

LUTHERAN

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

MARCH 1975  
VOL 17 NO. 9

# SPOKESMAN

CHURCH OF THE LUTHERAN CONFESSION

Our Heritage



Of Music

# The Jewel of Consistency

For us the publication, Christian News, is not the best place in the world to learn sound doctrine and practice in the matter of church fellowship, but we have to grant that it supplies a wealth of information on all manner of things going on in the Christian and Lutheran world, some of which is both interesting and worthwhile. A good share of this is found in the "Forum" column where pro and con letters on current issues are printed quite openly, freely and for the most part without comment.

## A New Development

Since early fall, beginning with a letter (Christian News, Sept. 9) from Pastor P. Lehenbauer of the Independent Lutheran Missions, Deshler, Ohio, soliciting contributions for an assistant pastor of the Evangelical Lutheran St. Martins Congregation in Stockholm, Sweden, a series of highly interesting letters have appeared. They deal with a controversial matter involving a variety of people and church bodies. To name a few: Pastor T. Hardt of St. Martins congregation, pastors of the newly established Confessional Lutheran Church in Sweden, Dr. S. Becker of the Wisconsin Evangelical Lutheran Synod, Prof. B. Teigen of the Evangelical Lutheran Synod, Dr. H. Sasse of Australia.

It is not our purpose to report on the details of the controversy. At this time our interest is directed toward a letter appearing in the Dec. 16 issue of Christian News written by Pastor Sten Johansson, secretary of the Confessional Lutheran Church in Sweden. It should be remembered that the Commission on Interchurch Relations of the Wisconsin Evangelical Lutheran Synod has found itself to be in doctrinal agreement with this new group. Pastor Johansson speaks to previous letters and seeks to set the record straight concerning his church body

---

The Lutheran Spokesman, published monthly at 22 N. State St., New Ulm, Minnesota 56073, as an official organ of the Church of the Lutheran Confession, the issues appearing during the first week of each month.

Editor, Pastor Gilbert Sydow, 22 N. State St., New Ulm, MN 56073; Associate Editor and Business Manager, Pastor Marvin Elbs, 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. Duehlmeier, M. Galstad, E. Hallauer, H. Hasse, D. Lau, P. Schaller, W. Schaller, D. Schierenbeck, M. Sydow.

Second Class Postage paid at New Ulm, MN 56073. Postmaster: Send notice on Form 3579 to the Lutheran Spokesman, P.O. Box 63, Sanborn, MN 56083.

Material submitted for publication should be sent to the editor one month before the date of publication. Church and school news should be sent to the Church News editor. Announcements and other short notices should be sent directly to the editor.

Business Manager: Pastor M. Elbs, P.O. Box 63, Sanborn, MN 56083. Subscriptions: \$2.75 for one year; \$5.00 for two years; \$7.00 for three years. Group subscriptions to congregations, \$2.25.

and its relationship to Dr. G. Danell, former Dean of the Cathedral of Vaxjo (state church of Sweden), and Pastor Hardt of St. Martins congregation, an independent group.

### An Issue Appears

It appears that Dr. Danell played an important role in setting forth the scriptural basis for separating from the error-ridden Lutheran state church of Sweden, and gave encouragement in that direction. When a number of pastors did just that, then, we are told, "at this time Danell changed his mind," and subsequently advocated and published articles defending "the position that one should remain in the state church."

A few supporting statements are included: "What keeps me in the Swedish church is, in spite of its defects, that there are many Christians who grieve at the affliction of Joseph and who each one in his way and in his place, either as pastors or as laymen, are praying and working on the reestablishment of the Swedish church on the basis of the Bible and the confessions. . . . It cannot be right to withdraw from the play just now and betray those who are totally working for the reestablishment of the church in our country. . . . Therefore let us still remain and side by side, work and fight for the true reformation of the Swedish church faithful to the word of God."

### Consistency

Pastor Johansson faults such theology and rightly so. But now we would invite him to investigate more thoroughly the separation theology of the Wisconsin Synod with whom his church body is in fellowship. The Wisconsin Synod operates with essentially the same principle. The report of their Commission on Interchurch Relations on the meeting with the Church of the Lutheran Confession representatives, July, 1972, has a similar ring: "The WELS representatives held, however, that such a state of confession is frequently called for before terminating fellowship with a group that has been infected by error: . . . 2. To offer opportunity to bring Scriptural testimony against the error infecting the group to those brethren who are not themselves advocating and propagandizing the errors — before treating such brethren as responsible partakers of the error or false practice infecting their group." "The WELS representatives held that such procedure is called for to satisfy the many Scriptural injunctions quoted in their Church Fellowship Statement bidding us to exercise and make earnest effort to preserve the bond of confessional fellowship, to help the weak and the confused." The point is, that in both positions we see an advocating of the continuance of fellowship where error is admittedly known, identified and charged.

