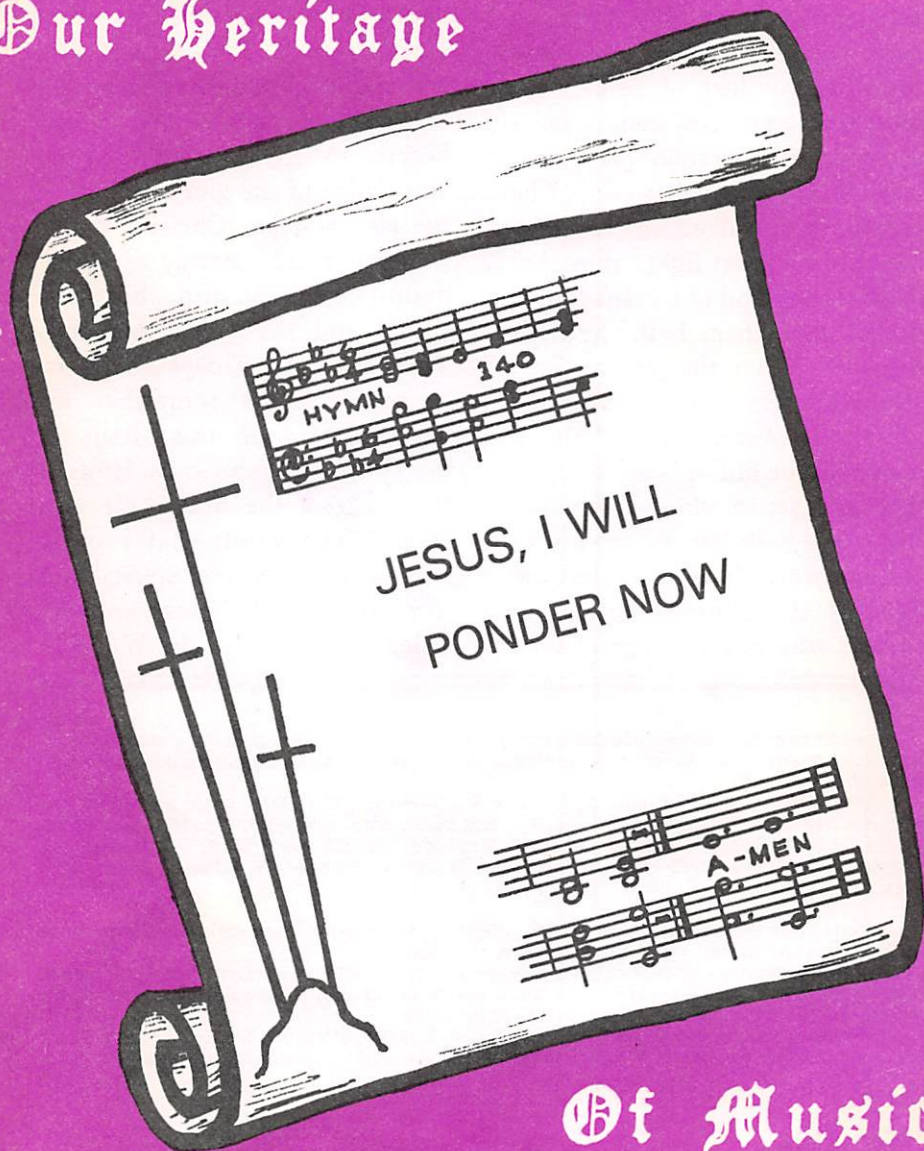


FEB. 1975
VOL.17 NO. 8

LUTHERAN SPOKESMAN

CHURCH OF THE LUTHERAN CONFESSION

Our Heritage



Of Music

The Dominos Must Stand

The great Epiphany theme is "Jesus, the Light of the World." The scene is set in the story of the Wise Men. In a physical and geographical way light from on high, a miraculous star, lead them to the feet of Jesus. But more than a physical leading and a presence at a certain place was implied. Isaiah prophesied: "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." What this means Paul effectively sets forth in his second letter to the Corinthians: "But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not lest the light of the glorious Gospel of Christ, who is the image of God

should shine unto them." Through the preaching of Christ comes "recovery of sight to the blind," those groping in the darkness of sin. Thus Paul continues: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

These words portray a closely bound relationship between Christ and the word that tells about Him, the Gospel. So it is. Scripture speaks somewhat interchangeably on this. Jesus in the Gospel of John calls Himself the Light of the world. He also says: "The words that I speak unto you, they are spirit, and they are life." Believers are also called the "Light of the World."

