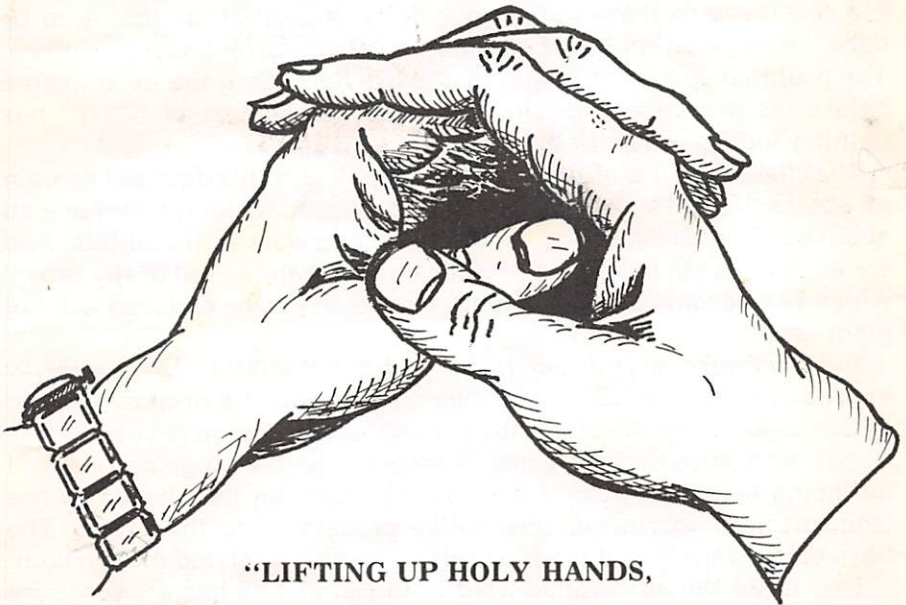


IMMANUEL LUTHERAN COLLEGE
WEST GROVER ROAD
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November, 1971
Vol. 14 No. 5

LUTHERAN SPOKESMAN



“LIFTING UP HOLY HANDS,
WITHOUT WRATH AND DOUBTING.”

“AND BE YE THANKFUL!”.

(Col. 3:15; I Tim. 2:8)



FROM THE EDITOR

WITH SINGLENES OF HEART

When it comes to the giving of thanks the words in Acts 2, "they did eat their meat with gladness and singleness of heart," says much to us. As to "eating meat," we have no question concerning the correctness of Luther's statement on the Fourth Petition that we are "to receive with thanksgiving our daily bread." That this is to be done "with gladness," is a continuing refrain throughout Scripture. The psalmist speaks of "making a joyful noise unto the Lord...come before his presence with singing." The "singleness of heart" has nothing hidden away in a fold.

That the world is sinful we have no doubt. But this does not remain an abstraction. It shows itself in the distressing social ills that are all about us. They bring no joy. And we live and work amid all this. And for each of us sin has made of work a toil "in the sweat of thy face," which can become a joyless thing, a drudgery to be endured without gladness.

But Scripture says I am to be joyfully thankful. This could be approached dogmatically. Since being thankful is a proposition laid before us we doggedly claim to be thankful whether in reality we are or not. And since Scripture insists on being joyful we grimly say, "I am going to rejoice even if it kills me!" Our life then becomes one long, gloomy, sorrowful funeral-like procession to the grave. The flesh being what it is, it feeds on self pity and self-styled martyrdom.

This is not the abiding stance of a Christian. He has a risen Lord who is triumphant over sin and its sorrow. And "he giveth us the victory." This changes things and makes Easter joy a reality in life. This is what this Acts passage is about. No matter what happens this abides. The Christian stands tall. He is given the bounce of a rubber ball. He may be thrown down, but he comes right back. See how the

Apostle Paul says it, "troubled—yet not distressed; perplexed—but not in despair; persecuted—but not forsaken; cast down—but not destroyed."

In Christ a joyful thanksgiving in singleness of heart is not just an abstraction to be believed, but a reality to be enjoyed.

