominion over the world of nature.

So the Lord wanted nature to serve man even after he had fallen into sin. He was given the right to use not only the green plants, but also the animals, birds and fish for food. But there is a difference between *using* a thing and *abusing* it. Man was not given the right — nor does he have any excuse — to abuse the earth or squander the plentiful resources God placed on it for man. The inclination to do this comes from his corrupted human nature. Paul calls upon the people of God to have no part in such abuse: "They that use this world, as not abusing it; for the fashion of this world passeth away," (1 Cor. 7:31).

The trouble does not lie with God's original plan for the relation-

ship between man and nature. The trouble is to be found in fallen man's sinful misuse of his position of dominance. Let us hope there will be some beneficial side effects from today's great concern over mankind's plundering of nature's resources and polluting of his environment. When people see what man has done, they may be a bit more inclined to take seriously what Scripture says about original sin, the hopelessly corrupt condition of natural man since the fall. When they think of what a mess humans are making of the earth, they may be a bit less shocked to hear the sober truth that man very desperately needs divine help, and that he needs this help in the solution of his BIG problem: sin. From that single problem all our other problems come.

The Church has a message for the world as it begins to worry seriously about the environment, and about the final fate of nature and man. Scripture sets forth the entire history of nature's relationship with man.

When God finished the work of creating the universe, "He saw everything that he had made, and behold, it was very good." All things in the heavens and the earth had been created perfectly to glorify God by serving man in a perfect way.

The thing that happened to nature

when man fell into sin is described by Paul in Romans chapter 8: "For the creation was subjected to futility, not of its own will, but by the will of him who subjected it in hope." When its master, man, sinned and became subject to death, then nature also came under "bondage to decay," or as the NEB translates it: nature was bound by "the shackles of mortality." How the earth must have winced to hear God say to Adam: "Crused is the *ground* because of you." But this is just what happened. The created universe had to bear the burden of a sinful master. It too was stained by his fall, contracting impurity and infirmity and death from him.

The next time you see fish floating belly up in a polluted stream or read of another species of bird that is losing the battle for survival because the fish it feeds on are loaded with DDT, think of Paul's words to the Romans: "Up to the present, we know the whole created universe groans in all its parts as if in the pangs of childbirth," (8:22, NEB).

The more sinners earth must carry, the more nature and the physical environment must suffer. And the greater the degree of scientific "progress" and technological "development," the worse the beating that mother nature takes. We are told that each American produces as much pollution and consumes as much oil, metals, and other resources as 20 people in the rest of the world! No other nation on earth uses up so much of the good things of the earth and dumps as much of noxious waste products into the environment.

The picture is grim. Both for man

and for nature. But there is hope. When creation was subjected to futility, Paul writes, God nevertheless subjected it *in hope*. Nature's hope lies in man's salvation. When man is redeemed by the blood of Jesus Christ and is sanctified by the power of His Spirit, then there is hope also for nature, "because the creation itself will be *set free* from its bondage to decay and obtain the glorious liberty of the children of God," (Rom. 8:21, RSV). Nature's final destiny is bound up, not with the *ungodly* men of earth, but with the *godly*. No wonder the created universe is groaning and waiting eagerly for the day of liberation, the day when the Lord Jesus Christ will return to this suffering earth and take His own unto Himself. For then all the consequences of man's sin upon the created universe will be forever removed when the elements of this earth are burned with the fervent heat that St. Peter speaks of in his second letter (3: 10-13), to make way for the new heavens and new earth that God has promised, in which only righteousness is to dwell.

It is hardly surprising then that long-suffering nature should be waiting with such pent-up excitement for that Great Day! The Phillips translation of Romans 8:19 pictures it best: "The whole creation is on tiptoe to see the wonderful sight of the sons of God coming into their own."

Hold in there, Nature! Be patient, Saints of God! We will all one day be home free. Sin free. Pollution free. A new life in new heavens and a new earth.

N. REIM

SABBATH – VII

Sabbath Violations. Since the Old Testament Sabbath was instituted as a day of rest for worship which directed the worshiper to the rest that would be realized in the promised Messiah, we find the prophets warning against two abuses of the Sabbath. The first is the unspiritual observance of the Sabbath. Isaiah thundered against this abuse — this mechanical, unspiritual performance of religious duties and obligations:

To what purpose is the multitude of your sacrifices unto me? . . . Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies . . . Isaiah 1:10ff.

This is an amazing section. The Lord bids His prophet enumerate many of the rituals and much of the worship that He had solemnly instituted and enjoined upon His people through Moses. Then the Lord pronounced judgment: It's all good for nothing; I'm tired of it! Why? Because their "worship" was just a performance — a doing of what the Lord commanded, while their hearts were far from the Lord. They clung to the forms, while rejecting the content. They superstitiously gloried in the shell, while despising the kernel. It was "worship" without spirit, without truth, and without faith. Such religious performances are an abomination unto the Lord.

On the other hand the prophets hammer against the profaning of the

Sabbath by secularizing the day—making it just another business day in the week. The Old Testament believers lived under the Law. They had no right to throw off that yoke or despise its regulations. So it is that Isaiah blessed the man —

. . . that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. Isaiah 56:2.

The people in Jeremiah's day profaned the Sabbath by conducting "business as usual." Jeremiah warned:

Thus saith the Lord; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers. Jeremiah 17:21-22.