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Editor, Pastor Gilbert Sydow, 22 N. State St., New Ulm, MN 56073; Associate Editor and Business Manager, Pastor Marvin Eibs, P.O. Box 63, Sanborn, MN 56083; Church News Editor, Pastor Rollin Reim, 994 Emerald Hill Road, Redwood City, CA 94061; Staff: W. Bernthal, H. Duhlmeier, M. Galstad, E. Hallauer, H. Hasse, D. Lau, P. Schaller, W. Schaller, D. Schierenbeck, M. Sydow.

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They are that because, like John the Baptist, they "bear witness of that light," they preach the Gospel. Although there is a definable difference between Christ as the Light and Scripture as the Light, we need to take heed lest we make the wrong kind of stricture between them. Wherever that is done, the light is dimmed and threatened with being snuffed out.

How True is the Bible?

In its Christmas-time issue, Time magazine, as is seasonably appropriate, presented a religious matter as its feature article. With a picture of the Wise Men on the cover, the question is posed, "How True is the Bible?" The writing is utterly devoid of the saving message in Christ. In the Wise Men presentation no reference is made of what Scripture says concerning them, that they came to "worship" the "King of the Jews," with this in the background that whatever is revealed in Scripture is there "to make us wise unto salvation through faith which is in Christ Jesus." Rather, the story is mentioned only to put it into question. Is it true, or is it legend? And with that introduction the entire matter of the conservative-liberal debate on how Scripture is to be viewed is

set before us, with a rather lengthy compendium of all the miraculous that is being explained away.

A Good Review

This article is being brought to the attention not because it presents the truth of Scripture, but because it presents the truth of an earthly situation. Should any among us have doubts concerning what their pastor may be telling them about the Bible-destroying viewpoints that are being taught by those who still claim Christianity, here we find substantiation. We will keep the article on hand as a rather good testimony of how conditions really are amid that which is called Christian.

A More Manageable God

Right away, when all that is beyond normal in connection with God is questioned, we wonder why. If man is to entertain the concept of God, why must He be reduced to something more manageable to our human reason. Either He is an infinite being, with unlimited power and authority, able to do anything, when, where and how He will, not having to explain Himself to anyone, or He is not God. When men question the miraculous on the part of God, we have to say, to borrow an expression, "Your

God is too small." If He can't do much beyond what I can, He is not much to lean on in the vital issues that are at stake.

The Domino Theory

The article sums up the issue quite well in this statement: "Strict fundamentalists believe exactly what the Bible says. The more learned of them use concepts like 'inerrancy', which means that the original text of the Bible cannot be wrong in anything it says because it is inspired, word for word, by an infallible Deity. All this does not mean that every passage need be taken literally; obvious figurative language (Jesus calling Herod 'that fox') is treated as such. A more moderate view of inerrancy holds that events like the Fall, though real, may have been recorded in highly symbolical way. Some conservatives reject the inerrancy idea altogether but insist that the Bible is absolutely trustworthy on theology and ethics and substantially correct in history." Again: "But Protestantism bases its faith on the Bible alone. Its truth is essential; if the Bible falls, faith topples." Liberals, who to a degree share this concern about faith see the biblical record in this way: "The truth they discern is of a different order, less tied to the

Bible's literal events than to its underlying spirit. The faith such scholars affirm reflects the endemic doubts of modern man, child of Enlightenment, reading his faith largely in the light of reason."

Jesus said: "Scripture cannot be broken." That means that if you doubt that Jesus walked on water, how can you be sure that He "came into the world to save sinners." This brings us to the "domino theory," which is generally pooh-hoed by liberal scholars. It has reference to the child's pastime of lining up dominos in close order and then toppling one on the end with the rest falling down in succession. The picture has validity. Scripture tells us that believers are under the constant attack of Satan. Rarely does he approach the child of God with a complete denial of the central truths of salvation. He comes rather with a supposed "jot and tittle" matter, but always with the ultimate objective of destroying faith in being "justified freely by his grace through the redemption that is in Christ Jesus." One departure from Scripture, if carried to its logical conclusion, ends up with "God is dead."