WELS TO CLC

The September 12 issue of the Northwestern Lutheran is devoted entirely to reporting on the Forty-first Convention of the Wisconsin Ev. Lutheran Synod, held early in August at Northwestern College, Watertown, Wisconsin. An item in the report on "Doctrinal Matters" should be of interest to us.

The convention "encouraged its Commission on Doctrinal Matters to arrange for a consultation with orthodox Lutheran synods around the world aimed at the formation of a worldwide Synodical Conference." Among those in this country who might be considered for membership in this new affiliation were mentioned The Federation for Authentic Lutheranism; The Lutheran Churches of the Reformation, and The Church of the Lutheran Confession.

Concerning our church body this was said: "Our Synod also declared that it is our sincere desire to remove differences with the Church of the Lutheran Confession and to establish fellowship with this synod composed largely of congregations, pastors, and teachers who broke fellowship with us several years before we suspended fellowship with The Lutheran Church-Missouri Synod. Since face-to-face discussions have stalled, apparently on matters of procedure, it was resolved that our Commission on Doctrinal Matters pursue every God-pleasing avenue of approach to resume fellowship discussion, giving consideration to the possibility of a personal meeting with representatives of the CLC to arrive at an acceptable procedure."

BREAD AND BUTTER FOR THE PASTORS

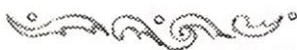
The Wisconsin Synod convention also dealt with the very earthly but necessary matter of income for synodically subsidized workers. Our information is taken from the August issue of a publication which is new to us, The Wisconsin Synod Herald, set up in tabloid newspaper format.

We center our attention on the "code" established for pastors. "Pastors with no experience in mission congregations will have a starting salary of \$6000. Annual increments stretching over 20 years brings this up to \$7920. The car allowance was also raised to \$900 for a single congregation parish and \$1200 for a multi-congregation parish." In addition pastors are also provided with housing and are

covered by the synod's hospitalization and pension plans. Under this code a pastor with 20 years service would receive a very respectable cash income of \$735 a month.

This is quite a bit different than how it once was, and shows a wholesome change of attitude on the part of Lutheran Christians on how to treat their pastor. In case we do not understand, German Lutherans in particular had something to learn on this point.

G. Sydow



Dreams

Sometimes we are asked about dreams, and there are some things we surely can say. God used visions and dreams to reveal his will and his Word to men, as to Abimelech, king of Gerar, regarding Abraham and Sarah, Genesis 20; to Jacob about going down to Egypt, Genesis 46; to Joseph revealing what lay ahead for the whole family, Genesis 37. In more recent times it was God, note well, who made known in a dream that Joseph and Mary should flee from Herod. And a vision from God led St. Paul to evangelize Europe, he "gathering that the Lord had called," Acts. 16

On the other hand, false prophets and dreamers of dreams enticed to idolatry with signs and wonders, which, even if the signs and wonders came to pass, Israel should not hearken, said God, to these dreamers. Their performance was not proof of their rightness; God's commandments should be the test. So whatever we may feel that dreams may mean, the acid test of the Word is to be applied, as is shown quite severely in

Deuteronomy 13. There is excellent instruction on this matter in Jeremiah 23:9-32, too much to be recalled here. Isaiah 8:19 seems written for our day: "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead (or, can the living find out the future from the dead)?" Verse 20 gives the answer: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

TODAY

Those who study our dreams (and that can well mean each of us) also make the point that our dreams are often related to our ongoing waking lives. Let mockers say that the patriarchs of old and the Christians of today are God-intoxicated people. The same can be said of persons on a mission, people who are "going places," as we say; the vision of their goal has to have them, possess them, and permeate their minds thoroughly if they are to attain high purposes. Jacob

had just come to Beersheba, and the first thing he did was to build an altar and offer sacrifices to the God of his father Isaac. He was possessed of his God, and that night God appeared to him "in the visions of the night." "I am the God of thy father; fear not to go down into Egypt, for I will there make of thee a great nation." All this is in Genesis 46.

