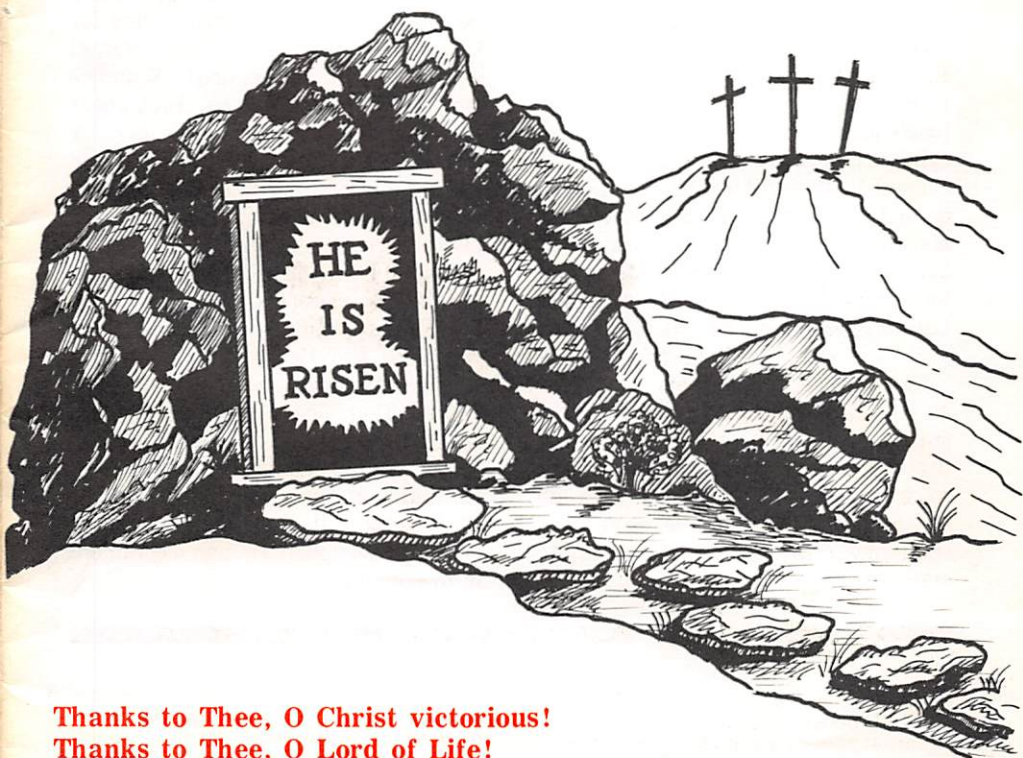


LUTHERAN

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

April, 1972
Volume 14, No. 10

SPOKESMAN



**Thanks to Thee, O Christ victorious!
Thanks to Thee, O Lord of Life!
Death hath now no power o'er us,
Thou hast conquered in the strife.
Thanks because Thou didst arise
And hast opened Paradise!**

JESUS IS ALIVE!

One Out Of One

Playwright G. B. Shaw remarked at one time that the ultimate statistic is this: One out of one dies. At that rate the earth is one big celestial cemetery. And with that prospect it doesn't make much sense to waste the money or any time on religion of any kind.

One of the easiest items of all the Bible to believe is that Jesus died. Every one can accept that. Those who teach logic in schools use a familiar syllogism to illustrate the principles of correct thinking: All men are mortal. So and so is a man. Therefore, he will die. Simple to fit Jesus in . . . Jesus died too. As a matter of interest, so did Mohammed. And Buddha. And Gandhi. Luther is dead too. One out of one dies.

One Lived Again

Shaw's observation is correct as far as it goes. But it is not the ultimate statistic. Jesus is alive! That means the death of death. One lived that many might not die. Even though a man die he shall live. Whoever believes in Jesus shall never die. That's the ultimate statistic.

One man wrote a beautiful comment on the view at Calvary. Three crosses were there; each an instrument of execution. On these one died in sin; one died to sin; ONE died for sin. All dead! But that wasn't the end. Dying in sin is hell. Dying to sin is heaven. Dying for sin is the only possible way eternal security could be secured. Someone else had to do that for us. Thus Jesus satisfies divine justice and love by providing the death of sin, which you know is the death of death. Or to be a bit more cheerful: Jesus is alive! We are alive in His saving name.

