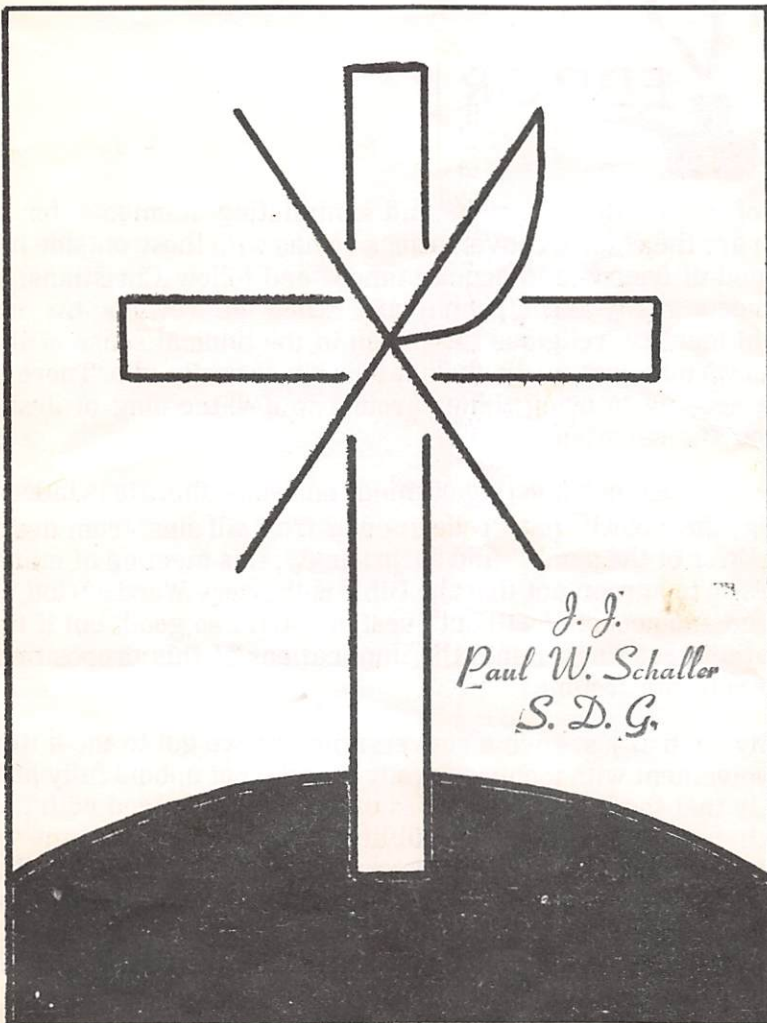


LUTHERAN

March, 1971 Vol. 13, No. 9

# SPOKESMAN



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

## THE LENTEN SEASON

“As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.”

-John 3:14

**FROM  
THE**



**EDITOR**

## **The Easy Way Out?**

Some of the most enjoyable and stimulating moments for a Christian are the chance conversations he has with those outside his usual round of friends and acquaintances and fellow Christians. A pastor meets many such people and when he reveals his occupational identity, religious talk, even in the biblical sense of the word, follows quite naturally. Such talk is never really idle. There is always a seeking to bring things around to a witnessing of Jesus Christ and His salvation.

Often there is a quick meeting of minds on Jesus, that He is indeed the Savior, the one who has “redeemed us from all sins, from death and the power of the devil.” And surprisingly, this meeting of minds often goes on to agreement that the Bible is the very Word of God, to be believed and accepted without question. So far so good, but if the conversation goes farther into the implications of this proposition, we often run into trouble.

Recently we had just such a conversation. As we got to the latter point, involvement with a church group that did not uphold fully and completely that the Bible is the Word of God was defended with the thought that there was no responsibility included when it came to what fellow members, or the congregation, or the church body, believed and professed. “I look at it this way. I believe what I want to on this, regardless of what the others are saying.” This was answered with, “I can understand how you can look at it that way. The question is, does Scripture?”

