

LUTHERAN

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SPOKESMAN

CHURCH OF THE LUTHERAN CONFESSION

Our Heritage



Of Music

Serving Tables

For many congregations, January is annual meeting time. Such a meeting, together with all such meetings in our congregational life, has to do with the organizational structure and functioning of believers' group activity. The "decently and in order" injunction of Paul to the Corinthians enters into the picture. Wherever more than one is involved, orderly arrangement, which calls for consultation and agreement, becomes necessary. This was evident already in the very first New Testament congregation established by the apostles in Jerusalem.

The Work Divided

In Acts 6 we see that because of need, this first Jerusalem congregation engaged in what we today would call welfare work. There was complaint that the "Grecian Jews. . . were being overlooked in the daily distribution of food." (v. 1, NIV) The apostles at the time were taking care of this, and when this problem arose they called a congregational meeting. The matter was set before the people with this proposal: "It would not be right for us to neglect the ministry of the word of God to wait on tables. Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word." Obviously, this called for a division in the work that the congregation had made its concern. The called, public servants of the word, centered their attention on just that, the ministry of the word, and others took over that which pertained to the more earthly, material, "bread and butter" needs of the congregation. They "served tables," to use the King James expression.

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A question might arise. This appears to be a division along the lines of the greater and the lesser, between that which is higher and more dignified over against that which is lower and somewhat menial. Indeed, it may not only look that way, it is that way. In the biblical scheme of things how could it be otherwise? When a contest between the word of God and food enters the picture, as Jesus says, Mary who sat down to hear the word, "has chosen that good part." But surely we understand, when such a division is made between clergy and laymen, as it were, it is not a matter of anyone giving up his priesthood as a believer, or of not having anything to say concerning the ministry of the Word, or of forfeiting the individual privilege and responsibility of bearing witness to Christ and thus also serving the word. Nor is it to be thought of in this way, that public servants of the word, pastors if you will, are to be completely above and apart from doing menial tasks within the congregation, as if it were beneath their station to touch a broom or a shovel, or pour a cup of coffee.

Our Usage

In general, present day usage in our congregations follows the pattern established in that first congregation in Jerusalem. It is said in so many words in the Order of Installation for the Church Council. This charge is laid down: "You are to administer the temporal affairs of the congregation." This does not mean that they are solely responsible for doing the necessary work. They "administer" what needs to be done, either hiring someone to do it, or enlisting the services of the members, delegating tasks here and there. The "serving tables" work necessary in our day has to do primarily with the property, the buildings and their furnishings, keeping them clean and in good repair.

The Danger

One of the great heritages of the Reformation is the restoration of the scriptural truth concerning the "priesthood of all believers." Lutherans who are still aware of the meaning of their name diligently seek to keep this concept alive, and jealousy guard against the take-over of all authority by the clergy. Pastors have before them the admonition of Peter: "not lording it over those entrusted to you." They have to watch constantly that in their fleshly "pride of life" they do not allow their position and authority in the word develop into a domination of all aspects of congregational life. We are aware of the possibility and speak of it again and again. But there is another way it might happen.

Orderly organizational functioning to get things done calls for certain activity. First there must be awareness and concern. When it comes to property and buildings — what about their physical appearance? Would changes, improvements, additional furnishings help? Then comes the next step of meeting

activity, bringing proposals to the attention of others and promoting orderly legislation by resolution to authorize the project in mind. But this isn't the end. There still comes the vital matter of execution, carrying out to completion what has been decided. This perhaps is where shortcomings reveal themselves. The idea work and the meeting work is not quite so demanding as actually doing the job — pushing a broom, pounding a nail, organizing the project, getting the materials, hiring the help. Evidence of reluctance, refusal to accept assignments, complaint, as mild as it might be, or overall failure to do what has been asked, promptly, completely and cheerfully, leaves its impression, creates a picture, whether we like it or not.

