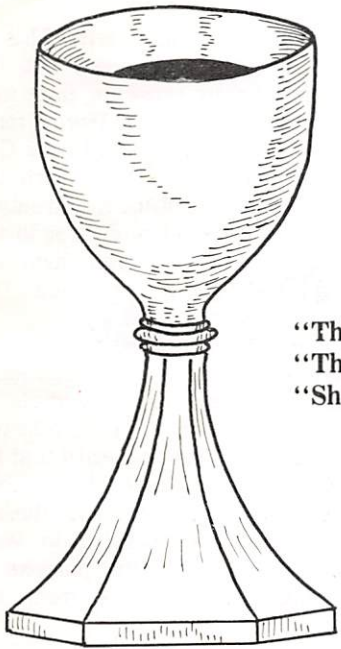


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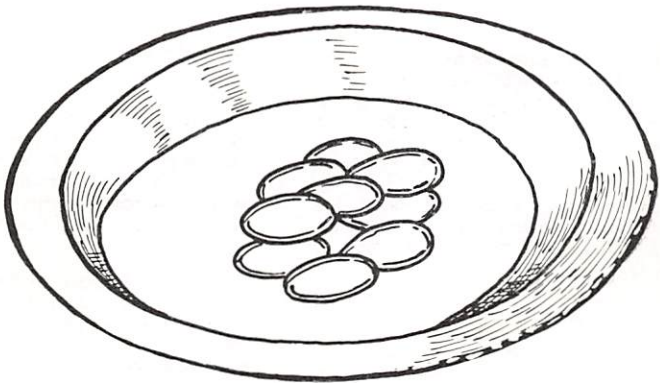
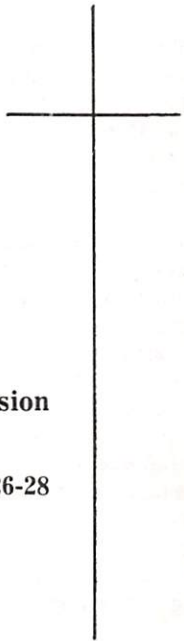
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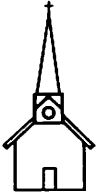
LUTHERAN SPOKESMAN



“This is my body.”
“This is my blood.”
“Shed for the remission
of sins.”

Matt. 26: 26-28





Church News

"Grace for Grace"

Cradled on a mountain top not far from the border of South Carolina lies the resort city of Hendersonville, North Carolina. There is an LCA congregation in that city by the name of "Grace." A few months ago some of the members of Grace began to experience the grace of God in greater measure and in an extremely personal manner. They were led by their pastor to see many truths of the Word which radiate from grace and at the same time many errors of the LCA which threaten grace. In the course of time the Spirit of God moved these people to withdraw from a fellowship that embraces error and to found a new congregation. What should they name their new congregation? Perhaps "More Grace" or "Grace for Grace," as St. John speaks of the on-rushing waves of grace that children of

God experience. (John 1:16) This is what they all experienced, but the name they finally chose for their new congregation was "Living Word," for it was the Living Word of the Living God who had revealed to them both the glories of God's grace and the threats to that grace by the reign of error in the LCA, and then had given them the courage to "come out" and "be separate" unto the Lord.

The Beginnings

The pastor of this new congregation is a personal friend and classmate of Pastor Eargle of Holy Comforter, Savannah, GA. When he heard that his friend was traveling to West Columbia, SC for study in the Word with the undersigned, he too traveled to West Columbia — but for the purpose of "rescuing Pastor Eargle from the

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The Parsonage

clutches" of a man and a church body that he felt sure was nothing better than a right wing, fanatical group. But instead of "rescuing" his friend, he too became a captive of the Holy Spirit through the Living Word. For the first time he learned to know the glory of the grace of objective or general justification of all mankind through the death and resurrection of our Lord Jesus. He learned to know and experience a fellowship, not based on some emotional surge or on a common disobedience to the Word, but a fellowship based on a common confession of the Living Word with lip and life. And so it was that the Spirit moved him on his past Reformation Day to announce his withdrawal from the LCA and his application for membership in the CLC.

