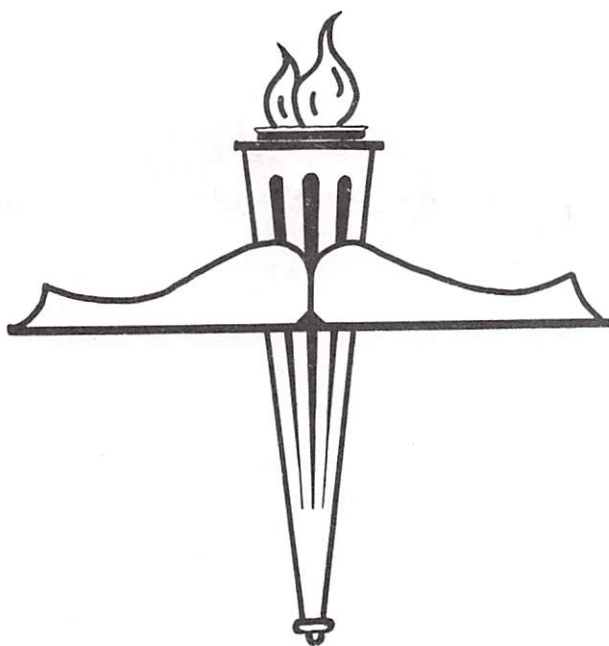


**LUTHERAN**

September, 1971

Vol. 15 No. 3

# **SPOKESMAN**



## **CHRISTIAN EDUCATION**

“That their children, which have not known any thing, may hear, and learn to fear the Lord your God.” Deut. 31:13

## **ITS SOURCE**

“The Word is a lamp unto my feet, and a light unto my path.” Ps. 119:105

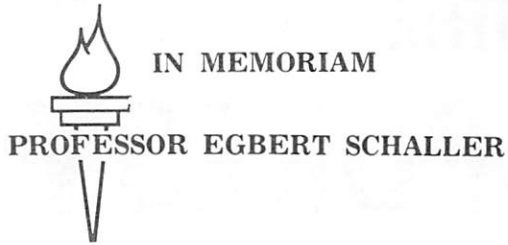
## **ITS VALUE**

“The fear of the Lord is the beginning of knowledge.” Prov. 1:7

“That they may know thee the only true God, and Jesus Christ, whom thou hast sent.” John 17:3



1904 - Professor Egbert Schaller - 1971



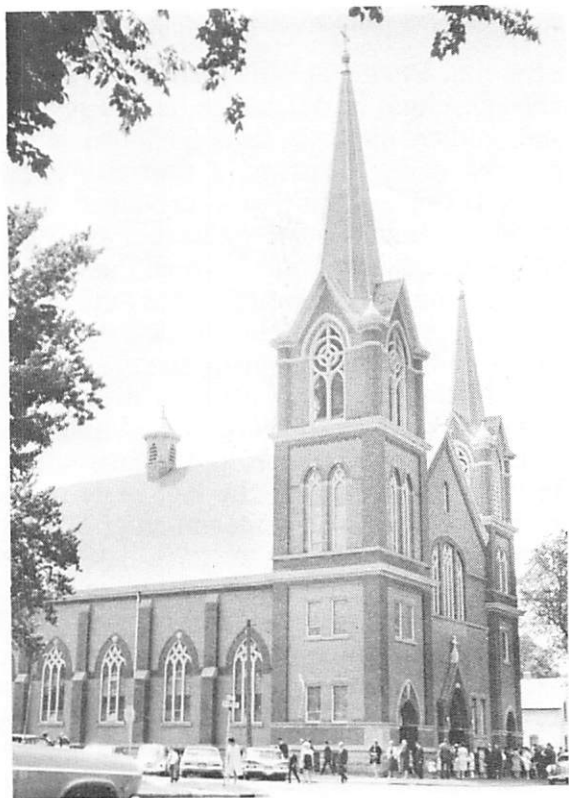
Lacking a few months of reaching the age of sixty-seven, a beloved and respected member of the Church of the Lutheran Confession, the reverend professor Egbert Schaller, was transferred from the Church militant to the Church triumphant. The days of his earthly pilgrimage were brought to a close on July 29th and on the following Monday his earthly tabernacle was laid into the earth at Pilgrim's Rest near Mankato, Minn. to await the trumpet call when the dead in Christ shall rise and be caught up to meet the Lord on high. The services were held at Messiah Lutheran Church, Eau Claire, Wis. Here the pastor, the Rev. Lester Schierenback, brought words of comfort on the basis of Hebrews 13:7, "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation." President Robert Reim spoke on behalf of the Church of the Lutheran Confession and Professor C. M. Gullerud on behalf of Immanuel Lutheran College. Professor Schaller's colleagues served as pallbearers and another of his colleagues presided at the organ. It was a faith-strengthening service and the note of triumph prevailed in the messages, hymns, prayers, and Scripture readings. No-one could rightfully go away from this service with anything but joy in his heart over the home-coming of one of the servants of the Lord. It was all in harmony with the tenor and substance of the message which the deceased had preached and taught during a life-time of service in the Church.