### **AS SCRIPTURE SEES IT**

To complete the picture, something was said on what the Bible says about involvement with error. We don't like to begin discussion on this matter, especially with a stranger to it, with the simple but

rather advanced commands to “withdraw” and “avoid.” Rather, we prefer to start with such a passage as I Peter 2:9, which speaks of Christians as being “called out of darkness into His marvellous light,” the light of salvation in Christ. Among other things, included in the very essence of this passage is separation — the sacred from the profane. Through faith in Christ the sinner is set apart for sacred purposes, like the Passover lamb, sanctified unto God. We readily understand then why it has to be said, “Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing . . . . What communion hath light with darkness.” (I Cor. 6:14ff) The life of the child of God becomes a matter of keeping free of defilement, in doctrine or in deed, presenting himself “a living sacrifice, holy and acceptable unto God.” (Rom. 12:1) This is called, “your reasonable service,” the worship that in all reason goes with the status of being a called-out Christian.

All Paul’s words, “avoid. . . withdraw. . . have no company with. . . put out from among you,” are applications of this separation, “touching not the unclean thing.” Even if we didn’t have them, we would have to arrive at what they say simply because Christianity is a matter of being “called out of darkness into His marvelous light.”

### ONLY INTERPRETATION?

The evidence is overwhelming. And yet, what did we hear? “That’s your interpretation.” It’s not so much deflating as frustrating. And it is not an isolated matter. How often do we not meet with this way of getting out from under the words of Scripture. As a pastor working in the merchandising world I was often approached with religious questions which could be easily answered with a direct quote from Scripture. If it wasn’t what the hearer wanted said, time and again we heard, “I have a different interpretation.” No one wanted to appear as not believing in Christ, or be found talking against the Bible. Thus they took what looked like the easy way out, “It’s a matter of interpretation.”

“Interpretation” is a commonly used word in the theological field. It has an acceptable usage, but like some others, we have put it out of our religious vocabulary because of misuse and the gross misunderstanding that goes with it. A case of another good word gone bad. What dreadful things can be done in the name of interpretation. The German theologian, Bultmann, approached Scripture with a demythologization principle of interpretation — myth and legend has to be taken out of Scripture. The Bible clearly says of Jesus, “He is risen.” Applying the demythologizing principle makes this come out, “He is not risen.” That’s not interpretation. That’s denial. We

once preached a sermon on the text which includes the words, "that which is born of flesh is flesh," in which speaking of original sin could hardly be avoided. A young woman took issue with this after the service. When Paul's words, "we are by nature children of wrath . . . . children of disobedience," were mentioned, they were set aside with, "That was his primitive theology. He didn't know any better." Here another principle of interpretation was used. We must take the "out-dated" out of Scripture. The problem wasn't with what the Bible said, nor with understanding what it said, but with accepting what it said.

### WHAT HAPPENS?

We see what happens, do we not? Men do not always want to put themselves under every word of Scripture, some of which Scripture itself admits are "hard sayings." They get choosy. It won't be admitted, but they set themselves above the Word of God and believe only what they want to believe. To avoid appearing to be against the Bible, "interpretation" is used as a convenient escape. Is it really? "Scripture cannot be broken." One part of Scripture cannot be put into question or set aside without putting into question the central truth that "Jesus came into the world to save sinners." This is what Satan is working toward, and "we are not ignorant of his devices." Salvation is put into jeopardy, and we have no choice, if we are operating in love, but to sound the warning. It is one thing to say that we believe that the Bible is the Word of God. It is quite another to bind ourselves to it. We find it quite to the point to describe ourselves as "Bible-bound" believers. Whether men are aware of it or not, it is something quite distinctive today amid all about us that goes by the name Christian.

G. Sydow

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## Beautitudes VI

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**"BLESSED ARE THE PURE IN  
HEART: FOR THEY SHALL  
SEE GOD." Matt. 5:8.**

It will prove easier to grasp the sense of this Beatitude, which at first glance makes even Christians a little uncomfortable, if we keep in mind that the Beatitudes are somewhat like a poem read in an echo chamber. We should hear them, not just one after the other in a row, but like a round. For there is a rhythmic correspondence between them.

