

*J. J.
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S. D. G.*

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LUTHERAN

SPOKESMAN



TAKE, EAT; THIS IS
MY BODY
TAKE, DRINK; THIS IS
MY BLOOD



From The Editor

The Man Shall Rule

The broad and generalized classification of people into categories may be convenient, but it can be extremely annoying and highly unfair. Most of us, those of our particular belief and background, perhaps lean toward the conservative. And yet, in most any field - religious, political, social - to seek from us a yes - or - no answer to the question, "Are you liberal or conservative?" would not be quite to the point. More would have to be said. We would have to know, "What goes with what?"

Women's Lib

Something of this nature arises in connection with the current matter that has to do with women's rights and freedom. The question is asked, "Are you for women's lib?" "How do you stand on the equal rights amendment?" Even for Bible-believing people such as

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ourselves, who have a godly directive pertaining to this, and thus have an answer even before we have the question, a yes-or-no answer may be unwarranted, impossible, or an oversimplification. In the social scene we don't hesitate to say that there are abuses in the "man-woman" relationship which need correcting. We are not ready to say that whatever men have devised in regard to women is good and what God intended. And something of these shortcomings are also found among Christians.

Women Inferior?

We are quite familiar with the scripture which says, "Wives, submit yourselves unto your own husbands as unto the Lord," which is not just an arrangement God enjoined because of sin, but is the very order of creation. But now, such words as "inferior" and "unequal" are thrown into the picture. Should I as a Christian be asked, "Do you consider women to be inferior or unequal to men?" I would have to say, "No!" Such words inject a distorted concept into the scriptural arrangement.

The categories of authority and subjection that God has set in motion are for good order in this life. They are not imposed to establish inferiority or inequality. Being submissive does not mean being inferior. This is not what is involved when Scripture says "be subject to the higher powers." Reversing roles may help to clarify. A father is always to have the honor and respect even of his grown children, but should he become a student in the class of his teacher son, then in that situation he is in the submissive position, and does what the son asks. Obviously, this makes for order, and is quite Christian, and fulfills the purpose of God.

Male Tyranny

In these days of foment for "women's lib," the Christian position on the place of women comes in for severe denunciation. It is seen as tyranny and rejected with scorn. But what does Scripture really say concerning the headship vested in the man: "Husbands, love your wives even as Christ loved the church, and gave himself for it." Although in context this applies to the marriage relationship it serves to give insight into the entire matter of male authority imposed by God in His Word. The urgent need of man was the forgiveness of sins. Christ "gave himself" for this, He sacrificed Himself for the need of others. In very clear language this passage tells us that the husband is to sacrifice himself for the needs of his wife. If this is tyranny, it is a rather strange kind. No, but this is another "in the Lord" proposition, and who can understand it but the enlightened child of God. Believing women and wives are being badgered with the pressures of the day, but the very nature of their

faith makes them accept what the Lord says in His Word. That there has been failure in fulfillment and abuses by men in the role God has assigned is only too true, but godly women understand that they fare best, and good order is fostered, by abiding in the principle that God has laid down.

Out In The Open

In an article, "Honesty is the Best Policy," the January, 1973 "Affirm" reviews an essay in the November (1972) issue of the **Concordia Theological Monthly**, "The Log in Your Eye," by Concordia Seminary professor, Dr. P. Bretscher. It commends Dr. Bretscher for "this breath of fresh air," this honesty and frankness in admitting that there is a new theological position within the Missouri Synod which "radically differs from what Missouri, classical Lutheran theologians, and Martin Luther himself believed." This in contrast to others of the same mind who tend to cover their position by claiming "that they were simply restating in contemporary terms the historic doctrine of Synod and Lutheranism, in order to make them relevant to modern man."

Only Gospel Inspired

We quote a paragraph: "What Dr. Bretscher says in his article sounds very much like Gospel reductionism. Gospel reductionism reduces the authoritative Word of God to only the Gospel, claiming that only the Gospel is to be considered authoritative and 'inerrant' and that the rest of Scripture may contain discrepancies, mistakes and untruths. By 'Gospel' he means the statements of God's grace in contrast to the threats of God's law. Gospel reductionism holds that only these statements about God's grace need be understood to be inspired, that not 'all Scripture,' but only its 'Gospel,' was given by inspiration of God."