This is according to Elihu's instructions to Job: "God speaketh once, yea twice, yet man perceiveth it not." How like so many of us! "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then he openeth the ears of men, and sealeth their instruction (impresses on the mind like a seal)." Job 33: 14-16. Incidentally, for the concerned student, God has another way to make his point with men, as given in the same chapter, verses 19-33, but perhaps that treatment is not directly related to our theme.

When we are awake and conscious our own thinking may get in the way of the Word. Sinful man is stubborn and rebellious. But relaxed in slumberings, his guard may be down, and the Word may win through. As with inventors concentrating on a problem, when they are not thinking about the conundrum at hand, the solution may break in. They have it! As in Psalm 42, the writer was thirsting after God; but now he was far away in the region of Mount Hermon, yearning in his daytime thoughts for the worship of the Lord. In spite of the overwhelming sadness of separation, his day-dreams took form during sleep: "The Lord will command his lovingkindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life." Verse 8. Night is both dream-time and prayer-time, for the windows of the senses are shut, and what is really there can express itself.

CHRISTIAN PSYCHOLOGY

The standard texts in psychology for college courses include dreaming in the discussion of thinking, and this has good Scripture warrant, as we have seen. No "dreaming" or productive thinking can come to any mind that has not first been filled with information to work on. We cannot hope for Christian insights and understandings if we are ignorant of the Word. Then this material must incubate in the turmoil and heat of living. It is reported that Einstein worked over problems centering around the meaning of the speed of light for seven years, and then in only five weeks wrote his famous paper on relativity. A Christian may be concerned about something for nearly a lifetime, and in a flash it comes clear to him. So a Christian's whole trend of thought may come to him visually in the technicolor of a dream — and we have told Christians who have asked about this, that just this is the work of their dreams. He whose days are filled with thoughts of what he has learned in Scripture need not be surprised that they clearly come out in his slumbers.

If dreams sometimes put us to shame, we can learn again how deep is our depravity. We may have been negligent with counter-measures, the "delight in the law (word) of the Lord," round-the-clock concern with Truth, as the psalmist puts it in the First. But there is also a defense against the depths of indecency in a person's life that still carries with it the tendencies of the Old Adam: "Who can understand his errors?" They are more than I can master, complains the soul that wants to live in proper piety. But "cleanse thou me from secret faults" is the security of God's saints. The blood of Jesus Christ has cleansed us from all sin.

Still, our day-dreaming and our night-dreaming, viewed as one, is what the

professionals call autistic, from the Greek root-word *autos*, meaning self. Whatever vision we have of the world, it is ours. Whatever thought-production a person has depends upon what kind of a person he is. Review: if it is bad, it is atoned for, and we are saved from it; if it is good, let us thank God for the measure of holiness God's Spirit has been able to work in us.

NECESSARY

Mankind needs to dream—interpret the word loosely, if you wish. Man is made for something so glorious that we have not been able to imagine it. "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" is the way that St. Paul in 1 Cor. 2:9 echoes the promise in Isaiah 64:4. Man is made to be "high," and God promises to set him on high. We know this from his doings through Moses and the prophets. We know it from the Psalms, and it is interesting to read them again looking for just this thought, which climaxes in the 150th. We know it from the last book of Scripture, the Revelation of St. John the Theologian. The sensitive Christian may sometimes get his preview of it all in a dream, a dream that dramatizes the whole trend of his thought. We do not say this theoretically, but reporting from a Christian who recently told us of a dream. Such may come at times to any Christian before whose mind there is held an habitual vision of the greatness that God has promised.

There may be just a little bit of truth in the horrible contention of those who take chemical trips, that in their heightened awareness there is a touch of "reality." Man seems to know that he is intended for something other or higher than the drabness of earthly material experiences. That he seeks it by illegitimate means does not deny its

presence any more than the idolatrous approach of the pagan denies man's need for something beyond the earthly. We need to tell them the True Way.