As a clergy member of the Wisconsin Evangelical Lutheran Synod, Schaller served parishes in South Dakota and then later in Minnesota. It was while he was pastor of Trinity Lutheran Church in Nicollet, Minn. that the dividing of the way occurred; for it was dur-

ing this ministry that Pastor Schaller withdrew from the synod in which he had been brought up and which he had served for so many years. Since he could not on the basis of Scripture support the stand that Wisconsin took in the doctrine of Church Fellowship, it was indeed an action taken in conscience grounded on the Word. A number of families continued to recognize him as their called pastor and organized Faith Lutheran Church which Pastor Schaller served until the call to Immanuel Lutheran College indicated that his gifts in the ancient languages and in Bible instruction were needed in the training of pastors and teachers. During the past decade, Professor Schaller labored in this field and instilled in his students a deep respect for the verbally inspired Word of God and a desire to read and study it in the original Greek and Hebrew. His theology is exemplified in the words found in the last issue of the *Journal of Theology* of which he had been editor-in-chief. The last words to appear there from his pen are these: "We listen above all to the Scriptures and thus let the Holy Spirit guide us into all truth . . . (Here) we have solid substance for our convictions, for we have studied the record! Then we can the better appreciate the central place in all wisdom which is held by the truth that in Christ we have redemption through His blood; even the forgiveness of sins." Yes, the forgiveness of sins, this he preached and taught and in this he placed his hope for his own salvation as a confessing sinner.

Professor Schaller was one of God's gifts to the Church and the seed that God permitted him to sow in his life-time will sprout and grow in many places. He served the Church at large not only as editor-in-chief of the *Journal of Theology*, but also as chairman of the Board of Doctrine and an essayist at synodical conventions. His service will be remembered with gratitude in our midst.

## What Grace Is This?



Immanuel Church of Mankato as it looked before the fire.

Many share the heartache of those who have met for the praising of God in the church at 2nd and Spring, a landmark for 57 years, Immanuel of Mankato.

On Sunday morning of July 4th the congregation came to that place and found smoldering ruins. The largest of

the two familiar steeples remained, but only as a charred finger pointing skyward. The shorter steeple was still strong enough to carry its gilded cross "tow'ring o'er the wrecks of time." The outer brick-faced walls still stood, but they were only a shell for the rubble of total destruction.



The church during the early morning blaze.

Thousands of the curious were watching at 8:00 a.m. while 37 firemen concluded their successful efforts at containing the flames (the adjoining frame parsonage survived, as did also the new school building). Few could have guessed what was occupying the thoughts of those in the crowd who would otherwise have been worshipping in the first of the two regular services. As he watched, Pastor Robert Reim was mulling a new sermon for which he would use as text a part of Hebrews 12 ("Whom the Lord loveth, He chasteneth"). Church officers were wondering where the congregation could be assembled.

At about 10:00 a.m. the crowd began to thin. At 10:30 more than 500 had reassembled in the auditorium of the Mankato High School. To worship and to praise God. To pray and to be strengthened in spirit. Some of the gifts



The burned out shell.

were already ear-marked for the new church.

