

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

APRIL 1975  
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# LUTHERAN SPOKESMAN

CHURCH OF THE LUTHERAN CONFESSION

Our Heritage



Of Music

# The Tomb is Empty — Shall We Mourn?

Few would question that the cross is the commonly known and accepted symbol of Christianity. And well it might be. The strong statement of the Apostle Paul in I Corinthians — “For I determined not to know any thing among you, save Jesus Christ, and him crucified” — serves as a fitting foundation for this usage. It was on the cross that the words, “It is finished!” were said, and therewith was announced the completion of the sacrificial shedding of blood for sin, the end of paying the ransom for buying men back from the power and bondage of Satan.

## Something More

But this isn't the end of the story. The suffering and death of Christ, foretold in the beginning as Satan's “bruising the heel” of the Seed of the woman, was admitted by Jesus Himself to be the hour of the “power of darkness.” But this “obedience unto death” was only to “destroy him that had the power of death, that is, the devil.” The simple but astonishing words, “He is risen!” completes the story. Paul can now triumphantly shout: “O death where is thy sting? O grave, where is thy victory?” And this is brought down to us in the words, “Thanks be to God who giveth us the victory.” “We are more than conquerors through him that loved us.”

## Our Mood

This tells us something about the mood of Christianity. The cross as a symbol proclaims suffering and sorrow. Is this to characterize the child of God in Christ? Is the mournful face of the monastic life the essence of our existence? Are we but on a long, sorrowful, funeral-like procession to the grave?

The empty tomb preaches a different message. Not sorrow over sin, but “great joy,” as Matthew speaks of the resurrection, over the forgiveness of sin.

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The Christian life is not a repeat performance of the “*via doloroso*,” the way of sorrows. One Man went that way alone, and along the way said, “Weep not for me.” Our life is rather a rejoicing, triumphant procession to the glory of eternal life. Let’s not pretend that Easter didn’t happen. Paul says, “Rejoice evermore!” This is the message of the empty tomb. It serves well as the symbol of the full and completed story.

—G. Sydow

## ILC Expansion



We realize that with our current economic inflation-recession situation all about us, and with the highest CLC budget ever (\$212,000) for carrying on the work of the Lord, and with the U.S. president urging us to cut down spending, we may wonder whether involving ourselves in a good-sized building program at this time is the wise thing to do. Last summer the answer of our convention was “Yes!”

There are various reasons why supplying the needs at ILC are very important to us. It was once said by the late Prof. E. Reim that a church

body needs a school if it is to survive. This may not seem to be such a profound statement. Yet, as one looks at recent church history, the true and simple wisdom of these words becomes apparent.

### Laborers Needed

If we have a reason for existing, we have a reason for surviving. Put together, these reasons are bound up in the message of salvation in Christ Jesus which we have received from God’s Word of Truth. We wish to pass on this truth of God’s grace in Christ to generations to follow. Our synod-supported school is one

primary instrument in this cause. The Lord has graciously blessed our efforts to this end in the past and we are convinced that He will be with us in the future. Through providing needed facilities for our young people at ILC that they might enjoy a Christian education, we are putting prayer into action, that "the Lord of the harvest will send forth laborers into his harvest." (Matt. 9:38)

### Not of the World

The public educational systems of our day are becoming more and more intolerable. Parents are struggling with attitudes and morals which are contrary to Christian faith and godliness. Obviously, the public school system can only nurture worldliness. The increased enrollment at ILC this year has come about in part through alert Christian parents who find the public system too great a danger to their children's faith in Christ and attitudes concerning life. We need to pray that the Lord will move us and our brethren to provide the needed facilities for such a haven of Christian education for all who desire it. Limiting the enrollment at ILC is debated from time to time, and was heard again at our last convention. May that never become an acceptable consideration!

When we are talking about spreading the Gospel and providing Christian education for our young and growing disciples of Christ, money should not prove to be an obstacle. For this is an investment not primarily in buildings and facilities, but actually an investment in things that have an eternal value, the labors of God's kingdom of grace. And when we have become convinced of this, then the Lord will work in us "both to will and to do of his good pleasure." (Phil. 2:13)

To be sure, this matter will require prayerful, careful planning on the part of everyone of us. We may wish to approach the matter by making a series of offerings over a period of time, or we may wish to make our offering in one lump sum. But whatever way best suits each of our stations in life, let it not be put off. Let us promptly incorporate this matter into our family budget. And let it be done with a thankful and joyful heart. "For God loveth a cheerful giver." (II Cor. 9:7)

The Publicity Committee

*J. Sandeen, Chairman*

(Adapted from bulletin of Bethel congregation, Spring (Houston), Texas. Your committee would appreciate receiving other such materials.)