### Our Hope

We feel for this new group in Sweden earnestly seeking to be orthodox, confessional Lutherans. We hope for consistency, that they free themselves from further entanglement with an error they have so recently discovered and so

courageously avoided. We have nothing but prayerful well-wishes for them and sympathize with them during the travail of birth-pains and struggling infancy. CLC people know something of the difficulty of separation and starting anew, and yet, as we see it, our position was much easier than that which confronts these people of Sweden. The American principle of separation of church and state and the social acceptance of religious liberty and freedom in worship found in our country made it so. We will follow the "continuing in the word" of these people with concerned interest.

—G. Sydow

## Church News

### Opportunity Realized



Addition at Opportunity; classroom at right

Just east of the city of Spokane, Washington, a progressive community chooses to be called "Opportunity." And it is there, appropriately, that Gethsemane congregation has exercised a talent for recognizing opportunity and developing it. When the congregation was organized in 1952 as a mission it listed in charter membership only three families: Reuben Overland, Gordon Hendrickson, and Rudolph

Kring. Yet this nucleus, served then by the Rev. Robert Dommer and sponsored by the District Mission Board of the Wisconsin Synod, chose as a property site a tract of five full acres. They took care that the situation would meet the stringent requirements of the planning commission for a Christian Day School.

Though the family of Pastor Dommer, at his first parish after

graduation from the Seminary, was small, a spacious parsonage was designed by a neighboring pastor in Spokane, District President Maynard Witt. This provided a living-room chapel for 18 months (while the permanent chapel was being built) and also created the living space for the larger families to come.



**Classroom addition**



**Interior expansion**

### **The Long Range View**

When worship and education facilities were designed they were planned in the opportunity spirit. The vaulted ceiling of the chapel nave was structured for an additional bay — partly for aesthetic reasons, but mostly to allow for lengthening the sanctuary when growth would require it. The meeting-hall portion was constructed as a spacious and airy day school classroom — ready for use when the hoped for day school might become possible. Everything was set for long-range development.

### **A Crisis**

Then something happened which must have been a shattering blow. The congregation and its pastor found that they could not justify the fellowship practice of their parent church body. In a true Gethsemane experience they were led to submit to the Father's will, even though it meant a great set-back in their plans. They withdrew and became an independent congregation. They could continue the low-cost, long-range building loan from the WELS Extension Fund, since this was in the form of a business contract, but there would be no more subsidy. The young congregation could not finance its extensive property and also support its pastor. As a temporary solution, Pastor Dommer took secular employment. Six months later in 1958 he was called to Mankato, Minnesota, to take charge of a new Lutheran high school at another independent congregation, Immanuel. (At this time the CLC had not yet been formed. Several independent congregations were

associated with one another as the Interim Conference).

It is the cheery optimism of faith and obedience that every situation is one of opportunity, if we but know what to do with it. And the people of Gethsemane knew that the Lord provides pastors too.

Within three months their call was accepted by the Rev. Robert Reim of Fond du Lac, Wisconsin. With an increasing number of others, he had come to share their confessional position and was ready to share their opportunity. The most which the congregation could provide for the support of a family of eight was \$50 per month and utilities. The new pastor took a part-time secular job. Mrs. Reim, a registered nurse, practiced her profession in a local hospital. So they managed. But opportunities for mission activity are bound to suffer under such conditions. Progress there was, as the Lord promises it. Yet with much strain.

### Again, Some Help

By the time Pastor Reim's time of service was completed in January, 1967 (when he became pastor of Immanuel, Mankato), the Church of the Lutheran Confession was established and strong enough to provide some mission subsidy for Gethsemane. John Schierenbeck, a graduate of Immanuel Seminary at Eau Claire, was assigned to the field. He and his wife Sharon, a graduate Christian Day School teacher, moved in to Opportunity. Once again the congregation had a full-time pastor.