They all are tied together by their central characteristic: **THEY HUNGER AND THIRST AFTER RIGHTEOUSNESS.**

The poor in spirit have the corresponding quality of being merciful. Those who mourn continually over their sinful condition are at the same time, marvellously, pure in heart.

The meek, of course, will naturally be peacemakers.

When our Lord, then, speaks of the "pure in heart," He is not referring to some superior race of men who have neither spot nor stain in their make-up, who do not belong among sinners. Where could such people be found? Jesus is referring to His believers, whom He describes in all the other Beatitudes, and who are sinful people. He is describing you and me.

And this, of course, brings up a question. You will surely ask: How can I be called "Pure in heart" when I know very well that I sin daily, in thought, word and deed? The answer is found, as usual, by a careful weighing of the expression Jesus uses. He does not say that anyone, not even a disciple, is pure in his actions; He calls him pure in HEART. Now we know that in unregenerate man the heart is the well-spring of all evil. The term "heart" refers, as we ourselves commonly use it, to the center of a man's personality, to what he IS in emotion, thought and will. This human "heart" is by nature corrupt. Out of it proceed evil thoughts, as Scripture declares. But it is here, too, that the great miracle occurs of which we sing and tell so often; the wonderful, divine work called regeneration, the new birth. Here the Holy Spirit enters through the Gospel and creates a new personality, the "New Man." This is how a Christian, a believer, is born. The New Man is clean, pure, created after God in righteousness and true holiness (Eph. 4:24). The Holy Ghost has made him a pure creature and keeps him so. We have already learned that this new "Christian" personality within us is one who mourns over sin, constantly. For he hates sin, he does not want sin, he on his part does not sin! "Whosoever is born of God doth not commit sin," John

tells us (I John 3:9).

We feel filthy still because we suffer the constant revival of that sin-loving Old Adam, that flesh born of flesh which clings to us. But let the Christian realize that this "Old Man" is no longer his real personality. He is God's workmanship, created in Christ Jesus unto good works. This is what God's Grace and power have made of him; and that is why every believer is such a blessed person, such a happy, fortunate person.

This happiness, however, we must learn to appreciate. It is not a promise of care-free existence. Every believer soon comes to know that it is not a simple thing to be pure in heart in his life. Indeed, sometimes it may seem just too much to bear! Knowing yourself to be clean and pure in the blood of the Lamb of God, and hating sin with all your heart just means that you are in the middle of a constant fierce war. Everything of this world, round about, is pulling the other way. And your wicked Old Adam roars: Being pure is not my thing! So you have enemies within and without, in front and behind; and they will let you have no rest. It is a fight without furlough, full of skirmishes lost and of painful wounds.

But Jesus says: Happy, blessed-FOR THEY SHALL SEE GOD. This will be the believers' exclusive prerogative. Do not ask for a picture of what it means, for nothing that we know on earth can be likened to the privilege of seeing God. We know only that to see God is the pinnacle of all true human success, the ultimate glory for which we were created but which none shall achieve except the pure in heart. The Psalmist cries in expectation: "I shall behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." And John writes: "It doth not yet appear what we shall be; but we

know that, when He shall appear, we shall be like Him: for we shall see Him as He is." If there is any wisdom in us,

let it train us patiently to wait for that, and to cherish our pure hearts.

E. Schaller

## Eyes To See



## Reaping the Bad Seed

There will always be those who have to "decide" whether they will be attending worship services or not. For not a few, church attendance is not a joyous habit.

A recent Gallup Poll reports the trend in church attendance under the title, "U.S. Churchgoing Declines." Since 1955 the percentage of adults of any given faith attending their own worship services has decreased from 49 per cent to 1970's low of 42 per cent.

Of this declining national average, the Roman Catholics lead with 60 per cent; the Protestants are next at 38 per cent; and the Jews come with 19 per cent. Of the Protestants, Lutherans have the best attendance record, a mediocre 43 per cent.

From Gallup's statistics we further note these tendencies:

++Women attend more often than men.