Already our God-given spiritual insight links cross and resurrection. All the mighty claims of Jesus were worthless had He stayed dead. Then God's love would have proved ineffective. Then God's judgment of death would have been the ultimate statistic. There would be no forgiveness. No life. No future in accepting the Bible. The cross without the resurrection would not have merited more than a comment in the obituaries.

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Two Questions

The problem of physical resurrection is such a plague to the unenlightened. The death part is easy. But this reviving business must be explained away, since according to human experience it can't happen. Question: Did Jesus rise from the dead?

This is really two questions. For sure, if Jesus didn't rise, then our faith is senseless and of no value, we would still be in our sins. So our Savior insists we understand. He had one of His writers put it down just that way. Yes, Jesus rose from the dead. Couldn't be any other way. It makes for a necessary theological abstraction.

But the assertion of resurrection cannot live alone. The Easter message speaks of God's approval of what Jesus did for everyone. We are told in the Acts that the apostles went all over telling people that Jesus rose from the dead. And they received the typical reaction: you've got to be kidding. Dead people

don't rise. That type of nonsense is symptomatic of psychosis for which confinement is the charitable remedy.

Through the message of cross and resurrection the Holy Spirit answers—Did Jesus rise? Yes! The impact and power of Jesus' precious work that weekend in Jerusalem preaches change for men. Jesus rises a winner. The "ultimate statistic" is overpowered. Sin is dead. Is something that is dead to rule? Yet, haven't we seen? Some who claim this resurrection look exactly like losers. The living answer to our question has escaped them.

Jesus is alive. That's not something that is good only for Him. And that's not just a verse or two pulled from various chapters of the Bible. Jesus is alive in us! He died for us. He lives that we might never die. He did something for us and to us personally that makes a difference and makes us different. We are alive, not just existing.

—M. Sydow



GRAHAM CRUSADES

A recent issue of the Northwestern Lutheran (1-30-72) under "Looking at the Religious World," brings to our attention interesting statistics concerning the Billy Graham Crusade held in Oakland, California, last summer. A follow-up evaluation revealed that very few of the people referred to local churches as "unchurched" were

responsive to invitations to attend their churches.

This should not be too surprising. A good many of those who attend highly promoted religious rallies could very well be those who are attracted by a celebrity figure and show interest as a status activity. There are many preachers among the Reformed, even within Graham's own church body, who are better theologians than he, and also equal to him, or even better, as speakers, and just as good-looking, but still don't attract the crowds that he does. Why is that? Because Billy Graham and his rallies have been built up with publicity like a Hollywood starlet, and to many being involved with this is an "in" thing to do. It has always been true — religion can be sold like soap.

We are also told that "about three-fourths of the 367,200 who attended the Oakland meetings were young people." This is a hopeful trend and we earnestly wish that it means the right thing. But here, too, what was said above applies in special measure. Young people are especially susceptible to that which is more glamorous, and in our day when the old and established in religion has fallen into disrepute among them, going after the celebrity preacher would be the new and different thing to do. Here we have to be reminded of the ways of God. He was not to be found in the earthquake, nor the whirlwind, but in the still, small voice. God has chosen the weak things to confound the things that are mighty. The apostle Paul avoided the "big shot" image. "I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom." (I Cor. 2:3-4)

One statistic is highly puzzling. It is said that "about one-third of the 21,670 who registered 'decisions for Christ' gave false names and addresses." This could be further evidence that this way of operating is rather temporary and superficial, and does not foster sincerity and steadfastness in belief. In the long run there really is no substitute for slow, sober, painstaking biblical indoctrination.

SOME CATCH ON A LITTLE

The March "Reader's Digest" (p. 12) brings this information based on a study by the Human Interaction Research Institute of Los Angeles:

"One consistent finding: as a child, the successful person had at least one parent who had high expectations of him in achievement and behavior, and who insisted on certain standards. The family was supportive, and went to church often. The child's primary loyalty was to family, not to street.

“By contrast, families of the unsuccessful lacked an effective parent who sets standards and provided discipline. These families had low expectations for their children, and did not stress religious values. Primary loyalty of the child was to peers and the street.