## The Continuing Admonition of Baptism

In a previous issue of the Spokesman we have called attention

to the abiding comfort which God provides for us in our Baptism, so

that each day and hour of our lives, when our sins and shortcomings assail us, we can now hark back to what God Himself did to us and on us on that occasion. We can remind ourselves that on that blessed day He washed away our sins, put on us the spotless robe of Jesus' righteousness, and adopted us into His own family as dear children, and that the covenant of grace He there made with us will never be broken by Him. At the same time, however, our Baptism is also a daily admonition to us. As our penitent hearts are comforted again and again by that heavenly assurance of our state of grace, which our Baptism furnishes us in so concrete a manner, it cannot do otherwise also than to fill us with love and gratitude toward our gracious God and Savior and with the desire to show that love and gratitude by striving to do His will in our daily living.

#### Scripture Speaks Of This Effect

It will have the effect on us spoken of by the Psalmist when he writes: "I will run the way of Thy commandments when Thou shalt enlarge (Luther: "comfort") my heart." (Psalm 119:32) When God comforts the troubled hearts of His penitent children with the gracious assurance of His forgiveness, it has the effect on them that gratitude moves them to strive all the more diligently to please their heavenly Father by walking the ways He has prescribed for them in His Commandments. David speaks of God's assurance of forgiveness as having that effect on him when he

writes Psalm 51: 13: "Then will I teach transgressors Thy ways, and sinners shall be converted unto Thee." Love and gratefulness and appreciation for God's assurance of pardon will serve as a mighty incentive to us to shun and avoid whatever displeases our God, who is so gracious toward us, and to strive to please Him in every way. It will have the effect on us that, when tempted to sin, we will in our hearts say with Joseph in Egypt: "How then can I do this great wickedness and sin against God," my gracious God, who has done this marvelous thing for me and covered me with my Savior's righteousness? How can I sully and besmirch that precious robe, secured for me at such great cost to Jesus, by yielding to sin? Would that not grieve my Savior most deeply and be the most shameful ingratitude on my part? "How could I refuse to shun every sinful pleasure, since for me God's own dear Son suffered without measure?" as we sing in one of our Lenten hymns. Thus what all the curses and threats of the Law could never accomplish, to make the sinner willing and able to begin to walk in the ways of God's Commandments, that God's gracious forgiveness bestowed in Baptism brings about. It calls forth grateful and cheerful obedience.

#### Luther On This Point

It is to this continuing admonishing effect, which Baptism has, that Luther has reference when in our Catechism he asks: "What

does this baptizing with water signify?" and then replies: "It signifies that the Old Adam in us is to be drowned by daily contrition and repentance, and is to die with all sins and evil lusts, and that again a New Man shall daily come forth and arise, who shall live before God in righteousness and purity forever." As, at the close of each day, the baptized child of God lets his conduct and behavior in the various situations that arose in it pass in review before his mind's eye, he finds much that was unbecoming to a forgiven child of God. This causes him grief and pain, knowing it has offended his dear Savior. As he then finds his comfort anew in God's forgiveness, assured him by his Baptism, the New Man in him, created by this washing of regeneration, is strengthened to take up the battle with sin with new vigor on the morrow and to gain new victories. As the Scriptural basis for this Luther then quotes the words of St. Paul found in Romans 6:4: "We are buried with Him (Christ) by Baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Through our Baptism we are made partakers of and share in everything Jesus suffered and did for us. As He was finished with our sin when He died, and lived in a new life, which had nothing further to do with our sins, when He arose from the dead, in like manner after our Baptism we should not have anything further to do with sinning, but live in a new life

that is to the glory of God. That was what we promised our God at our Baptism, when through our sponsors we declared that we renounced the devil and all his works and ways. That promise we renewed in person at our Confirmation after we had learned to know what great things God did for us at our Baptism.

### This Admonition Is Lifelong

As surely as we need the comfort contained in our Baptism to our dying day, so surely also are we in need of the admonition implied in it to our last hour here on earth. Never in this life will we reach that condition, claimed by the Holiness Churches, that we no longer become guilty of sinning. With St. Paul we will have to continue to confess as long as we remain in this flesh: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." (Philippians 3:12) Each day then let us with contrite hearts call to mind its sins and failings, and draw our comfort from the assurance of God's forgiveness contained in our Baptism. Each day also, strengthened with might by His Spirit in the inner man, let us renew the good fight of faith to that hour, when our Savior shall call it to a halt and shall take us to Himself in heaven, where, renewed perfectly in His likeness, every last vestige of sin will have been removed from our being.