++Non-whites attend services better than whites.

++People with a college education have a higher attendance record than those with just a high school or grade school diploma. (The poll does not indicate, however, just how many make up this category.)

++People in the "50 and over" age bracket match the attendance habits of the "30-49" group; the "under 30's fall

to a meager 32 per cent.

++The Midwest region of the country holds the high attendance average among the areas of the United States.

++People who make more than \$10,000.00 attend better than people who take home less. (Again the poll fails us in not indicating how many of these there are in relation to the total membership.)

++People in communities of less than 50,000 population attend better than those in larger cities.

Even in our circumstances perhaps there has developed a trend comparable to this national decline. This is inexcusable. There is absolutely nothing discovered, invented, or manufactured in this world which can compare with the glorious peace of the Gospel. Therefore, there is no better way to use our time than to sing the praises of our Savior God. It is at our worship services where the glories of God's salvation meal are continually served.

The more starved a person is for spiritual nourishment, the less likely he may realize what is happening. An impending death by starvation is not apparent to him.

One may say he can worship better from the end of a fish pole, or under the bed-covers, or behind the wheel of his

car. That's a convenient dodge. He's starving.

The strong in faith worship regularly, because that's what the Lord would have them do. After all, who else would know what is best for us?

#### UNTIL DEATH . . . .

There was quite a stir when certain clergy allowed aspiring brides to drop a part of the marriage ceremony which asks them to promise to "obey" their spouse. That was saying too much. Yet, it is certain that any who insist on dropping the promise indicate an attitude toward marriage not in keeping with God's designs for it.

Now a minister from Haverfordwest, England, allows another substitution for the regular wording of the ceremony. Instead of the phrase, "till death do us part," couples who so desire may have the reading changed to, "so long as I am able." The clergyman said he feels it is wrong for couples to be held by this solemn pledge if their love has long died.

Apparently God was not consulted for this opinion. Marriage is a lifelong union of one man with one woman until it is dissolved by the death of one of them. "For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband." Romans 7:2

#### HAPPINESS IS

One Dr. Alfred Lee was asked to comment on the question, "Does

Religion Bring Happiness?" He suggests: "Religion basically offers the oppressed, the despised, the inadequate, the futile, the damaged and the unfulfilled a promise of happiness that they cannot otherwise hope to achieve. In essence, religion is most vividly experienced as a way of substituting for some of the inequities attributed to 'bad luck.' . . . . The churches more than anything else are refuges for the desperate — not for the happy." This sounds like the equally damaging description of religion by the socialists, "the opiate of the masses."

What says Jesus about the self-made, "happy" man who considered building bigger barns for his increase and having at it with eat, drink, and merriment? "Thou fool, this night thy soul shall be required of thee . . . ." Luke 12:20. Happiness in world terms is a mirage, lacking substance. Happy are those whom God has made happy!

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are." I Corinthians 1:26-28.

M. Sydow

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## High Fidelity Preaching

While the joyous carols honoring the Christchild's birth are still ringing in our hears, our choirs are already beginning to rehearse passion and Easter music. And what could be more fitting than to follow the life and work of our Savior from one event right to

another. The blessed birth at Bethlehem would bring no songs of joy from our lips, had it not been followed thirty-three years later by that holy death on Golgatha and the glorious resurrection that sealed our Easter triumph over Satan.

One selection that combines all these events is Handel's famous oratorio, **THE MESSIAH**. The latest album, and a fine one, is **LONDON OSA 1396**, \$18 (3-disc). It avoids the "grand style" recordings of the past decades, uses smaller forces as Handel did, thus brings a more articulate and scintillating performance. A very satisfying budget album is **MHS 582-584**, \$8.37.