By Default

A pastor may earnestly desire to have his congregation "involved," especially in that activity which in principle is its specific sphere of operation, but when failure to execute, to carry things out, comes about, he may simply take things over, do things himself, in order that it gets done. In time this may indeed have the appearance of a pastoral "take-over" and bring the complaint that the pastor is running everything by himself. "He doesn't consult us. He presents us with things already done, expects us to approve them and pay the bills." How did this come about? Did the pastor actually want the extra work, and did he deliberately seek to have complete control over all aspects of congregational life. Not necessarily! It could have come by default. Failures anywhere along the line — to come up with ideas on what should be done, to attend meetings, to pass resolutions, to execute decisions — have the potential of a forfeiture by the congregation of their authority and responsibility.

Training Needed

Quite likely most will agree that there is a great deal of truth to this. But then comes the thought that where the congregation is remiss in doing what it should it is primarily the fault of the pastor for not training it better. To use a few overworked expressions: "That's easier said than done." And, "You can lead a horse to water, but you can't make it drink." Dealing with adults in the congregational situation cannot be likened in every respect to teaching untrained children. Decisive, hard-headed disciplinary instruction cannot be applied. Mild suggesting, gentle pointing, is about all that can be done. In the meantime, if things are neglected, it may be the pastor who has to take up the slack.

How It Looks

Have we ever considered how grumbling reluctance, backing out of assignments, complaint about hours of work at the church, half-hearted effort and half-done projects, looks and sounds to others, especially to the newcomer and the outsider? When needful congregational work becomes an unwelcome

ordeal, a congregation attitude and atmosphere is created. Consider what the opposite would do. Supposing the prevailing approach was a ready, quick, cheerful, vigorous response to the work at hand. Such a laughing, spontaneous vitality in "serving tables" would work like wildfire in a far-reaching and wholesome effect on congregational life.

We all like to come to worship services and have everything quite pleasant, comfortable, clean and orderly. We should not be unaware of all the back-up work necessary to have it that way. As long as this world exists, "serving tables" will endure in Christian congregational life. Let us not despise this calling, lest by default a worthwhile heritage is forfeited.

—G. Sydow

Exploiting Time

A new year revives our interest in time. We believe that time began with an initial creative act, "In the beginning. . . ." God's Word proceeds to tell us of a relatively young earth, but truth appears to be independent of a majority vote today.

Textbooks, news releases, magazines, TV programs, toys, and cartoons saturate our minds with ages of the earth so large that we must use exponential notation so as not to belabor our pen. (Ask your children for the definition.)

The international unit of length, the meter, is defined as 1,650,763.73 wavelengths, in vacuum, of the orange-red line of the spectrum of krypton 86. Can you imagine how accurately time must be measured to be able to determine .73 of a wavelength so small that more than 1.6 million of them span only about 39 inches?

If we are impressed with such accuracy in the measurement of present time, why not so with the measurement of time past? Although most of us do not need to know the accuracy of either, to say so does not solve our problem. Have you never questioned at least the "4" in Archbishop Ussher's time-beginning figure of 4004 B.C. printed on the first page of your Bible?

Speculation

Until the time of the Reformation, men of science generally accepted the Bible account of a young earth. However, a surge in attitudes toward learning soon brought about speculation on the age of the earth. Estimates began changing at the rate of 12.6 million years per year. This perhaps encouraged Ussher to publish his study in 1660. Today, science measurements tell us that the age of the earth is at least 4.5 billion

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years. Men, whose god is a creation (time), use their god to explain the existence of ourselves and our surroundings.

Remember that our God is so infinite, so great and so varied, that there is no end to what we can learn of Him by studying His works. But also remember that we are tempted to make a god of His works. We need to recognize that the scientific method is limited because it is part of that nature which has been cursed by sin and which groans to be relieved of it.

Through the miracle of inspiration and preservation, the Bible is free from errors, even in scientific matters. We do not attempt to use science to prove the Bible correct, as though the Bible needed any defense. Science, however, needs the direction of the Bible to prove itself right.

