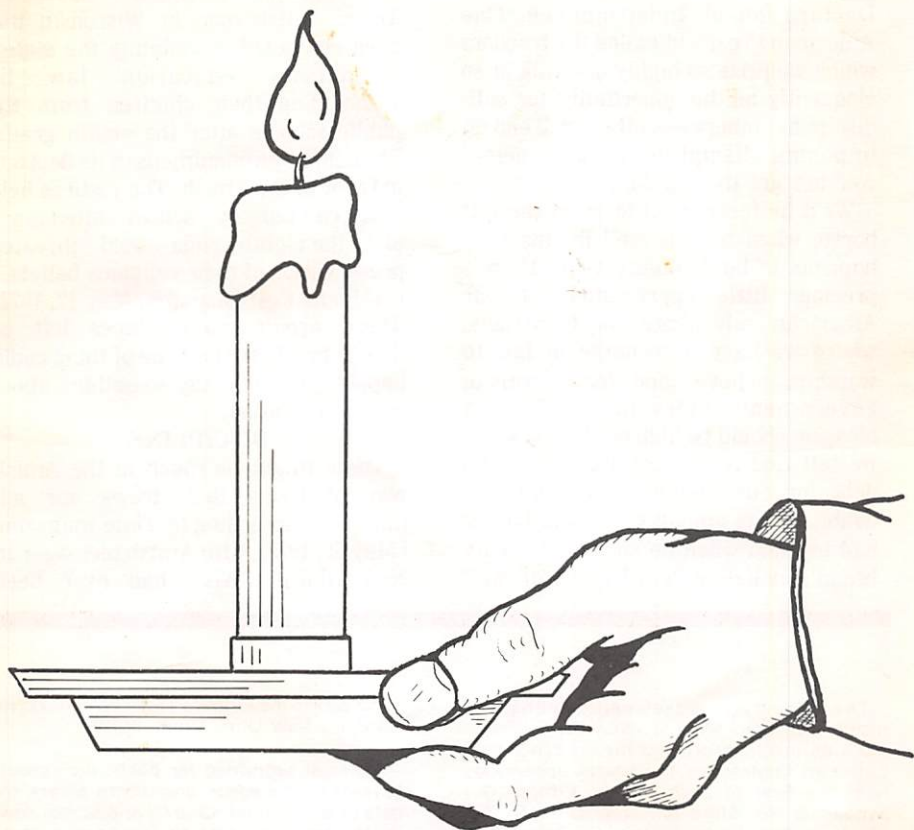


LUTHERAN

July, 1972

Volume 15, No. 1

SPOKESMAN



“Ye are the light of the world.”

“Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven.”

— Matt. 5:14ff

The Spirit of '76

That's what the President calls his airplane. All is in preparation for the national celebration that will mark the 200th year the United States has survived since the signing of the Declaration of Independence. One American President called the freedom which we prize so highly and talk of so eloquently as the opportunity for self-discipline; otherwise, others will end up imposing discipline where "self-" couldn't get the job done.

We'd be fools of all to whip the gift horse, when the "horse" in this case happens to be Almighty God. There's precious little appreciation of our American advantage as Christians, where we have a recourse in law to worship, believe, and teach without government intervention. Such a blessing should be high on the list when we tell God how much we are in His debt for our material blessings. No doubt, this is among the items Luther had in mind when he speaks of "daily bread" including "good government."

THE RIGHT TO BE DIFFERENT

We note with more than normal curiosity a ruling of the Supreme Court which favored the freedom of religion over against compulsory education. Three Amish men in Wisconsin had been convicted of violating the state's compulsory education law by withholding their children from the public schools after the eighth grade. The court was unanimous in its decision in favor of the Amish. The justices held that compulsory school attendance after the eighth grade would "threaten preservation of their religious beliefs." (St. Louis Post-Dispatch, May 17, 1972) There aren't many places left on this globe where this type of thing could happen. It should say something about our appreciation.

DISCIPLINE

There might be much in the Amish way of living that draws our admiration. According to Time magazine (May 29, 1972), "No Amish teen-ager in New Glarus (Wis.) had ever been

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arrested for any crime; no Amish at all had an illegitimate birth or accepted any public assistance." Their insistence not to be overcome by worldly influences ("going English" is their way of putting it) involves among other things, "Though they are farmers, they steadfastly refuse farm subsidies. They do not need, or want, welfare payments of any kind. They refuse to . . . accept Social Security benefits: care of the elderly, they insist, is their religious duty. They do not want to grow rich. When oil was discovered on some Amish farms in Kansas, the owners sold the farms and moved elsewhere." Going to school after the eighth grade for them is "going English."

