

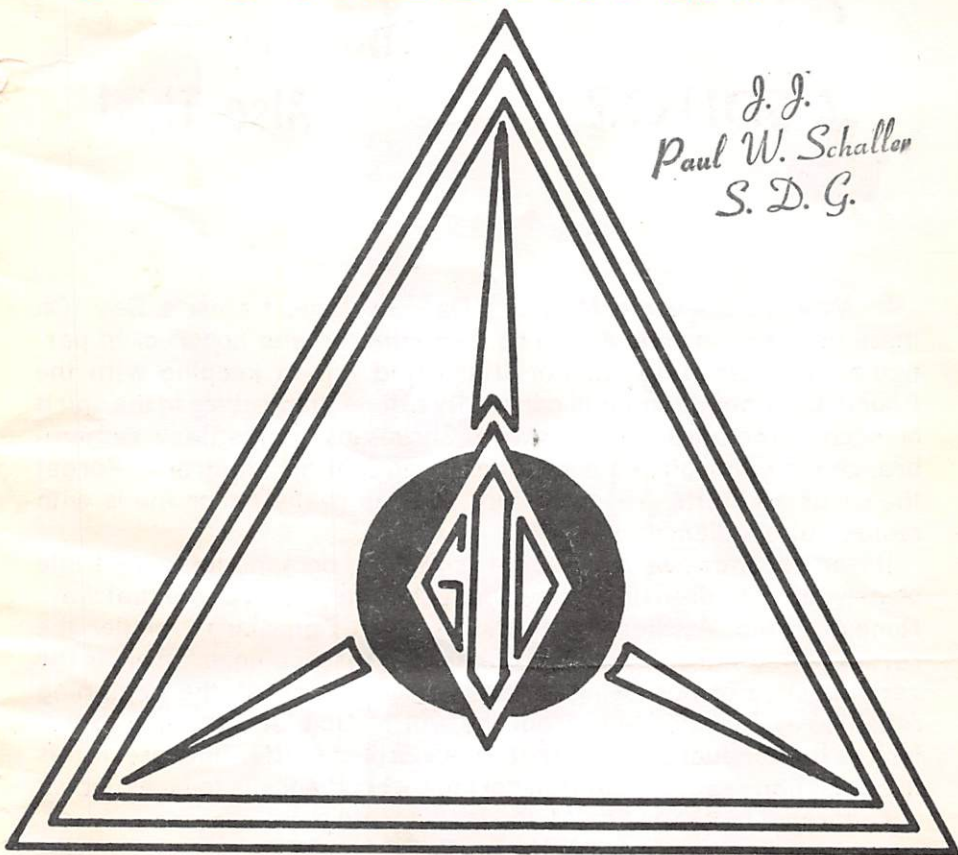
LUTHERAN

Paul W. Schallor
S. D. G.

June, 1971
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SPOKESMAN

J. J.
Paul W. Schallor
S. D. G.



THE HOLY TRINITY

"Holy Father, holy Son,
Holy Spirit, three we name Thee;
Though in essence only one,
Undivided God we claim Thee,
And, adoring, bend the knee,
While we own the mystery."

—Luth. Hymn. 250

FROM
THE



EDITOR

There Is
Also This!

In May we celebrate Mother's Day. In June, Father's Day. On these holidays parents are to be remembered and honored, in particular by their children. Christians find this in keeping with the Fourth Commandment and can easily attune themselves to the spirit of such remembrance. But with Christians momentary remembrance isn't enough. As one father often told his children, "Forget the cards and gifts. The only way you can really honor me is with respectful obedience."

It won't do, however, for parents simply to demand this. The Bible clearly puts children under obedience, but they don't come that way. None of us did. As the Apostle Paul says in Ephesians 2, under the curse of sin we are "by nature children of disobedience." This is the very essence of our being. It started with man at the beginning rebelliously turning away from the will of God, and it now characterizes the conduct of the flesh in every aspect of life. Because of this the Christian realizes that if honoring by obedience is to be expected of children it has to be taught and trained into them.