Nothing is more satisfying than to meditate on the passion of our Lord with Heinrich Schuetz. Try his **ST. LUKE PASSION** and **THE SEVEN WORDS, TELEFUNKEN SAWT 9467-A**, \$6. For a longer work, interspersed with arias and many chorale settings, try Bach's work of works, the **ST. MATTHEW PASSION**. The best album now is **LONDON 1431**, \$24, (4-disc), or one record of excerpts of the above, **LONDON 28008**, \$6. This latter is not just a sampler; it brings all of the highlights, very good. If you have and like the Bach's **ST. MATTHEW**, you will find his **ST. JOHN PASSION** equally as absorbing. The best is **TELEFUNKEN SKH-19**, \$18 (3-disc),

performed on original instruments and in fine taste. Of the many other albums, I would next suggest the good budget album, **MHS 542-543**, \$5.58.

For Easter we return to Schuetz, **THE RESURRECTION, TURNABOUT — 34231**, \$3. Also Bach's **EASTER ORATORIO, LONDON 26100**, \$6. Schuetz is joyously meditative; Bach is spirited and majestic. Both performances are the best.

There is a new release that does not deal with Easter but does sing about the great might of the same God who performed the Easter miracle. It is **IN EXITU ISRAEL, MHS-1021**, \$2.79, by Jean Noel Hamal, (1709-1778). It celebrates the flight of Israel from Egypt, using Psalm 114 to glorify the Lord with triumph and power, continuing with Psalm 115 to mock the false idols and exalt the true God with majestic joy. On the jacket this is called a "rediscovered masterpiece" of this French composer; and so it is. Magnificent. Do try it. (Order MHS albums from The Musical Heritage Society; 1991 Broadway, New York 10023.)

C. Thurow

## Koinonia II

Before considering the verbal forms of the root word, we should examine two noun forms.

### THE NOUN, "KOINONOS"

If the adjective, *koinos*, means "communal," or "common," then a "koinonos" would be a "companion," a "partner," a "sharer." It is used in the business sense as the word "partner" is commonly used today. Luke 5 reports the miraculous draught of fishes. You will recall that Jesus had borrowed Peter's boat and had used it as a pulpit

from which He had spoken to the crowd on the shore. Then He asked Simon to launch out into the deep and let down the nets. Peter was amazed at the catch of fish, especially after his partners and he had fished all the night and had caught nothing. But Peter was not the only one amazed. Verse ten reports that James and John were also astonished, and it is said of them that they were "partners (*koinonoi* - the plural form) with Simon." This usage of the word is familiar to us today.



Jesus also used the word "koinonoi" in Matthew 23. This is the chapter of "woes" against the scribes and Pharisees. It is quite a shocking chapter for people who think of Jesus as being so meek and so mild that He couldn't say "no" to evil in any form. In verse 29 Jesus hurled a "woe" at the scribes and Pharisees because they so piously built tombs for the prophets and decorated the sepulchers of the righteous. They knew the history of their own people. They knew that their forefathers had murdered the prophets. We need but think of the treatment that Jeremiah had received from his generation. But the scribes and the Pharisees disclaimed any moral relationship with those of previous generations who had been guilty of the blood of the prophets. They were wont to say, "We would not have been partakers (koinonoi) with them in the blood of the prophets." (v. 30) The fathers had killed the prophets and so had demonstrated a hostility towards God and His Word. "We have nothing in common with them. We are different spiritually." But Jesus said (v. 31). "Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets." They had disclaimed any partnership, any spiritual relationship with the murderers of the prophets in bygone generations. Jesus told them that by their actions in rejecting Him and His Word and by their plans to murder Him they were demonstrating themselves to be closer than partners with the murderers of the prophets. They were showing themselves to be spiritual children of them — motivated and driven by the same hatred of God and His truth.

#### ALSO A SPIRITUAL PARTNER

A "koinonos," as has been said, may be a business partner; he may also be a spiritual partner — one who shares the

same thoughts, beliefs, values, truths or lies. The congregation at Corinth had to be warned against identifying themselves with the heathen and their sacrifices. And remember that these sacrifices were held on festival days that were public holidays and that were supposed to demonstrate a common community spirit. The common bond was the idol, and the common expression of that bond was participating in the public sacrifices and feasts in honor of the idol. But to be united to the idol and to Christ at the same time was impossible.