“This research suggests that the old-fashioned virtues are good standards, and that perhaps more help for the disadvantaged should be concerned with the things of the spirit.”

In another highly interesting quotation (p. 156) this is said: “We are all actors. We have to be; otherwise people in groups could not exist. Practically no social behavior is ‘natural.’ It is natural to rush and grab what we want like a baby or an animal. It is natural to growl and scream when our desire is thwarted, be it for a bone, a rattle, or a bishopric. Socially acceptable behavior is a highly unnatural performance, attainable only after considerable training.”

What these words say is nothing so new or surprising to a Christian. In both cases we are hearing something that is already told us in Scripture. That the home and family is the basic unit in society, that there should be a strong guidance for good on the part of parents, and that there should be spiritual training, is all part of God’s Word. And what is said on natural behavior is just another way of saying what the Bible says — that man is sinful, and if it weren’t for the curbing effect of the natural law we could hardly live together on this earth.

It is sadly amusing to see how natural man on the basis of his own reason comes up with things pertaining to this life that corroborate the Word of God. This is when he becomes the wisest. It is to be regretted that he doesn’t start with the Word of God and use it in its entirety so that he might come to know its key message — the forgiveness of sins in Jesus Christ.

A RELIGIOUS MOVIE

Recently the pastors of our town were given a preview of a movie soon to be shown, “The Cross and the Switchblade.” As might be expected, there was a promotional gimmick attached, but not made a responsibility.

Since this is obviously a religious movie it can be easily understood why pastors, and their congregations, were given special attention. Speaking for myself, although I often find movies entertaining I seldom care for those that are highly religious. This one is a bit more tolerable than most, and yet the religious end of it doesn’t carry too well.

No doubt this negative viewpoint of religious movies comes from being disturbed by the doctrinal content that is presented. The movie

industry does not understand the Gospel of salvation in Christ. For the most part it presents Christianity in terms of work-righteousness, with the Ten Commandments, the Sermon on the Mount, and the Golden Rule, portrayed as the essence, the heart and soul of the biblical message. There is more of Christ and the Gospel in "The Cross and the Switchblade," than we have ever seen in a movie before, and yet it does not come across clear-cut and decisive. At best, the presentation is confused.

It could be that the presentation is shaped somewhat by the religious background of the man involved. The movie is based on the book of the same name, which is a true account of a preacher of pentecostal background working in the ghettos of New York. The sentimentalism that characterizes "holiness" church bodies is evident. It should never be overlooked that this can get in the way of the Word of God.

There may be something in this movie that could mislead. The impression might be gained that only the Gospel and the power of God can get people out of vice and crime — to kick heroin, quit stealing, break up youth gangs and such like. This is the great misrepresentation of the "social gospel." Indeed, the Gospel of Christ is the only power unto salvation, and does also provide strength for newness of life. But Scripture nowhere denies to natural man the power and ability to change himself for the better in what we call civic righteousness. False religion and even that which is not in any way religious can effect improvement in the behavior of men. Thus we see Alcoholics Anonymous, Synanon and such groups doing effective work among those with addictions and behavior problems. Scripture grants this, that the Old Adam with its own power can take a high polish. It doesn't last too long — only for this life — but let us admit the possibility.

.G. Sydow

Annotated Bibles

Bibles with notes have always brought out the suspicious in me. The Roman Church felt compelled to add notes to their Bibles, through which the church tells the faithful what to believe, whether the 'what' was in the text or not. They had two compelling reasons. First, only Mother Church has the

authority and ability to explain Scripture; the Bible cannot be understood by the layman. Second, the Bible is only part of God's revelation to man, for God continues to reveal new truth to the Church through His Vicar at Rome. The notes have higher authority than the text itself.

Protestant Bibles with notes are not above the suspicion that they are doing the same thing from the other side of the fence. Their notes are to give you the correct interpretation and prove the doctrinal correctness of the author's denomination, be that Baptist, Presbyterian, or Lutheran. Such annotated Bibles provide the rank and file with a set of official interpretations, which lay the proof for their doctrinal formulations. Bibles with notes that I have studied until now have justified those suspicions in varying degrees. Instead of the Pope placing his teachings between the reader and God's Word, the Protestant varieties tend to place denominational dogma between the reader and the Word of God.