Martin Marty, the liberal Missouri Synod Lutheran who

teaches at the University of Chicago, in a "letter to the editor" on the *Time* article says: "The Bible always solicits faith in God, never in itself. It does not claim for itself inerrancy, which is the invention of Bible believers. So what does it solve for them? Subscribers to domino theories, they worry about giving something up and seeing everything topple, instead of looking for an increase of faith and hope and love." He still has to explain how faith, hope and love are increased and strengthened on the basis of a word that is beclouded with doubt.

An Article of Faith

Time concludes with the thought that in the current situation "the believers gain," meaning this, that without subscribing to an inspired and inerrant word, somehow or other "the Scriptures seem more acceptable now than they did when the rationalists began the attack." This is supposed to be an answer to a previous question: "How do you preserve faith in the Bible in a world that seems increasingly faithless." Not that way! Jesus as the Savior from sin and the word that tells us this are inseparably intertwined. They stand or fall together. Only by a gracious inconsistency can one

claim faith in Christ as his Savior from sin and at the same time question the source of that information. We will grant that the Lord in "ruling in the midst of his enemies," may graciously preserve us from our inconsistent ignorance and foolishness, but it is a risky course to follow. Why tempt God!

In our "tent-making" years, while working with college students we were confronted with sharp, point-blank questions: "How do you know that Jesus Christ did all this?" Answer: "Because the Bible says so." Then: "How do you know that the Bible is right?" That backs one up to the realization that accepting the Bible as the verbally inspired Word of God is an article of faith. It is the final and supreme evidence to the child of God. Without that faith, it is just another book of debatable material, subject to the approval of men. We hold to the Epiphany theme and praise the elective grace of God that "called us out of darkness into his marvelous light," "by the word of God which liveth and abideth forever," which brings us to Christ, "in whom was life; and the life was the light of men."

The Blessing of Trial

How do you react when misfortune and suffering come your way — the death of a loved one, the loss of a job, a shattering personal experience, sickness, trouble? Most people are bitter and resentful; some are simply too numb to react; still others throw up their hands in frustration and despair crying, "Why did this have to happen to me?"

Common and normal reactions? Yes — but not God-pleasing. Even the child of God sometimes has difficulty advancing beyond these basic human reactions. And when he does, it is usually with feelings of Christian resignation, an acceptance of what has happened to him as the product of the wise all-knowing providence of God. He knows God will permit nothing to come upon him for which he will not also grant him the strength to bear.

A Step Further

Without minimizing this important step of faith, James holds out encouragement to go even further. "Consider it all joy, my brethren when you encounter various trials." (1:2) Rejoice when you have problems —

advice which certainly sounds strange. Not that the believer is a masochist who enjoys suffering for suffering's sake, but he finds his joy in knowing these trials are proofs of God's love. They are a way in which God tests his faith and builds up patience, spiritual endurance — an absolutely indispensable quality to a successful running of the Christian race. (Cf. Heb. 12: 1-3)

He whose faith has been tested and strengthened by trials is complete, lacking nothing, having the Spirit-given ability to withstand the fiercest onslaughts of Satan. Through these trials we are driven to an even greater awareness of our dependency on God — something which can only be beneficial. For, as has been said, when things go well, many Christians regard God in the same way an airman looks upon his parachute — it's good to have in case of emergencies, but we hope the time never comes when we have to use it.

If you, however, don't find yourself sharing James' enthusiasm for trials, don't despair. This wisdom (1:5-6) is available for the asking from Him Who turns away no request of faith.