The Congregation

What followed was a period of intensive study of the Living Word on the part of those willing to listen. Public and private study sessions were held. As it must, and as it always does, the moment of decision came for each individual. By the year's end twenty-five communicants and a total of thirty-five souls made a good confession by forming a new congregation, "Living Word Lutheran Church." A home was rented for a parsonage; services are



The Basement Chapel



The Archer Family

being conducted in the Seventh Day Adventist Church, with mid-week meetings and services held in a basement room of the parsonage. This little group has adopted a budget of some \$10,000 and is determined to be self-supporting with the temporary assistance of the Ministry by Mail. Living Word has already learned the secret of keeping the Gospel — sharing it with others. In their budget is an item for monthly support of the common work of the Lord as it is being carried on by their confessional brethren in the CLC.

The Pastor

Who is the man that the Lord of the Church raised up to bear witness unto His Living Word in North Carolina? His name is Frederick Archer. He was born October 13, 1938 in Rowan County, NC, received his BA at Catawba College in Salisbury, NC, and was graduated from the Lutheran Theological Seminary of the LCA in Columbia, SC. He has served two parishes of the LCA in North

Carolina, at Hickory and Hendersonville, from 1964-1971. He is married to the former Alice Gragg. The Archers have two children, Genny and Gregg. We welcome him, his family, and "Living Word Congregation" into a Spirit-created fellowship that is determined to continue in the Living Word of the Lord.

— Paul F. Nolting



Beginning with the second semester, the Immanuel College staff finally reached the level of strength envisioned by the 1970 convention, where the addition of another staff position was authorized.

Since the death of Professor Egbert Schaller earlier in the school year, the classes assigned to him had been taught by others. Mr. James Gullerud, a specialist in the classical languages, and the Rev. Lester Schierenbeck of Messiah church in Eau Claire took most of the courses in Greek and theology. It is likely that everyone involved was relieved to be replaced by the tenth full-time faculty member.

Kuehne Joins Immanuel College Staff

The Rev. Clifford Kuehne was installed at chapel services on Tuesday, February 1, by the Rev. Paul Larsen, a member of the college board. Colleagues of the pastoral ministry who were present on campus for conference added their benedictions.

A QUICK CHANGE

Mr. Kuehne had begun his classroom work already at the beginning of the semester, January 18. This was obviously a good time to start, but it was a pressured man who made the change. His household had been moved on the 11th. On the 16th of January he was back in Okabena for the annual meeting

of St. John Lutheran Church and the completion of the annual report publication. "Things," he said, "which would be hard for someone else to finish."

Fortunately our new man at ILC is a veteran in the field of secondary Christian schooling, for he was the second full-time principal of Immanuel Lutheran High School in Mankato, Minnesota. Although his classroom work there was primarily in the field of math and science — which he considered a "first love" — Kuehne never lost touch with Greek, Hebrew, and theology. His attachment to the Bible languages grew out of the fact that they kept him "a step closer to the Word." His interdepartmental major at the University of Minnesota had featured Greek, History, Philosophy, and English. This summer he hopes to undertake a masters program in Greek at the University of Wisconsin.

VARIED EXPERIENCE

Every college student knows how dull an instructor can be if his knowledge of the subject is derived from books and lectures alone. Kuehne has been spared this limitation. He has been able to apply the Gospel to the needs of people of all ages and circumstances — first as a vicar of Immanuel Church of Mankato, a large urban parish; then as the first resident pastor of Prince of Peace — a small rural congregation in Hecla, South Dakota; and finally as the minister of St. John Church of Okabena, Minnesota. There have been eleven and a half years of active service — seven as a teacher, four and a half as a parish minister.

SCHOOLS

If there is advantage to having your classroom learning done in a variety of schools, this man was richly blessed. Concern for a confessional integrity in a time of great turmoil in the churches precipitated him from one situation to another. Grade school was in the Christian school of Immanuel in Mankato where he was born. High School and Jr. College were at Bethany, a Lutheran college of the Evangelical Lutheran Synod in Mankato. After one year at Northwestern College, Watertown, Wisconsin, he transferred to the University of Minnesota, where he took a Bachelor of Arts degree. During that time he took a tutorial course in Hebrew with the Rev. Dr. P. E. Kretzmann, who resided in the Twin Cities area. His studies in theology began at Bethany Seminary, which was then under the direction of Dean Madson, and were concluded at Immanuel Lutheran Seminary, which had just been established at that time. While he was principal of Immanuel Lutheran High School, Kuehne took numerous courses at Mankato State College.

He has seen the good and the bad in many! And so much the better for the formation of a good value structure.