A New Bible with Notes

Last year, Concordia Publishing House published the New Testament portion of a "Concordia Bible with Notes." It makes the heart glad. This book has none of the faults mentioned above. It meets the crucial test: the notes lead the reader to the naked Scripture and do not stand between the reader and the message from His God.

What the book does not do is important. It does not give a verse by verse exposition. You will find no handy explanations to paste over each verse. If you want the author to tell you what each verse means, you will be disappointed. The reader is expected to hear God by studying the words of the New Testament writer.

The notes do not apply the Scripture text to the life of the church or the Christian. Instead of making Matthew, Luke, or Paul speak to the 20th century, they lead the reader back to the first century, to hear Luke and Paul and

understand them as the 1st century Christian understood them.

Similarly, the notes do not include anything resembling doctrinal formulations. The New Testament writers knew nothing of the doctrinal controversies of the past nineteen centuries; the author of this book is most scrupulous in not reading the New Testament through the creeds and confessions of the 4th, 16th, or 20th century.

Obstacles in Reading

What does the book give you? It helps the reader become an understanding reader of the New Testament. It gives just the help one needs. Scripture is clear in itself, but this does not mean it is as easy to read as a letter from your friend or relative. There are three obstacles that stand between us and the naked Word. One, there is the gap of language. Each Greek word and phrase has thoughts and associations and overtones and undertones quite different from our translated words. A few scholars of New Testament Greek have climbed the Everest where they are so at home in the language of the apostles, that they can read their works as you and I read a letter from home. They can help us bridge the language barrier.

Then there is the gap of time. It is difficult for us to erase twenty centuries of thought and place ourselves in the world of the New Testament. From democracy and airplanes and freeways and television to the customs, attitudes, philosophies, and cultures under the Emperors Tiberius, Caligula, Claudius, and Nero is a longer journey than from the earth to the moon. To live in the apostolic time means understanding

Judiasm — Pharisee and Sadducee, synagogue and rabbi, geography and history. It involves an understanding of every technical term from the value of a coin to the meaning of engagement in that day. We look to the New Testament scholar to build this bridge for us.

Finally, there is the barrier of our sinful flesh, which is ever ready to talk to God and most unwilling to listen to His Word. We read into the Scripture what we wish to find there. A good commentator is one who himself realizes this and in a humble and repentant heart submits to His Lord's will and word. Such an author helps us shut out our pre-conceived notions and drives to confront honestly the sacred message.

Bridges Built

The Concordia Bible with Notes builds these bridges for the reader. The author of the notes, Dr. Martin Franzmann, constructs the spans with honest and outstanding craftsmanship. He has written a thorough introduction to each New Testament book. Through these introductions the reader approaches each book with a clear understanding of the setting of the book, the purposes of the author, and the form and structure of the book. If these are read with care they will transport the reader to Thessalonica, sitting next to the Thessalonian Christian who received a letter from Paul.

Instead of verse by verse exposition, the notes on each page give the train of thought of the New Testament writer. You will find first a summary of a larger section, for example, Matthew 8:1 to 9:34. This will be followed by summaries of each subsection: 8:1-17; 8:18-22; 8:23-9:8. You will be thrilled, I

am sure, how these summaries will give you a confident grasp of the train of thought. As you then read the text each sentence falls into place naturally, and you will acquire many new insights on every page.

Following these guide lines are notes on individual words and verses. They are surprisingly sparse. Only where the author thought the reader would run into difficulty does he give an explanation. These are mostly to explain technical expressions, to point out Old Testament references, bring out the particular meaning of a Greek word, and to suggest a solution or several solutions to the knotty problems of interpretation.

Format

The Scripture text is presented on the upper part of each page in an easy to read form. The lines are not broken by footnote references which would be irritating. It is in paragraph rather than verse form, and the author has supplied helpful headings at the start of each new thought or section. The text is the 1971 edition of the Revised Standard Version. The new edition incorporates many suggestions offered by a committee of the Lutheran Church-Missouri Synod which significantly improve this translation.

Though much of the material can be found in Dr. Franzmann's earlier book, "The Word of the Lord Grows," the value of that material is increased a hundredfold by having it united with the biblical text.

We hope Concordia can soon make a new printing and restore 1 Timothy 6:20-21, (p. 415) which was not well guarded by the typesetter to whom it was entrusted.