Bretscher's article states: "We have seen how our orthodox fathers were somehow derailed. Two possible authority principles carried through in the Lutheran Reformation. The one was. . .the authority of the Bible as the inspired and inerrant Word of God. The other was. . .the authority of the Gospel. . .The Reformation itself did not really sort out the new authority from the old. Somehow it was the old stream which in the end swept orthodoxy with it and supplied the foundation of its theological system." He goes on to say, "But now the Lord has forced us to see the distinction clearly. . .What would it be like to build systematic theology on 'Gospel principle'...?"

It would be an altogether different style of systematic theology."

For Our Learning

This is not being said just to inform us of things within the Missouri Synod. We should be alerted. This kind of approach is all about us. We should be concerned that it does not infect us. It can come in various forms but in reality it is nothing else than another version of false distinction mistakenly made about the Gospel in connection with Article VII of the Augsburg Confession. The Bretschler approach operates with the "excluded third." He sets the authority of the Bible over against the authority of the Gospel. There is no need to do this. In fact, it is forbidden by the Scripture itself. We have an authoritative Gospel within an authoritative Word. They come together, and they stand or fall together.

- G. Sydow

The War Is Over

The unpopularity of the Viet Nam war has led to a low key reception for those returning from it. Not that these men and women who are coming home don't deserve something better, but because they never had the whole hearted support of our country. While they fought for a restricted victory over there, others here fled the country to avoid the draft, some formed protest groups and marched in violent and non-violent demonstrations, and still others showed their displeasure for the war by burning our flag, ruining draft records and dishonoring our government through vehement speeches. Most Americans, however, quietly backed our nation at war. Some veterans from former wars tried to counteract the outbursts of protest across the land. They tried to stir up some of the patriotism that flourished in this country when they were in the service, and they marched in orderly demonstrations to show support for our fighting men in Viet Nam.

Coming Home

Now the war is over. Those involved are coming home. They are returning from POW camps, military bases here and overseas, and from hospitals where they have been recovering from battle wounds. There will be many who will never be able to go back to their homes and to a normal, active life. They will always remain disabled and cared for in veterans' hospitals. But worst of all, many lie buried here and abroad who, in the line of duty, gave their lives for this nation. We cannot fully measure all the heartache and sorrow that have come to the families of those who will never return. It will be for speakers at Memorial Day exercises to keep their memory alive and to remind Americans of the price they paid to secure for us the peace and freedom we enjoy.

Among those coming home are also our CLC men and women. Soon they will be with us in church on Sundays, worshiping, communing, singing in the

choir, ushering, and sharing in the responsibility of the congregation's work. While away from home they were forced to carry on their own private worship and to forego the Lord's Supper. Our congregations helped them through their period of spiritual isolation by sending them letters, bulletins, and sermons. Although no ministry by mail could take the place of active participation in congregational life, it kept them from the unionistic services conducted by the Protestant chaplains, and from worshiping with those with whom they were not doctrinally agreed.

To Be Commended

We must speak highly of our returning servicemen, for they did that which God expects every Christian citizen to do, namely, they obeyed the government, even though it meant going to war. Paul writes in Romans 13: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." Peter writes in chapter two of his first epistle: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well." In our Lutheran Confessions we declare: ". . . it is right for Christians to bear civil office. . . to engage in just wars, to serve as soldiers. . ." (Augsburg Confession, Article 16)

We wish to commend them also for living a godly life away from home and for taking that unpopular stance of "no fellowship" with those who teach contrary to the doctrine we have learned. Paul writes in Romans 16: ". . . mark them which cause divisions and

offenses contrary to the doctrine which ye have learned; and avoid them." By conducting their own devotions, nurturing their faith through private use of the Word, and testifying to the Truth, our CLC servicemen matured spiritually and left an imprint on those who had contact with them.

And Now . . .