THE FAMILY

Since July 30, 1961, our new staff member has been married to the daughter of Gottlieb Mueller of Springfield, Minnesota. Sons Paul (9), Stephen (5) and Mark (3) will keep things lively in the professorage on faculty row.

Rollin A. Reim

The New You And The Real You

“There is a new you born every minute”, so says a current radio and television advertisement by the American Dairy Association. In way of explanation, the ad goes on to say that every minute of our life there are three billion new cells that die every minute. Cells are the basic “building blocks” of the body and are generally less than one 1/100 the size of the head of a pin. Some microscopic animals consist entirely of just one cell, but our human body contains trillions of cells with more than three billion cells in one drop of our blood! With the exception of red blood cells, each of the cells of our body contains “the secret of life” and most could live all by themselves apart from our body. Indeed, cells from a cervical cancer of a certain lady have been grown and continue to live in laboratories all over the world though she died several years ago. It is truly incredible that our body can discard these cells, any one of which is vastly more complex than all of the computers made by man, at the rate of three billion a minute and replace them. Just how big a number is a billion you ask — well, it may help you to realize that no clock has ever been in existence long enough to tick a billion times.

Contrary to what our Dairy Association ad says, however, there really isn't a “new you” born every minute, but there is a “new you” at least every year. That is to say, every seven or eight months almost every cell of your body has been replaced at least once. Some cells such as those of our brain and muscle never divide to make new cells in the adult but they are

replaced “piecemeal” by exchanging chemical parts. If you think about it, this whole matter of cell replacement raises two very interesting questions: 1) With a “new you” every several months, what is it about you that continues on through the years unchanged, preserving your identity as an individual — a person? Another way to put the question is: if your cells can live without you or may even in some cases be transferred from one body to another as in organ transplants, what then is really you? And 2) Why should the body ever die with all of this repair and replacement? These questions completely baffle the natural reason of man but their answers are revealed to us in part by our Lord and Savior in his Holy Scriptures.

THE REAL YOU IS YOUR SOUL

Surely our living body is infinitely more than just cells or the sum of its chemical parts. All of the chemical elements of our body can be found in abundance in the earth and indeed when we die we will restore every ounce of our chemicals back to the earth. This is what our Lord means when he tells us with Adam “you are dust, and to dust you shall return.” Are we then no more than dust or chemical elements? There is one other precious ingredient, for it is written that “then the Lord formed man of dust from the ground, and breathed into his nostrils the breath of life, and man became a living being.” (Gen. 2:9). We note here that man had nostrils and therefore we can assume that he had eyes, ears,

arms, legs etc. before he was alive. At that point we might say that man was only chemistry, albeit an incredibly complex collection of chemicals, but to become a living being required the breath of God and this is the essential difference that makes man more than just chemicals as most biology texts would have us believe. Moreover, man is more than just another animal for all other living things were simply called into being by the almighty word of God. The animals and plants were also given life, and so are also more than chemistry so long as they are alive, but only mankind was created in the image of God and is given the breath of God. Though our minds can't begin to comprehend it, we know that as individuals we had an identity even before the creation of our physical body and the earth itself, "even as he chose us in him before the foundation of the world that we should be holy and blameless before him." (Ephesians 1:4) We also know that we have an identity after our physical body is destroyed in the earth, which we call our soul. When Elijah raised the widow's son from the dead we are told that "the soul of the child came back to him, and he revived." (1 Kings 17:22) The dust cannot hold us, "Many of those that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Dan. 12:2) When we awake we shall see our Savior with our own physical eyes, "In my flesh shall I see God — and my eyes shall behold, and not another." (Job 19:26,27).

We can see that it is our soul that is the "real us" that transcends not only the loss and replacement of cells but the very physical destruction of the body itself. We are not diminished as a person though we may have all of our limbs amputated, and we are not changed as a person though we may

have someone else's heart pumping the blood in our veins. Lest we be too concerned about the temporal frailties of our flesh we should remember that our present body is only a corruption of that glorious temple in which we will be clothed when we meet our Savior face to face.

DEATH IS UNNATURAL

Let us now look into this matter of death. Despite all of the miraculous advances in the life sciences, man can still say with confidence that there is nothing so sure in this world as death and taxes. But wait a minute — while the need for taxes is obvious, why should man ever die when we know that his body is constantly repairing and replacing its parts even to the extent that we are a "new man" every several months? If you had a rigorous repair and replacement schedule for your automobile like that of your body, you would reasonably expect your automobile to last forever. Indeed it would never even have a chance to get old!