What they have been able to accomplish is a privilege they have, because there is religious freedom in America. Although we cheer their right to practice their faith, we reserve the right to disagree with that practice when it conflicts with the message from heaven — Something else we are free to do in America; something we would do

even if we were not granted the privilege by the government.

FREEDOM

Freedom in its purest form is spiritual liberty. And that we have as a gift of God. Freedom in Christ is a spiritual blessing the world could never think up on its own, wouldn't have entered their minds. The wicked slave-master is conquered. The chains are loose. Sin doesn't have its power anymore over us. Freedom in Christ — to be in the world and know that we are only pilgrims here. Freedom in Christ — as caretakers of God's gifts, we can use them for the glory of His kingdom and our own and our neighbors' welfare. No more hang-ups. No more anxieties. No more legalism. Jesus took care of them all with a kind word of pardon. That's something we can talk about, sing about, pray for, all quite openly, freely, without restriction, because God allows that America have religious freedom.

M. Sydow

Come Play

There is a hint of happiness in Christian things that many of us may have missed. He must be right who concludes that God made the world for fun. The English, in Revelation 4:11, says that is was for his pleasure that God created all things, though deeper study makes that word say it was a matter of his will.

But when we think about God's will, as he has shown it in the Record, his will appears to want our joy, our happiness, and a multitude of things for us to do. He would have us come and play. This thing called work, with

sweating brow and anxious care and worry about the morrow, was surely not his plan. Has he not made you feel that this is true of all that he has set before us for the future? That is, for all who come back to God, that they may enjoy him for ever, as the famous Confession of one church has put it.

Just as in our Catechism we conclude what the unsullied image of God in man was (Colossians 3:10 and Ephesians 4:24), so by looking at regenerated man we seem to find that the fun we are to have is told us when we read about the saved. God calling to the redeemed

asks them to come and play.

RETURNEES

When the Prodigal came home the celebration began, the banquet on the fatted calf, the orchestra and dancing, the merry-making play. "Ye shall laugh," the Savior said of what shall follow the weeping. Note the sequence. The purpose needed not to be stated before the Fall — why say the obvious? But for those who come back, "verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Enjoy this for ever!

It seems that the Bible is bursting to tell us what it shall be like, but it cannot, for man's language does not have the words. Some things are ineffable, as was St. Paul's vision of the seventh heaven. Were it told, we could perhaps even then hardly believe it. It remains the secret of those who are restored to fellowship with God.

WHOLENESS

Man in his sin cannot play and enjoy what God meant life to be because he is at odds with God. He cannot relax and be free. He fights with man, sometimes even kills. Torn apart within himself, he is full of anxiety at what he fears may happen. No longer easy about what happens, he is not free to let the world play its routine around him. Think about it: in the beginning when all was "good," when all was of one piece, the Maker gave the universe to man with the intention that it should play on. But the game must end the moment someone breaks the rules, and the offender must go to the penalty box, sit out, or go home.

The whole creation groans in pain and has no joy at play until this bondage of corruption ends, as you read in Romans 8. The world is waiting, again to play its part. We trust that the

meaning of play is dawning on you, for "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' (the viper's) den. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah 11. What restoration, what wholeness, how "very good" all things shall be again, when all shall once more play their appointed part!

APPLIED

Near the end of his excellent book on *True Spirituality*, a study in what we call by that awesome word sanctification, Francis Schaeffer says, "I hesitate to add, but I will, that this is fun. God means Christianity to be fun. There is a reality of love and communication in the Christian-to-Christian relationship, individually and corporately, which is completely and truly personal." We have said all this with utmost reverence and delicacy.

Another complains of the opposite: "There is no glorification of youth today, as the news media would have us believe. We are too rooted in adulthood to allow that. There is only an attempt to make early cynics out of our children, to make them little adults. They are not staying young longer, but getting old faster. We unconsciously push them to get smart early, because it's a tough world out there. Have you noticed how many of our young are losing their innocence and childlike understanding of life at an earlier age than we did? Have you noticed how

many of them have adult problems while they are still children?" Is youth that sad?