Some seek what they call "reality" by mechanical means, by what is beginning to be called "simulated environments," in short, a contrived "heaven" of visions and stimulations, characterized by what a leading magazine's art critic called "wacky sights, weirdo sounds and other-wordly sensations, ranging from the feeling of weightlessness to hopped-up, psychedelic hallucinations." Those who contrive these places are called "experiential engineers." One of them is described in Alvin Toffler's *Future Shock*, p. 229 (paperback). All this is a preaching of the Law, just as the sun-sunk conditions of the world when Jesus appeared proclaimed that the world was "ready" for Christ's coming. Only that, and nothing more.

Truly, mankind needs dreams and visions, and has always sought them, as history shows. Satan introduced the short-cut that unreconstructed man has been taking ever since Eden—somehow seeking something for which there remains an unfulfilled need, restless until he returns to Him for whom his heart was made, as St. Augustine said.

So dreams tend to have themes, which reflect a person's motives; they may picture what is highest in his mind. "God spoke to Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I." Jacob was as "bound in a bundle with the Lord," bathed in the amniotic fluid of the womb of eternity, the "dew of the morning" of light and life! When such prospects are mediated to us by the written Word of God, how can a sensitive believer escape having visions of the wonders that shall be?



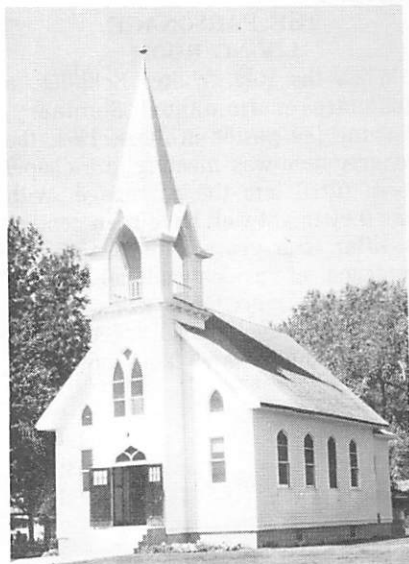
Church News



The Prince Of Peace On The Prairies

Grain grows thick and tall on the prairies of the Dakotas, but the population outside of urban centers is shrinking. Large-scale mechanized farming doesn't leave much for many to do. Yet the Spirit of Christ keeps on gathering people in the same concern also here. Congregations may be small, but they have been moved to solid effort of amazing proportions.

The CLC congregation in Hecla, South Dakota, is a good case in point. Organized a little over nine years ago with eight charter members, this congregation started with the knowledge that they would never be many. They worshipped for eighteen months in various homes before they organized as Prince of Peace Lutheran Church. David Gullerud, a graduate of



Bethany College and Seminary, Mankato, Minnesota, and H.E. Rutz, then pastor of Our Savior's in Jamestown, N.D., served the group during those early days.

A RESIDENT PASTOR

It would seem unrealistic for them to think in terms of a resident pastorate. Since there were such limits to mission opportunity, they were not minded to ask the CLC for assistance in supporting a missionary. What they would do would be with their own resources under the blessing of a bountiful God. What they did was to call, as their first pastor, the Rev. Clifford Kuehne of Mankato. This was in November of

1961. When Kuehne left to serve Immanuel High School of Mankato as principal, the congregation again committed itself to the support of a resident ministry, this time calling the Rev. Arthur Schulz of Eau Claire, Wisconsin, for a five year pastorate. In October of 1968 Pastor Schultz was called to Stoddard and Onalaska, Wisconsin.

THE PARSONAGE LIVING ROOM

When the Rev. Walter Schaller, a graduate of Immanuel Seminary, became the pastor in June, 1969, the congregation was meeting in a chapel room fitted into the parsonage. With this they might well have been content — after nine years without the convenience of a conventional church building a congregation doesn't count nearly so many material "necessities" but for the happy fact that their

situation was becoming too crowded.

A building was purchased in Forman, North Dakota, and moved to its present site across the state line on Highway 37, where a lot had been given the congregation by Mrs. Preston Scott. Ten months were spent in readying the structure for use.

DEDICATION

The dedication was on September 12. Former pastors Kuehne and Schulz were present to preach the Word. An Octette of the Immanuel Lutheran College came to grace the occasion with special music.