All of this prompted a headline to a feature article in an area newspaper: "Although a fire can force the service out of church, it can't put the Church out of service."

#### Service as Usual

The people of Immanuel are not stoics. As one said, "You can't be unemotional about the place where you were baptized, confirmed, and married." There is a saving awareness, however, in the knowledge that this has happened within the designs of God's unfailing grace. That message came loud and clear from the face of a piece of sheet music that turned up from beneath the ashes. It carried the title, *What God Ordains Is Always Good*.

We are entitled to this faith. We may never know just what good thing these flames will have accomplished, but we

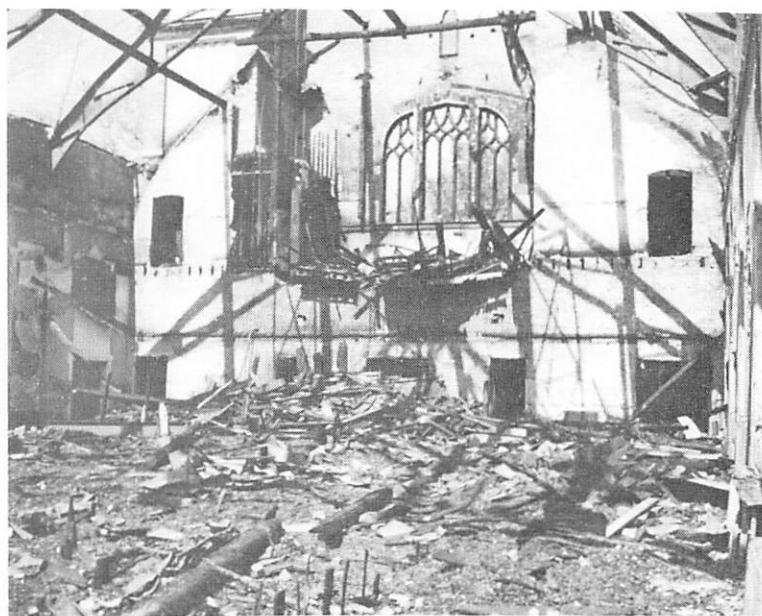
need not doubt that there is grace in this burning.

At another time there was such a fire. It destroyed a cherished church edifice on Christmas Eve. A member of that congregation named Nancy C. Westerfield meditated on the situation and wrote her finding of grace:

“What grace is this in God’s gift of burning?

What is left is rubble.  
 What is left of us is God’s rubble:  
 What is left is God’s rubble, his people:  
 We are the broken bricks, the imperfect  
 rocks of his building  
 And again his rebuilding: we are left,  
 though he level,  
 And are not left graceless; in the stone  
 of us  
 He yet towers. For this giving  
 Of us to ourselves, Our Father:  
 thanks.”

Rollin A. Reim



The organ end of the burned out shell.



James Pelzel

## Pelzl Arrives at ILC

post graduate study was taken at Iowa State in Ames, University of California in Santa Barbara, and at Pullman, Washington.

In spite of his deep involvement in public education, Pelzl has been an active supporter of Christian schools, even when he was not teaching in one. He was secretary of the ILC Board of Regents during the formative years of that school. As president of Immanuel Church in Mankato he was very active in the affairs of Immanuel High School and Elementary School, especially during the construction of the new school building.

Mrs. Pelzl, formerly Lorna Gerlach, is an experienced Christian day school teacher. The family includes three children: Peggy, Susan and Julie. Late in July they came to the campus to occupy the new residence that had been added to "professor's row."