As the military process winds down and they leave the service, the names of our returning veterans will be picked up by local organizations such as the American Legion, the Veterans of Foreign Wars, or some other veterans group for the purpose of recruiting them for membership. It becomes our obligation as a church to continue counseling them, steering them away from the same kind of unionistic practices in organizations like these that they avoided in the service. In fact, it is often easier to say NO where strangers are involved than in the midst of neighborhood friends. But they must say NO where religious activities are sponsored that do not agree with Scripture. They must also be informed that the benefits available to veterans from the government are in no way dependent upon membership in a group such as the American Legion or the Veterans of Foreign Wars.

Unpopular

It was an unpopular war. It was an unpopular position that our young people had to take while spiritually isolated in the military service. It is still an unpopular role that they must now play as they shun all organizations that profess a religion that is false. May the Lord give them the willingness and strength to be as faithful at home as they were away from home.

Egbert Albrecht

The California Controversy

This controversy began ten years ago when the California state school board was petitioned to have evolution taught as no more than a theory of man's origin rather than as a fact. The petition was granted. So far so good. The petition complies with ordinary common sense. If evolution is to be presented at all, let it be presented as it is. Every argument for it eventually runs into some knotty problems which defy solution and its validity is hotly debated among scientists. It is a sieve full of holes and holds no water. To present scientific facts is one thing. To spin a speculation together with them and present it as a fact is quite another. Evolution should always be called a theory, because it is only that. According to dictionary definition a theory is "a plan or scheme existing in the mind only; a speculative, conjectural view of something". The petition to have evolution taught as theory only is fully justified.

Stay With the Facts

But it would be much better to ask that the facts of science be presented without theorizing about things which human reason cannot find out. The great German poet Goethe wrote: "No created mind can fathom the inner secrets of nature." Luther says it better when he states: "Men judge only according to human reason, and reason only according to what it sees. But what it does not see it cannot comprehend." Job 9:10 says: "God doeth great things PAST FINDING OUT: yea and wonders without number." The origin of the world and of man himself will ever be an infathomable mystery past finding out for the human mind. Even if the theory of evolution were flawless it

could lead only to an assumption that things COULD HAVE happened that way, but NEVER to the conclusion that they DID happen that way. Nobody was there to see them happen. When human reason theorizes about these things and presents its theory as a fact it produces a most unscientific and illogical deception, no matter now subtly it is put. The California petition calls attention to this deception and its unanimous acceptance by the board in 1963 reflects sober scientific thought.

A New Turn

Three years after its acceptance another petition to have creationism taught as an equally viable theory alongside of evolution was added. The petition was denied. But three years later in 1969 it was resubmitted and won. That was when the school board was considering new guidelines for science text book publishers. It is this petition that stirs up controversy, raises questions, and poses problems that defy any proper solution. On the one side of the controversy is the National Academy of Sciences which strongly opposes adding the teaching of creationism. On the other side are: The Creation Research Society of Freedom, California (with a membership of scientists with a Ph. D. or at least an M.A. in natural science, all supporting Genesis 1), the pan-denominational Creation Research Center in San Diego, and Governor Reagan.

Questions and Problems.

The task of the state is to establish and maintain decency and order, using the inscribed law (Rom. 2:15) as a curb, praising that which is good and penalizing the evil (Rom. 13:3-4) in structuring an orderly society, so that we may lead a quiet and peaceable life.

(I Tim. 2:1-2) To teach the Bible is not its assignment. But an obvious intention of the added petition is to have the Bible account of creation taught in state schools. The question is: Is this not a violation of the principle of separation of church and state where there is already so much confusion? And what if the many cults and isms in California should ask for equal state rights for their accounts of creation? Another question touches the teaching of evolution and creationism side by side. Far better to teach evolution as a theory only and not as a fact; for when you place truth alongside of error as another explanation, the truth loses out by compromise. Now as to the problems. The first is the choice of text books. Will they present the days of creation as long periods of time as is done in theistic evolution taught in some churches, or will they follow the course of higher criticism and reduce the biblical account in Genesis to a mere myth containing some truth? What a unionistic compromising hodgepodge this could turn out to be in an effort to satisfy everybody! The second problem lies in teaching personnel. No one could teach creationism in any form if he doesn't believe in it. Some will simply refuse. As one San Francisco science teacher put it: "We'll never teach that . . . thing." One association of teachers is already gathering a legal fund for the defense of those who will refuse to teach the new material if they should be asked to do it. It would have been better to stop at the acceptance of the first petition to have evolution taught as theory only. This new turn is worse than nothing.