Winfred Schaller

Koinonia - IX

The Reformation

Fellowship in the Church of Rome

Luther was raised in the Church of Rome. He was a faithful and loyal son of the church. He changed his life's work from law to theology in order to serve his church. He became a priest for the same purpose. When he became a Doctor of Divinity, he swore to teach and preach according to the Bible. But the more he studied his Bible and the longer he lectured his classes, the more he realized that the church was no longer teaching the Word of the Lord. The errors were not casual — on the periphery of Christian doctrine. No, they concerned the sinner's relation to his God. The basic question, "What must I do to be saved?" became the all-important question in all of Luther's studying, striving, teaching, preaching. He found that the Church of Rome pointed the guilty sinner to all manner of works that had been developed by the church over centuries: the mass, indulgences, the monastic orders, pilgrimages, prayers, purgatory. But Luther himself found no comfort, no assurance of divine forgiveness, no hope of life eternal in all or any of these works. It was not until the Spirit of God had led Luther to an understanding of "righteousness" that he found peace. The very 'righteousness' that the Law demands, but which remains forever beyond the grasp of every sinner, the Gospel offers as the "righteousness of Christ," which is to be and can be received only by faith.

Separation from the Antichrist

What was Luther to do? First he tried working within the church. But the "establishment," the organization, the

hierarchy of the church tried to suppress the truth of the Gospel. When the church excommunicated Luther, he responded by burning the excommunication ban. He learned that separation from errorists is essential for God-pleasing fellowship in the Word. How could Christ and Antichrist fellowship together? Christ says, "Come unto Me!" The Pope kept saying, "Come unto me!" Luther made his confession relative to the Papacy in the Smalcald Articles, Part II, Article IV: Of the Papacy:

This teaching shows forcefully that the Pope is the very Antichrist, who has exalted himself above, and opposed himself against Christ, because he will not permit Christians to be saved without his power, which, nevertheless, is nothing, and is neither ordained nor commanded by God. This is, properly speaking, "to exalt himself above all that is called God," as Paul says, II Thess. 2:4.

Separation from the Reformed

The Reformation spread southward into Switzerland. But the men in control there were of a different spirit than that of Luther and his colleagues. For Luther one single word of God made the world too small. With that expression Luther meant that the whole wide world would not be a sufficient hiding place from the demands of a single word of God. The Word of God is the highest authority. It makes a demand upon us

and all men that cannot be successfully avoided. It demands submission, the obedience of faith.

The test, a new one, came at the so-called Marburg Colloquy, held at Marburg October 2-4, 1529. The purpose of the meeting was to achieve doctrinal agreement between the Swiss reformers and Luther. Fifteen articles had been drawn up. Agreement was reached in fourteen of them — the doctrine of the Trinity, the person of Christ, faith and justification, the Word of God, Baptism, good works, confession, secular authority, tradition or human order, and infant baptism. But no agreement could be reached as to whether Christ's body and blood are essentially and substantially present in the Lord's Supper and so received

orally by all communicants, unworthy as well as worthy, or whether Christ's body and blood are just symbolically present and received only by the faith of the worthy communicants. Just this one point separated them. Much was at stake. A union of the Swiss and German reformers seemed to be in the best interests of the church, yea even necessary for the survival of the Reformation. But Luther refused to extend the hand of fellowship, saying: "Yours is a different spirit from ours." It was a spirit that refused to take human reason captive under the Word. Again separation was necessary to preserve *Koinonia*, the fellowship in the Word.

Paul F. Nolting

Education For Life

Aim of Education

The chief aim of education is not and dare not be, as many suppose, the transference of much factual knowledge. Rather, it is to direct and guide an individual in his attitudes, ideals, habits, desires, interests, and skills that he may become a most desirable and stable character with the proper view of life.

Parents must be concerned about a proper education for their children. Every concerned, God-fearing parent knows that they have only one opportunity to prepare their children for life and they are well aware that they dare not take that opportunity lightly. So how shall that opportunity be used? How shall we prepare our children, our "heritage of the Lord," for life?

Meaning of Life

It all depends upon what we mean by

life. If life is considered to be that little period of time between the cradle and the grave, I suppose one's greatest concern would be to prepare one's children to center their aims and goals upon this short span of life and teach them to give themselves with all of their talents and abilities to becoming someone important in the eyes of this world and their fellowmen. For if this short period of time is all there is to life why not center one's affection entirely upon the things of this world?