WHAT TO DO

The question immediately arises, "How does one go about this?" The words of Paul in the first verses of Ephesians 6 might be considered. We have no trouble with "children, obey your parents," nor with "honor thy father and mother," and we readily agree with "bring them up in the nurture and admonition of the Lord." What is often passed over too quickly and given less attention is "ye fathers, provoke not your children to wrath." And yet, this is the starting point for parents, their first consideration. The Phillips translation paraphrases this to "fathers, don't overcorrect your children or

make it difficult to obey the commandment." The New English Bible has, "you fathers, again, must not goad your children to resentment."

There is no reason to assume that these words to the father have less import than those to the children. We of German descent might well ask ourselves whether or not it is in our blood, as it were, to accept quite willingly a Prussian-like military obedience which asks no questions of authority, lays no restraint on the issuing of orders, and almost blindly follows all that is commanded. With God it is otherwise. There is no question that for the keeping of order in this sin-cursed world He has established categories of authority and subjection. But wherever He grants authority He is quick to add a word of caution: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it;" "ye masters forbear threatening;" "elders neither as being lords over God's heritage." So also to fathers. From this it is quite in order to conclude that the Lord is not so much interested in establishing authority as He is in keeping order in a rebellious world.

The need for restraint upon those placed in authority is evident from Scripture also. The flesh is not only inclined to disobedience, it is also inclined to tyrannize. This has to do with what John calls "the pride of life," which leads unregenerate man to covet "exercising lordship" over others, to play at being a petty dictator. The Lord knows very well what He is doing when He speaks this word of caution.

FOR EXAMPLE

The question might arise, "Just what, in particular, does it mean to 'provoke to wrath?' Are there examples?" We can speak only in terms of opinion, of judgment on what has been observed. There occur situations, even in Christian families, where sympathy belongs with the children because they have been victimized by thoughtless handling. We adults should watch ourselves and examine whether as we grow older we tend to drift into arbitrary ways of dealing with the young. We have observed a tendency on the part of some to react with an immediate "No!" to the wishes and suggestions of children. It almost appears as if pride comes into the picture because the idea didn't originate with the parents. This also has been observed, that at times out of emotional stress and tension aimless orders and directions are given to children. And yet, though they have not been well thought out, parental pride enters the picture and because instructions have been given there is insistence that they be carried out. This also is seen, that as adults we tend to force upon our children our own personal likes and dislikes, in music, in

recreation, in styles and habits. So much so, that if one does not fall into our particular pattern of likes and dislikes we lose the ability to evaluate fairly the whole person. "If his hair style isn't like mine, he can't be any good."

THE CHRISTIAN WAY

One might charge this sounds like permissiveness, an indulging of children, a "running scared" before the young. Not at all! Sin isn't excused, nor even an abuse of Christian liberty. We are simply saying that it should be remembered the Lord also says, "provoke not your children to wrath," and give indication that this is not a remote possibility. This word of the Lord says, "Proceed with circumspection, evaluate slowly and fairly, seek and pray for wisdom and understanding. Your children are not just yours to do with as you please."

In this connection that oft forgotten section of the Catechism, "The Table of Duties," comes to mind. Luther added a couplet at the end, "Let each his lesson learn with care, And all the household well shall fare." Learn the lesson with care. That implies teaching it with care. Then it isn't this, that as a parent I need go about demanding obedience of my children, asserting my authority and being quickly affronted when it isn't supposedly recognized. Rather, once inculcated it hardly need be mentioned, and yet it becomes a deeply entrenched way of life, quietly carried out, wonderful to live by. All this is possible to the new man in Christ, following after those things which the Lord advises.

—G. Sydow

The Double Cure of Sin

"Rock of Ages, cleft for me, Let me hide myself in Thee;
Let the water and the blood From Thy riven side which flowed
Be of sin the double cure, Cleanse me from its guilt and pow'r."

We've all sung these words, but have we ever spent any time thinking about what is meant by this double cure of sin? The poet explains his own expression by his prayer: "Cleanse me from its guilt and power."