The superstitious unspiritual observance and the secular profanation of the Sabbath were both sign of the spiritual decay that brought on the judgment of the Babylonian captivity. But judgment doesn't cure or change human nature. After the restoration Nehemiah had to contend with the secularization of the Sabbath, especially in the form of engaging in commercial enterprises on the Sabbath. (13:15-22) Nehemiah closed the city gates against the profaners. So the struggle to "remember the Sabbath day, to keep it holy" continued down through the Old Testament era.

P. NOLTING

THE BREAD OF LIFE

Aug. 10	Q. 93-94	Job 1:6-22	287,8
Aug. 11	Q. 95	Genesis 31:36-42	425,1-2
Aug. 12	Q. 96	Matthew 22:15-22	425,3-4
Aug. 13	Q. 97	2 Kings 5:15-27	425,5-6
Aug. 14	Q. 98	1 Kings 21:1-19	89,1
Aug. 15	Q. 99	Luke 10:25-37	89,2
Aug. 16	Q. 100	Genesis 13:2-12	89,3
Aug. 17	Q. 101	2 Corinthians 8:1-15	89,4-5
Aug. 18	Q. 102	John 8:39-47	287,9
Aug. 19	Q. 103	2 Samuel 15:1-6	395,1
Aug. 20	Q. 104,5	1 Samuel 19:1-7	395,2
Aug. 21	Q. 106	2 Samuel 12:1-14	395,3
Aug. 22	Q. 107	Ephesians 5:21-6:9	395,3
Aug. 23	Q. 108,112	Leviticus 19:1-18	287,10-11
Aug. 24	Q. 109,113	Matthew 5:21-48	377,1-2
Aug. 25	Q. 114,115	Genesis 14:13-24	377,3-4
Aug. 26	Q. 116	Matthew 6:24-34	377,5-6
Aug. 27	Q. 122	Matthew 22:34-40	377,7-8
Aug. 28	Q. 123	1 Corinthians 13:1-13	377,9
Aug. 29	Q. 124,5	Romans 3:9-31	377,10
Aug. 30	Q. 138,9	1 Corinthians 2:6-16	289,1-2
Aug. 31	Q. 140	Romans 10:1-3	289,3-4
Sept. 1	Q. 141-144	John 14:8-17	252,1-3
Sept. 2	Q. 146,7	Genesis 12:1-3; 15:1-6	21,1-2
Sept. 3	Q. 148	Ephesians 2:1-13	21,3-4
Sept. 4	Q. 149	Galatians 3:23-29	21,5-6
Sept. 5	Q. 150	Psalms 115:1-13	39,1-2
Sept. 6	Q. 151	Genesis 1:1-2:3	39,3-4
Sept. 7	Q. 152	Genesis 2:4-25	39,5

CHURCH OF THE LUTHERAN CONFESSION

TREASURER'S REPORT

July 1, 1969 to July 1, 1970

	June	To Date
RECEIPTS:		
Offerings	\$14,197.12	\$127,605.74
Memorials	5.00	484.25
Interest earned on Reserve	740.68	,740.68
ILC Revenue, Board & Room	6,025.00	54,638.00
ILC Revenue, Tuition	1,889.00	23,305.00
ILC Revenue, Other	20.00	560.00
TOTAL RECEIPTS	\$22,867.80	\$207,233.67
DISBURSEMENTS:		
General Administration	\$ 13.75	\$ 2,862.09
Insurance	13.00	2,559.00
Emergency Support	-----	2,040.00
Capital Investments	870.00	11,777.96
Home Mission & Administration	6,945.41	64,940.00
Japan Mission	575.00	8,200.00
Mission, Extra-budgetary	-----	800.00
ILC, Educational Budget	4,959.86	57,072.50
ILC, Auxiliary Services Budget	6,945.60	43,761.55
ILC, Extra-budgetary	-----	9,330.00
TOTAL DISBURSEMENTS	\$20,322.62	\$203,343.10
CASH BALANCE	\$ 2,545.18	\$ 3,890.57
CASH DEFICIT, July 1, 1969		\$(-4,007.15)
CASH DEFICIT, July 1, 1970		\$(- 116.58)
10th ANNIVERSARY THANKOFFERING	8,180.92	\$166,598.02

Respectfully Submitted,
Lowell R. Moen, *Treasurer*

COMPARATIVE FIGURES

Budgetary Offerings Needed	\$11,288.50	\$135,462.00
Budgetary Offerings Received	\$14,197.12	\$127,605.74
INCREASE	\$ 2,908.62	
DEFICIT		\$ 7,856.26
Budgetary Offerings, '68-'69	\$ 9,127.83	\$114,378.08
Increase, '69-'70	\$ 5,069.29	\$ 13,227.65

L. W. Schierenbeck, *Chairman*
Board of Trustees

Ruth Schaller
304 N. Broad Street
Mankato, Minn. 56001

TRACT AVAILABLE

Our tract, "We Have One Master, the Christ," has been reprinted and can be ordered from the undersigned. 10c per copy, \$1.00 per dozen, \$7.00 per hundred.

Gordon Allen
2185 Monte Vista
Pasadena, Calif. 91107

NEEDED

An organ for the new chapel of our congregation in the Chicago area. Please contact:

Rev. David Schierenbeck
20W451 Army Trail Road
Addison, Illinois 60101

NOTICE

The Lutheran Spokesman will now be edited by Pastor Gilbert Sydow. Send all editorial and business correspondence to this address: Box 145, New Ulm, Minnesota 56073.

NEW ADDRESS

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