The new property is a handsome one — mainly for the handsome spirit of devotion and dedication that it represents.

Pastor Schaller is presently serving also at the city of Aberdeen, where the CLC is represented in a young mission congregation.

-Rollin A. Reim



Evolution VS. Creation I

General Outline And Introduction

Evolution is man-made. Creation is only of God. "In the beginning God created the heaven and the earth." Gen. 1:1.

When man tries to explain the origin of things, how the plants and animals, including man, began, he can only, by using human reasoning, think of a

developmental process, proceeding by simple and very small steps, towards "final" development. This is called evolution—the only idea man, by his reasoning, can produce.

Creation out of nothing is foreign to man's thinking and reasoning. This is to say that in a scientific sense, which can only operate by human reasoning, creation is impossible. And this is scientifically correct.

The word "create" is used in various ways in the Bible; it may mean "restore" or "produce". Thus we have "Create in me a clean heart." But when we use the word "create" here in connection with the controversy, we are defining create as "make out of nothing," "bring forth," and the latter is the meaning of the original Hebrew word *bara*.

Since there is no such thing as creation in science (common sense and observation), the question as to how things originated is not at all a scientific one—it belongs to religion, and in a broader sense to philosophy. With that one word "create" we have crossed the borderline of science and entered the area of religion and philosophy.

The only place where the idea of Creation (out of nothing) is found is in the Scriptures, the Word of God. How do we KNOW that the earth and heaven were created? **BECAUSE GOD'S WORD SAYS SO.** This is all we do know, and we have never heard of anyone that knew more than that.

CREATION ACCOUNTS

There are many heathen accounts of creation. All of them had their origin in the original Mosaic account. Every race on earth has some kind of a creation story, the true and original form of which is found only in the Word of God, the Bible. But by handing down

this Creation story orally, many important items of it were soon lost, although the essential outline was maintained. The item that was really lost was that everything that was done in creation came about by the Word of God, by the divine command of God. "And God said, Let there be light: and there was light." "Let the earth bring forth. . . : and it was so."

Thus the Hebrew account contains the element of divine command, which is lacking in all pagan accounts. It is interesting to study these, especially the Babylonian, but we do not have the space for such a detailed investigation. However, in many pagan creation stories, a deity is wrestling with matter already existent, trying to bring it into subjection. The Mohammedan account is merely a copy of the Mosaic.

The Hebrew account is also the only one that will explain the coming-into-being of matter. It was created, which again from the standpoint of human reasoning (science) is an impossibility.

USELESS QUESTIONS

In connection with creation at the hands of God, all manner of useless questions may arise in the human mind. For instance, "What did God do before the creation of the world?" The human mind is capable of putting this question, but could not possibly answer it. Only Luther attempted an answer, and it is the best. Freely translated: "What did God do before the creation of the world?" Answer: "He crouched in a thicket of bushes and cut whips for those that ask such useless and stupid questions."

Again, though it has happened many times before, especially during the 18th and 19th century, a school of thought has come to the fore which tries to explore almost every passage of

Scripture with the intellect, subject only to human reasoning. Beware of such an attitude! It will attempt to explain the nature of angels, or the "war in heaven", when Satan was cast out. In the end attempts will be made to place every detail of our Christian faith on the level of human reasoning, which has been severely damaged ever since the fall. We warn against such a misuse of God's Word. There ARE many things in Scripture that the human mind can not understand. The Bible gives in itself its own clue for interpretation. See II Peter 1:20, which is worth repeating here: ". . .no prophecy of the scripture is of any private interpretation." If there is any statement in Scripture that is not at once clear, it must always be checked against some other scriptural passage that is clearer and considers the same subject.

This procedure of checking statements of Scripture is also very important when natural events are spoken of.

When Scripture speaks of natural events, it uses language that all can understand, and relates the events as they appear to us. It does not use

technical, scientific language. It does not say, for example, that the earth has revolved a certain amount so that the sun appears above the place of the horizon. It simply says that the sun rises or sets.