*H.C. Duehlmeier*

# Escape?

A recent catalog offered to junior high school teachers had a big advertising blurb on the cover, "ESCAPE... TO THE WORLD OF BOOKS." Notes inside included books recommended for students in grades 7-9, and included summaries of about ten of the thirty-plus books in this particular catalog for a paperback book club.

## Sordid Material

Among those ten was a novel containing "factual information about abortion, since current medical techniques are presented in detail." Another was "a novel of the anatomy of (a) marriage. And the novel depicts the intimacy of Annie and Carl's life together — the enjoyment they derive from sexual contact as well as the method of birth control they employ." Another, a novel of a girl at a high-class girls' boarding school: "Her language is at times vulgar. Her behavior with boys is somewhat more 'loose' than one expects the behavior of a 'nice' girl to be." Another "novel is an action-packed suspenseful one — a reality that will minimize the impact of the few brief scenes that deal with Craig and Amy's intimate relationship." Another is about a boy whose brother and widowed father were always on his back, so he advertises for a female soulmate. "They ecstatically live together, until one day... their lives

turn into a race against the cancer that's destroying her."

Now it is always unfair to quote out of context, for included in the thirty-plus books are volumes about Ripley's Believe-It-Or-Not, B.C., Funky Winkerbean, Donny Osmond, Spencer's Mountain, and Mission Impossible. But surely one could escape to a more pleasant world in books.

## Something Better

How about a book that talks about a better life? How about a book that offers some solutions acceptable to a Christian for problems confronting men today? How about a book that doesn't minimize the problems caused for human beings by sinful carryings-on but can still offer some words of hope? Such a book exists. It is a book that presents a better world, a 'utopia' that is a real place, a place of happiness. It is a book that offers a perfect world to anyone only for the believing! It is a book which promises, yes, promises "life eternal," "everlasting life," a world of "no more death, neither sorrows, nor crying." Now if you weren't reading the Lutheran Spokesman, you might be tempted to scream "Deceptive Advertising!" But chances are you know The Book. Chances are, you have the Book on your shelves or front-room table. And chances are you have escaped

often into that book. A writer named Daniel March said of that book:

The Bible is the oldest and the newest of books. It surveys the whole field of time, and it looks farthest into the infinite depths of eternity. It lends the most vivid and absorbing interest to the scenes and events of the past, and it keeps us in the most active sympathy with the time in which we live. It gives us the most reliable record of what has been, and it affords us our only means of knowing what is yet to be. It is so conservative as to make it a solemn duty to study and revere the past, and it is so progressive as to be in advance of the most enlightened age. It is strict enough to denounce the very shadow and semblance of sin, and it is liberal enough to save the chiefest of sinners. It is full of God and must therefore be read with a pure heart or its true glory will not be seen. It is full of man, and must therefore always be interesting and instructive to all who would know themselves.

The Bible is the plainest of books, and yet it has depths of wisdom which no created mind can sound. It is set up as a beacon to show all wanderers the safe way, and yet its light shines forth from thick clouds of mystery and from abysses of infinite darkness. It describes all conditions of life, and it gives utterance to all desires and emotions of the soul. It has a song of triumph for the victor and a wail of defeat for the vanquished. It sparkles with the fervor and gladness of youth, it celebrates the strength and glory of manhood, it bewails the sorrows and infirmities of age. It exults in the mighty deeds of kings and conquerors, it sympathizes with the poor and lowly, it lifts up the fallen, it delivers the oppressed and it breathes the blessing of peace upon the quiet homes of domestic

life. It describes with startling clearness the seductions of temptation, the conflicts of doubt and the miseries of skepticism. It searches the secret chambers of the heart, and brings to light its purest love and its darkest hate, its highest joy and its deepest grief. It compasses the utmost range of thought and feeling and desire, and it sounds the utmost depth of motive and character and passion.

The composition of the Bible was extended through a long course of years; it was carried on under a great variety of circumstances; it bears the impress of every diversity of individual character. And yet the spirit of inspiration speaks with equal fullness through all the times and circumstances and characters. Thus in the Bible, God and man, earth and heaven, time and eternity speak with one voice and teach the same truth. Thus the Bible is made to be the one book for all ages and all nations, for all classes of men and all states of society, for all capacities of intellect and all necessities of the soul. It sets forth the most spiritual and heavenly truths in the lights and shadows of earthly scenes and human characters. (Night Scenes In The Bible, Rev. Daniel March, P. 5-6, 1869)

Such a book would be genuine escape literature. But we should also be aware of the subject matter of books which are being offered to many junior high school students by a nationwide paperback book club, through catalogs to their teachers. It is true that a teacher's notes could well include a word of caution discouraging seventh graders from reading a certain book, or that "educators who do not consider abortion a suitable classroom topic



should be forewarned about the book's contents." Surely, parents should have some idea of the books their children are reading, and realize that books are great teachers. Certainly the Bible is a book that is to be "chewed and digested," to use the words of Francis Bacon. The more one reads in the literature of the world, the more one appreciates how simply God said it all, everything

that is important to say, long ago.