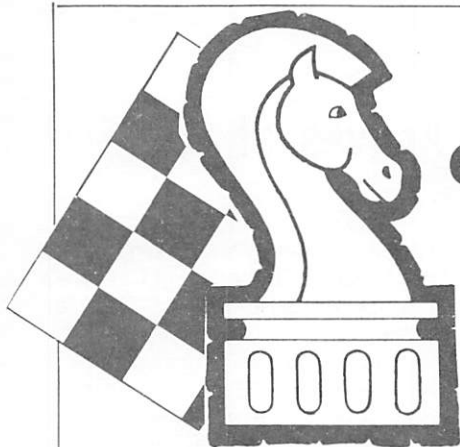
Mr. Pelzl will bring some badly needed relief to the under-staffed science and math departments. This last year the conditions had become even more acute when Professor Roehl, an anchor man in that department, was given the duties of Dean of Students. The students will find it easier to get the classes they want when they need them. Some courses will now be offered each year that previously had been cycled on a biennial basis.

The faculty will be at its full new strength when a replacement for Professor Schaller is installed. Then the wishes of the 1970 convention will be fulfilled.

The Lord who took Professor Egbert Schaller from the roster of instructors at Immanuel College has been quick in the giving of new gifts. He moved a well-established and respected member of the math faculty at Mankato State College to accept the call of the CLC to serve at its college.

Mr. James Pelzl is no stranger to Christian education. Prior to his position at Mankato State, where he held the rank of Associate Professor, Pelzl taught math and science at Winnebago Lutheran Academy at Fond du Lac, Wisconsin. He came to that school in 1951 after several years of teaching at the University of Wisconsin in Wausau. From 1959 to midsummer of 1971 he was at Mankato State, except for two years of work at Washington State University at Pullman, Washington.

After graduation from Dr. Martin Luther High School in his home town of New Ulm, Mr. Pelzl went to Gustavus Adolphus College at St. Peter, Minnesota, for a Bachelor of Science degree in chemistry and mathematics. His masters' degree in mathematics was earned at the University of Wisconsin in Madison. Two years of



## Checkmate

In the language of chess, all the world is in check, warned that as it is making its moves its end will be death. The warning began with Eden, and the consequences of disobedience have been consistent ever since. If we complain about the move our first parents made, we should be ashamed of ourselves equally, for we sin fully informed from experience that the result will be exactly what God has said.

### SCORE SHEET

Anyone who wishes can read the record. He should read the whole record of Israel, but the summary in Deuteronomy in advance of the event will do, chapter 29. Verse 28 reports the finals as they stood till God called checkmate to those who became his remnant. The whole game is reported in the Prophets, the details being quite complete throughout all their writings.

### STRANGE VICTORY

Generally check is notice to change one's strategy in chess, the sport of kings. But in playing-out the life of "kings and priests," none wins before checkmate makes the loser winner. It means in Arabic that "the king is dead." Strange game!

Moses had to die for disobedience at Kadesh. It ended his career as leader,

and he had to train a younger man to take over. On Nebo his body was buried. Yet he won, for we next see him in Palestine of the Promise, on the Mount of Transfiguration talking with the Rock that he himself, together with the rest of us, had smitten.

Saul of Tarsus went his determined way snorting death to Christians, persecuting the Lord, till checkmate! Saul died. Paul lived. "When the commandment came. . . I died" is his own account of how he won. Romans 7:9.

One often thinks that the game of life is one of bettering his score, of tidying up himself in the eyes of others, even of so outwardly keeping the Ten that God must surely pay attention and give him credit. The cure for this is reading Matthew five and weeping for his failures, also finding finally that the will would have it otherwise — that only by compulsion does he love his enemies and turn the other cheek. This sinful will is very much the true self, and it must die.

### "A MAN MUST DIE"

So let it die, this in-born evil will! When Saul died on Damascus way, the "little" Paul was born. Checkmate had killed him, but by the grace of God a new man daily came forth and arose. The slaughtered old Adam hung about his neck as a corpse, to irritate him every day; but Saul was dead, and in his place was Paul, the "greatest" man since Christ, and since Paul.



We hear so much about the greening of a New Man in this world, and it turns out to be one who does whatever pleases him. His greatness, we are told, is to come by his ever being more fully and freely what he already is, a man of shameless sin—all his inhibitions ended.

So far has he greened and grown in our land that even a secular writer feels that "the country's true need is for . . . a reasoned challenge to its whole way of life." At that point God has always called checkmate. He did in Noah's time, and equally in Israel's. His Armageddon looms for Gentiles too: "In the day . . . thou shalt surely die." The end of Revelation tells the story.