A car comes down the street with a bumping noise. A professor steps up and says to the driver: "Sir, the circular enclosure that by its successive revolutions propels your vehicle onward is no longer inflated." A street urchin yells: "Hey, mister, you got a flat tire."

Thus the Bible uses "flat tire" language for events of nature.

This is also of great comfort to the scientifically inclined Christian: If scientists (we did not say "science") propose a theory that even to the unlearned clearly contradicts the Bible, we can rest assured that it is also not scientific; it does not follow common sense, which is all that science should be. Again, if the earth is misinterpreted (on the basis of some scriptural passages) as being flat, it will most certainly clash with clear-cut scientific evidence we now have, showing the earth to be a sphere.

O. M. Erpenstein

(This is the first of a series of articles. Mr. Erpenstein is a retired instructor in mechanical engineering and advanced mathematics and has been a life-long student of Scripture and the controversy between evolution and creation. He is a member of St. Stephen congregation, San Carlos, Calif.)

Traditionalism And Subjectivism

A good description of traditionalism and subjectivism is found in a 1958 book by J.I. Packer, "Fundamentalism and the Word of God." In this book Packer divides Christians into three classes according to the final authority that guides them. "There are three distinct authorities to which final appeal might be made — Holy Scripture, Church

tradition, or Christian reason; that is to say, Scripture as interpreted by itself; Scripture as interpreted by official ecclesiastical sources; and Scripture as evaluated in terms of extra-Biblical principles by individual Christian men. We call these three types of answer the evangelical, the traditionalist, and the subjectivist respectively."

THE MISSOURI SYNOD AND TRADITIONALISM

In judging Synodical Conference Lutheran history we must say that there were tendencies to traditionalism in the old Missouri Synod. Things were condemned because the "church" was against it; the traditional teaching and practice of the church became in some cases a higher authority than the Holy Scriptures. As the late Pastor George Tiefel often testified, laymen and pastors alike looked to St. Louis for the authoritative answer when questions of doctrine and practice arose.

Packer says: "The traditionalist view maintains that the final authority for faith and life is the official teaching of the institutional Church . . . The practical implication of this position is that the reason why a Christian should believe a thing is not that he sees for himself that the Bible says it (though it may), nor that his reason approves it (it may, or it may not), but that the Church teaches it. Faith is primarily a matter of believing what the Church lays down."

This traditionalism has persisted in the Missouri Synod even to recent times. When a certain Missouri Synod pastor disagreed with the synodical interpretation of Romans 16:17-18, he was in effect told that the consensus of opinion in the Synod was against him. This passage of Holy Scripture must by that reasoning mean what the majority of Missouri Synod members think it means.

THE WISCONSIN SYNOD AND TRADITIONALISM

The old Wisconsin Synod, particularly in the days of the Wauwatosa Seminary (Professors J. Schaller, J. Koehler, A. Pieper) continually warned against Missourian traditionalism. But it seems quite obvious that in the later struggles against liberalism many in

the Wisconsin Synod resorted to traditionalist tactics themselves. When the question arose as to whether the Missouri Synod was to be avoided as a heterodox church body, the answer was given by many that it should be avoided when the church collectively decides the issue by majority vote. And just as traditionalism pays great heed to the institutional church and its rules and threatens those who criticize the prevailing opinion, so the Wisconsin Synod in its dealing with dissenting pastors and congregations was at times guilty of exalting synod above Scripture.

Unfortunately, the church collectively seldom repents. When an institution errs, the error is hard to eradicate. In view of the Wisconsin Synod's present stance, separate from the Missouri Synod, it would seem a fairly easy task for the CLC and the Wisconsin Synod to reach agreement. But as long as our accusing fingers are still pointed at false teaching (for which, we must add, many now in the CLC also share responsibility) reaching agreement will not be easy.

It is our conviction that the Wisconsin Synod collectively erred in its rejection of Scriptural testimony. Their later decisions to break with the Missouri Synod and Synodical Conference in no way implied that there was anything wrong in previous action or teaching. We must say with Packer: "The Church collectively, and the Christian individually, can and do err; and the inerrant Scripture must ever be allowed to speak and correct them."