Now the strength to implement those long-range plans developed apace. The scope of parish influence grew to include some neighboring communities, from which new and vigorous members came. Soon the church was able to give serious thought again to the school project. With God's grace and strength at hand they were soon ready to work without further mission subsidy, indeed even to talk of expansion of their church plant.

January 19, 1975

Much faith, purpose, and effort combined to make January 19 a truly memorable day in the Opportunity story. In the morning the congregation gratefully dedicated an educational addition and an enlarged chapel. A classroom (39' x 26') with two offices had been added to the west of the existing fellowship hall. At the same time the additional bay in the chapel nave was opened and redesigned to accommodate an additional 60 worshippers.

Pastor Schierenbeck reports:

"It was very clear that the Lord had moved His people to be willing in offering what He had given them. In these days of high costs and tight money, the building — completely furnished — was dedicated debt-free at a cost of about \$15,000. This was possible because most of the work was done on Saturdays by volunteer labor.

"The building is not to be an end in itself. The congregation regards this material structure as a tool. With David of old, they hope to keep the

wonderful things God has done for them in the thoughts of God's people forever (I Chronicles 29:18)."

### And Now, the School!

The plant is now ready. The school — long anticipated in the planning of 1951 — will inaugurate its program of integrated Christian education in September of 1975, if the Lord grants fulfillment of what is programmed.

At the Annual Meeting, held in the afternoon of Dedication Sunday, the decision was made.

Many will be praying for the empowering blessings of God upon this venture, made as it must be to His honor and to the eternal welfare of the redeemed people of God.

*-Rollin A. Reim*

## Now in Neenah

On the northwest shores of Lake Winnebago in Wisconsin there are three cities forming a sort of minor megalopolis. Neenah, Menasha and Appleton are the urban center for a large rural area. Proportionately, there are a great many people with a Lutheran background. It would appear to be a likely place for a CLC congregation to take root and grow. And this is just what is happening.

With Pastor E. Albrecht as their pastor, five families have gathered to organize as a congregation. For the time being, the work will be done with considerable help from students of the Seminary at ILC in Eau Claire.

### Bethlehem

This new congregation was very thoughtful in its choice of name, hoping to communicate something of their commitment to all who might hear or read it. The following is the explanation offered by the secretary of the congregation, Mr. Theodore C. Thurow:

"Jesus was born in the city of Bethlehem in the province of Judea. Luther adds further beauty to this simple statement in these words:

'There is a significance to the names Judea and Bethlehem, where Christ was born. Judea' in German means confession or giving of thanks, as when we confess and praise God and thank Him that all our goods are gifts from Him. Likewise Beth means house, lehem means food or bread, so Bethlehem means house of bread. The town bears this name because, situated in a fertile area, it abounded in grain. The meaning behind this is that without the Gospel there is nothing but desert on earth and no confession of God and no thanksgiving. But where the Gospel and Christ are, there is Bethlehem abounding in grain, and grateful Judea; there

everybody has enough in Christ and there is nothing but thanksgiving for God's mercies. No heart is ever satisfied unless it hears Christ preached properly in the Gospel; when this happens, a person comes to Bethlehem and finds him; then he also comes and stays in Judea and thanks his God eternally; then he is satisfied; then, too, God is praised and confessed. Apart from the Gospel there is nothing but ingratitude and we do nothing but die of hunger.' (Luthers Works Vol. 52, p. 19ff.)

"Since no soul can be truly satisfied until he has partaken of Christ, the Bread of Life, and since Christ will be preached here, what better name can we choose than Bethlehem, meaning "house of bread," or spiritually speaking, "house of the Bread of Life?"

Since February 9 services have been conducted regularly at 9:30 a.m. in the Menasha Room of the YWCA in Neenah. If you are able to arrange attendance it would be wise to check the time by calling Pastor E. Albrecht at Markesan. (414) 398-2778

*-Rollin A. Reim*

## Hearers & Doers

The Epistle of James has been called the "practical" epistle. James stresses the importance of the fruits of our faith in daily Christian living. And no fruit of faith is more important than a believer's attitude toward the Word of His God.