Confronted with the numerous statements of an ancient earth, we need to be reminded of the Bible's indication that the earth is less than 10,000 years old. Then we need to check the validity of the evidence which "supports" the claims of science. Being surrounded, we can no longer not trouble our minds with that which is unbelief. "The heavens declare the glory of God," and if we do not seek and find reason to praise the Creator the very stones will.

Conviction

We do not wish to give the impression that all is not well with men

in the fields of science. We are encouraged to read that our country has seen a remarkable increase in the number of scientists who accept the Bible's accounts of Creation, the Fall into sin, and the Flood as the only sensible explanation for all things being as they are today. True, such conviction demands a faith which believes that we are dealing with God's Word and that does not lie as He does not lie, but it also squares with reality. The evolutionist's plight, on the other hand, is that he must disregard the laws of probability and believe the very statements he is unable to scientifically demonstrate.

Many creationist scientists are being heard today, and their studies are of special interest to us. We recommend two publications for your consideration of information on their discoveries. It is from these that we admittedly gleaned most of the information and thoughts for this writing.

Bible-Science Newsletter

Box 1016

Caldwell, Idaho 83605

Science and Scripture

4250 Pacific Highway

Suit 117

San Diego, California 92110

Clocks

When we examine the scientific evidence, we discover many "clocks" which declare that the

earth is quite young. A knowledge and understanding of these clocks is useful for the Christian who believes the historical and scientific accuracy of the Scriptures.

The popular carbon-14 dating is a radioactive decay system which depends upon knowing how much of this carbon was present in living things before they died, the rate of decay since death, and the amount still present in the bones or fossils. Unfortunately, the amount of C-14 produced by cosmic rays changes quite measurably from year to year. This means that if the amount of available C-14 was less at death than it is today, the remains would show a very great age when subjected to the test. Another problem is that there is no balance between the amount of C-14 produced and the amount released through decay. C-14 can be used for dating but not with accuracy beyond 3,000 years.

The amount of helium going into our atmosphere is determined by considering the cosmic helium coming from the sun, the radioactive decay of uranium in the earth and oceans, the cosmic ray nuclear reactions on earth, and allowing for a reasonable amount having been created in the beginning. This method reveals the age of the earth to be about six to seven thousand years. If the earth is four to five billion years old, there should be 30 times more helium in the atmosphere than there

is now.

Evidence indicates that short-term comets lose part of their mass with each revolution around the sun and eventually die. If the earth were even 100,000 years old, there would be no short-term comets remaining.

Scientific data has shown that the energy of the earth's magnetic field has decreased 14 percent over the last 135 years. As the magnetic field weakens, we receive more radiation which in turn increases the amount of C-14 in the atmosphere. If this decay rate had been constant, the assumption held by the evolutionist, the earth's magnetic field just 28,000 years ago would have been one trillion times its present value, sufficient for the energy released to vaporize the globe.

These are only a few of more than 70 scientific proofs available which declare that the earth is indeed much younger than the age usually given. A new translation (NIV) offers the II Peter 2:1-3 warning concerning false teachers as, "They will secretly introduce destructive heresies, even denying the sovereign Lord who bought them — bringing swift destruction on themselves. Many will follow their shameful ways and will bring the way of truth into disrepute. In their greed these teachers will exploit you with stories they have made up."

—H. Hasse

Salvation By Computer?

Behold the advent of the computer! It is being acclaimed as the solver of all society's problems. Former United States Attorney General, Ramsey Clark, once stated: "We know little; we misconceive much," when describing crime control and morality. The implication is being drawn that if we know more, these social ills will no longer plague us. Many now feel that the means to acquire this knowledge has been born. The computer will provide the answers; the computer will solve all mankind's social and political problems; the computer will save the world. To use the jargon expression of the day, the computer will guide man to "preferable futures."