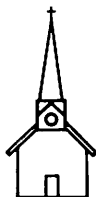
Yet precisely that is what we read more and more in the literature about today's children: that in their first year or two they are torn apart so that they know not how to smile. In kindergarten they are often full of fears, and sometimes they must be taught to play, to savor fun, the very stuff that childhood is made of. And adolescents as well are burdened with anxieties and depressions common to adults. Would that all parents had the character and Christianity to show them a better way. But since man is the creature that

weeps, how can he do his intended part before he is restored and made whole and at peace with God, whose character alone is the one we must have before living can be fun again?

WORDS AND MUSIC

Seldom is anything said better than in the Book of Psalms, or more completely and exactly, knowingly and with insight. The writers there have been torn apart, as seldom have souls and hearts been exposed, but the healing of God is so fully reported (try 114 to 118) that they call to all the sons of men: Come play!

Martin Galstad



Church News

THE SNARES ARE GONE

Gethsemane Lutheran, Saginaw, Michigan, was dedicated ten years ago in the midst of numerous large, well-established congregations. There were detractors who gave it little chance of survival and less hope for growth. Yet today there are 171 communing members who come from as far distant as northern Detroit. There were twenty seven at the first.

At the time of founding, this fellowship met in the Marr Theater of Saginaw. Then there was a period during which a Savings and Loan building housed the worshippers. It was in January of 1962 that acreage was secured in a growing residential sector. There a colonial style brick building with an annex provides the needed facilities for the church, which is served by the Rev. O. J. Eckert.

ANNIVERSARY SERVICES

Pentecost Sunday was the time chosen for an anniversary celebration. This included, in the morning, the traditional pattern, with re-entry into the sanctuary and a service of rededication. The Rev. Ralph Schaller of Coloma spoke on Psalm 57:7-9, pointing out that the congregation can now say with the Psalmist David that the snares are gone. The care of the Lord did not fail. Those who lay traps have a way of falling into them.

PAGEANT SERVICE

The creative talent of Pastor Eckert provided a refreshing way for seeing the spiritual blessings of years under grace. At 5:00 p.m. the children of the Sunday School entered the sanctuary wearing carpenter's hats and aprons.

meaningful worship than the shallow hymns discussed in an earlier article, and the message of the service may have been altogether lost. With such music the organist and his instrument become a hindrance to worship rather than a blessed aid. They steal the show from God's Word by drawing the attention of the hearers to the pleasure of their own glowing feelings rather than to the redeeming blood of Christ.

SOME DON'TS

The organ never plays during a spoken prayer, such as the prayer when the offering is received. Dare the organ compete with a prayer for our undivided attention? God forbid! Background music is out of place at any time during the worship service proper.

This applies as well to the custom of drawing out the closing note of a hymn or of an AMEN for five to ten seconds, or repeating the AMEN very slowly after it has been sung, or of playing a sequence of "wind-up notes." That annoys the hearer, causing him to wonder if those fingers are ever going to come unstuck from the keys. Perhaps this custom dates from the period when it was thought that the organ should "cover" as the pastor walks from altar to lectern or while the congregation rises at the end of a hymn. What is so shameful about the sound of a congregation rising for prayer? It is a wholesome sound; the organ need not cover. Better to merely hold the final note of the hymn or AMEN for its proper count; then stop abruptly.

Somehow the impression has gotten around that an organist must modulate when changing from one key to another (such as from liturgy to hymn or prelude to hymn, etc.). Modulating is a means of working from one musical key into another through various sequences of notes, all without stopping the music.

This is a difficult skill for the untrained organist, and he often feels unfit if he cannot manage it. The practice seems to stem from the fear that a moment of organ silence is awkward or embarrassing.

Our dear organists should please put themselves at ease. There is no such rule; modulating is not at all necessary. Very few key changes are really drastic. A simple pause of silence for five to ten seconds (while the organist arranges his music) is sufficient to bridge any gap in the mind of the audience. Organists tend to forget that perhaps only one per cent of their hearers are accomplished musicians. Modulating, in fact, often confuses and irritates the average listener. To the human ear a few seconds of silence between selections provides a welcome rest. It is an established fact that few things are more exhausting than incessant sound. The music that follows will only be the better received after an interlude of silence.