Implementing it seems to be too sticky a business to carry out. Last November an all day hearing was held by the California School Board concerning the choice of textbooks on the point of issue. These textbooks are to be

ready by September 1974. Fifty scientists, religionists, and others pummeled the board with conflicting views. This later effected a present form of approved texts that tone down evolution but do not mention creation, even though the 1969 guidelines bind the board to include it. It would be good if it stopped there. But it won't unless the 1969 guidelines are rescinded. That will take a battle.

The Wrong Way

Even at best promoting religious truth by state legislation is the wrong way for the individual believer and a body of believers. Consistently pursued it would have to embrace much more than schools. It would have to include newspapers, periodicals, magazines, radio and TV programs, billboard advertisements and what not else that at times teaches evolution and many other errors. It would involve us in an endless round of futile, political activities and controversies in this world. But our Savior says: "My kingdom is not of this world." (John 18:36). We cannot change the world as such. Nor can we avoid contact with it, else we would have to flee this world. (I Cor. 5:10) Our task is not legislation for the world but to be witnesses in the world and to the world in our proper sphere of activity. That sphere is the home, the church, in Sunday School, instruction classes, and in Christian day schools. Our means is not political activity but the proclamation of the gospel and all the truths connected with it. That is the only commission which Christ has given us. Nor do we ever see Him or the disciples seeking state legislation against false religions and other evils.

A Matter of Faith

The evolutionist will say that the Genesis account of the origin of the universe and of life is unscientific, because it cannot be proved by experimentation. In this he is right.

Creation is unique in that it happened only once and will not happen again. So it can never be repeated by experiment to prove it scientifically. We would have to be God to do that. So it is a matter of accepting it by faith. But the same thing is true of evolution. It is only a theory, and accepting it is only a matter of faith. The question then is where faith should be placed. Is it on the subtle, plausible, and specious deductions of the fallible human mind, which has seen many of its theories crumble? Or should it be placed on God's revelation in His infallible Word? The latter is not a matter of our own doing but comes through the Holy Ghost who alone can keep us from error and lead us into the truth.

A Case in Point

So it was with Moses. He was reared in the house of Pharaoh and learned in all the wisdom of the Egyptians. (Acts 7:22) In this he was confronted with many errors including strange myths, idle tales, and weird, eerie superstitions about the origin of things. But in the background of his life were parents with faith in the true God (Heb. 11:23) who revealed Himself in Israel. Through this revelation the Holy Spirit created and preserved faith in the heart of Moses and he became the great

leader of his people. By revelation of the Holy Spirit God also inspired him to write the account of creation in Gen. 1. It is not human speculation but divine revelation. It is given "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" I Cor. 2:13. By it we, like Moses, "through faith understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear." Heb. 11:3. In the evil world in which we have to live we are daily surrounded by many errors. The Word of God, the source and foundation of our faith, alone can guard and keep our hearts against them. In His high-priestly prayer (John 17) Jesus says: "I pray Thee not that Thou shouldest take them out of this world, but that Thou shouldest keep them from evil. Sanctify them through Thy truth Thy word is truth." Let us use every agency to hear and learn this word of revelation for ourselves and for our children, and never forget the importance of the Christian home when it comes to presenting this foundation of faith! If anything this California situation should spur us on to a greater zeal in this. And let us not overemphasize disproving theories. That's not the basis of faith. It's the Word.

Otto J. Eckert.