The fruit is being plucked from the tree again. The tree "of the knowledge of good and evil," which brought about the downfall of man, was to open eyes so that we would "be as gods, knowing good and evil." Yesterday, the fruit of the tree was to provide intellectual insights enabling man to effectively control his destiny. Today, the computer.

How Good?

But stop! Let us examine the nature of this electrical machine. It is fast, accurate, but stupid; while man is slow, inaccurate, but wise. The computer accepts data, does

operations on that data according to a set of programmed instructions, and supplies the results as new information. This mental aid provides information by processing data. There are two things to keep in mind: 1) It is man who controls the actions of the computer by developing operating instructions (programs); and 2) It is man who makes judgments on the information which is the result of the computer processes.

Thus, even though the computer possesses other than human characteristics, it is still the tool and servant of man. The deluge of information does not mean elevation of man to a higher order. Again, man makes a god of that which is vastly inferior to his own capabilities. Has man ever concocted a god over which he does not have the ultimate control?

Look Elsewhere

There exists no solution to mankind's problem outside of Jesus Christ. He is the Savior from sin. It is through Him true knowledge is shaped and acquired. All other knowledge, no matter how large the computer data base, is incomplete information for providing the answers to sin.

However, this does not mean that

the Christian cannot make use of the capabilities of the computer. A similar information explosion occurred when Guttenburg invented the printing press in the fifteenth century. It was used to great advantage by Luther during the Reformation. He wrote much and his works were extensively published. During the late centuries the printing press has played a large role in the furtherance of the good news of salvation in Christ. In a like manner, the computer's ability to provide immediate access to stored data and programs could serve the Gospel, yielding many benefits for Christian edification and growth. Already computers are being used to develop Bible concordances, retrieve proof passages for catechisms, translate original manuscripts, and even producing the mailing labels for

sending out this issue of the Spokesman.

It must be granted that the computer can expand one's ability to do mental processes. So does writing. Have you ever tried to do a long division problem in your head? But to place the computer on a pedestal as the savior of man is giving it a power it does not nor ever will have. Man likes this kind of solution and feels comfortable with it, since he is in control and can always pull the plug. As Christians we depend on something greater.

J. Sydow

(This writing is not a "sourgrapes" proposition. The writer earns his living as an administrator in a computer center.)

A Christian View Of Television

Perhaps you remember reading recently of that group of concerned church members down south who became so fed up with the violence, sex, and foul language on television that they all joined together in a mass burning of their sets. Another reportedly pulled out his shotgun and unloaded on his picture tube.

Certainly we share their concern

and can even sympathize with the actions of these people. Which of us hasn't been shocked and repulsed with something we have seen on TV? Who hasn't shut it off in disgust and anger? Who would deny for a moment the vast influence of Satan through this mass media? But we know of no such mass burnings in

our midst. If there are homes in our Spokesman readership without television, they are very likely few and far between. Why?

An Adiaphron

Obviously, because most of us feel that, properly controlled, television viewing need not conflict with the Christian life style. And to burn our television set because something ungodly is shown would be somewhat the same as ripping the telephone out of the wall simply because someone once used bad language on it. But the problem goes much deeper.

Granted, it would be much easier simply to condemn a gift of God that is abused — a route many churches have taken in the past. It would make matters much simpler if the CLC simply went on record as regarding television viewing as a sin. But it would not be right. For what is true of the use of alcoholic beverages, money, playing cards, and a thousand other things is also true of TV viewing. It is an adiaphron — something neither commanded nor forbidden in Scripture. It can be properly used and it can just as easily be abused. The invention and perfection of television has brought both good and bad into the Christian home.

Many of us find television viewing enjoyable, informative, and relaxing, a brief escape from the routine and pressures of daily living. And while it

could be argued that television has made us spectators, that we would be better off reading a book, taking a walk, or reestablishing family communication, no one would deny the benefits we receive from T V. The news programs, the sports activities, the educational and documentary broadcasts available for adults and children as well as suitable drama, music, comedy and even a few family shows are of interest to many of us.