It is a marvelous bit of insight for Christians to realize that death and even aging is a most unnatural thing for our living bodies. Our bodies were made to last forever but something terrible has gone wrong, and is this not exactly what the Scriptures tell us. Adam and Eve were created with perfect bodies and never would have experienced the death of the body had they not violated the simple command of God not to eat from the tree of the knowledge of good and evil. But Satan, the father of lies, told Eve to ignore this and eat freely because they would not die. You know the rest of the story, aging and death has been a yoke on the neck of man ever since. From the day of that fatal sin in the garden man could speak of a life span — death was inevitable. From the time of Adam,

who lived to be 930 years old, until the time of Moses, who lived to be 120 years old, we see a steady shortening of the life span of man. Today we can say no more than the psalmist David, who wrote 3000 years ago, "the years of our life are threescore and ten (70 years), or even by reason of strength fourscore (80 years)." (Psalms 90:10) There have been periods of time in the last 3000 years when the average life expectancy was much shorter because of disease and famine, but the life span of man has generally remained rather stable since the time of Moses. Even today if medical science were to eliminate the three major killers, heart failure, stroke and cancer, this would not appreciably increase the maximum life expectancy of man, it would simply result in more people reaching this general limit of 70-80 years.

Some parts of the body just seem to "wear out" despite the repair and replacement of cells. It should be pointed out that the cells of our brain and nervous system die off at the rate of thousands a day all through our life and are never replaced with new cells. This is why that as we get older things don't taste the same or even smell the same and we find it more and more difficult to see and hear clearly. But this alone

cannot be considered the cause of aging and death. Scientists of course have several theories to "explain" the cause of aging and death but no one really knows what goes wrong in our cells to produce this phenomenon. As Christians we know that by sin aging and death came into the world and so it shall be until our Savior returns again in glory when, "we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For this perishable nature must put on the imperishable, and this mortal nature must put on immortality . . . Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting," (1 Cor. 15: 51-55) Lord, come quickly!

.D. Menton

(Dr. David Menton is an assistant professor in anatomy and pathology at Washington University School of Medicine, St. Louis, Mo., and teaches histology and cell biology, but spends the major portion of his time doing research on the skin.)

Creation VS Evolution II

GROUND—CLEARING CONSIDERATIONS

It is necessary to consider additional generalities before proceeding to more detailed explanation and arguments.

Just as the Word of God is often abused and unscripturally interpreted (contrary to II Peter 1:20 and II Peter 3:16), science is also frequently

misapplied, and in the Theory of Evolution (now often spoken of as the Fact of Evolution) we have a lurid example.

Perhaps a concise definition of "science" is in order. The word "science" (from the Latin scio, meaning I KNOW) may suggest something of which only a select

number individuals are capable. However, to "know" something is only a matter of simple common sense, with nothing so special about it. Thus, science is a collection of facts that appear to be related to each other. This relationship is formulated into a hypothesis. If a single fact is found that disagrees with this hypothesis, the entire hypothesis is either wrong, or it is based on insufficient evidence. Actually this latter applies to evolution, and all other hypotheses, such as the Nebular Hypothesis, that attempt to explain scientifically how things came into being. This is the principle of science incorrectly applied — it is "science falsely so called." (I Tim. 6:20, 21) It would indeed be interesting to study how, historically, the idea of evolution was developed, and also, how the fossiliferous strata were arranged to conform to this imagined evolutionary sequence, but we do not have the space for such a lengthy dissertation.

The Christian, the believer in the Bible, who is scientifically-minded will recognize the grace of God, whereby He steers man's thinking. However, the Theory of Evolution can be, and has been proven false on scientific grounds alone, without once mentioning God and religion. This was actually done, and appeared in a writing during the first decade of the 20th century, by Edmund Hoppe, in his *UNSER WISSEN VOM WERDEN DER WELT*, (what we KNOW about the coming-into-being of the world). We are not aware that a translation exists. However, it is noteworthy that at the end of the volume the author speaks about the tendency to treat Evolution as a dogma. The author goes on to say: "Then, however, evolution is no longer science — it becomes a sentence of faith. With such we are not concerned, for we wished to speak, and have spoken,

about what we KNOW about the beginning of things." Hoppe even retains the chronological succession idea, pointing out that the appearance of new species is always SUDDEN, there are no transitional forms (missing links). Here it may be noted that for Darwin, the evolutionist, this succession of forms was a problem!