Book Review

The Seventy Weeks And The Great Tribulation

By Philip Mauro

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General Difficulty In Understanding
The Book Of Daniel

The Book of the Prophet Daniel in the

Old Testament has been perplexing and difficult to understand for many a Bible student. Only a few sections are well known and easy to understand, such as, "The Three Men in the Fiery Furnace" of chapter 3, "Belshazzar" of chapter 5, and "Daniel in the Lions' Den" of

chapter 6. Most of the remaining sections, with only few exceptions, remain relatively unknown, obscure, and vague as to their significance and meaning to the average Bible reader.

The same characteristic of difficulty and obscurity, when treating these sections of Daniel, is noticeable among many of the Bible commentators and expositors. For the most part they remain quite vague and general in their explanations, and one receives the inescapable impression that they are only "guessing" and "groping" for the key with which to unlock the real message of this Book of Daniel.

Distinct Help From Mauro

Philip Mauro has done extensive study in the Book of Daniel for the purpose of finding and setting forth God's message to man in this book of the Bible. He has come up with some very interesting findings and results, which he generously shares with the readers of his book, "The Seventy Weeks and the Great Tribulation."

The author's style and manner of presentation are very clear and progressive. He presents his thoughts in a way that creates excitement for the reader and anticipation over what is coming next. Rapid reading is almost impossible, because every paragraph presents such a wealth of material and information, that requires digestion, so that the reader will often pause and ponder. The author captures the attention of his reader to such an extent that it is difficult to lay the book down for interrupted reading of the volume.

Chief Features Of The Book

The introductory chapter presents the author's principles that should govern a person in the interpretation of prophecy. Nothing should be based upon surmise. Proofs should be drawn from the Scripture itself, which is the only authority in matters of interpretation; but history must be ap-

pealed to in order to show fulfillment of prophecy.

Mauro contends that the traditional systems of chronology and dates for events in Bible History are faulty and are to a great extent responsible for the difficulty in understanding large portions of the Book of Daniel. The author asserts that the Bible contains its own chronology and that the Book of Daniel presents an exact time measure from the year of the return of the Israelites from the Babylonian captivity to the coming and crucifixion of Christ.

This time measure is set forth in the expression "seventy weeks" in chapter 9 of Daniel. Here Mauro points to another obstacle to understanding this passage, in that the English translation "weeks" is very misleading. The original text speaks of seventy "sevens" or "heptads," and evidently refers to seventy sevens of years rather than of days. The seventy sevens of Daniel's prophecy are grouped into three distinct periods: the first seven sevens, the next sixty-two, and the last one, which was the most significant of them all.

Mauro shows very convincingly that specific events in the history of God's people from the time of their release from the Babylonian captivity to the time of the anointing and crucifixion of Christ and the outpouring of the Holy Ghost on Pentecost, are definite cases of fulfillment of the prophecies of Daniel, not only foretold by him, but even "dated" as to the measure of time elapsing between these events.

Connection With Christ's

Olivet Prophecy

Christ Himself made distinct reference to this prophecy of Daniel in the so-called "Olivet Discourses" with His disciples shortly before His crucifixion and death. (Matthew 24, Mark 13, Luke 21) In fact, He here

applied and expanded a part of that prophecy of Daniel. Mauro asserts that the "abomination of desolation" from Daniel's prophecy, which is clearly mentioned by Christ Himself, is not the image of some idol that would be set up in the temple in Jerusalem, as is often supposed, but rather the appearance of the Roman armies, as they would surround Jerusalem in preparation for the siege that by the "great tribulation" would finally scatter and destroy the Jewish nation as such. This appearance of the "abomination of desolation" was to be the sign for the comparatively few believing Jews remaining at that time to flee to the mountains without delay, so that they might escape the devastating disaster that would then overtake the city of Jerusalem. Mauro shows with what amazing accuracy this all came to pass in the siege and destruction of Jerusalem at the hands of the Romans under Vespasian and then Titus in A.D. 70 with all its gruesome and horrifying details.