What Really Counts

True, these trials often cut into our earthly security, our physical well-being, our material possessions. But the things we cherish the most on earth can easily become the biggest obstacles to our faith. So be it! Who really needs them! As far as these things are concerned what does it matter whether we are among the "haves" or the "have nots?" It all withers as grass anyway. The Word of God is the great equalizer — the Law the great Humbler, the Gospel the great Exalter of men. Our status before God is all that really matters. And even if these trials would serve no other purpose than bringing us a step closer to our eternal destination, our home with Christ in heaven, then they are worth more than all the corruptible riches of this world. In them is joy.

C.S. Lewis, in his book "The Problem of Pain," seems to have taken a page from each of our lives:

My own experience is something like this. I am progressing along the path of life in my ordinary contentedly fallen and godless condition, absorbed in a merry meeting with my friends for the morrow or a bit of work that tickles my

vanity today, a holiday or a new book, when suddenly a stab of abdominal pain that threatens serious disease, or a headline in the newspapers that threatens us all with destruction, sends this whole pack of cards tumbling down. At first I am overwhelmed, and all my little happinesses look like broken toys. Then slowly, and reluctantly, bit by bit, I try to bring myself into the frame of mind that I should be in at all times. I remind myself that all these toys were never intended to possess my heart, and that my true good is in another world and my only real treasure is Christ. And perhaps by God's grace, I succeed for a day or two in becoming a creature consciously dependent on God and drawing all my strength from the right sources. But the moment the threat is withdrawn, my whole nature leaps back to the toys: I am even anxious, God forgive me, to banish from my mind the only thing that supported me under the threat because now it is associated with the misery of those few days. Thus the terrible necessity of

tribulation is only too clear. God has had me for but forty-eight hours and then only by dint of taking everything else away from me. Let Him but sheath that sword and I behave like a puppy when the hated bath is over — I shake myself as dry as I can and race off to reacquire my comfortable dirtiness, if not in the nearest manure heap then in the nearest flower bed. And that is why

tribulations cannot cease until God either sees us remade or sees that our remaking is now hopeless.”

We must through much tribulation enter into the Kingdom of Heaven. Or as James summarizes: “Blessed is the man who perseveres under trial, for once he has been approved (passed the test), he will receive the crown of life, which the Lord has promised to those who love Him.” (1:12)

-D. Schierenbeck

Church News

New School at Lemmon

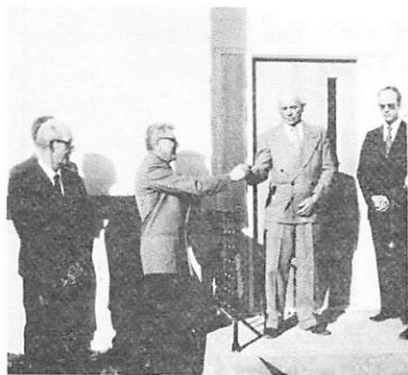
St. Luke congregation of Lemmon, South Dakota, has joined the growing number of churches which provide a Christian Day School. The Rev. David Koenig, pastor of St. Luke Church, reports that the venture grew out of a decision at the 1974 Annual Meeting.

The church building is a relatively new structure, and the substory well suited to weekday school use. An outpouring of gifts provided for the carpeting and furnishing of the classroom. An experienced teacher of Redeemer Church in Bowdle consented to

serve as the first instructor. Mrs. Erma Maier has the opportunity to establish a long-lasting first impression on this bold venture in Christian education.

Pastor Koenig says that six children are being equipped in the school “to fight the good fight of faith to the end. They are being equipped with a strange weapon by the world’s standards, — the sword of the Spirit, which is the Word of God. The Lord has certainly done great things for us and we of St. Luke’s are grateful for His blessing of a school in our midst.”

New Pastor New Parsonage



Building Committee, R. Week, R. Fuerst, M. Week; Pastor J. Klatt, speaker.



Whiteriver Parsonage

In the Rose Bud territory of South Dakota (center of the state, just above the Nebraska border) there are two congregations sharing a pastor, the Rev. Harlan Reed. In this thinly populated ranch country, the villages of Mission and Whiteriver are quite small, and the congregations are in proportion. Between them the churches number only about 80 communicant members.

It was quite a venture, therefore, when the Whiteriver church undertook the construction of a split level three bedroom house with an office.

The approximate cost was \$30,000, with most of the labor donated by members.