Many wonder whether the AMEN should be used after every hymn. There is no firm rule. But we would do well to remember that, on account of our sinful flesh, when the AMEN is never omitted it easily becomes nothing more than a thoughtless repetition. Generally the organist and the pastor will determine when the AMEN is best used (such as with definite hymns of prayer).

Finally, never, never use tremolo for hymns or liturgy; almost never during preludes — and then only most sparingly and with the very lightest tremolo available. Heart-throbbing tremolo and use of the swell pedal for frequent swelling and softening of the volume should be avoided because these methods appeal to our surface emotions. The notes, well played, will speak for themselves without adornment by tremolo or swishing of swell pedal. It is the spiritual content or

thought of the music that should be of prime concern, not the emotional pleasure of the organist or the audience.

This might be the most fitting time to mention a rather inappropriate custom that is followed in almost all of our CLC churches — using the organ postlude as a time to exit from our pews and chat with friends on the way out. Certainly we mean no harm by this. Nevertheless, there are those who consider this practice as almost bordering on the sacrilegious. The organist has chosen

his postlude with great care because he most likely wants it to remind us of the Word as we heard it in the sermon or sang it in the closing hymn. We would all do well to sit and meditate on the Word of the day for one final moment as the organist closes the worship service with the postlude — and then leave. It would be wholesome for our congregations to consider the possibility of at least trying this practice, as others do.

Carl Thurow



Editorial

THAT THEY MIGHT LEARN

As might be expected at the time of school closing and commencement exercises, current magazines — Time, U.S. News, Saturday Review — are running articles on education and learning. For the most part they take a hard look at teaching methods of the past and strongly suggest that something new and different is needed. The new and different might be generalized as the "open classroom" where the idea is to give individuality more attention and let the child, with minimum direction, choose his own subject matter and pace of learning.

As Christians we cannot help but be very much interested in education since witnessing to salvation in Christ is a preaching-teaching operation. So it is that we give attention to what is going on in the field of learning and teaching methods in hopes that we too might learn and adapt in the spirit of "examine all things; hold to that which is good." In so doing we do well to consider whether every system fits well into what the Bible tells us about the nature of man under sin. It cannot be forgotten that it is natural man, steeped in materialistic and evolutionary concepts, who for the most part is coming up with these new, and supposedly, better ways of doing

things. He sees the human person somewhat differently than we do. We have every reason to ask whether a method of teaching will work with the reality of sin, which we cannot ignore.

DESIRING TO KNOW

U.S. News (May 8, 1972) in an article, "Quality Education," quotes Aristotle: "All men by nature desire to know." We wouldn't quarrel too seriously with this, and would add that curiosity and inquisitiveness about the world in which they live are especially present in small children. And yet it is flawed. When my family was growing up it still was the day of the push-type, reel lawn-mower. Old-fashioned as it was, it was a fascinating piece of machinery, especially for a growing youngster. It never failed, that one by one in the life of each child there would come a day when, as the lawn was being mowed, they would say, "Daddy, let me do it." They were always obliged. But the interest and effort waned quickly. Work entered the picture. And now, even with a power mower, it has been many a year since any one came running out of the house saying, "Daddy, let me do it."

One might say the example isn't fair because it is primarily physical. Perhaps, but it still can illustrate the hard reality of a world under sin, that eventually we have to face up to the "sweat-of-thy-face" proposition of Genesis 3. This is what has to be taken into account in the training and teaching of children. Here we deal with sin, not just as an abstraction to be learned doctrinally, but something to be contended with in our own being every day we live. And not only in terms of common morality concepts — killing, adultery, stealing, lying — but something that makes us reluctant to start productive activity and stay with it.

NO LEISURE MATTER

It is rather amusingly ironic that the word school and scholar comes from a Greek word which means leisure. No doubt, the original thought was this, that only when a people and nation have more than enough man-power to produce the needs of life will there be some who will have the "leisure," the time, to pursue learning. But once the enterprise of formal learning is entered upon, even for the most gifted, the common idea of "leisure" disappears and the "sweat-of-thy-face" again shows itself. It's work! — even as writing

an article often becomes a delayed and unwelcome chore. And then discipline enters the picture. Any training and education that doesn't instill the initiative to start unpleasant tasks and stamina to stick with them will in the long run be self-defeating. It is by-passing a reality.