Paul speaks of a common bond, a partnership, a sharing, a oneness that is expressed when eating and drinking at the Lord's Table: "For we being many are one bread, and one body: for we are all partakers of that one bread." (I Cor. 10:17) A loaf of bread is one — though made up of many kernels of grain. Those eating at the Lord's Table are one body, for they are partakers of the one consecrated bread. Oneness in faith is manifested when we commune together. What a glorious truth! But can one be "one" with Christ and others in Christ and at the same time be "one" with an idol and idolaters? Paul referred to past history — when they were seduced into participating in the pagan sacrifices and meals. He asked a question which the Corinthians were to apply to themselves: "Are not they which eat of the sacrifices partakers (koinonoi) of the altar?" Weren't they and aren't you identifying spiritually with the heathen if you participate in their sacrifices? Then Paul says, (v. 20) "I would not that ye should have fellowship (literally, be partners — koinonoi) with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of — or share in — the Lord's Table, and of the table of devils." One or the other, but not both!

Paul Nolting

# Find It

We are thinking of invention and discovery, in the world and in the Word. The materials are there in both areas; find them and put them together and see what you can make of them.

All was not "finished" at the end of creation, in the sense that there was nothing more for man to do. God pronounced everything good" and then told man to manage it, master it, to king it, "subdue and have dominion." It's hard to keep from being king," said the poet, "if it's in you and in the situation." This must have been a fun place for man, for God did not interdict invention but left it open for us to do with as we wished.

After sin, only by the sweatiest work of mind and body did man begin to make something of it, after coaxing more than a living from the soil; and then, as often as not, he made more or less a mess of it-as moderns now so sadly realize. And for our humility it would be well to remember that what we have been able to do to make nature serve us has been largely due to our standing on the shoulders of thousands who have done the hard pioneering work of the past, Archimedes, Aristotle, Copernicus, Harvey, Newton, Pasteur, and the rest. In the words of Thomas Edison, "There is a better way to do everything. Find it."

## SEARCHING THE WORD

Our special interest as Christians is in the field for discovery lying before us, ready to be explored, in the Word of revelation. Even those who wrote it by inspiration of the Lord turned around and studied what they had written: "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should

come unto you, searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow..which things the angels desire to look into." (I Peter 1)

The angels want to know! Mary pondered things in her heart, waiting to see the working out of the things said about her son, the Son. Even with their mind-set, Joseph and Mary were hardly ready for the surprise that the God of the Temple was "My father," as they heard Jesus say. Faith is work, thinking, studying: and if Marys stumble, what about the rest of us groundlings? Yet Mary began to "find it" at Cana, for she slipped an aside to the servants, "Whatsoever he saith unto you, do it." She was not disappointed.

## GOD'S GAME

God plays a game of hunt and seek with us. Luther was always trying to find where and what God was hiding. He keeps much hid until we show that we really want to know. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him" so "none of the princes of this world knew...but God hath revealed them unto us." (I Cor. 1)

Perhaps we have not learned to expect. "Come and see," said Jesus. Try me and see, said God to the backward people, by Malachi. "Seek and ye shall find." "Even unto this day, when Moses is read, the veil is upon their heart."

Reduced cues, small hints, are a part of God's game, none the less clear because they are little. The tail of a dog

seen around the corner of a building, to one who knows dogs, is enough to indicate the breed and size and nature of the animal. The touch of a hand upon his garment behind him was enough to tell Jesus that here was a meek soul with the trust and humility to be healed. So the bits and pieces of the Bible may seem meaningless, but only till we know the pattern and purpose for which they fit together. Finding that, we can go on to become discoverers of meaning, explorers, with the vastness of truth unfolding before our eyes.

The ideal king, said God in Deuteronomy 17, shall win the game, for "he shall write him a copy of this law...and he shall read therein all the days of his life, that he may learn to fear the Lord his God, to keep all the words of these statutes to do them, that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, . . .to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel." There is a way of winning. Find it!