It may well be, whether we care to admit it or not, that television has been the single most powerful influence on the American people of any person, event, or invention in the past twenty years. And while its social and cultural effects are mind-boggling, what we are most concerned about are its spiritual effects upon all of us.

Pitfalls

There are problems and one may be oversaturation. Many homes now have several sets to suit everyone's taste. It is reported that the average person watches about three hours of television per day! One would be surprised if the average is much lower in our CLC homes. Would it then be fair to say that even in our dedicated Christian homes, the ratio of time spent watching television to time spent in spiritual activities may be about 10 to 1? Can we assume then that television viewing may well be

cutting into time which should be spent in prayer, family devotions, Bible reading, and religious discussions, not to mention its effects on church activities such as Sunday School and confirmation work, as well as attendance at midweek services and Bible classes?

Another problem is what we watch. There has been a vast change in television programming in the twenty some years of television's existence. It wasn't too many years ago that sensible censorship prevailed, that profanity was forbidden, that verbal filth and sexual innuendos were not permitted. Today the pendulum has swung the other way, reflecting the changing and decaying morals of our society. Now anything goes on the screen — cursing, violence, sex, what have you — and not only in the form of innuendos. With its emphasis on "reality" and "freedom of expression" the morality of the Ten Commandments has been totally demolished, discarded as being old-fashioned and prudish.

Who would have thought a few years ago that such movies as "Carnal Knowledge," "The Graduate," and "Who's Afraid of Virginia Woolf," would be shown on T V ? Were this garbage restricted to a few isolated examples, it would be serious enough. But it has begun to permeate TV programming from the

soap operas right through prime time. So powerful has the goddess "Sex" become that even in those programs where it is absolutely unnecessary to the story line, many producers feel a compulsion to include a suggestive and sensuous scene. Had there been television in Sodom and Gomorrah, one can well imagine a typical evening's programming not much different from ours. Carl F. Henry flatly states, "No civilization in history has so openly published to itself and to the world its cultural mediocrity, its moral shallowness, the emptiness of its alienated spirit, and the smallness of its public conscience, despite its superlative excellence in technological and scientific endeavor."

Naturally, the tendency is to blame the television industry. But the networks will give people only what they want in the form of entertainment. Television is a good gauge of the public conscience or lack of it. The television brass are in it solely as a business. Their purpose is not to educate or teach truth or to impart spiritual values, but simply to attract an audience, so that the advertiser will buy commercial time.

Conditioned

One of the great dangers is that we slowly become conditioned to the whole thing. As an example, several years ago we attended the movie

“Patton.” Arriving early, it happened to be the second half of a double feature with “Mash” being shown first. To one who hadn’t seen a movie in five years, MASH was shocking. And yet, to other Christians who had, the movie was not nearly so shocking. Not that they for a moment condoned its content — they simply were not shocked. What Luther said about the frog not even realizing he was boiling to death in a pan of slowly heating water applies not only to the subtle intrusion and effects of false doctrine in a church but also to the subtle effects of ungodly influences upon our Christian lives. Without even realizing it, we can slowly become conditioned to first think lightly of actions clearly condemned in God’s Word and then ultimately condone them. Constant bombardment and exposure to ungodly influences will ultimately have the effect of weakening our convictions and desensitizing our consciences. Never do we want to take sin lightly, knowing the price our Savior paid to remove our sin-guilt and to lead us in the paths of His righteousness.

Is There a Solution?

God’s Word instructs us to “Test all things; hold fast that which is good; abstain from every form of evil.” (1 Thess. 5:21-22) No better advice could be given concerning T V viewing. There is good and bad

on television. A concerned Christian parent should, as much as is possible, make it his business to know what is wholesome and what is not on T V. Every set comes equipped with an on and off switch and it is up to those responsible to lay down strict guidelines for themselves and for those in their care. It is far from an easy thing, requiring a large measure of both concern and self-discipline. But the stakes are too high to do otherwise.