Death now dispels death then. Though Moses died, as Paul, we know the first appeared with Christ atop the Mount; and as the headsman's axe whipped through the air in Rome, for

Paul there was at that moment "the glory . . ." Mere check is not enough. The king must die.

#### INTERPRET

If you have read thus far, translate the meaning into daily life, for self and children first. Explain the meaning Jesus gave to plucking out an eye, or chopping off a hand, in Matthew 5, verses 29 and 30. There must be death to this or that we do, or there can be no life. To better a way of life is not enough — it has to end.

"We are buried with him (Christ) by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:4, and the whole chapter). What men call "life" has got to stop, that life may start! Checkmate!

Martin Galstad

## The AFLC and CLC

In 1970 the president of a comparatively small Lutheran church body made this statement in his annual report. "We believe that the Bible is the inerrant Word of God to which all man's teachings, theories, beliefs, and practices must bow." (Annual Report 1970 — Association of Free Lutheran Congregations, p. 37)

This is certainly a fine statement with which we in the CLC readily agree. Our own statement of faith and purpose likewise expresses our conviction that the Bible is "wholly without error." (Statement of Faith and Purpose of the Church of the Lutheran Confession, p. 2)

The president of the AFLC in his report also warned against the social gospel. "The social gospel is in the center of much of church programming today. We have something better. Jesus has commanded something better. It is the Gospel of the Grace of God in Christ Jesus." (Annual Report, p. 36)

Again we agree. In the words of our Statement: "We disavow the position that the church as a body is to promote social and political causes and opinions of men. . . It is our single purpose to be a Christian church which strives to proclaim the saving Gospel of Jesus Christ." (Statement, p. 1)

The AFLC President in his 1970 report emphasized the importance of

the Christian life. "We believe in pietism, that the believer must live a separated life apart from worldliness and the works of the flesh." (Annual Report, p. 37) He denounced as sinful many things justified by modern church leaders, such as situation ethics, abortion, pollution of the mind through pornography, adultery, homosexuality, fornication, drunken driving, and drug abuses.

In the CLC we are not used to using the term "pietism" because of its historical connotations. Yet if by pietism is meant piety and godliness, we are in agreement. In the words of our statement: "In regenerated hearts the Holy Spirit dwells, sanctifying them day by day, moving them to live before God as His children according to His revealed Will, teaching them to crucify the fleshly urges of sin which still cling to them in this life." (Statement, p. 4)

The AFLC President even dared to say some words against the ecumenical movement in his Annual Report: "We believe that believers are united in Christ in a spiritual bond, and that the present human efforts of organic unity are of limited value and dangerous to true spirituality. . . The Association has kept separate from, and been critical of, the liberal theological and social trends of the day. . . The message of the World Council of Churches is more political than theological. The Gospel of redemption has a seemingly small place in its program." (Annual Report, p. 37)

We are happy to hear this emphasis on the true invisible Church, made up of all believers in Christ Jesus. We are happy to know that the AFLC criticizes the liberalism of the ecumenical

movement. But we must sadly recognize that the AFLC separation from liberalism is not as complete as it should be.

In the words of the AFLC President: "We work together with people of like faith and heart, even though they may be members of other denominations." (Annual Report, p. 38) "Some are demanding complete agreement in all details before there can be fellowship, and seemingly seek items on which to disagree. . . The Association has been fearful of an orthodoxy with an emphasis on complete agreement, but not

having an emphasis on spiritual life and freedom in Christ." (Annual Report, p. 37)

This brings us again to the matter of church fellowship. Does the Bible teach what the CLC teaches: complete agreement in all details of doctrine as a prerequisite for fellowship? Or does the Bible teach what the AFLC teaches: agreement on the basic issues as a prerequisite for fellowship and a working together with people of like faith and heart regardless of their denominational ties? Since we both want to bow to the inerrant Word, it would seem that by a study of this clear Word we could come to an agreement.