### Hearers

When the President delivers an address on television, it has become common practice for a group of newsmen and commentators to follow up his speech with their own instant analysis — evaluating, interpreting, criticizing, and occasionally commending. They tell the viewer what the President meant to say, what he really did say, and what he should have said. And depending

on one's political leanings, this practice is looked upon as either good and acceptable or disrespectful. Tragically, this same practice has become commonplace in religious circles in recent years. It is precisely the same attitude with which many modern churchmen have approached the Word of God — questioning its wisdom, doubting its factualness, its accuracy in certain matters, interpreting it with their own "enlightened minds," sitting in judgment upon its message. Such people are not humble hearers and learners of God's Word, but arrogant self-worshippers who feel themselves qualified to sit in judgment on the Almighty Himself.



The attitude of the true child of God toward the Word is that of hearer, learner, listener. He is quick to hear and slow to speak. He bows to whatever God says — no matter how much his mind, will, and flesh rebel. He knows that flesh and blood have not revealed these things of God to him, that he was not born with them. He cannot hope to discover a knowledge and understanding of divine truth in himself or in the world. It is solely a miracle of grace for it has been “grafted on” to his soul by the operation of the Holy Spirit. And because this is the Word and revelation of his marvelous and loving God he receives it with meekness, with humility — knowing its incomparable power to save.

Altogether too many churchgoers place too much emphasis on the form of presentation rather than the content. Given the choice, many would rather hear an entertaining sermon than a scriptural one. They are so conditioned to being stimulated and excited by the impressive audio-visual techniques of the mass media that they find it hard to concentrate on the simple spoken Word. But that really is no excuse for inattention — if they have been given the Father’s Word. A pastor’s responsibility is to simply “open the Scriptures” as Jesus did to the Emmaus disciples. And when that is done, the hearts of those tuned to the things of God will burn within them.

If they don’t, don’t blame the pastor or his sermon. Rather look into your own heart to see how much of a hearer you are.

#### And Doers

Faith comes by hearing, but a believer’s responsibilities do not end with hearing. They are blessed, the Savior says, who not only hear His Word, but also keep it — who follow it, who live by it. One who is a hearer and not a doer is like a man who sees himself in a mirror and then walks away, forgetting what he saw.

On the other hand, one who looks deeply in the perfect law, that perfect revelation of spiritual liberty and lives by it, he is blessed indeed. For ever before his eyes are very vivid pictures of what he is by nature (. . . in times past were not a people of God — 1 Pt. 2:10) and what he has become in Christ (a chosen generation, a royal priesthood, a holy nation, a special people — 1 Pt. 2:9). Both images are unforgettable, and the deep gratitude of a thankful heart drives the observer to participate, the hearer to do, the tree to bear fruit.

James mentions several wonderful fruits of faith that show a man is both a hearer and a doer — he bridles his tongue, he shows his concern for those in need, and he keeps himself untainted from the world. The list could be endless, and James deals with more in the words which follow.

*-D. Schierenbeck*

# The Abiding Comfort of Baptism

It is to be feared that some Christians seldom think of their Baptism and its blessed meaning for them. That is evident from the fact that it is seldom, if ever, referred to in their conversations concerning things spiritual. This may be due to a misconception that seems to be quite prevalent. It would seem that we Christians, as a rule, think of Baptism as being of significance only for infants and during the days of their childhood. We are apt to regard it as the only Means of Grace through which the Holy Spirit can ordinarily do His regenerating and saving work in their hearts at that stage of their existence, but are inclined to think that, after they have been instructed and confirmed and the Holy Spirit can carry on His continuing work in them through the word of the Gospel and the Sacrament of the Holy Supper, then Baptism has served its purpose and no longer is of any great significance for the rest of their lives.

Such thinking, if it is held by anyone, is a regrettable misconception and deprives that person of a wonderful comfort God has intended for him. Neither does it agree with what the Scriptures teach in this matter. They speak very clearly of the continuing significance of Baptism for the rest of our lives and even in the hour of death. To remind our-

selves of this for our comfort, let us review what Scripture has to say concerning this.