We are freed from the guilt of sin when we believe that Jesus carried the guilt of our sin on the cross. But when

and how are we set free from the power of sin? Paul discusses this question in great detail in the sixth chapter of his letter to the Romans.

Paul wants us to think of Jesus' earthly life. Before Jesus died, He was under the power of sin. That is, He had to die as a sinner because our sins were laid on Him. But after He rose from the

dead, He was free from sin. He was no longer under the power of sin in any way.

BAPTIZED INTO CHRIST'S DEATH

When we became Christians, the same thing happened to us. When we were baptized into Christ, we became free from sin. Surely this means we were freed from the guilt of sin; the guilt of our sins was washed away in baptism. But it means also freedom from the power of sin. In baptism we died to sin, we buried our old natures, we crucified our flesh, we drowned our old Adam.

At our baptisms whether as infants or as adults we were baptized into Jesus' death and thus gained the benefits of His death. As Jesus died to sin at His death, so we "died to sin" at our baptisms into His death. "Our old man was crucified with Christ, that the body of sin might be destroyed." This is a fact even though we may not always have appreciated it or lived accordingly. At our baptisms Christ set us free from the power of sin.

It is possible that as adults we were set free from the power of sin even before our baptisms, or perhaps much later than our baptisms if we drifted away from our baptisms. Many of the Christians in Rome were converted to Christianity as adults. Paul wrote to them: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."

When were they set free from the power of sin? When they obeyed from the heart the form of doctrine that was presented to them.

What kind of doctrine was this? This truth that God sent His Son into the world to bear the sin of the world and

fully make atonement for all of it. They were told to repent of their sins and put their trust in Jesus Christ as their Savior from sin. By Paul's proclamation of this message and by the powerful working of the Holy Spirit they found themselves attracted to this doctrine and they obeyed it from the heart. That is, they sincerely repented of their sins and sincerely accepted Jesus Christ as their Savior.

At the very moment when the Holy Spirit worked faith in their hearts ("God be thanked"), He also set them free from the power of sin. As soon as they believed this new doctrine about Jesus, they were set free from sin. They were no longer slaves to sin but instead became slaves to righteousness (which is true Christian freedom).

The double cure of sin is not something that comes to us in two steps divided by a longer or shorter period of time, as is taught by various Holiness and Pentecostal groups. We were cleansed from the guilt and power of sin simultaneously at our conversions or baptisms, as the case may be.

WHO IS KING IN OUR LIVES?

But now let us be sure we understand this correctly. Does this mean that true Christians don't sin anymore? No, we have been set free from the power of sin so that sin does not rule over us any longer. Yet we continue to sin our whole lives through. Sin remains as a power in us, but it is no longer the ruling power.

If the power of sin has been altogether exterminated in us, then we would be holy like the angels in heaven, and Paul would not have had to write his letter to the Romans at all. His very purpose in writing as he did was to get us to use this power over sin God gave us in the fight against our continual sin.

Notice his way of putting it: "Our old man was crucified, so that henceforth we should not serve sin." As if to say: Don't you know sin was killed and the power of the old Adam destroyed when you were baptized, when you became a Christian? Well then, don't serve that defeated master any more. Serve God. Serve Jesus. Serve righteousness. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof, Yield yourselves unto God, as those that are alive from the dead, For sin shall not have dominion over you."

God be thanked, we were set free from sin at our baptisms or when we obeyed the Gospel. Why then should we obey the voice of sin and follow the lusts of sin and meekly listen to the orders of sin as though sin were our king that has dominion over us? No, let's fight back against sin's lusts and temptations with the power God has given us.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" This is a life and death struggle. If we start serving sin again, then we have gone back to our former master, sin. We can't have two masters. If we yield to sin and willingly serve sin and meekly submit to sin's lusts instead of yielding to God and obeying Him, we are giving proof that the real king of our lives is not Jesus, but sin.

Sin is a cruel king. He brings us again under the law, and the law condemns us to death. "The wages of sin is death."