Controversy in the Lutheran Synodical Conference forced us in the CLC to make a thorough study of the Bible's teaching on church fellowship. The results of our study have been published in a pamphlet "Concerning Church Fellowship." It is our conviction that we are stating Bible doctrine when we say in this document: "We believe, teach and confess that

complete doctrinal agreement is the Scriptural basis for church fellowship." "We believe and teach that church fellowship is forbidden with all who deviate from the Word of God in their teachings." The chief Scripture passages on which our teaching is based are 1 Cor. 1:10 and Rom. 16: 17-18.

This agreement to disagree in so-called minor matters of doctrine has

been one of the devil's chief tools in destroying the confessional Lutheran church, and we ask God in His grace to preserve us from this error. At the same time we ask Him to keep us from seeking items on which to disagree and from emphasizing complete agreement without at the same time emphasizing spiritual life and freedom in Christ.

D. Lau

## Impressions From Without

Any group of pastors whose background, training, and goals are similar runs the risk of becoming narrow in outlook and even a bit self-satisfied. It is also quite possible for such a group to begin to take its spiritual heritage for granted. A person looking in from the outside can see what a member of the group either misses or takes for granted.

Our CLC pastoral conference is such a small group of men whose backgrounds, training, education, experiences, hopes, and fears are similar. It is difficult for us to look at ourselves objectively. Visitors are rare.

But, when we met at Immanuel Lutheran College last July, we did have some visitors — two experienced LCA pastors from the south and a graduate of Bob Jones University ( a Fundamental school which also trains preachers) at Greenville, South Carolina.

### LOOKING US OVER

What were their impressions? The

first was dull and distorted, for we all arrived at 3:00 A.M. after a twenty-two hour drive. But after some hours of sleep had refreshed their bodies and cleared their vision, all of these men were impressed by the natural beauty of our campus — the rolling wooded hills, green lawns, and luxuriant shrubbery. How easy is it for us who travel to ILC time and again to see that beauty without actually perceiving it!

After about a day and a half of sessions the LCA pastors were wondering when the devotions would be over and the business of the conference would begin. They became aware of a complete reversal of emphasis, as compared with conferences of the LCA. At their conferences and conventions they are accustomed to be subjected to the regular ritual of artificial respiration for the organizational carcass. Finances, pep talks, pep rallies for this or that project is the business of the conference. After all the pastors must be stimulated to promote the programs of the church — whatever they happen to be. Our LCA visitors

were quite amazed to observe that but a brief time was allowed the chairman of the Board of Trustees to present the financial report and give the overall picture.

### DOCTRINAL DISCUSSION

The conference was impatient to get on to the more important things: the study of the Word and Confessions, the discussing of theological problems. It is most amazing to learn that what we take for granted as being the proper business of a pastoral conference was a new experience for these LCA men. They just don't have Bible studies and doctrinal discussions at their conferences. One of the men remarked that at a recent LCA pastoral conference he was jokingly called a "scholar" because he had brought his Greek New Testament Interlinear along. At one of their recent seminars on Theology and Life they had a sensitivity session with all the men lying on the floor, their heads together as the hub of a wheel and their bodies and legs forming the spokes. No wonder these men were amazed to hear a portion of I Timothy 4 read in the Greek and discussed on the basis of the Greek text with all pastors equipped and following in their own Greek Testaments. Professional skills that we take for granted seem to be considered affected intellectualism in LCA circles. Our Bob Jones visitor noticed that our people do

not carry their Bibles with them to services, as do the Baptists. (As a soldier has his gun, so a Christian should have his "gun" with him — his Bible.) Something to think about!

The conference was faced with and faced a theological problem. The matter was discussed in a spirited manner as minds meshed in an effort to isolate the problem, agree on terminology, and focus the pertinent Word of God on the issue. Our visitors were impressed that such a spirited discussion could take place without anyone getting "mad" at anybody.

### BROTHERLY FRIENDSHIP

One of the best parts of all conferences are the recesses with their informal mixing. Our visitors appreciated the genuine congeniality of the group, and absence of cliques, the lack of any evidence of "pecking" patterns or kowtowing to or "buttering up" officials. They observed a precious by-product of a Spirit-created unity of the faith — a brotherhood well lubricated with the oil of love.