## What God Did For Us At Our Baptism

To be aware of the abiding comfort Holy Baptism is intended to bring us, we need to be reminded of what God did to us and for us on that important day in life. Jesus commanded that Baptism be performed "In (literally 'into') the name of the Father and of the Son and of the Holy Ghost," Matthew 28:19. What do these words mean? Simply this, that the Triune God takes the baptized person into relationship, into fellowship, with Himself, and into His family, putting His name upon Him. God's name, as is evident from Scripture, is everything God has revealed in His Word concerning Himself. God the Father in Baptism makes the person baptized a partaker of His preserving work (all the gifts mentioned in the Explanation of the First Article of our Creed); God the Son makes him a partaker of His redeeming work (call to mind the Explanation of the Second Article); and God the Holy Spirit enters his heart to do in and to bestow on that person His sanctifying work (all that is mentioned in the Explanation of the Third Article). Or, as we might also express it, God snatches that person out of the Devil's kingdom and transfers him

into His own Kingdom of Grace. St. Paul expresses it in these words: "Ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ have put on Christ." (Galatians 3:26-27) This declares that God has put on the person baptized Christ and everything Christ has secured for sinners — the garment of perfect righteousness, which covers him like a clean white robe so that God no longer sees him as a sinner but has accounted him perfect and blameless for Jesus' sake, whose perfect righteousness has been credited to him. This was what the special baptismal dress of days gone by was intended to picture and symbolize.

#### Baptism and God's Covenant of Grace

To express it in another way, in Holy Baptism the Triune God makes a solemn Covenant of Grace with the baptized person. A covenant is a two-sided agreement. God, on His part bestows on him who is baptized the spotless garment of Jesus' righteousness covering all his sins, and makes him His dear child and an heir of eternal life. The person baptized, on his part, through his sponsors — if it is an infant — renounces his former owner and master, the devil, and gratefully promises to serve only the Triune God, who has bestowed this marvelous grace on him. This covenant God, on his part, never breaks. It stands firm and unmoved for all time, as God Himself declares concerning His Covenant of Grace: "For the

mountains shall depart and the hills be removed; but my kindness shall not depart from thee; neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." (Isaiah 54:10) We, who have been baptized, on our part, become unfaithful to our promise — renewed on the day of our Confirmation — many times with our lapses into sinning, of which we become guilty because of the Old Man still clinging to us. As often, however, as we return to God in repentance, He assures us anew that His part of this covenant still stands unmoved.

#### The Abiding Comfort

Each day therefore God would have our Baptism be for us a wonderful source of comfort. As in the quiet of the day, before we close our eyes in sleep, we let the day's events pass in review before our mind's eye, there come to remembrance the many situations in which we have failed to conduct ourselves as it would become forgiven children of God. How wretchedly we failed again in keeping His Commandments in what we thought, desired, said and did, and failed to let our light shine before men that they might see our good works and glorify our Father which is in heaven! All this fills us with deep sorrow and regrets. When we are plagued and beset then by doubts, whether God is not perhaps tired of forgiving us and has not probably cast us off as children of His, then He would have us call to mind our Baptism and to draw our comfort

from what He did for us on that day. Then He would have us remind ourselves of that firm Covenant of Grace which He made with us when the Sacrament was administered to us, which He never disavows, even though we so often become unfaithful to it, that He on the day of our baptism clothed us with the garment of our Savior's righteousness, hiding all our failings and short-comings. This He will never take from us. Calling these blessed truths to mind will strengthen our assurance of the forgiveness of our sins and of our state of grace, and will work far more effectively than Nytol or Somnifex in giving us "safe and restful sleep, sleep, sleep," as the current commercial has it.

#### In The Hour Of Death

That same divine, heavenly comfort God would also have our Baptism furnish us when we "walk through the valley of the shadow of death," when Satan will undoubtedly make his supreme effort to

rob us of the assurance of faith that we are God's dear forgiven children for Jesus' sake and standing in His grace. Then the Old Evil Foe will conjure up before our mind's eye the multitude of our sins in all their hideousness and make every effort to fill us with misgivings regarding the judgment to come. We have learned from our own experience while attending dying Christians what an effective comfort it proves to them to be reminded of their Baptism in that hour and of all that God did for them on that day — clothing them in the robe of their Savior's spotless righteousness, adopting them into His family as His dear children, and making with them a Covenant of Grace, which He, on His part, has not broken and never will break and which therefore still stands. May that be the rod and staff that comforts each of us also when our own last hour shall come.

*H. C. Duehlmeier*

## Daily Devotions

April 1

Psalm 90

A Prayer of Moses, the man of God.

#### The Third Book of Moses: Leviticus

In Genesis we saw God redeeming His people from slavery. In Leviticus God instructs His redeemed people in a worship-filled life.

Exodus concluded with the building of the tabernacle according to God's specifications. Leviticus begins with the word, "And." It embodies the Lord's continuing instructions to the people He has made His own, instructions how He is to be approached and worshipped.