One senses there may be a large number of viewers who share our concerns. One can always register a protest over a particular program by calling the station, writing the network, and refusing to purchase items sponsored on such programs. If as many viewers called in to protest some things on T V as flooded the switchboards several years ago when “Heidi” interrupted a playoff football game, swift action might well be forthcoming.

In this matter of television viewing as in other areas of adiaphora, God had not left us without guidance: *“FINALLY, BRETHERN, WHATSOEVER THINGS ARE TRUE, WHATSOEVER THINGS ARE HONEST, WHATSOEVER THINGS ARE JUST, WHATSOEVER THINGS ARE PURE, WHATSOEVER THINGS ARE LOVELY, WHATSOEVER THINGS ARE OF GOOD REPORT. . . . THINK ON THESE THINGS.”* (Philippians 4:8)

—D. Schierenbeck

Daily Devotions

JOB

With the conclusion of chapter 31 Job has refuted his friends in debate — yet the cry of “Why?” is still unanswered. In chapter 32 a new speaker suddenly appears. Elihu delivers himself of four speeches (ch. 32-3, 34, 35, 36-7). While Elihu repeats much of what has already been said, he does make an important contribution to the solution of Job’s problem. Eliphaz, Bildad, and Zophar saw suffering only as the just punishment of sin, Elihu advances the thought that God sends suffering for the benefit of the sufferer. Thus, for God’s children suffering is an evidence of God’s mercy and love. Job makes no reply to Elihu, but the stage is set for God’s confrontation with Job in chapters 38 to 41.

In Job’s encounter with God he learns how inadequate human wisdom is in the face of many of the mysteries of life. And, where human wisdom fails, God speaks. But, instead of answering man’s every question (as men want them answered) the Lord teaches us to trust His unlimited wisdom, power, and love. When we recognize God’s greatness, we will not be so presumptuous as to attempt to understand all His ways, or to call Him to account for His actions. This Job learned (40:3-5) and repented of his presumptuous charges against God. (42:1-6)

For the Christian then, the solution to the problem of suffering “is a heart solution rather than a head solution.” A solution learned from God, not from men. For God teaches us to stop asking “Why?” and start saying, “HIS will is MY peace.”

- Feb 1 32:1-5; 33:8-14; 34:34-37 Elihu speaks.
 2 36:22-37:13 God teaches through ALL. He does.
 3 38:1-38 The many mysteries of the heavens and the earth.
 4 38:39-39:30 The equally mysterious and incomprehensible world of living creatures.
 5 40 Silence is not enough. God desires a repentance which expresses itself. (behemoth — hippopotamus)
 6 41 Job! You can’t cope with the crocodile (leviathan). Should you argue with its Creator?!

- 7 42 Job’s repentance for his prideful attitude and presumptuous words. God’s blessed conclusion of the matter.

GENESIS (continued)

- Feb 8 23 “Precious in the sight of the Lord is the death of His saints.”
 9 24:1-28 Not from among the corrupt and godless Canaanites!
 10 24:29-67 The Lord blesses those who wait on Him in choosing a life-mate.
 11 25 The line of Promise passes from Abraham to Jacob.
 12 26 Like father, like son — in weakness (his own) and strength (God’s).
 13 27 How much better to wait for the Lord to fulfill His promises.
 14 28 God’s continuing care and provision is through His Son. (cp. v. 12; & Jn 1:51)
 15 29 “Whatsoever a man soweth, that shall he also reap.”
 16 30 Man plans and devises, but through it all the Lord works His will.
 17 31:1-30 At God’s direction — yet under the cloud of human weakness.
 18 31:31-55 Let us learn to shun deceit, dishonesty, and covetousness.
 19 32 Jacob holds God to His Word. (cp. v. 26; & 28:15) That’s prayer!
 20 33 Behold the change God has made in His servant Jacob!
 21 35 God renews His Covenant once again.
 22 37 In love and mercy God provides — again, and again, and again.
 23 39 “But the Lord was with Joseph.”
 24 40 “God moves in a mysterious way His wonders to perform”.
 25 41 By God’s grace one can even cope with prosperity.
 26 42 “Be sure your sin will find you out.”
 27 43 God continues to work upon the hearts of Joseph’s brothers.
 28 44 Let us learn to be faithful in even the smallest tasks which God puts into our hands.