These men appreciated their warm reception, the absence of a constraint to "join", the willingness to let the Spirit lead the way. They found among us something that they had never experienced before.

Paul F. Nolting



"The strange plight of modern man is that while his knowledge is exploding, the whole idea of 'true truth,' truth that is the opposite of falsehood, is disappearing. In art, philosophy, theology, and the total pattern of his thinking, 20th century man seeks to escape from reason. Everything is considered relevant. This has led inevitably to a moral revolution, the shift from an absolute ethic to a situation ethic, from a morality based on God's eternal law to one based on man's personal likes. There have always been those who have violated society's moral codes, but has there ever been a generation that repudiated the very idea of any binding standard?"

# On Education

"But that is precisely what education is: interpretation, the impartation of a point of view, the modeling and molding of an outlook that examines all things from a given center. Education is not simply the accumulation of random facts and figures and dates. Knowing when Frederick Barbarossa died might win you a TV set on a quiz program, but it will not qualify you as an educated person. Education in the deepest sense is the formation of a perspective, the building up of a position, the development of an outlook from which all life's problems are analyzed and evaluated. Education is a creation of a sense of values, the establishment of priorities. The truly educated man is an integrated man. He has a comprehensive, single-minded view that includes all of reality.

"Christian education is the impartation of a point of view that puts Christ at that very integrative center, that insists it is with Him as Alpha and Omega that all human history and knowledge is to be comprehended.

Christian education is indoctrination. It is a deliberate attempt to cultivate the conviction that it is not only proper and legitimate but also vitally necessary to see all things from the vantage point of the Cross.

"Christian education is the conviction that all academic endeavor must be related to the Christian proclamation. It is the insistence that behind ordered chemical equations and mathematical formulas we see the hand of God, who is able to bring design and beauty out of the first chaos. It is the insistence that though philosophers can wrestle with the great and enduring questions of what is man and what is life, only when men look at the Cross are those questions answered. For the Cross we see the truth of man's depravity, that he will crucify the good. We see also that even as we throw Christ's hands apart to crucify Him, He spreads His arms to forgive us; and in that is man's worth."

—from "Christ in the Classroom"



"It is not only rebellious youth and indulgent parents who are responsible for widening the gap between the two generations. The blame must also rest on educators.

"In the classrooms of our country, particularly in the public-school system, many teachers are contributing to the alienation of youth from their parents. If parents object to the assigned novels that are shamelessly frank on sex matters, if they protest against courses in sex education that stimulate sexual appetites and dismiss sexual sins, if they resent class presentations that make religion and morals and patriotism look foolish, there are many teachers who openly or subtly represent parents as being narrow-minded and bigoted individuals with unenlightened notions that must be educated out of their children. These classroom Sir Oracles, these tinfoil messiahs, feel it is their mission to liberate youth from the shackles of the obsolete morality and the narrow-minded religion of their parents. By holding up the principles and morals of the parents to ridicule, they strengthen the delusion in the young that their parents are not worth listening to.

"What a blessing to be able to send children to Christian schools, where the faith and morals of God-fearing parents are not held up to ridicule, where children are not encouraged to challenge their parents' wisdom and authority, and where the young are not only reminded but instructed to honor and obey their parents."

—C. Toppe, NWLutheran 11-23-69

# Announcements

## MINNESOTA PASTORAL CONFERENCE

At Ponsford-Detroit Lakes, Sept. 12-14, 1971, G. Becker, pastor. Agenda: Formula of Concord, Art. II, M. Eibs; Epistle of Jude, v. 17ff, H. Duehlmeier; Micah 7:1ff, C. Kuehne; Treasures of the Greek New Testament, G. Becker; Homilectical Study of Romans 10:1-9, C. Thurow; Discussion: The Christian and Smoking in the Light of Recent Medical Reports.