We would not pretend to know all the ins and outs of the various "open classroom" systems, nor would we rule out their use, or an adaption of one or another of their procedures. But we do have serious misgivings about any method of education and training that leaves too much up to the whims and fancies of the flesh, knowing full well which way it goes. When the thought of discipline is introduced the objection might arise that this forces a harsh and joyless existence on a child. We dissent. The kind of discipline we have in mind has quite the opposite effect and leads toward happiness and contentment. It starts with an imposed discipline and seeks to develop a self-discipline, which eventually demonstrates the truth of the statement "the consenting sets us free." When I agree to the realities of the "sweat-of-thy-face" nature of this earthly existence, then I am released from frustrations and pressures and dislikes. It goes this way: as one's self-discipline increases, so also does his sense of freedom and his feeling of happiness.

IT'S CHRISTIAN

So far we have been talking more in the line of human philosophizing. We would add that it fits with Scripture. In fact, it really comes from there. We mean nothing else here than what the Apostle Paul has in mind when he says, "and everyone who competes in games exercises self-control in all things . . . I buffet my body and make it a slave . . ." (NASB) The picture is broad and includes the whole of redemption in Christ. We would say to natural man that he would be better off and happier if he worked harder at disciplining himself for which he has a certain limited power. For the believer there is no escape from the concept of discipline. The new man in Christ has to do battle with the flesh. We have, however, an advantage. We have the perfect disciplinary code in the Word of God and we have the power of the Gospel working on the new man to help us rise "to a mature man, to the measure of the stature which belongs to the fulness of Christ." (NASB)

G. Sydow

THEY'VE GOT THE WORD

Last year at its convention the Missouri Synod expressed regret over the American Lutheran Church's approval of ordination of women. Missouri still regards it as contrary to scripture and asked the ALC "to give serious reconsideration to this action, and "not to implement further its resolution to ordain women."

A response has been forthcoming from the Church Council of the ALC, which is to be presented to its convention next October for ratification. It says, "that Scriptures do not teach that women are forbidden to serve as ministers of Word and Sacrament or that women are always to be subordinate to men, but rather that men and women are to live and serve together as full partners in all aspects of the Gospel, as St. Paul says, 'There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.' "Regret is also expressed for the concern caused in the LCMS over the issue. It is also said that the Scriptural questions have been thoroughly restudied by the ALC's three seminary faculties.

Missouri now has its answer, and they should not be surprised. Having declared fellowship before a few other items "contrary to Scripture" were brought into line and not having settled the vital question of Scripture — what it is and its binding nature — this could be taken along with the rest. When the position is taken that according to time, convenience and human opinion parts of Scripture can be ignored, then of course, no attention need be paid to what else St. Paul says on the matter in question, as in I Corinthians 12:34ff and I Timothy 2:11ff, none of which contradicts the passage quoted above.

G. Sydow

SEMINARY ACCREDITATION

Another item has been added to the current controversy between President J. Preus and the Concordia Seminary, St. Louis, faculty. The American Association of Theological Schools (AATS) has placed the seminary's accreditation on probation. The synod has until June, 1974 to pass such resolutions that will put its seminary's board of control on the same independent authority "as exists in other major seminaries." By that time it has to be demonstrated that there is "adequate procedural protection of the academic freedom of the faculty."

Without going into the particular issue that is being debated

between Dr. Preus and the Concordia faculty, there is a scriptural and doctrinal issue involved. One has to question what is meant by "academic freedom" — whether it means to deny in teaching what the Bible says; and further question in some amazement how come a church body puts itself in such a position where an outside agency, unrelated in doctrine, can make demands on what shall be taught and how teaching shall be done in its theological schools. Evidently, retaining accreditation remains a vital concern even for Dr. Preus since he is quoted as speaking of "my high regard for AATS and my earnest desire that our two seminaries retain their accreditation."

Dr. Preus, however, does see a principle at stake. He has said: "The key and only issue in this entire matter is the question whether certain professors have gone beyond the limits of our Lutheran doctrine. However, it would appear the AATS has rendered a theological judgment about what constitutes academic freedom within the limits of our Lutheran doctrine. The association's constitution states it will not involve itself in doctrinal matters of a denomination."