When man has thus proven the theory of evolution to be wrong on scientific grounds alone (and an intellectually honest atheist could do the same), man, by his own reasoning has left himself without an answer to the question of origins. However, if he is a believer in the Bible he will have established the idea of a divine creation in a negative sense. A close parallel exists here, as is found in the confirmation of Biblical historic statements in archaeological excavations. (See *ARCHAEOLOGY AND BIBLE HISTORY*, by Joseph P. Free (Scripture Press)

These considerations should be of comfort to the scientifically-minded Christian. But it certainly does not mean that all of us must become astronomers, physicists, geologists, paleontologists, or archaeologists. The word of God is sufficient for all because it is inerrant. Thank God for sending His enlightening power by the Holy Spirit, not to transport us into a sphere of occult mysticism, but to show us the way to our salvation, and to show us that there are no discrepancies with observed fact. The many miracles help only to accentuate this principle, pointing out, again in gratuitous addition, the mercies of God and His omnipotence.

Still many are willing to accept Creation and the Deluge, as revealed in the Bible, but, sometimes with a certain anxiety, look to proof outside of Scripture. There is nothing wrong with such a desire, although it may reflect a weakness. The study of nature belongs

ship. Nevertheless, it is a simple truth that throughout the history of the Church, as Christian hearts have been warmed with the knowledge of God's gracious forgiveness in Christ Jesus, they have turned to music and song as a means of expressing their joy. And this is well pleasing to God, for again and again the Psalms urge us to "sing unto the Lord." In the Old Testament Church as well as the New, many highly trained musicians were employed in the worship services. Thus we see that it is natural and God pleasing, as well as historically factual, that worship and music have always gone hand in hand.

At times music can become a form of worship in itself, such as when we happen to hum or hear a familiar hymn tune and are thereby reminded of the words of that particular hymn. However, our assignment in this paper leads us to focus our attention particularly on music used in connection with a public worship service.

In this public usage music is simply one of the several forms of art employed to serve the purpose of an aid to worship, such as the art forms of architecture and painting. For example, a skilled architect will use the design of the building and its details not only to beautify but especially to point the thoughts of the worshiper to things spiritual. The artist, in his religious paintings, is concerned with beauty, but even more with the spiritual message that his painting will convey.

Needless to say, music is by far the foremost of all religious art forms. It is the easiest and most natural way for the average person to express himself. Very few people can produce a good religious painting or design a church that is both functional and conducive to an atmosphere of worship. But almost everyone can sing. That is why music, especially song, always has been and always will be the chief art form for

religious expression and therefore also the chief aid to worship.

THE PURPOSE OF MUSIC AND HYMNS IN THE CHURCH

Music is not an end in itself. In the church it is not meant to entertain. Nor is it intended to glorify either the singer, the musician, or the instrument. Rather, music in the church service has one overall purpose, very well stated in a quote from a certain Paul Henry Lang: "Music could be considered by the Church only if it served the purposes of the Church, and therefore the subject and aim of Christian music was, and has remained, the glorification of God and the edification of man." This simple principle (glorifying God and teaching man) has been the guideline throughout the Church's history. It is still the standard of the best church music in our day.

There can be no doubt that music makes it possible for a group of worshipers to proceed with greater ease and orderliness through the liturgy. Listen to a congregation read a Psalm responsively — or even the Creed. It sounds coarse; some are ahead, others behind. Now listen to the portions of the liturgy that are sung. More orderly; less distracting!

However, it is as an aid in teaching the Word of God, to impress those precious truths in our hearts, that music really comes into its own and serves its most useful function. For example, a good hymn is one that clearly teaches the grand truths of Scripture, pointing out our sin and lost condition, and-or comforting us with the blessed assurance that Christ was our substitute in leading a holy life for us and also in taking upon Himself the full penalty for our sin. These are the chief doctrines of salvation. Some

hymns deal with the cross of suffering that befalls us when we cling faithfully to our Lord Jesus. Others speak of good works as the fruits of faith, or they may teach about death and eternal life.

Another mark of a good hymn is that this teaching will not be done in vague, almost meaningless words, but in clear, pointed language that cannot easily be misunderstood. Such hymns will speak firmly and clearly, with character, just as God's Word does. They will not be like a trumpet blowing an "uncertain tune."