A Special Application For Us Today

Mauro's exposition of much of Christ's Olivet Prophecies is different from what we usually hear. He points out that most of the signs, which the Lord there enumerates, and which are commonly labeled today as "signs of Christ's second coming," are in reality signs of the "great tribulation" that

would be manifest at the siege and destruction of Jerusalem, including the signs in the "sun, moon, and stars," which, he contends, making reference to other passages of Scripture, do not in this context refer to the heavenly bodies, as we ordinarily speak of them, but to political and civic powers and potentates. Mauro correctly states that the Bible clearly and repeatedly emphasizes that Christ's second coming will be entirely without visible signs to announce the imminence of His arrival, and that it will be when least expected, "as a thief in the night." The only sign of His second coming that is mentioned, if we may call it so, is summarized in Matthew 24:14, where He says: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." But this says nothing about the nearness or the time of His arrival; it emphasizes rather the certainty of His second coming at some **unknown** time in the future, as we observe this sign being progressively fulfilled. Therefore the emphatic directive is: **WATCH at all times!**

There is no doubt in this reviewer's mind that any Bible student reading this book will find it both interesting and helpful in an area of Bible study that has heretofore been rather puzzling.

G. Barthels

Song-Service

"Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." This remarkable 3:16 passage of Colossians shall undergird and characterize the ILC concert this Easter season. If

Christian people were to require some Word of direction for their soul's song-life, they could find here formalized all that the Spirit prompts their hearts and mouths to be busy doing. Though we may not always realize that in our church hymns and our choir selections

we are performing a ministry of the Word, this is the actual core-meaning of our song service. We need to remind ourselves of this occasionally; the message-content is all important, just as is the pulpit sermon — "Teaching and admonishing one another" with Scripture-based doctrine; the form-style presents a Spirit-ordered variety — "in psalms and hymns and spiritual songs"; the right motivation main-springs its expression — "singing with grace in your hearts to the Lord."

ILC Easter Concert Tour

How can we refrain from being thrilled at song-services, whether we actively participate, or are enabled only to be listeners, and receive the outflowing Word? During the Easter vacation, a selected group of ILC

students will bring to some of our congregations a song-service they have been preparing for many months. Under the direction of Prof. R. Dommer, the choir will sing (with grace in their hearts to the Lord) the following psalms and hymns and spiritual songs. You will note that the program is divided into two sections, and is made up principally of Lutheran hymns and chorales. The first section has the anthems arranged according to the church year, while the second contains those of a more general nature. There will be a number of hymns with organ accompaniment, some with solos and descants, and one apiece for the male and the female sections of the choir. The last hymn is arranged so that the children of the host congregation may join the choir.

Tentative Tour Choir Program

Processional:

CHRIST IS OUR CORNERSTONE...
anonymous.

Reformation:

I AM THE LORDE. Pepping

Christmas:

RESONET IN LAUDIBUS...J. Handl
ADVENT MOTET IIG. Schreck
GLORY TO GODJ. S. Bach

Epiphany:

HOSANNA IN THE HIGHEST.....
Richard E. Frey

Lent:

WE ADORE THEEGasparini
JUST AS I AM WITHOUT ONE PLEA
Wm. Bradbury

Easter:

SING PRAISES TO GOD...Wm. Byrd
ALLELUIAJ. S. Bach
CHRIST THE LORD IS RISEN
AGAINarr. W. Pelz

II

ABIDE WITH ME (male section)....
W. H. Monk

HAIL THOU ONCE DESPISED

JESUSanonymous
NOT IN ANGER, MIGHTY GOD...

arr. H. Monson

WORLD FAREWELL .Rosenmueller
FROM GOD SHALL NAUGHT

DIVIDE MEJ. Jeep
WHEN IN THE HOUR OF UTMOST
NEEDarr. J. Stobaues
FATHER OF HEAVEN.....

arr. H. Willan

O BLESS OUR GOD, YE PEOPLE

arr. G. Schroth

GOD WILLS IT SO (female section)
arr. Fremder

Immanuel Lutheran College
1973 Spring Tour Itinerary

April 18, Wed. 8:00 p.m. CONCERT at
Markesan, Wis.