How can washed sows go back to wallowing in the mire? How can we exchange our Good Master Jesus for this cruel master sin? If we remember the gift of our God in Jesus Christ, how

He suffered and died for us to set us free from sin, then how can we let sin be king over us again? "Sin shall not have dominion over you: for ye are not under the law, but under grace. What then? Shall we sin, because we are not under the law, but under grace? God forbid." No, we don't want to yield to sin, now that Jesus has saved us from sin. We want to obey God and serve righteousness, for Jesus is our new Master and King who has dominion over us.

USING OUR MEMBERS FOR CHRIST

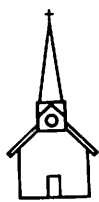
We can determine who is the king in our lives by the way we use our members. Are we using our brain to think up mischief and to harbor hatred, or are we using it to think of God's gifts to us and to plan the work of our calling in life? Are we using our eyes to lust after other men's wives, or are we using them to read His Word? Are we using our ears to listen to filthy stories or malicious gossip, or are we using them to listen to a friend in need? Are we using our mouth to utter bitter curses and complaints, or are we using it to spread the Word of God and comfort and encourage our neighbor? Are we using our feet to go to places where we know we should not be, or are we using them to do our work faithfully in the service of God? Are we using our hands to hurt or harm people in their bodies, or are we using them to work what is good, so that we have something to give to the needy?

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

“Rock of Ages, cleft for me, Let me
hide myself in Thee; Let the water
and the blood From Thy riven side
which flowed Be of sin the double

cure, Cleanse me from its guilt and
power.”

—D. Lau



Church News

Houston, Texas, — A broad mission field, a small congregation, a desire to share the Good News, and a desire to acquaint Corpus Christi and the surrounding communities with Zion. Those circumstances posed the question as to how Zion could best fulfill its saving purpose in our area. The decision was reached that one way would be to conduct radio devotions. This avenue was utilized during the Lenten season, and culminated with the glorious message of Life on Easter Sunday. Zion’s purpose for presenting these devotions was restated as we signed off the air after our last devotion: “These devotions have been delivered out of concern for blood-bought souls, and in a humble effort to fulfill our risen Savior’s commission to preach the Gospel to every creature. They have been brought to you out of a heartfelt conviction that all man’s problems and needs pale before the need to face up to what we are, and what Christ has done for us.”

ALWAYS SUCCESSFUL

Were we successful in so far that we have seen fruits of our work? Even though we did receive some mail, and heard favorable comments from some, if our work was to be judged by hearer response, we would not be renewed for the next year. No one to our knowledge has attended Zion as yet, as a result of

hearing us on the radio. Were we successful? Yes! Of that we have no doubt because we preached the Word. We dare not let our desire for visible fruit blind us to the real, effective power of the Word of God. We continue to harbor the hope and trust that some who heard will have been led to the truth, or heard again what they hear nowhere else, and will be led to confess the truth openly with the family of Zion. Whether or not that shall happen, we would still not desire to presume to say that the Spirit of God did not work saving faith in hearing hearts here and there, and that He did not, in fact, bring some into the true “Corpus Christi.” To believe otherwise would be to straighten the Word and doubt the promise of our Lord, that His word shall not return to him emptyhanded. Isaiah 55:10

For our part, we were pleased to be able to use a modern means of communication to speak the things which we have seen and heard. Truly, we were convinced that this medium helped us do what we are called to do — not first of all gain members, but preach the Word of life that God may gather a people unto himself. For whatever visible fruit of our preaching God will be pleased to give us, we wait on Him.

—Daniel Fleischer

Koinonia V

The Noun, Koinonia (continued). In Acts 2 St. Luke used the word, Koinonia, to designate that Spirit-created and Spirit-activated spiritual interaction among those who have been brought to faith in Jesus Christ as their Lord and Savior. In Romans St. Paul used the word to give expression to a practical reaction of brethren to the needs of other brethren — the gathering of money by brethren in Corinth and elsewhere for the relief of the poor brethren in Jerusalem. In both of these instances koinonia presupposes a spiritual relationship as existing among those who are participating in the expression of that koinonia. That spiritual relationship among men, women, and children on earth, in turn presupposes a spiritual relationship with the Lord Jesus.