The first occupant of the parsonage, Harlan Reed, is rejoicing in the opportunity to apply himself again to the full-time parish ministry, even as he did a decade or so ago. Although he served the CLC as the first contact minister of hospitals and institutions in the Rochester, Minnesota, area, Pastor Reed was mainly engaged in the work for which he was trained before he entered the Concordia Seminary in Springfield to study for the ministry of the Word. This was

the craft of the tool and die engineer. In Rochester he worked for the IBM company most of the time. For the last 10 months he had been in Phoenix because of his health and work. While in Phoenix he did vacancy work at Holy Cross, so he has not been out of action so far as the ministry

is concerned. Now, however, the Lord has guided him to a new field, where he can apply himself wholly to the Word and to prayer.

The fine parsonage in Whiteriver testifies to the appreciation of our churches in that area.

Rollin A. Reim

Gods Style

“The dominant impression of the Psalms is one of antiquity,” said one observer. Another might say that his dominant impression of Scriptures is that they speak to the current day. There is antiquity in them, yes, even as “There is a river the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High” — an obvious reference to Hezekiah’s tunnel that brought “the waters that go softly” to the worshipers at the Temple in Jerusalem, and to our troubled souls.

Yet nothing is more timely for the current day than David’s prayers for forgiveness in Psalm 51 and his “theology” thereon in Psalm 32. We often feel that there are no variations in life for which

there is not a fitting and pertinent passage in the Psalms or other Books. Such is God’s “style” of address, anciently and in modern times: in colorful language or in “plain words.”

Jesus also had his style: no screaming in the streets, nothing about him that would cause men to give “a double take,” nothing that would make casual observers necessarily say, “This must be the Messiah,” except for the content of what he said. Pilate was surprised enough to say, “Art thou a king?” Jesus seems to have been one who would pass through a modern supermarket line unnoticed. He had that style among us.

In the afterglow of a remarkable special pastoral conference, we

think once more of the manner of God among men, a manner that we notice him using throughout that Word wherein we seek his truth for our faith and life.

God speaks to us in a manner that requires attention. Thus he hides his "mysteries" from those who are frivolous. Those who have not the ears of faith — he does not want that they hear; and those without eyes (of faith), simply must not see lest they only be blinded. God has his special ways, and it is this that we call "God's style." Only in the measure that we are uninitiated do we have trouble with God's code-words.

Much of it is plain enough. People render the obedience of faith, or they are crushed by God's requirements. They are clothed with righteousness to stand in the armor of donated holiness, or they are left bare naked to be lost. And God leaves enough puzzlement to make Mr. Christian seek fuller grasp and understanding. Though believers have all things in Christ, they remain in beggary, always asking that they may receive more — be it learning or sanctification or whatever. Such is God's manner among men, and the initiated love to have it so. To the manner of

God they respond.

For an example, Isaiah 2:2. With "bequest of wings" to language he foretells our day of grace: "It shall come to pass in the last days, that the mountain of the Lord's house (Church) shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it." Concretely stated, this was Isaiah's preview of Christmas and Christianity.

This, and the recent special essay on the Law, is and was satisfying to all of us who meet it half-way. It is and was, not so much the words in Isaiah and at Immanuel that gave us joy, but the things they were about, which we, in a manner of speaking, already knew.

God's way with us is so wonderful because his (and our) high language is verifiable in the clear and simple texts. Just so, Isaiah 53 is rendered clear on Calvary and in the records of that event.

To say it otherwise: we must meet God's high-style language (as in Isaiah 2:2 and in the abstractions of our Catechism) half-way, so to speak, with a fund of fact here on earth where the love of God walked in the person of our Brother Jesus Christ and taught us.

As (finally) we believe that we may know (the reverse is also true), so we must know that we may feel and enjoy such flights as in Isaiah 2:2. There is enjoyment in the high flights of God's style as in Isaiah's preview of our Christian state. It is the truth behind God's style that explains our joy in it. Likewise, the outbursts in Revelation can be understood in no other way. They rest on the solid rock of revealed fact.