- April 19, Thus. 7:30 p.m. CONCERT at Fond du Lac, Wis.
- April 20, Fri. 2:00 p.m. CONCERT at Stambaugh, Mich. EVENING CONCERT at Marquette, Mich.
- April 22, Sun. 7:00 & 10:00 a.m. CONCERTS, Saginaw, Mich. 8:00 p.m. CONCERT at Coloma, Mich.
- April 23, Mon. 8:00 p.m. CONCERT at Addison, Ill.
- April 24, Tues. 7:30 p.m. CONCERT at Milwaukee, Wis.

If your congregation cannot enjoy being on the tour schedule this year, you are asked to bear in mind that three different areas in the CLC are served on a three-year rotating schedule. Last year the choir toured Minnesota and North Dakota; next year it hopes to appear in our congregations in South Dakota, Colorado, and Minnesota. For those who can't wait, a stereo hi-fi record of the 1972 Tour Choir Concert entitled "Christ is our Cornerstone" is again available for \$4.95.

- P. Koch



READINGS FOR APRIL

The story of His Passion and The Glory of His Resurrection.
Delivered to death for our sins.

Raised to life for our justification.

| | | |
|----------|----------------|--|
| April 1 | Jn 12:1-11 | An act of love as the end approaches. |
| April 2 | Jn 12:20-36 | "When I am lifted up. . ." Death and Glory. |
| April 3 | Mt 26:1-5 | The Plot. |
| April 4 | Lk 22:1-6 | The Arrangement. |
| April 5 | Lk 22:7-13 | "Go and prepare us the Passover." |
| April 6 | Lk 22:14-30 | The Passover, The Lord's Supper. "Is it I?" "Who is the greatest?" |
| April 7 | Jn 14 | A farewell full of comfort and glorious promises. |
| April 8 | Jn 17 | The High Priest prays for His people. |
| April 9 | Lk 22:31-38 | A sifting forseen. Purse and bag. Sandals and swords. |
| April 10 | Mt 26:36-46 | Go to dark Gethsemane. |
| April 11 | Mt 26:47-56 | Betrayed and Arrested! |
| April 12 | Mt 26:57-68 | Caiphas, Christ and the Council. |
| April 13 | Lk 22:54-62 | "Godly sorrow worketh repentance to salvation. . . |
| April 14 | Mt 27:3-10 | . . .but the sorrow of the world worketh death." |
| April 15 | Jn 18:29-38 | The Authority of Rome. |
| April 16 | Lk 23:1-12 | The Judgment of Silence. |
| April 17 | Jn 18:39-19:16 | Sentenced to Death! |
| April 18 | Mk 15:20-28 | The Cross. The Cyrenian. The Place of the Skull. |
| April 19 | Mt 27:35-50 | THIS IS JESUS, THE KING. |
| April 20 | Mt 27:51-56 | God's Son is Dead! |
| April 21 | Mt 27:57-66 | In Death's Strong Bands |
| April 22 | Mt 28:1-15 | ALLELUIA!! |
| April 23 | Jn 20:1-18 | A Race To the Tomb. "Mary!" |
| April 24 | Lk 24:13-35 | Do you think they WALKED back? |
| April 25 | Lk 24:36-48 | Behind locked doors. |

| | | |
|----------|----------------|-------------------------------------|
| April 26 | Jn 20:24-29 | "My Lord and my God!" |
| April 27 | Jn 21:1-23 | "Lovest Thou Me?" |
| April 28 | I Cor 15:1-11 | It's a fact of history, JESUS ROSE. |
| April 29 | I Cor 15:12-23 | We shall rise too. |
| April 30 | I Cor 15:51-58 | "Death is swallowed up in victory!" |

W. V. Schaller

Announcements

Wisconsin Delegate Conference

Date: May 27-28, 1973 (Sun-Mon)
 Host: Faith Lutheran Church
 Markesan, Wisconsin
 Rev. E. Albrecht, Pastor
 Time: Beginning at 7:00 p.m. May 27
 Closing at 12 noon May 28
 Item: "Providing for the Ministry of
 the Word" —
 Mr. Frank O. Paull, Jr., Marquette,
 Mich.