In an effort to clarify the matter Dr. Preus posed several questions to Dr. Jesse Ziegler, executive director of AATS: "The primary question asked Dr. Ziegler is — what is necessary for the Missouri Synod to do in order to remove this probation? Is it necessary for the convention of the Synod in 1973 to call for a review and change of its constitution and bylaws relative to the responsibility of the synodical president and the board for higher education? The answer to that primary question is needed quickly because the Synod apparently will have to decide whether it wants to make such far-reaching changes which will affect the total internal structure of the church." "Far-reaching" indeed! An upheaval in "internal structure" not just affecting organizational arrangements but the synod's control and discipline over its schools and what they shall teach.

Listed as what would be affected should the seminary lose its accreditation are such things as these: "The school's graduates would be handicapped as they apply for admittance to programs of clinical pastoral education, the military chaplaincy, graduate school and accredited schools, or administrative posts in mission fields." By our standards, nothing much vital here.

One could perhaps debate the pros and cons of having a church body's undergraduate schools accredited by secular agencies, but when it comes to its theological seminaries the need of it escapes us.

TRY THESE FOR SIZE!

The Church of the Lutheran Confession finds itself somewhat alone and isolated among conservative Lutherans when it comes to the doctrine of fellowship; in particular, on the negative side of it — severance of fellowship. The June 19, Christian News brings fourteen theses on unionism and separatism adopted at a recent meeting of the Commission on Dialogue and Doctrine of the Milwaukee Federation of LCMS Churches. They were prepared by South Wisconsin District President Karl Barth. "Their purpose is to define unionism and separatism in a way that laymen can understand the issues involved. The goal is to assist congregations in judging their own activities."

1. We recognize the fellowship that exists among all those who have become children of God through faith in Jesus Christ.
2. We express that fellowship in the outward structure of the church as much as this is possible under the encouragement and limitations of the sacred Scriptures.
3. This fellowship is expanded through the proclamation of the Gospel.
4. We guard that fellowship by applying "the corrective measures of the Law and the healing powers of the Gospel" to errors in doctrine and practice.
5. As we take these concerns of fellowship seriously, we seek to avoid both unionism and separatism.
6. Unionism (union when separation is in order) ignores barriers to the exercise of fellowship set up by the Word of God; e.g., the Scriptures forbid us to "agree to disagree" when they have spoken clearly.
7. Separatism (separation when union is in order) sets up barriers to the exercise of fellowship where the Word of God sets none; e.g., when a person or group refuses to discuss controverted articles of faith with those with whom they disagree but who are still willing to be bound by the Word of God.
8. In confronting either unionism or separatism we must face the problem of erring brethren.
9. Those in fellowship have an obligation to bear with erring brethren.
10. Bearing with erring brethren is to be distinguished from tolerating error. The latter we cannot do if we wish to remain faithful to Scriptures.
11. The above implies that the church engages in church discipline

- with those who err in doctrine or practice.
12. The above also implies that there may come a time when we must separate ourselves from error and errorists.
 13. Christians in fellowship may honestly and sincerely differ in judgments as to whether a church at any given time is bearing with erring brethren or is tolerating error.
 14. During these times of crisis and stress, we pray for that spirit to which our Lord directs us when He says, "By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35.

Those of the CLC may well examine themselves on the basis of these propositions to see just how well they understand their own synod's teaching. For us questions should start arising with 9 and through 13. Here again we find the dilemma theology, the twilight zone, the grey area, where one has to labor in the anguish of human judgment, as if there is no authoritative and decisive directive from Scripture. The CLC says that even in this instance Scripture speaks decisively. When error "causes divisions and offenses" or "deceives the hearts of simple," "bearing with erring brethren" is an unwarranted consideration. Isolation by separation is called for.

Since something of the situation within the Missouri Synod is known, one has to wonder whether such propositions are formulated to let Scripture tell you what to do, or to make Scripture fit to what you are doing. Church history gives evidence that *ex post facto* (after the fact) theology does arise.

- G. Sydow

BOOK REVIEW

EVOLUTION OR DEGENERATION - WHICH?

by H. R. Siegler. Northwestern Publishing House, 1972
128 pages. \$3.00

An excellent book — one which ought to be read by many of our members and especially those who are being confronted in numerous ways with evolution. It should not be beyond the reading comprehension of most high school students who are taking a Biology course.