THE MISSOURI SYNOD AND SUBJECTIVISM

In the Missouri Synod in recent years there has been a violent reaction against traditionalism on the part of a growing number of modern subjectivists, who are overthrowing the foundations of the Missouri Synod's

traditional doctrine and practice, not by Holy Scripture, but by so-called Christian reason (which amounts to un-Christian emotion).

Packer says of this liberalism: "According to the subjectivist position, reason and conscience must judge Scripture and tradition, picking out the wheat from the chaff and refashioning the whole to bring it into line with the accepted philosophy of the time." So we have individual Missouri Synod scholars who are subjectivist in their theology, one man stating that the Bible contains errors, another that the traditional view of the resurrection of the dead is ridiculous, another that evolution is the "how" of God's creation, and such like. It seems that there is hardly any heresy that cannot now find room for itself within the Missouri Synod. We witness in amazement the speedy entrance and establishment of false teaching in a church body that always prided itself on its strict orthodoxy. But perhaps it should not surprise us too much. Do not the Scriptures say: "Pride goeth before destruction, and an haughty spirit before a fall."

A Warning to us

As we witness the working out of traditionalist tendencies on the one hand and subjectivist tendencies on the

other hand, let us beware of similiar leavens in our own church body and in our own individual hearts. We certainly do not want to discount the possibility of our falling into subjectivist thinking; yet because of our background and history it would seem we are more likely to fall into the trap of traditionalism. The authority of past practices and traditions and the institutional Church can easily take the place of Holy Scripture in our thinking.

We shall pursue the right course only when Christ our Savior is also our Master, and we are all His equal brothers and disciples. If Christ is our Master, then we shall listen to Scripture. In the words of Packer: "Subjection to the authority of Christ involves subjection to the authority of Scripture. Anything short of unconditional submission to Scripture, therefore, is a kind of impenitence; any view that subjects the written Word of God to the opinions and pronouncements of men involves unbelief and disloyalty towards Christ. Types of Christianity which regard as authoritative either tradition (as Romanism does) or reason (as Liberalism does) are perversions of the faith for they locate the seat of authority, not in the Word of God, but in the words of men."

D. Lau

Koinonia VIII

The Noun, Koinonia (continued): Paul uses the word, koinonia, three more times in his second letter to the Corinthians, twice in connection with the collection that was being gathered for the poor brethren in Jerusalem. Paul holds before the Corinthians the

excellent example of the Macedonian churches. They had really exerted themselves. But it was not the size of their gift that impressed Paul or that he held before the eyes and hearts of the Corinthians, but rather the spirit in which they gave their gift:

"Praying us with much intreaty that we would receive the gift, and take upon us the fellowship (koinonia) of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." II Cor. 8:4-5.

Here is an interesting and edifying passage for us to meditate upon as we approach a "budget-setting" time. Two things distinguished the Macedonian Christians. First, they gave themselves unto the Lord. Here was one hundred percent committal, dedication to the Lord, submission to His lordship. This ruled out any ideas of seeking merit or acknowledgment by their gifts, giving grudgingly because one "has to," getting by with the smallest possible gift, and so on. Second, they looked upon fellowship (koinonia) with the unknown brethren in Jerusalem. Remember that this fellowship had to bridge the racial gap of Gentiles and Jews. The collection was not for "home purposes" or for the "home budget," as we would say, but for what we would call "benevolences" for the benefit of brethren of another race.

Is it the flesh that counsels against supporting Kingdom work that we are doing together with like-minded believers. The money that we send in monthly for the general work of the CLC and the special offerings that we gather are rightly and scripturally speaking an expression of koinonia. We are linked with all the people in the CLC by a common confession of faith. The common work is our work. The common debts are our debts. The common problems are our problems. The common joys are our joys. The common triumphs of the Gospel among us and through us are cause for our praise and exaltation.

Let each one think of both our budgetary and non-budgetary offerings as practical expressions of fellowship—koinonia. Then such offerings will be truly spiritual sacrifices unto the Lord.