If, however, one has recognized that this life is a time of grace granted to each of us by God and that this time of grace, whether it be short or long, is a time to center upon the things of the kingdom of God, which shall never perish, then our entire philosophy of education will conform to this purpose. Then parents will do their utmost to

prepare their children to live unto God rather than unto self and unto things of this life.

This World's Goods

Of course, this latter view of life is not compatible with the view taken by the world. Most people prefer to dabble a little in matters of religion but give themselves heart and soul to the things of this world and use those things for self-glorification.

The child of God, on the other hand, has a view of life which directly opposes this philosophy. He, too, uses the things of this world and thanks God for the many blessings of this life. But how does he use them? He uses them to serve the highest calling that man will ever have as long as he dwells on this side of eternity — serving the living God. To implant this view in the heart of a child certainly should be the desire of every God-fearing parent.

No Secular Subjects

Therefore, Christian education recognizes no subject as being purely secular. Every subject is approached with one purpose in mind, to bring about growth and development that one may better serve his Lord. Christian education is dedicated to bringing the hearts of our children and grown-ups, too, into subjection to the will of God that they will readily cast "down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every

thought to the obedience of Christ." (I Cor. 10:50) 11

In other words, Christian education has as its aim and purpose the building of a character in which the heart of the child is not concerned about wanting to be someone in the eyes of men but rather wishes to serve the living God of heaven and earth; a character which recognizes that all people are totally depraved by nature and that in Christ Jesus God has rescued them from the clutches of hell, that they might serve Him for time and for all eternity; a character which knows by faith that all true happiness in life depends upon possessing God's gracious love in Christ Jesus.

One Chance

Launching our children into life is one of the most important considerations that we will ever face. We have but one opportunity to give our children the proper preparation for life. We cannot put them on hold until we have time! When the count down is zero we cannot start again! They will grow up with us or without us and we will have no second chance! And so the Apostle Paul directs, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Ephesians 6:4) So also the Psalmist is inspired to write, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy Word." (Psalm 119:9)

-L. D. Redlin

Prove All Things

CONFUSING

There are many things in politics that are confusing. What is said in one breath is denied in the next. Solemn promises are broken and deeds done do not conform with words spoken. But that is also the case in the field of religion.

Dr. Dwight Malsbary, editor of Separation News, Seoul, Korea, brings nine cases in point in an article with the title: WHAT DOES 'NO FELLOWSHIP' MEAN? (Reproduced in the October, 1971 edition of the Christian Beacon). We quote three of these cases: 1) "Believing pastors sit side-by-side with modernist ministers in city ministerial associations." 2) "In orthodox seminaries and colleges there are professors who deny the historicity of Genesis. The boards do not expel those apostate teachers." 3) "Outstanding and famous religious leaders and evangelists, such as Billy Graham, who is planning to come to Korea next year (1972), fellowship with modernist leaders, who are asked to co-operate in the evangelical program, and they sit on the platform with the evangelist. For example, in Los Angeles not so long ago, Dr. Billy Graham had as the committee chairman of his campaign the Methodist Bishop Gerald F. Kennedy. This bishop had written a book called GOD'S GOOD NEWS, and in his book he denied the deity of Christ."

Of special concern to us is the last case mentioned, that of outstanding religious leaders and evangelists.

There are a number of them appearing on TV and heard over radio. Many of our people listen to them. These leaders emphatically proclaim the basic truths of salvation with apparent enthusiasm and great rhetorical skill. But when they fellowship with those who teach otherwise, they contradict their testimony and place themselves at odds with the word of God which says: "Have no fellowship with the unfruitful works of darkness." Eph. 5:11. All this is very confusing and can only confuse and unsettle the hearts of those who follow them.