From the very first chapter we see that God would impress upon His people two inescapable facts: because of the awe-full reality of sin, we are unable to fulfill God's demands for holiness; and only through the blood of God's appointed sacrifice, His Son, the Christ, can we have access to God.

Leviticus, we might say then, is God's "Picture Book." And every picture points to the Lamb of God which taketh away the sin of the world." (Jn 1:29) Five offerings picture Christ (Chap. 1-

6): the burnt offering — the spotless Christ offered Himself for the world; the meal offering — the perfect Christ is our daily bread; the peace offering — we have peace through the blood of His cross (Col. 1:20); the sin offering — Christ, the convicted sinner's Substitute; the trespass offering — Christ reconciles sinners to each other.

The priesthood pictures Christ (Chap. 8-10): Christ is the sinless Mediator (Heb. 2:17; 4:15; 1 Tim. 2:5).

Eight feasts picture Christ (Chap. 23): the Sabbath-Christ is our Rest (Matt. 11:28-29); the Passover-Christ is the Passover Lamb (1 Cor 5:7); Pentecost-Christ is the First-fruits of those dead in the Lord (1 Cor. 15:20); Trumpets-We are light in the Lord (Eph. 5:8); the Day of Atonement-Christ has reconciled us to God (Rom. 5:10ff); Tabernacles-Christ sustains us on our earthly pilgrimage (John 10:27-28); the Sabbatic Year-Christ is the Bread of Life (John 6:35); the Year of Jubilee-through the preaching of the Gospel Christ gives us the liberty of the sons of God (Luke 4:17-21).

April	Leviticus	
2	1	“Without the shedding of blood is no remission (Heb. 9:22).
3	16	The Great Day of Atonement (Yom Kippur),
4	19	Observe how God applied His Law to daily living.
5	23	The feasts of the Lord.
6	26	Do not despise the grace of God.

#### The Fourth Book of Moses: Numbers

God's people have been saved not only to worship their Redeemer (Leviticus), but also to serve Him. That is the message of Numbers. Sadly, in this book it is impressed upon us chiefly through the failure of those redeemed from Egypt to serve the Lord God Jehovah. They attended God's school in the wilderness, but they did not learn their lesson. For two years the Lord protected, provided for, and led the murmuring children of Israel, and brought them to the border of the promised land of Canaan, where they refused to follow Him. Thus, with most of those whose story is told in Numbers God was not well-pleased. These things happened as examples for us that we should not crave evil things as they did. (1 Cor. 10:5-6).

The story of Israel's failure (chap. 11-20) is not all the message of Numbers. The first ten chapters give us God's numbering of the people, as well as some of His legislation. The closing chapters of the book record the second approach of Israel to the border of Canaan, this time with a very different outcome in the offing.

April	Numbers	
7	9:15-12 10:1-13 10:29-36	With the Lord begin thy task.
8	11	What about you? Do you complain, or pray?
9	12	The fruit of prejudice and jealousy is bitter.
10	13	Fear keeps men from enjoying God's blessings.
11	14:1-25	The Lord is plenteous in mercy.
12	14:26-45	Only when we walk with the Lord are we stronger than our foes.
13	16:1-24	250 famous men of renown...
14	16:25-50	are no match for the almighty God.
15	20	38 years later: the final start for Canaan and a sad day for Moses.
16	21:1-9	Read John 3:14-18, and live.
17	21:10-35	Hospitality toward God's people would have made a difference.
18	22	Balak thought Balaam could be bought. He was right.
19	23	Woe to the unwilling witness.
20	24	A precious word of Promise (v. 17), but Balaam preferred cash.

21 25 Woe to him by whom offense cometh (Rev. 2:14).  
 22 27:12-23 God knows the right man for the job at hand.

**The Last Book of Moses: Deuteronomy**

The name Deuteronomy means "second law," which indicates that in this book the commandments and statutes of the Lord are reviewed by Moses. This he does about a month before the children of Israel cross over the Jordan into the land of Promise. One last time God speaks through His servant Moses. As a final preparation for their entry into Canaan, the Lord would have His people consider what He has already done for them, and how they are to serve Him in their new homeland.

Deuteronomy ought to be a very special book for the Christian. It was one of the favorites of our Savior. Jesus answered each of Satan's temptations in the wilderness with a passage from this book. If you wish to increase your appreciation of this forceful and beautiful book, try reading it through in a single sitting.