There is no end of publishing books. We are told that the Library of Congress has about 59,000,000 items. Yet there is One Book which says all that is really necessary for our life and death, for our living and dying and living again. We could all use more of that escape literature.

-R. Mehlretter

## Stray Notes

### Bifurcated Education

It seems that to whatever degree we are the less sensitive to what really matters, we also blame others and things for our lack of responsibility. Now the schools are catching it.

Schools have been used for half a century as experimental social laboratories, assigned the task of reconstructing society by direct teaching, but they are failing miserably. Henry Commager, whose article, "The School as Surrogate Conscience," appeared in *Saturday Review* (1-11-75) calls the situation "a massive demonstration in hypocrisy." He supports his declaration with the following:

"The notions — that schools should educate everyone, and that they should provide the whole of education — are so new (only about 50 years) that we are still working out their implications. . . . to fill the

vacuum left by the decline of the household and the church as major educational agencies, the film, radio, television, and popular journalism emerged as full-scale educational instruments.

"Our schools, like our children, are victims of the failure of our society to fulfill its obligation to Paideia, excellence through education in society's highest ideals."

Remember that our Lord set the standard for this kind of education in Deuteronomy 6:6-9.

Commager continues, "Not only is there a bifurcation between formal and informal education — that is, between school and society — but also there is a latent hostility — a hostility that in the realm of higher

education becomes overt. Increasingly, schools are required to take on the function of a moral safety valve: The more virtuous the sentiments and standards of conduct they inculcate, the more effectively they perform the function of a surrogate conscience permitting society to follow its own bent while consoling itself with the assurance that they are training up a generation that will do better.

“The generation that created the American public knew better. It did not rely on the teaching of current events to solve current problems but took for granted that students familiar with the classics of literature, history, and philosophy

would be wise enough to understand whatever problems might arise and resourceful enough to work out solutions. ...earlier society was culturally and philosophically harmonious. There was no such deep chasm between what was valued in formal education and what society practiced and exalted.”

Commager’s expected conclusion is that “the schools cannot reform education, for most of education goes on outside the schoolroom.” Therefore, he outlines our task as one which will “enlist all educational agencies in an enterprise of education that shall embrace the whole of society.” We can only wonder if this enlistment will be by choice or by force.

## Salty Salt

When the world sees itself as we see it, wounded, we need to take notice. Either we have been an influence for good and the fields are ripe for harvest or we ought to expect drastic measures to be taken which attempt to repair the wound, measures which spell persecution for us. Though we hope for the former, we rather expect the latter.

The great Reformer, Martin Luther, illustrated many things for us, also this situation. “The world resembles a drunken peasant; when

you lift him into the saddle on one side, he tumbles off on the other.”

But while there is hope, we lift. It certainly appears that the world’s educators are asking for help. The very best that they can offer is not good enough, and they know it. Yet, they will continue to try, though it be with extremes and though they “tumble off on the other.”

We can still be the salt of the earth, and our Christian day schools can still help us hold our savor. And we can do it without the world’s frills,

that is, without their facilities, equipment, materials, and whatever. In fact, the very best that we can do is not to do what they have done.

The Word alone is able to heal and constrain us to live more responsibly.

We pray that our lack of sensitivity to it may not finally lead the powerful to dictate which ideals and virtues will be taught to our children. One thing is certain. If we do little or nothing toward educating our young, someone or something else will.

## No Better Wisdom

My mother used to warn us, "Children, if you don't stop acting silly, one or both of you will soon be crying." Such wisdom she had! I cannot remember her being anything but correct whenever we attempted to test the reliability of that gentle reminder.

Mother was not only protecting us from the wrath of my father, a wrath which was indeed most fearful when forced to rise in her defense, but she was also protecting us from ourselves. The latter was undoubtedly her primary concern. She knew that my father's wrath would be administered in love, but she must have shuddered at the thought of an angry child, one whose foolishness so quickly turns to revenge and hatred. Too, she knew that the unchecked thoughtlessness of a child generally brought about the pain of injury to himself, injury which is, perhaps, a sort of personal justice, unintentional to be sure but self-inflicted nonetheless. Whatever, it is unbelief kicking itself forever in a circle, refusing to believe itself to be

standing in the way of relief and peace, forgiveness, if you will.