Paul uses koinonia in this same connection, the collection for the saints in Jerusalem, in chapter 9:13 when he speaks of "your liberal distribution (koinonia) unto them, and unto all men." Literally Paul speaks of the collection of money as the Corinthians' "single-minded fellowship" unto the Jewish Christians in Jerusalem. Giving unto the Lord is not a mechanical business transaction—a matter of placing "X" number of dollars in an envelope which is then duly recorded and reported by the financial secretary. No, giving unto the Lord is a spiritual exercise of one's faith. Giving for the benefit of others or for common Kingdom purposes together with others is an expression of koinonia, of fellowship.

Paul closes his letter with the apostolic blessing:

"The grace of the Lord Jesus Christ, and the love of God, and the communion (koinonia) of the Holy Ghost, be with you all."
Amen.

Koinonia belongs with the Holy Ghost because it is His gift when He sanctifies us. Through His work of sanctification, which begins when he kindles faith in our hearts, He establishes first of all koinonia or fellowship between us and our Savior-God. That gift, at the same time establishes koinonia with all the members of the Holy Christian Church—a manifestation of which is koinonia with those who confess the Word of our Lord.

Announcements

Ordination and Installation

By authorization of President R. Reim, the undersigned ordained Mr. Vance Fossum to the Lutheran ministry and installed him as pastor of Mount Olive Lutheran Church, Lamar, Colorado, on June 20, 1971.

Victor Tiefel

NEW ADDRESS

The Rev. Vance Fossum
208 W. Parmenter St.
Lamar, Colorado 81052
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**CHURCH OF THE LUTHERAN CONFESSION
TREASURER'S REPORT**

July 1, 1971 to October 1, 1971

RECEIPTS:	SEPTEMBER	TO DATE
Offerings	\$ 12,841.41	\$ 29,348.17
Memorials	9.00	19.00
ILC Revenue, Board & Room	16,555.00	18,706.00
ILC Revenue, Tuition	9,941.00	10,143.00
ILC Revenue, Other	350.00	350.00
TOTAL RECEIPTS	\$ 39,696.41	\$ 58,566.17
DISBURSEMENTS:		
Retirement Fund	\$ 200.00	\$ 625.00
Capital Investments	1,126.00	3,909.48
General Administration	642.55	834.83
Home Mission & Administration	5,360.80	15,786.33
Japan Mission	565.00	1,695.00
ILC, Educational Budget	5,848.53	15,210.75
ILC, Auxiliary Services Budget	4,270.49	6,768.12
TOTAL DISBURSEMENTS	\$ 18,013.37	\$ 44,829.51
CASH BALANCE	\$ 21,683.04	\$ 13,736.66
CASH BALANCE, July 1, 1971		\$ 3,846.02
CASH BALANCE, October 1, 1971		\$ 17,582.68

10TH ANNIVERSARY THANKOFFERING

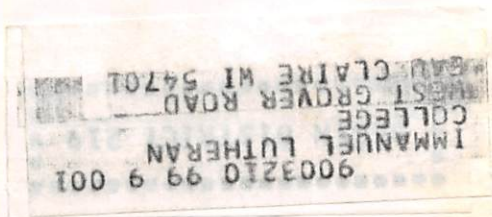
Offering & Interest	\$ 467.50	\$ 219,088.29
	Respectfully Submitted,	
	Lowell R. Moen, Treasurer	

COMPARATIVE FIGURES

	SEPTEMBER	3 MONTHS
Budgetary Offerings Needed	\$ 12,375.00	\$ 37,125.00
Budgetary Offerings Received	\$ 12,841.41	\$ 29,348.17
Surplus	\$ 476.41	
Deficit		\$ 7,776.83
	+ +	
Budgetary Offerings, 1970-71	\$ 10,510.28	\$ 24,681.55
Increase, 1971-1972	\$ 2,331.16	\$ 4,666.62

Board of Trustees,
L. W. Schierenbeck, Chairman

PAUL W. SCHALLER
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EAU CLAIRE, WISCONSIN 54701



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