It follows then that good hymn tunes, like the words they accompany, will be strong, majestic and dignified — as befits God's Word. They will not be lush and literally dripping with sweetness. They will not be saturated with shallow,

superficial emotion. Our God is not like that. He is a God who does not mince words. He is zealous in His condemning wrath against sin and unbelief; he is equally as zealous to forgive the one who comes clothed in Jesus' blood and righteousness. He is by no means the kindly, bumbling "man up there" who supposedly winks his eye at sin and lets most anyone in. He means business, both in damning the unbeliever and forgiving the believer, and He wants us to be very certain of this. Thus our teaching, be it in sermons or hymns, had better not be mushy-mouthed, but should speak in clear and rugged terms, befitting the glory and majesty of the mighty Word by which our gracious God would save us.

-C. Thurow

Sin-Consciousness III

Newness of Life

At this writing we do not have in mind to go exhaustively into the doctrinal background of all that is necessary to be sin-conscious. Needless to say, in the status of being "dead in trespasses and sins," in being blind to the things of God — even more, that we are His enemies and hate His very existence and the revelation of His will — we cannot become sin-conscious, not in the enlightened sense of the word. The only thing that changes this is the life-giving, dark-dispelling power of the Gospel. Then sin becomes known as it really is—a terrifying thing, with damning power, making one guilty before a holy God, incurring His wrath unto damnation. Only in Christ can one

become truly sin-conscious. Only in the contrasting state of newness of life do I understand being "dead in trespasses and sins."

This Permissive Age

We speak of an "age of permissiveness." Most likely, we have in mind carelessness and indifference to a certain decent and respectable moral behavior, a behavior that is possible even to natural man if he would let the "natural law" work within him. Our attention here is focused on those commandments which deal primarily with the behavior pattern found in the second table of the Law, four through eight in particular. In an external sense, natural man can develop himself

in these areas, make progress in civic righteousness, further himself in an acceptable ethic which works to a degree in this life. As one man has said, "The old Adam takes a high polish." Thus, we grant to man the ability to learn at least in part, respect of authority, of life, of marriage, of property, and of truthfulness. In the social scene our particular problem today is that through the insidious teaching of evolution, searing the conscience with a hot iron, and making men insensitive to what actually lies within, the natural law is not being permitted to work, and natural man drifts further and further into godless immorality.

Counter Action

Obviously, to counteract such an insidious and devilish force we have to use the power that lies in Scripture and speak to ourselves again and again of the holy will of God. This is something we can do, really must do, if we are to remain a sin-conscious people. It is not necessarily this, that we have neglected this in the past, but the current situation makes it emphatic and urgent. And of course, we go beyond the externals of the act, and think of sin and evil in terms of the condition of the inward man — disobedient attitude, revengeful hatred, adulterous lust, covetous greed and jealous envy. We cannot let the calloused indifference of the age influence us into taking sin lightly, or ignoring it completely, lest we, too, become castaways.

But we would do well to go a bit farther. We have been talking about sin in the more obvious, the more commonly accepted, the more gross sense. There is more to it than that, a subtle side, but just as real. It could be that we are not thinking far enough, and deep enough, are not fully conscious of all that is sin. Once this, too, becomes a vital part of our understanding we will

become increasingly aware of how depraved and unrighteous in the flesh we really are.

Let Us Examine

What we have in mind has to do with supposed little things of every day existence, perhaps best understood by way of illustrations. Here we are going to speak somewhat subjectively, simply because these are things of personal experience, and thus, as Luther says, "we know and feel in our heart."

One of the banes of my existence is my poor typing ability, and when it comes to cutting stencils, and the copious amounts of correction fluid that is called for, it becomes an annoyance and aggravation. Why do I make mistakes? Why do I have to have correction fluid? Why is there an eraser on our pencils? This preaches to me constantly that I am a weak and imperfect being, steeped in sin. My life is plagued with misplaced car keys and forgotten errands. And if I improve and perfect myself in one thing, something else shows up — another mistake, another mishap. In spite of my best efforts, in spite of a strong willing it to be otherwise, I am beset by weakness. Even here I would cry aloud with Paul, "who shall deliver me from the body of this death."