The theory which Mr. Siegler proposes in this book is a Scriptural one that God created everything and saw that it was good. From this point on he builds up a theory based on degeneration — that everything was good at creation and then deterioration set in. This section of the book is the key

to the unfolding of the later chapters which contain topics which have been covered in other books.

Over the years books like *The Flood, Genes, Genesis, and Evolution, Bible Catastrophism and Geology, A Symposium on Creation* have come out with what was either a flood explanation of

the world we live in, or at least what I believe to be an apologetic approach to some of the problems related to evolution. In this compact little volume one finds a positive, Scriptural, enlightening approach. I recommend it highly.

-J. Pelzi

(Available at the CLC Book House, P.O. Box 145, New Ulm, Minn. 56073)

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

RECEIPTS:	May	TO DATE
Offerings	\$ 10,456.63	\$129,260.40
Memorials	2.00	335.00
ILC Revenue, Board & Room	3,977.00	56,642.00
ILC Revenue, Tuition	518.00	25,271.00
ILC Revenue, Other	—	550.00
TOTAL RECEIPTS	\$ 14,953.63	\$212,058.40
DISBURSEMENTS:		
Retirement Fund	\$ 200.00	\$ 2,225.00
Emergency Support	600.00	3,000.00
Capital Investments	1,155.00	13,752.96
General Administration	180.17	3,325.15
Home Mission & Administration	5,723.46	59,089.47
Japan Mission	1,565.00	7,215.00
ILC Educational Budget	6,330.68	65,079.51
ILC Auxiliary Services Budget	4,166.99	4,321.56
ILC Insurance	360.00	2,007.00
TOTAL DISBURSEMENTS	\$ 20,281.30	\$200,015.65
CASH BALANCE	\$(-5,328.67)	\$ 12,042.75
CASH BALANCE, July 1, 1971		\$ 3,846.02
CASH BALANCE, June 1, 1972		\$ 15,888.77

10TH ANNIVERSARY THANKOFFERING

Offerings	\$ 276.00	\$224,123.32
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Respectfully Submitted,

Lowell R. Moen, Treasurer

COMPARATIVE FIGURES

	MAY	11 MONTHS
Budget Offerings Needed	\$ 12,375.00	\$136,125.00
Budget Offerings Received	\$ 10,456.63	\$129,260.40
DEFICIT	\$ 1,918.37	\$ 6,864.60
+ +		
Budget Offerings, 1970-1971	\$ 5,655.34	\$112,645.53
Increase 1971-1972	\$ 4,801.29	\$ 16,614.87

Board of Trustees

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Announcements

MINNESOTA CONFERENCE SUNDAY SCHOOL TEACHERS' INSTITUTE

Date: September 24th at 3:00 p.m.
Place: Immanuel Luth. Church Man-
kato, Minnesota. Please announce
to the host pastor.

Topics:

1. "Christian Living, the Unfailing By-
product of Saving Faith"

Pastor George A. Barthels

2. "Teaching Christ in Old Testament
Bible Stores"

Pastor H. C. Duehlmeier

3. "Proper Presentation of the
Parables"

Pastor David Lau
David Rust, Sec.

CORRECTIONS

In the 1972 CLC Directory these
corrections should be made:

Telephone number, Norbert Reim:
206-774-1978

Telephone number, Paul Larsen: 621-
454-7689

INSTALLATION

On June 11, as directed by President
Reim, I installed John Klatt as pastor of
St. Paul's Ev. Lutheran Church,
Winner, So. Dakota.

David Koenig

RESIGNATION

Pastor Winfred Schaller has resigned
as pastor of Servant of Christ
congregation at Los Angeles and has
terminated his membership with the
CLC. The reason he offers for ter-
minating his membership in the Church
of the Lutheran Confession is that he is
"opposed to many theological views
expressed in the CLC."

He is not eligible for a call in the
ministry of the Church of the Lutheran
Confession.

Robert Reim, President

TENTH CONVENTION

Church of the Lutheran Confession
July 11-13 (14), 1972
Immanuel Lutheran College
Eau Claire, Wisconsin

9001644 07 2 813
SKARPHOL, E
20926 HAVILAND AVE
HAYWARD CA 94541

(Cover design, Pastor M. Eibs)