Item: Reports of CLC Boards

Delegates, pastors, teachers,
 visitors are requested to announce (or
 excuse) in time to the host
 congregation.

James E. Sandeen, Sec.

Installation

L.D. Redlin was installed by the
 undersigned as pastor of Bethel
 Lutheran Church, Spring, Texas, on
 June 28, 1973, Pastor M. Groeschel and
 Pastor D. Fleischer assisting.

Paul Albrecht

Appointment

Since Pastor L. D. Redlin has ac-
 cepted the call to Bethel congregation,
 Houston, Texas, he has resigned as
 Visitor of the West Central Conference.
 I have appointed Pastor L. Grams as
 Visitor for the balance of the term.

Robert Reim, President

Installation

With an authorization from President
 R. Reim, Pastor Paul Fleischer was
 installed as pastor of Our Savior's
 Lutheran Church, Jamestown, North
 Dakota, on February 18, 1973, by Pastor
 W. Mielke.

Address Change

Pastor Paul Fleischer
 424 5th Ave. S. E.
 Jamestown, ND 58401

Coordinating Council

The Coordinating Council will meet at
 1:00 P.M. on April 24 and continue
 through April 25. All business to be
 considered should be in the hands of the
 proper board chairmen by Sunday,
 April 15.

Robert Reim, President

Resignation

Since Pastor H. Reed for reasons of
 health has moved to Phoenix, Arizona,
 he has resigned as pastor of St. Peter
 congregation, Rochester, Minnesota.
 The St. Peter congregation has
 disbanded, with members joining
 neighboring CLC congregations. He has
 also resigned as Institutional
 Missionary for the Rochester area. A
 new Institutional Missionary will be
 appointed by the Mission Board at the
 Coordinating Council.

Robert Reim, President

Covers

The attractive covers now appearing on the Spokesman are the voluntary work of Mr. Waldemar Bernthal, a commercial artist working in

Milwaukee, Wisconsin, and a member of Messiah Lutheran Church, our CLC congregation in Hales Corners, Wisconsin.

CHURCH OF THE LUTHERAN CONFESSION

Treasurer's report

July 1, 1972 to February 1, 1973

| RECEIPTS: | JANUARY | TO DATE |
|-------------------------------------|---------------------|---------------------|
| Offerings | \$ 18,923.08 | \$ 99,566.36 |
| Memorials | — | 243.00 |
| Payment on Spokesman Loan | — | 200.00 |
| TOTAL RECEIPTS | \$ 18,923.08 | \$100,009.36 |
| DISBURSEMENTS: | | |
| Retirement Fund | \$ 310.00 | \$ 2,170.00 |
| Capital Investments | 1,686.48 | 8,616.48 |
| General Administration | 240.12 | 3,067.00 |
| Home Missions & Administration | 6,063.30 | 47,376.37 |
| Japan Mission | 2,565.00 | 5,955.00 |
| Immanuel Lutheran College - Regents | 4,300.00 | 30,100.00 |
| Extra-Budgetary | 322.20 | 472.20 |
| TOTAL DISBURSEMENTS | \$ 15,487.10 | \$ 97,757.05 |
| CASH BALANCE | \$ 3,435.98 | \$ 2,252.31 |
| CASH BALANCE, July 1, 1972 | | \$ 11,453.12 |
| CASH BALANCE, February 1, 1973 | | \$ 13,705.43 |

Respectfully Submitted,
Lowell R. Moen, Treasurer

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COMPARATIVE FIGURES

| | JANUARY | 7 MONTHS |
|---------------------------|--------------------|------------------|
| Budget Offerings Needed | \$ 14,256.00 | \$ 99,792.00 |
| Budget Offerings Received | \$ 18,923.08 | \$ 99,566.36 |
| SURPLUS | \$ 4,667.08 | \$ 225.64 |

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| | | |
|-----------------------------|--------------|--------------|
| Budget Offerings, 1971-1972 | \$ 12,174.38 | \$ 85,880.72 |
| Increase, 1972-1973 | \$ 6,748.70 | \$ 13,675.64 |

Board of Trustees,
L. W. Schierenbeck, Chairman