The crunching truth of this point comes through in the last three words of Isaiah 2:9. Here you must first read verses 6-8: "Thou hast forsaken thy people . . . because they are replenished from the east (the world), and are soothsayers (occult). . . they please

themselves in the children of strangers (worldlings). Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses (for war), neither is there any end of their chariots (automobiles!). Their land also is full of idols (of the marketplace, now); they worship the work of their own hands, that which their own fingers have made (technology). Common man and upper-class-man both bow down to worship these things." Then comes the crunching cut-off of all such disobedience, "Forgive them not." Clear and unmistakable. God's style of language always fits, always just right.

M. Galstad

Daily Devotions

GENESIS (continued)

March	Chapter	
1	45	God marvelously provided for His Old Testament Church.
2	46:1-7,26-34	Seek the Lord's will in every decision of life.
3	47	God's saints are kings (v 10) by a higher right than the kings of this earth.
4	48	Blessings are prayers — God hears.
5	49	God spoke prophetically through Jacob. Shiloh-Prince of Peace.
6	50	"But God meant it for good."

THE SECOND BOOK OF MOSES: EXODUS

With the first word of Exodus ("Now" or "And") Moses indicates that what he writes by inspiration is not just his own story, but the continuing record of God's redeeming activity on behalf of the children of men. In fact, if we were to choose one word to sum up the book of Exodus (which means "going out"), that word would be REDEMPTION. Exodus begins in the gloom and darkness of slavery — but ends in the glory of God's coming to the rescue in mercy, love, and power. And, not only does the LORD redeem His chosen nation, He also unites them to Himself with covenant grace at Mount Sinai and pledges His continuing presence in a most visual way (the tabernacle). The God who rescues also guides His people in worship and life. He provides the Law to point out our sin — and the Sacrifice (Christ is pictured repeatedly in the Old Testament sacrifices and services) which pays for our guilt.

March			
7	Ex 1		Three and a half centuries have passed since the closing scene of Genesis.
8	2		Moses: 40 years thinking he was somebody, 40 years learning he was nobody.
9	3		JEHOVAH (I AM THAT I AM) is the Savior-God.
10	4		Moses begins to learn what God can do with a nobody.
11	5:1-6:1		"Be not deceived, God is not mocked."
12	6:2-13		Make no mistake about it, God WILL keep his promises.
13	6:28-7:25		The Ten plagues are strokes of God's Judgement. They clearly demonstrate that Jehovah is the only true and living God. The Egyptians worshipped the Nile, the frog, the soil, the Bull, the Sun, etc. etc. All these "gods" are shown to be powerless nothings.
14	8		
15	9		
16	10		
17	11		Resistance to God must end in fearful judgment.
18	12:1-27		Christ is our Passover Lamb.
19	12:28-51		God leads His people out and. . . (see March 21)
20	13:1-16		God wants us to continually review His redeeming acts.
21	13:17-14:31		. . . shuts the door behind them.
22	15:1-21		This will be one of our songs in heaven. (see Rev. 15:3)
23	15:22-16:36		"Seek ye first the Kingdom of God,
24	17		. . . and all these things shall be added unto you."
25	19		Let us learn to stand before the Holy God with hearts full of consecration and awe.
26	20:1-21		Since I am the Lord who redeemed you. . .

Note: Chapters 21-24 contain laws for the Hebrew nation. That is God's own application of the Law to their situation.

Also, his further provisions and warnings for their faith-life. Chapters 25-31 are God's directions for the building of the Tabernacle, which was to be a Picture of Christ and the center of His Old Testament people's worship-life.

27	32	How pitifully short the memory of sinful man.
28	33	Israel's mourning (v 6) God's mercy.
29	34	"The sermon, about the Name of God" (Luther).
30	35:1-36:7	The Lord stirs the hearts of His people.
31	39:42-43, 40:16-38	As the Lord commanded, and as He promised.

W.V. Schaller

Announcements

Installation

Authorized by CLC president, Pastor E. Albrecht, Pastor R. Mackensen was installed at Salem congregation, 208 Le Sueur Ave., Eagle Lake, Minnesota on Jan. 5, 1975 by Pastor R. Reim.

as Pastor of Calvary Lutheran Church, Marquette, Mich., Dec. 15, 1974, assisted by Pastor Jonathan Schaller of Green Garden, Mich.