Announcements

Exploratory Services

Beginning the last Sunday of January, Jan. 26, CLC services will be held in Kansas City, Missouri, conducted by Pastor M. Sydow of Ballwin, Missouri. For more information, time and place, contact Mr. J. Doring, 4217 Oak St., Kansas City, MO 64111, (816) 753-3569; or Pastor M. Sydow, 1183 Big Bend Road, Ballwin, MO 63011, (314) 225-3458.

Promote the Spokesman

For promotional purposes recent back issues of the Spokesman are available for congregations. For reasons known only to the printer our monthly supply of extra copies varies greatly, but if at all possible a current issue will be supplied. If such copies are wanted by any of our congregations contact the Business Manager, Pastor M. Eibs, P.O. Box 63, Sanborn, MN 56083. They will be sent free of charge.

CCF Reprint

A reprint of the CLC document, "Concerning Church Fellowship," which is included in the confessional article of the synodical constitution, is now available for \$.25 a copy, plus postage, at the CLC Book House, 22 No. State St., New Ulm, MN 56073.

Cover Designs

Mr. Stanley Cooper, member of Immanuel congregation, Winter Haven, Florida is now doing the cover work for the Spokesman. This is not because Mr. W. Bernthal asked to be relieved or that there was dissatisfaction with his work. Far from it. It was thought that a respite would be welcome. He will be serving us again. We thank both of these men for their efforts.

1975 CLC Directory

The new 1975 CLC Directory is now available at the CLC Book House, 22 No. State St., New Ulm, MN 56073, \$.50 plus postage.

Treasurer's Report

July 1, 1974 TO December 1, 1974

	NOVEMBER	TO DATE
RECEIPTS:		
Offerings	\$19,755.28	\$82,806.42
Memorials	5.00	18.00
Bequest	1,000.00	1,000.00
TOTAL RECEIPTS	\$20,760.20	\$83,824.42
DISBURSEMENTS:		
Retirement Benefits	\$ 825.00	\$ 4,125.00
Capital Investments	1,390.00	7,481.48
General Administration	509.03	2,576.52
Missions and Administration	6,091.64	33,402.78
Mission (Ext. Budg. Reimbsd. Nig. Fund)	(1,600.00)	—
Immanuel Lutheran College	5,826.50	29,132.50
Bal of 73-74 Nig. Offrg. to Nig. Fund		2,861.46
TOTAL DISBURSEMENTS	\$13,042.17	\$79,579.74
CASH BALANCE FOR PERIOD	\$ 7,718.11	\$ 4,244.68
CASH BALANCE JULY 1, 1974		23,957.58
CASH BALANCE, DECEMBER 1, 1974		\$28,202.26
IMMANUEL LUTHERAN COLLEGE EXPANSION OFFERINGS TO DATE		\$ 3,255.16

Respectfully Submitted,
Lowell R. Moen, Trustees Treasurer

COMPARATIVE FIGURES

	NOVEMBER	FIVE MONTHS
Budget Offerings Needed	\$17,709.00	\$88,545.00
Budget Offerings Received	20,760.20	83,824.42
INCREASE	\$ 3,051.20	\$ —
DEFICIT		\$ 4,720.58
BUDGET OFFERINGS, 1973-74	\$15,882.70	\$76,245.27
INCREASE, 1974-75	\$ 4,877.50	\$ 7,579.15