Jesus in Matthew 6, says, "Take no thought for the morrow," perhaps better understood today translated, "don't be anxious, don't worry about tomorrow." It could be that we don't so often think of worry as sin. In fact, we might even think of it as a virtue which shows deep concern. And yet, Jesus says, "Don't do it!" Who among us is free from worry? Who among us hasn't spent sleepless hours, troubled and fretting about the days ahead? Here again we cry, "Lord, I believe, help thou my unbelief," forgive my failure in trust. (To be concluded)

Announcements

REPRINT

A reprinting of the CLC pamphlet, "Concerning Church Fellowship" has been completed. Copies are available at \$.50 postpaid from the CLC Book House, P.O. Box 145, New Ulm, Minn. 56073

CHANGE OF ADDRESS

Prof. C. Kuehne
513 W. Grover Rd.
Eau Claire, Wis. 54701

PEWS NEEDED

Holy Cross congregation, Phoenix, Ariz., would like information regarding the availability of used church pews — 14 to 18 pews from 7 to 10 feet in length. Please contact Pastor P. Fleischer, 4008 W. Golden Lane, Phoenix, AZ 85021. Phone 602-937-2877.

MADISON SERVICES

Services will begin to be held in Madison, Wisconsin, on Feb. 13, in the meeting room of the Neighborhood House, 29 So. Mills St., 11:00 A.M. This should be made known especially to CLC students at the University of Wisconsin. Anyone knowing persons in the Madison area interested in being served by the CLC please contact Pastor J. Johannes, P.O. Box 53, Cambridge, Wis. 53523.

CLC PASTORAL CONFERENCE

The general Pastoral Conference of the CLC will meet at St. Paul's Lutheran Church, Austin, Minn., April 11-13, beginning at 10:00 AM., April 11.

Agenda: A Comparative Study of the Definition of Justification, P.F. Nolting; Exegesis of II Thess. 3, essayist to be announced; Comparative Value of the Various Families of Greek Manuscripts of the New Testament, P. Larsen; Board Chairmen reports. Service speaker, J. Schaller; alternate, M. Eibs.

Announcement or excuse of attendance should be sent to the host pastor, C. Thurow.

-Paul F. Nolting, Secretary

COORDINATING COUNCIL

The Coordinating Council meets April 6-7, at Immanuel Lutheran College, Eau Claire, Wis., beginning at 10:00 on April 6. All reports are to be in written form at that time.

-Paul F. Nolting, Secretary

CHURCH OF THE LUTHERAN CONFESSION
TREASURER'S REPORT
 July 1, 1971 to January 1, 1972

RECEIPTS:	DECEMBER	TO DATE
Offerings	\$ 12,014.48	\$ 73,706.34
Memorials		49.00
ILC Revenue, Board & Room	2,074.00	27,771.00
ILC Revenue, Tuition	582.00	13,229.00
ILC Revenue, Other		445.00
TOTAL RECEIPTS	\$ 14,670.48	\$ 115,200.34
DISBURSEMENTS:		
Retirement Fund	\$ 200.00	\$ 1,225.00
Emergency Support	300.00	900.00
Capital Investments	1,126.00	7,287.48
General Administration	25.49	1,144.03
Home Mission & Administration	5,449.67	33,037.96
Japan Mission	600.00	3,495.00
ILC, Educational Budget	6,186.74	32,943.57
ILC, Auxiliary Services Budget	4,607.71	21,002.44
ILC, Insurance		1,647.00
TOTAL DISBURSEMENTS	\$ 18,495.61	\$ 102,682.48
CASH BALANCE	(\$- 3,825.13)	\$ 12,517.86
CASH BALANCE, July 1, 1971		\$ 3,846.02
CASH BALANCE, January 1, 1972		\$ 16,363.88

10TH ANNIVERSARY THANKOFFERING

Offerings & Interest	\$ 538.25	\$ 221,418.72
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Respectfully Submitted,
 Lowell R. Moen, Treasurer

COMPARATIVE FIGURES

	DECEMBER	6 MONTHS
Budget Offerings Needed	\$ 12,375.00	\$ 74,250.00
Budget Offerings Received	\$ 12,014.48	\$ 73,706.34
DEFICIT	\$ 360.52	\$ 543.66
	+ +	
Budget Offerings, 1970-1971	\$ 10,398.12	\$ 63,365.27
Increase, 1971-1972	\$ 1,616.36	\$ 10,341.07

Board of Trustees,
 L.W. Schierenbeck, Chairman

9001517 06 2 205
SCHALLER, ANNE MRS.
& SIMMANUEL LUTH COLGE
W ROVER ROAD
EAU CLAIRE MISC 54701

(Cover design, Pastor M. Eibs)