FELLOWSHIP OF SAINTS

This is the point that St. Paul stresses in the opening verses of his first letter to the Corinthians (v. 9): "God is faithful, by whom ye were called unto the fellowship (koinonia) of his Son Jesus Christ our Lord." Fellowship with the Lord Jesus is basic to Christian fellowshipping among people here on earth. But what is all implied in being "called unto the fellowship of Christ Jesus?" Paul had addressed the Corinthians as "the church of God," the "sanctified in Christ Jesus," the "saints," as those that "call upon the name of the Jesus Christ our Lord." This is a heaping up of terms — all of which have the common denominator of faith in the Lord Jesus as the Son of God and Savior of the world.

The "church" are all those called out of the mass of men headed for perdition to the salvation which is alone in Christ

Jesus. Through that faith they have been "sanctified" and are "saints." The term "saints" does not suggest that by their own reason and strength they had become "goody goodies." It rather states that they were objects of the Spirit's sanctifying work. They were "saints" because the Spirit of God has worked repentance and faith in their hearts in Jesus Christ, who had washed them clean with atoning and sanctifying blood. They were people who had learned where alone man can go for help to get rid of his guilt and to overcome the grip of death upon his body — by calling upon the Lord Jesus for salvation.

Paul continues by giving thanks that the Corinthians had been "enriched by him (Jesus Christ) in all utterance, and in all knowledge." Their spiritual life had not been static. They had grown spiritually after the Spirit had initially worked faith in their hearts. They were able to speak of the treasures of Christ and of the hope that was theirs through Christ. They had obtained a knowledge of truths, eternal truths, that were true long ago, are true today in our scientific age, and shall remain true when all else shall have passed away.

CONFIRMED TO THE END

The efforts of Paul and the other pastors and preachers of the congregation had not been wasted on them, for "the testimony of Christ was confirmed in you." They had not remained novices in the faith — immature in knowing and believing. Neither had they fallen from the faith. Rather, their faith had been strengthened and confirmed. It had taken root. The result was that they came "behind in no gift; waiting for the

coming of our Lord Jesus Christ." They had become partakers of all the blessings that are in Christ Jesus. They had been richly and generously endowed spiritually. They needed to take second place to no others. the same Lord, who had worked this spiritual good in them and made them wait on His coming, would also "confirm you to the end." He would not abandon what He had begun in their hearts and lives. To what end? For what purpose? "That ye may be blameless in the day of our Lord Jesus Christ." "Blameless" or "guilty" are the only two possible stances on that last great day when our Lord shall come. If one is found "guilty" on that day, all is lost eter-

nally. But if one is found "blameless," he enters eternal bliss clothed in the resurrection body. This is the good work that the Lord had begun and would fulfill in the Corinthians.

How does Paul sum it all up again? "God is faithful, by whom ye were called unto the fellowship (koinonia) of our Lord Jesus Christ." Ye were effectually called into a relationship with Christ that remakes, renews, enlarges, sanctifies, and blesses for time and eternity. That intimate, saving connection with Christ by faith is designated by the Holy Spirit as koinonia — fellowship of God's Son, Jesus Christ our Lord.

—P. Nolting

Eyes To See



493 to 127. Delegates to the White House Conference on Youth, meeting in the Colorado Rockies in April, approved by the above mentioned margin that "any sexual behavior between consenting, responsible individuals (not just adults) must be recognized and tolerated by society as an acceptable life-style."

For all who have held that the United States is a Christian nation, take a look. Morals in our country have been for a long time, and still are, determined by majority opinion. Note how public attitudes regarding abortion have changed in the last decades from

The Majority Rules?

preserving mother's health to preserving the mother's personal whims and wishes, right or wrong. Now this God's designs for male-female behavior have been blatantly attacked.