### A BURIED BOOK

Every discipline has its handbook, and every modern machine its manual for the operator. One doesn't rely on instinct or feelings or hunches, or he may blow the thing up." "Ye do err, not knowing the Scriptures." "They know not to do right, saith the Lord, who store up violence." "They say unto God, Depart from us, for we desire not the knowledge of thy ways." Zechariah is graphic: "They refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear." What parent has not seen that bit about the shoulder?

Yet seldom has the instruction book

been so buried, nor finding it had such consequences, as in the account of II Kings 22 and 23. King Josiah sent for materials stashed in the storeroom so his masons and carpenters and silversmiths could repair the Temple. In their scrounging for supplies, the high priest (he, of all people!) found a copy of the law that must have been Deuteronomy, and when he read it things began to happen... The story is too long to retell here, you must read it yourself.

What we don't know, we had better find out! The field of learning is bigger than in medicine or mathematics or in biology or whatever, for the world of God's truth is the account of the origin of all these. And the originator of it all invites us to an eternity with the maker of it all. Won't there be questions, won't there be learnings, and won't there be enjoyment in the company of him who is the infinite maker of it all?

### CONSEQUENCES

Jesus summarized: "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see; and your ears, for they hear."

So "invent" yourself a life so glorious that the best here and now is only a hint. The material is all there-find it! While school is still keeping, look things up! Since God has given us the bequest of wings, soar with them to the heights of God's revelation; and may all of us take further flight!

Martin Galstad

# Announcements

## WISCONSIN PASTORAL CONFERENCE

**TIME:** Monday, April 12 beginning at 1:30 p.m. through Wednesday, April 14, closing at 12:00 noon.

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

**AGENDA:** 1) Exegesis of Hebrews 6:13ff, E. Schaller

2) Exegesis of Proverbs 1:14ff, G. Radtke

3) Isagogical Study of a Minor Prophet, W. Schuetze

4) "Are the Customs Mentioned in I Cor. 11 binding on the Church for all time?", J. Lau

5) "Does I Cor. 7: 10-11 allow for divorce (under controlled conditions) on grounds other than adultery or desertion?", E. Rutz

6) "Is our confessional position in regard to a Catholic marriage still valid (in view of recent Vatican decess)?", J. Sandeen

7) "Termination of membership in the light of II Thessalonians 3:1-15", R. Gurgel

8) Discussion of N. Reim paper: "Does Scripture Allow Us to Regard As Christians only Those Who Are In Complete Doctrinal Agreement With Us?", Albrecht, discussion leader

9) Reports (ILC, Doctrine, Trustees, Visitor)

10) Conference Speaker: A. Gullerud (C. Hanson)

Please send your announcement or excuses to host pastor, L. W. Schierenbeck, and suggestions for the next Agenda to E. Rutz or D. Schierenbeck.

James E. Sandeen, Sec.

## NEEDED

18-20 7'-9' Church pews  
Paraments (Pulpit and Altar hangings)  
Communion Ware: medium size set or small silver flagon

Please contact:

Pastor Walter Schaller  
Box 151

Hecla, South Dakota 57446

## CALL COMMITTEE

The Call Committee on graduates will meet at Immanuel Lutheran College, April 21, 1971. Congregations desiring a candidate to serve in the teaching or preaching ministry should have a blank call and all necessary information in my hands by April 20, 1971.

Robert Reim, President

## COORDINATING COUNCIL

The Coordinating Council will meet at Immanuel Lutheran College on April 20-21, 1971. All business that should be considered must be in the hands of the proper board chairmen by Sunday, April 11, 1971.

Robert Reim, President

### NOMINATIONS FOR NEW PROFESSORSHIP

The following have been nominated for the new professorship in the field of science at Immanuel Lutheran College, Eau Claire, Wisconsin.

1. Robert Allen, Cheney, Wash.
  2. Wayne Anderson, Mankato, Minn.
  3. Michael Buck, Mankato, Minn.
  4. Roy Cameron, Sacramento, Calif.
  5. Larry Dassow, Sunnysvale, Calif.
  6. David Lueck, West Concord, Minn.
  7. David Menton, St. Louis, Mo.
  8. James Pelzl, Mankato, Minn.
  9. James Sydow, Tallahassee, Flo.
- The Call Committee will convene

April 19., 1971, 7:00 p.m., at Immanuel Lutheran College, Eau Claire, Wis. Please have all communications with respect to these candidates in the hands of the undersigned before that time.