E. Hallauer, Secretary

## BACK ISSUE

For unknown reasons extra copies of the January, 1971, (Vo. 13, No. 7) issue of The Lutheran Spokesman were not received from the printer. Since requests for back issues come into the editorial office again and again, it would be appreciated if surplus copies of this issue found anywhere in our midst would be sent to the publishing address: 22 No. State St. New Ulm, Minn. 56073

G. Sydow, Editor

## APPOINTMENTS

In consultation with the visitors I have appointed Professor C.M. Gullerud to serve on the Board of Doctrine and to serve as the editor of the Journal of Theology. He has been appointed to both positions in place of Professor Egbert Schaller.

Robert Reim, President

## APPLICATION FOR MEMBERSHIP

Pastor M. Earl Eargle of Thunderbolt, Georgia, has terminated his membership in the Lutheran Church of America and has applied for membership in the Church of The Lutheran Confession. Pastor Eargle has been in contact with our church body for several months and has declared himself to be in agreement with our congressional position. If there are any members of the church of the Lutheran Confession who have information or comments pertinent to this application they are asked to have them in my hands by Sept. 20, 1971.

Robert Reim, President

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(Cover design, Pastor M. Eibs)

The Lutheran Spokesman. Published monthly at 22 No. State St., New Ulm, Minn., 56073, as an official organ of the Church of the Lutheran Confession, the issues appearing near the first of each month. Editor: G. Sydow, 22 No. State St., New Ulm, Minn. 56073; Church News Editor: R. Reim, 994 Emerald Hill Road, Redwood City, Calif. 94061; Associate Editor, N. Reim; Contributors: O.J. Eckert, M. Galstad, C. Kuehne, D. Lau, D. Redlin, C. Thurow.

Form 3579 to the Lutheran Spokesman, 22 No. State St., New Ulm, Minn., 56073.

Material submitted for publication should be sent to the editor one month before the date of publication. Church and school news items should be sent to the Church News editor. Announcements and other short notices should be sent directly to the editor.

Business Manager: P. Sydow, 22 No. State St., New Ulm, Minn. 56073. Subscriptions: \$2.75 for one year; \$5.00 for two years; \$7.00 for three years. Group subscriptions to congregations, \$2.25.

Second Class Postage paid at New Ulm, Minn. 56073. Postmaster: Send notice on

Sept. 1971  
**CHURCH OF THE LUTHERAN CONFESSION**  
**TREASURER'S REPORT**  
 July 1, 1971 to August 1, 1971

RECEIPTS:	JULY	TO DATE
Offerings	\$ 8,781.90	\$ 8,781.90
ILC Revenue, Board & Room	329.00	329.00
ILC Revenue, Tuition	115.00	115.00
<b>TOTAL RECEIPTS</b>	<b>\$ 9,225.90</b>	<b>\$ 9,225.90</b>
<b>DISBURSEMENTS:</b>		
Retirement Fund	\$ 225.00	\$ 225.00
Capital Investment	1,657.48	1,657.48
General Administration	17.75	17.75
Home Missions & Administration	5,220.89	5,220.89
Japan Mission	565.00	565.00
ILC, Educational Budget	4,391.30	4,391.30
ILC, Auxiliary Services Budget	1,028.99	1,028.99
<b>TOTAL DISBURSEMENTS</b>	<b>\$13,106.41</b>	<b>\$ 13,106.41</b>
CASH DEFICIT, July	\$ 3,880.51	
Cash Balance, July 1, 1971	\$ 3,846.02	
CASH DEFICIT, August 1, 1971	\$ 34.49	

**10TH ANNIVERSARY THANKOFFERING**

Offerings	\$ 909.00	\$217,659.04
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Respectfully Submitted, Lowell R. Moen, Treas.

**COMPARATIVE FIGURES**

	JULY	1 MONTH
Budgetary Offerings Needed	\$12,375.00	\$12,375.00
Budgetary Offerings Received	\$ 8,781.90	\$ 8,781.90
DEFICIT	\$ 3,593.10	\$ 3,593.10
	+ +	
Budgetary Offerings, 1970-1971	\$ 9,415.13	\$ 9,415.13
DECREASE, 1971-1972	\$ 623.23	\$ 623.23

Board of Trustees,  
L.W. Schierenbeck, Chairman