522 to 438. In 1969 this was the margin of the vote when the Lutheran Church — Missouri Synod declared pulpit and altar fellowship with the American Lutheran Church. The battle lines are forming to change what the Missouri Synod proposed at that Denver meeting. One Missouri Synod pastor, now in confessional protest against the synod, writes:

"The intensive strains that may well result in the total fracturing of this church at its forthcoming Milwaukee Convention are caused by (1) an over-reaction to the ghetto-like ingrownness of the synod's early days, such that many in the church are seeking undisciplined theological 'relevance' whatever the doctrinal cost; (2) the authoritarian, Germanic tendencies of the synod, which place loyalty to the organization and to its officialdom above virtually all other values, including — on occasion — even loyalty to Scripture and the confessions; (3) the untouchable role of professors at the seminaries, teachers' colleges, and other educational institutions of the synod, by which in recent years a non-evangelical theology that espouses non-inerrancy has been able to make considerable inroads into the synod's parishes; and (4) the synod's latest ecumenical involvements, not with consistently confessional, evangelical bodies, but with the American Lutheran Church (only 23 per cent of whose clergy hold to the entire trustworthiness of the Bible) and the Lutheran Council in the U. S. A. (embracing the ALC and the even less orthodox Lutheran Church in America)."

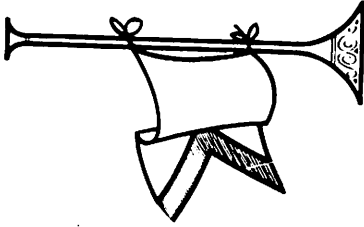
This same author faults Dr. J. A. O. Preus, president of the Lutheran Church — Missouri Synod, for politicking rather than dealing with errorists in his church body.

One Herman Sasse, an Australian, "warns that unless a stand is taken there (at Milwaukee) 'Missouri will be swallowed by the great union of American Protestants which is coming.'"

9 to 0. The proposed merger of the nine church bodies under the Consultation on Church Union (COCU) is in trouble. There is strong opposition to the doctrinal and organizational structure for the new affiliation from all participating churches. These denominations are involved: African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Christian Church (Disciples of Christ), the Christian Methodist Episcopal Church, the Episcopal Church, the Presbyterian Church in the U. S., the United Church of Christ, the United Methodist Church, and the United Presbyterian Church in the U. S. A.

Proponents of the merger are still hopeful that the present lack of enthusiasm can be overcome in the next half decade, when the churches must make a final decision.

—M. Sydow



Know the Scriptures-II

PRESERVED FOR US

For the sake of clarification, we should expand upon three terms already mentioned: Autography, manuscript and version. These words are the ones used commonly by those scholars who have undertaken the task of cataloging the materials relating to the Holy Scriptures. In order that we may know the Scriptures better, we do well to acquaint ourselves with these terms.

Every high school senior should know the meaning of the word "Autograph." Near the close of the year, schoolmates seek some memento from their friends, written in their own hand in a book designed for that purpose or in the school yearbook. Usually, this is more than a mere signature; often it is quite unphilosophical, but whatever the friend has written is his autograph.

THE UNPRINTED WORD

Now let us assume that a teacher who lived 1000 years ago had written such an autograph. He had some students who appreciated the value of their teacher's wisdom. In order to preserve his writing for themselves and future generations, they each made a hand-written copy of it; and then the original

was lost. The next generation made hand written copies of the copies of the original and so on and on. These all, written in the same language as the autograph, are called "manuscripts", and, no doubt, many of these are also lost.

Over the years, the language of the people changed from that of the original autograph. Gradually scholars, instead of making additional copies of existing manuscripts, translated one or more of them into the language of the day. These translations are called "versions". The version that is derived from a faulty or incomplete manuscript, of course, will also be faulty. The more reliable the source manuscripts, the more valid the resulting version.

The "autographs" of the prophets, apostles and evangelists have all been lost, probably, as one writer states, for the best, since otherwise men would be tempted to revere the paper and ink rather than the contents. But there are in existence almost 5000 "manuscripts" of various ages and types — some good and some not so good — and the number increases as new discoveries are made. The Word of God has been preserved over the centuries; He has seen to that. Of the ancient "versions" there are

about 20. Modern translations number nearly 100 times that amount. English versions alone number more than twice that amount.