Marlin Beekman  
3708 Halsey  
Eau Claire, Wisconsin 54701

### OFFER

Chancel furniture available free: complete altar, pulpit, lectern, baptismal font, and communion rail; traditional gothic form, gold leaf trim on white. Contact: Pastor B. J. Naumann

12145 W. Edgerton Av.  
Hales Corner, Wis. 53130

### PACIFIC COAST PASTORAL CONFERENCE

DATE: April 26-28 (Monday-Wednesday)

PLACE: Los Angeles, California

AGENDA: Continuation of the discussion of the term "Christian brother" and its application in "Acknowledging Christiar "

Exegesis of I Peter — W. Schaller (Continuation)

Parish Curriculum: Kindergarten — High School — L. Bernthal

The Traditional Stand-Up Sermon as an Effective Means of Communicating the Gospel — N. Reim

Review of Missouri Synod's Worship Supplement — R. Reim

The Immortality of the Soul — J. Schierenbeck

CONFERENCE CHAPLAIN: N. Reim

The Dedication Service date is to be set by the Los Angeles congregation. Speaker M. J. Witt

JOHN SCHIERENBECK, SECY.

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

July 1, 1970 to February 1, 1971

<b>RECEIPTS:</b>	<b>JANUARY</b>	<b>TO DATE</b>
Offerings .....	\$ 11,400.01	\$ 74,765.28
Memorials .....	14.00	635.00
Insurance Refund .....	—	126.00
ILC Revenue, Board & Room .....	9,976.00	38,326.00
ILC Revenue, Tuition .....	5,085.00	17,948.00
ILC Revenue, Other .....	74.00	500.00
<b>TOTAL RECEIPTS .....</b>	<b>\$ 26,549.01</b>	<b>\$132,300.28</b>
<b>DISBURSEMENTS:</b>		
General Administration .....	\$ 54.15	\$ 1,234.55
Retirement Fund .....	200.00	1,400.00
Emergency Support .....	—	2,375.00
Capital Investments .....	1,401.48	7,152.96
Home Missions & Administration .....	5,151.56	39,376.04
Japan Mission .....	575.00	4,025.00
ILC, Educational Budget .....	8,603.32	35,379.82
ILC, Auxiliary Services Budget .....	5,038.66	23,451.55
ILC, Insurance .....	—	1,851.00
<b>TOTAL DISBURSEMENTS.....</b>	<b>\$ 21,024.17</b>	<b>\$116,245.92</b>
<b>CASH BALANCE, February 1, 1971 .....</b>	<b>\$ 5,524.84</b>	<b>\$ 16,054.36</b>
<b>10TH ANNIVERSARY THANKOFFERING</b>		
Offerings .....	\$ 7,404.01	\$206,683.21

Respectfully Submitted, Lowell R. Moen, Treasurer

**COMPARATIVE FIGURES**

	<b>JANUARY</b>	<b>7 MONTHS</b>
Budgetary Offerings Needed .....	\$ 11,250.00	\$ 78,750.00
Budgetary Offerings Received .....	\$ 11,400.01	\$ 74,765.28
<b>SURPLUS .....</b>	<b>\$ 150.01</b>	
<b>DEFICIT .....</b>		<b>\$ 3,984.72</b>

Budgetary Offerings, 1969-1970 .....	\$ 13,911.57	\$ 79,387.60
Budgetary Offerings, 1970-1971 .....	\$ 11,400.01	\$ 74,765.28
<b>DECREASE, 1970-1971 .....</b>	<b>\$ 2,511.56</b>	<b>\$ 4,622.32</b>

Board of Trustees,  
L.W. Schierenbeck, Chairman

(Cover design, Pastor E. H. Rutz,  
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