R.E. Schaller

Installation

Authorized by President E. Albrecht the undersigned installed Pastor Walter V. Schaller

Change of Address

Pastor Walter V. Schaller
326 West Terrace
Marquette, MI 49855

Page 14

Pastor Robert Mackensen
P.O. Box 62
Eagle Lake, MN 56024

Prof. John Lau
505 Ingram Drive West
Eau Claire, WI 54701

Prof. James Pelzl
507 Ingram Drive West
Eau Claire, WI 54701

Revised Call List

A revised call list (see Lutheran Spokesman, Nov. 1974) for the new professorship at Immanuel Lutheran College has been certified by CLC president, Pastor E. Albrecht:

Robert Allen, Cheney,
Washington

Merlin Andeberg, Spokane,
Washington

Donald Brandt, Independence,
Wisconsin

Michael Buck, Madison,
Wisconsin

Larry Dassow, Sunnyvale,
California

James Gullerud, Eau Claire,
Wisconsin

John Gurgel, Mankato, Min-
nesota

Edward Lentz, Fridley, Min-
nesota

David Menton, St. Louis,
Missouri

Richard Ohlmann, Spokane,
Washington

Frank Radichel, Thornton,

Colorado

James Reim, Clarkia, Idaho
James Sydow, Roseville, Min-
nesota

All communications con-
cerning these candidates should
be in the hands of Pastor Paul
Larsen before Feb. 9, 1975. The
call meeting will be held Sunday,
Feb. 9, 1975 at 6:00 P.M.
Write:

Pastor Paul Larsen
Secretary

Board of Regents, ILC
9308 Rich Valley Blvd.
Inver Grove Heights, MN 55075

Coordinating Council

The Coordinating Council will
meet April 16-17, 1975 at
Immanuel Lutheran College, Eau
Claire, Wisconsin, beginning at
9:00 A.M., Wednesday, April
16. All business to be considered
by the various boards must be in
the hands of the respective
chairmen by April 6.

The Assignment Committee
will meet after the close of the
Coordinating Council sessions to
assign candidates from the ILC
graduating class. All calls to be
considered by the Assignment
Committee should be in the hands
of the CLC president, Pastor
Egbert Albrecht, by April 6.

Pastor Egbert Albrecht
President, CLC

Treasurer's Report

JULY 1, 1974—JANUARY 1, 1975

BUDGETARY	DECEMBER	TO DATE
RECEIPTS:		
Offerings	\$12,512.19	\$ 95,318.61
Memorials	—	18.00
Bequest	—	1,000.00
TOTAL RECEIPTS	<u> </u>	<u> </u>
	\$12,512.19	\$ 96,336.61
DISBURSEMENTS:		
Retirement Benefits	\$ 825.00	\$ 4,950.00
Capital Investments	1,390.00	8,871.48
General Administration	421.29	2,997.81
Missions and Administration	8,261.92	41,664.70
Immanuel Lutheran College	5,826.50	34,959.00
Bal. of 73-74 Nig. Offrg. to Nig. Fund	—	2,861.46
TOTAL DISBURSEMENTS	<u> </u>	<u> </u>
	\$16,724.71	\$ 96,304.45
CASH BALANCE FOR PERIOD	(-\$ 4,212.52)	\$ 32.16
CASH BALANCE JULY 1, 1974		\$ 23,957.58
CASH BALANCE JANUARY 1, 1975		\$ 23,989.74
I.L.C. EXPANSION FUND OFFERINGS	\$ 6,673.85	\$ 9,929.01

Respectfully, Submitted
Lowell R. Moen, Trustees Treasurer

COMPARATIVE FIGURES

	DECEMBER	SIX MONTHS
BUDGET OFFERINGS NEEDED	\$17,709.00	\$106,254.00
BUDGET OFFERINGS RECEIVED	12,512.19	96,336.61
DEFICIT	\$ 5,196.81	\$ 9,917.39
BUDGET OFFERINGS, 1973-1974	\$10,772.32	\$ 87,017.59
INCREASE, 1974-1975	\$ 1,739.87	\$ 9,319.02

Board of Trustees
B.J. Naumann, Chairman

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