WRITING MATERIALS

The earliest writing material mentioned in the Bible, as most readers know, was stone. "The two tables of the testimony", the Ten Commandments, were "written with the finger of God" on "tables of stone". (Exodus 31:18). Clay, wood, leather, and, in later years, paper were also used. The majority of manuscripts, however, were prepared on papyrus (II John 12) and parchment (II Timothy 4:13), or vellum.

Papyrus sheets were made by cutting the pith of the plant into very thin strips which were laid side by side and fastened together. This was then overlaid with another set of strips running cross-wise to the first. The two were hammered thin and polished with stone, yielding a writing surface whose area could vary from 18 to 144 square inches and costing from 5 to 17 cents per sheet, as we reckon cost today. It was a fragile material, subject to decay.

Parchment was more durable than papyrus sheets, being made from the skins of sheep and goats, dried, treated and polished to produce a beautiful writing material. The skins of younger animals yielded finer parchment; the finest, called vellum, was sometimes taken from unborn animals.

THE FIRST BOOKS

Papyrus sheets were often fastened together to form long sheets. These were fitted with dowels on each end and rolled into a scroll. The writing was done only on one side in vertical columns three to four inches wide. Not many scroll manuscripts exist today. One of the rarest and finest examples of

a scroll was discovered less than 30 years ago near the Dead Sea.

The forerunner of today's "book" is known technically as a "codex", originating during the first or second century A. D., and made of either papyrus or parchment. Sheets were stacked, folded in the center, and fastened in the back, very similar to the booklet you now hold in your hands. When several of these booklets were fastened together a codex was formed. There were several reasons for preferring the codex over the scroll: the codex was more easily handled and carried about and both sides of the sheets could be used for greater economy, to mention two.

COPY ERRORS

Remembering that all manuscripts are hand-written copies, it is easy to see how errors could creep into them. Groups of scribes receiving dictation could commit "errors of hearing". The words, "to" and "too" and "two" all sound the same but have different meanings. The original languages of the Bible have similar peculiarities. "Errors of seeing" happened, too. This is understandable when you realize that the oldest Hebrew manuscripts were written in block letters without vowels, punctuation or spaces between words. To illustrate, Genesis I: 1, using our alphabet, would have looked like this: NTHBGNNNGGDCRDTTHVNNND.

The Greek of the New Testament was similar, except that this language contained vowels. Even so, the eyes could be deceived. How, for example, would you read this:

GODISNOWHERE

One might see GOD IS NOW HERE, while another might see GOD IS NOWHERE.

Such errors of the eye, ear and hand were certainly unintentional, as were

most of the errors of omission and addition. Sometimes, a scribe would copy a word twice, sometimes he would skip a few lines because of similar words at the end of two lines. Occasionally, a scribe would insert marginal notes from a previous copy into the body of the text, thinking undoubtedly that they belonged there. Some errors, it seems, were intentional, although not dishonestly so. Almost always the scribe simply wanted to "correct" what seemed to him to be an error in the text. This happened quite often in connection with copying the Gospels. For example, two similar statements of Jesus from different accounts were modified in order to bring them into perfect agreement with each other.

So errors were made and they were copied. The number of errors increased proportionately with the number of manuscripts that appeared. This is understandable when we consider the amount of errors that have crept into publications only since the invention of printing. The First edition of the King James Version contained more than 300 misprints which were corrected two years later. The task of culling and

sifting out these errors to the point where we are left with essentially what the inspired writers put down on papyrus and parchment is another topic to be discussed later.

NO CAUSE FOR ALARM

For the present, if this happens to be the first time you were made aware of these copyist's errors, do not become alarmed. The Lord did not inspire the copyists; He did inspire the holy writers. What they have written has been reconstructed for us by dedicated scholars from many manuscripts, numerous versions, and quotations from the Scriptures found in the writings of the church fathers. Westcott and Hort, two scholars who worked with those materials for over 30 years, were led to conclude that, in their opinion, the words still subject to doubt could hardly amount to more than a thousandth part of the New Testament. It is comforting to know, furthermore, that no great doctrinal truth is in question because of errors in the Greek text. You may "search the Scriptures" with confidence.