**April Deuteronomy**

23	1:1-25	Moses' first farewell address, "Looking Back," (chap. 1-4).
24	1:26-46	Kept back by unbelief.
25	2	Compare the last 5 verses of this chapter with the last 5 of chapter 1.
26	3	"Thou shalt no go over this Jordan."
27	4:1-24	Cling to the Word.
28	4:25-49	Appreciate your heritage.
29	5	Moses' Second farewell address, "Looking Up." (chap. 5-26)
30	6	Hear! Observe! Do! Teach! Talk! Fear! Serve! Keep! Say! -W.V. Schaller

# Announcements

**Wisconsin Pastoral Conference**

Time: April 21-23, opening session to begin 1:30 P.M., April 21.

Place: Sem House, Immanuel Lutheran College, Eau Claire, Wis.

Agenda: Alternatives to our Present Confirmation Practices, J. Sandeen; Exegesis of Hebrews 7:19ff, A. Schulz; Luther — The Preacher, J. Lau; What Constitutes Merchandising in the Church? G. Radtke; Proper Procedure when Receiving a Call, E. Albrecht; Sermon Study, text from Zechariah, L. Schierenbeck.

Communion Service, Tuesday, April 22, 7:30 P.M. Speaker, C. Kuehne (J. Pfeiffer).

Questions concerning assignments or topics should be directed to Chairman J. Schaller. Announce or excuse to the host pastor.

*J. Johannes, Secretary*

**Change of Worship**

Peace Through Christ Lutheran Church, which formerly worshipped in the University "Y," 306 No. Brooks, Madison, Wisconsin, is now worshipping at 6300 University Ave., Middleton, Wisconsin. Sunday School at 10:15 A.M. Service at 11:00 A.M. Submit names of prospects or CLC members in the greater Madison area to Pastor J. Johannes, P.O. Box 53, Cambridge, WI 53523.

# Treasurer's Report

JULY 1, 1974, to FEBRUARY 1, 1975

RECEIPTS:	JANUARY	TO DATE
Offerings	\$21,554.52	\$116,873.13
Memorials	—	18.00
Bequest	—	1,000.00
Extra-budgetary Reimbst. from ILC Exp. Fund	2,000.00	2,000.00
<b>TOTAL RECEIPTS</b>	<b>\$23,554.52</b>	<b>\$119,891.13</b>
<b>DISBURSEMENTS:</b>		
Retirement Benefits	\$ 825.00	\$ 5,575.00
Capital Investments	1,390.00	10,261.48
General Administration	805.12	3,802.93
Missions and Administration	6,648.90	48,313.60
Immanuel Lutheran College	5,826.50	40,785.50
ILC Regents-Extra-Budgetary	583.74	583.74
Balance of 73-74 Nig. Offerings to Nig. Fund	—	2,861.46
<b>TOTAL DISBURSEMENTS</b>	<b>\$16,179.26</b>	<b>\$112,383.71</b>
<b>CASH BALANCE FOR PERIOD</b>	<b>\$ 7,475.26</b>	<b>\$ 7,507.42</b>
<b>CASH BALANCE JULY 1st, 1974</b>		<b>\$ 23,957.58</b>
<b>CASH BALANCE FEBRUARY 1st, 1975</b>		<b>\$ 31,465.00</b>
<b>ILC EXPANSION FUND OFFERINGS</b>	<b>\$16,358.45</b>	<b>\$ 26,287.46</b>

Respectfully Submitted,  
Lowell R. Moen, Trustees Treasurer

## COMPARATIVE FIGURES

	JANUARY	7 MONTHS
BUDGET OFFERINGS NEEDED	\$17,709.00	\$123,963.00
BUDGET OFFERINGS RECEIVED	23,554.52	119,891.13
<b>SURPLUS</b>	<b>\$ 5,845.52</b>	
<b>DEFICIT</b>		<b>(-\$ 4,071.87)</b>
<b>BUDGET OFFERINGS, 1973-1974</b>	<b>\$17,915.35</b>	<b>\$104,822.94</b>
<b>INCREASE, 1974-1975</b>	<b>\$ 5,639.17</b>	<b>\$ 15,068.19</b>

Board of Trustees  
B. J. Naumann, Chairman

94541

HAYWARD CA  
20864 HAVILAND AVE  
SCHALLER, PAUL REV MRS  
139.018 • 9699 • 94541

---