MISLEADING

These leaders are also misleading because they do not proclaim the whole counsel of God and teach parts of it falsely. Either nothing is said about baptism and communion or else they are referred to as only empty signs and symbols and not as true means of grace by which God offers, gives, and seals to us the forgiveness of sins merited for us by Christ on the cross. In regard to Christ's second coming some falsely assert that He will return to reign visibly in this world for a thousand years and even point out the exact geographical location where He will appear to establish His visible kingdom (Graham) on this present earth, in spite of the plain teaching of Scriptures that it will pass away at the return of Christ to make way for a new heaven and a new earth. Others claim to have healing powers or approach the

question of healing from an unscriptural viewpoint. Then too, so much emphasis is placed on human will and effort in coming to Christ, whereas we know that the Holy Spirit has to do it all through Word and Sacrament.

But they will not argue on these truths which they consider non-divisive; for this type of evangelism makes its appeal to and seeks the support of every denomination, and fellowships with them all including liberal modernists. It disregards the fact that our confession must be on the whole word of God and creates the impression that it makes no difference to what church you belong. When error is thus mixed with truth the unwary are easily misled. Here we must prove all things, lest we be carried away by a blind enthusiasm and misled to believe and follow anything and everything we hear and see in these evangelistic programs.

WHO KNOWS?

Wherever the Gospel is preached

there will be believers. Some may be brought to faith by the Gospel preached by these famous religious leaders in spite of the errors found in their teaching and practice. We sincerely hope and pray that there may be many. But who knows how many? Only the Lord. We cannot make our evaluation on what we do not know. Nor could we condone or fellowship with error even if we did know. There were 21,670 who registered "decisions for Christ" in the Oakland Graham crusade last summer. About one third of them gave false names and addresses. Certainly not all of these were sincere. It is also well known that evangelistic endeavors have little or no effect in bringing people into the churches of the localities where they are held. On the face of it, these crusades are a flash in the pan without tangible permanent results, in spite of the highly organized efforts made by many and the large sums of money expended in producing them.

Otto J. Eckert.

Announcements

CALL FOR NOMINATIONS

Nominations for the President of Immanuel Lutheran College for the period July 1, 1972 to July 1, 1974 are requested from the constituency of the CLC. Please have the names in the hands of the Secretary of the Board of Regents by May 31, 1972.

Marlin Beekman
3708 Halsey
Eau Claire, Wisconsin 54701

CORRECTION

The address for Pastor D. Koenig is incorrect in the 1972 CLC Directory. It should be:

Pastor David Koenig
P.O. Box 516
Mission, So. Dakota 57555

May the inspiration
of the Resurrection
bring to you the
Peace, Joy and
Eternal Blessing
of this
Easter
Season



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

RECEIPTS:	FEBRUARY	TO DATE
Offerings	\$ 8,880.13	\$ 94,760.85
Memorials	—	49.00
ILC Revenue, Board and Room	5,294.00	42,905.00
ILC Revenue, Tuition	2,707.00	21,522.00
ILC Revenue, Other	35.00	530.00
TOTAL RECEIPTS	\$ 16,916.13	\$159,766.85
DISBURSEMENTS:		
Retirement Fund	\$ 200.00	\$ 1,625.00
Emergency Support	300.00	1,800.00
Capital Investments	1,126.00	10,070.96
General Administration	1,051.80	2,288.69
Home Missions and Administration	4,812.29	42,925.28
Japan Mission	650.00	4,795.00
ILC Educational Budget	6,022.93	46,044.59
ILC Auxiliary Services Budget	5,697.40	29,917.64
ILC Insurance		<u>1,647.00</u>
TOTAL DISBURSEMENTS	\$ 19,860.42	\$141,114.16
CASH BALANCE	(\$ 2,944.29)	\$ 18,652.69
CASH BALANCE, July 1, 1971		\$ 3,846.02
CASH BALANCE, March 1, 1971		\$ 22,498.71

10th ANNIVERSARY THANKOFFERING

Offerings	\$ 160.00	\$223,119.46
		Respectfully Submitted, Lowell R. Moen, Treasurer

COMPARATIVE FIGURES

	FEBRUARY	8 MONTHS
Budget Offerings Needed	\$ 12,375.00	\$ 99,000.00
Budget Offerings Received	8,880.13	\$ 94,760.85
DEFICIT	\$ 3,494.87	\$ 3,494.87
	+ +	
Budget Offerings, 1970-1971	\$ 8,940.46	\$ 83,705.74
Decrease, 1971-1972	\$ 60.33	
Increase, 1971-1972		\$ 11,055.09

Board of Trustees,
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