E. Hallauer

Announcements

MINNESOTA DELEGATE CONFERENCE

The Minnesota Delegate Conference will be held on June 27th, beginning at 3:00 p.m. at Grace Lutheran Church, Sleepy Eye, Minn.

Essays: What Can We Do to Encourage More of Our Young People to Prepare Themselves for the Preaching and Teaching Ministry in our Church? E. Hallauer; How Can We Make our Worship More Meaningful (including an evaluation of the recently published "Worship Supplement)? M. Eibs; Reports from the chairmen of the various CLC boards, and the Visitor.

Kindly announce to the host pastor, G. Barthels.

Robert Rehm, Secretary

CLC PASTORAL CONFERENCE

The General Pastoral Conference of the Church of the Lutheran Confession will be held at Immanuel Lutheran College, Eau Claire, Wisconsin, July 13-15, 1971. All those traveling in cars are asked to bring their own bedding. Essays: "In What Respect Does a Christian Need the Law?" A. Schulz; "The Validity of Baptism When Per-

formed by the Sects," J. Schaller; Panel discussion on the admissions policy in our schools, M. Galstad, W. Schuetze, C.M. Gullerud; Continuation of the discussion on "acknowledging Christians;" Exegesis of I Tim. 4, D. Lau. Service speaker, V. Tiefel, alternate, J. Schaller.

P. Nolting, Secretary

CALL FOR CANDIDATES

Since for reasons of health Prof. E. Schaller has tendered his resignation the Board of Regents requests the members of the Church of the Lutheran Confession to nominate candidates qualified to teach ancient languages and theology at Immanuel Lutheran College. The immediate need is to teach Greek with the hope that the individual will work into Hebrew as well.

Nominations for this position should be in the hands of the undersigned by June 28.

Marlin L. Beekman
3708 Halsey
Eau Claire, Wis. 54701

**CHURCH OF THE LUTHERAN CONFRESSION
TREASURER'S REPORT
July 1, 1970 to May 1, 1971**

RECEIPTS:	APRIL	TO DATE
Offerings	\$12,871.47	\$106,990.21
Memorials	—	687.00
Insurance Refund	—	126.00
ILC Revenue, Board & Room	2,952.00	50,274.00
ILC Revenue, Tuition	543.00	23,570.00
ILC Revenue, Other	—	545.00
TOTAL RECEIPTS	\$16,366.47	\$182,192.21
DISBURSEMENTS		
General Administration	\$ 143.94	\$ 1,859.46
Retirement Fund	200.00	2,000.00
Emergency Support	—	2,575.00
Capital Investments	1,145.00	10,037.96
Home Mission & Administration	5,372.63	55,183.01
Japan Mission	2,565.00	7,740.00
ILC, Educational Budget	5,617.92	52,148.57
ILC, Auxiliary Services Budget	4,183.02	37,018.54
ILC, Extra-budgetary	19.00	19.00
ILC, Insurance	—	1,851.00
TOTAL DISBURSEMENTS	\$19,246.51	\$170,432.54
CASH BALANCE, May 1, 1971	\$(-2,880.04)	\$ 11,759.67

10TH ANNIVERSARY THANKOFFERING

Offerings	\$ 2,579.70	\$214,363.91
	Respectfully Submitted, Lowell R. Moen, Treasurer	

COMPARATIVE FIGURES

	APRIL	10 MONTHS
BUDGETARY OFFERINGS NEEDED	\$11,250.00	\$112,500.00
BUDGETARY OFFERINGS RECEIVED	\$12,871.47	\$106,990.21
Surplus	\$ 1,621.47	
Deficit		\$ 5,509.79
 Budgetary Offerings, 1969-1970	 \$11,354.27	 \$105,630.87
INCREASE, 1970-1971	\$ 1,517.20	\$ 1,359.34

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