Uncanny, this wisdom of my mother. If we did not listen to her admonishment, we cried. One way or the other, we cried. It was always predictable, as certain as the sunrise. Unbelief plus Disobedience equals Tears. Because of the loving firmness of patient parents, we finally grew to accept this as the first undisputable law of nature.

Today we pray that this wisdom does not die with our generation. No parent's example of love and understanding can possibly be caught by his child until that child has been assured of the same. And I am convinced that such assurance comes only after a child has experienced U plus D equals T. It breeds a responsibility for his behavior, and it affords him protection should he heed its warning. A parent can do no better than to put such wisdom to practice.

## LENTEN SUMMARY

I followed Thee, dear Savior,  
And weeping all the way  
I mourned my sins that sent Thee  
To that dark Calvary.

I followed Thee, dear Savior,  
From the cross to the grave  
And in deep, awe-filled wonder  
Adored your power to save.

I follow Thee, dear Savior  
As you rise from the tomb  
Exalted as Redeemer  
And freed am I from doom!

Elsa Romberg

## Daily Devotions

May	Deuteronomy	
1	8	How is your memory!?
2	9	Not for thy righteousness, but for His gracious Name's sake.
3	10	"And now, Christian, what doth the Lord God require of thee?"
4	11	"Lay up My words in your heart and in your soul."
5	18	Compare Moses' prophecy (v15-18) with John 6:14.
6	28:1-14	There is happiness in obedience —
7	28:15-68	but disobedience brings the most fearful judgments.
8	29	Pray that the Lord give you "a heart to perceive, eyes to see, and ears to hear."
9	30	To His Chosen God still says, "Choose," and gives them the strength to do so.
10	31:1-29	The strength of God's people and of God's leaders is the same.
11	31:30-32:47	Now YOU give ear to Moses' song. (Jeshurun = God's people)
12	32:48-33:5	The eternal God was Moses' Refuge and gathered him
	33:26-34:12	into His everlasting arms.
13	Psalms 91	Read this Psalm of Moses with his life in mind.

### The Book of Joshua

The book of Joshua takes up where the last book of Moses leaves off. God's Chosen People were led out of Egyptian bondage by Moses, and into the promised Land by Joshua. Joshua completed what Moses began. And yet, just as the books of Moses and Joshua were actually God's doing, so were the results of their combined leadership. God never leaves work unfinished. Men may die, but the True Leader is in the field. He never fails.

God has called every Christian to serve Him, even as He called Joshua. Take up your task with a heart strong and resolute in the Lord. If you would receive wisdom and encouragement from God Himself, take up this book of Joshua.

May	Joshua	
14	1	Be very careful to keep close to the Words of the Book.
15	2	Rahab was not saved (6:25) by her good character, but by her faith. (Heb 11:31)
16	3	Onward, Christian Soldiers.
17	4	Lest we forget.
18	5	"He's by our side upon the plain."
19	6	This victory was both a sign and a sermon.
20	7	No one's sins affect himself alone.
21	8	Strategy can also be a tool of God, but it is valueless without obedience.
22	9	God's children keep their word, even though others will sometimes take advantage of this.
23	10:1-39	Ordinary things come to a standstill when God's work is on.
24	10:40-11:23	"I will deliver them up." (This chapter covers many years) Note: Chapters 13-22 record the division of the land of Canaan among the tribes of Israel.
25	23	YOU have seen all the Lord has done for you. Cleave unto Him.
26	24	How about you and your house?

The Book of Judges

"Doing your own thing" is hardly a new philosophy of life. It was the tragic watchword for the (approx.) 350 years of Israel's history which is outlined in the book of Judges. "Every man did that which was right in his own eyes." (17:6,21:25) As a result, what should have been Israel's Golden Age became the Dark Ages of her history. Instead of living quietly and peacefully under the rule of their Redeemer — God and His wise laws, the New Nation in its New Land chose the path of rebellion. In disobedience they failed to wipe out the Canaanite peoples as God had commanded. Exactly why the Lord had given such a seemingly harsh directive soon became very clear. The Jews began to go a-whoring after the false gods of the heathens living round about them. (To call such desertion of the True God "a-whoring" is both Biblical and appropriate. Not only is all idolatry obscene perversion, but the Canaanite religions made fornication, prostitution, and lust a part of their worship as well.) But while man constantly fails in faithfulness, God is continually merciful. God had founded a nation for the purpose of paving the way for the coming of the Redeemer of the human race. He was determined to maintain that nation. And, in spite of its idolatry and wickedness, God did maintain it. Thus Israel's rebellions were followed by punishment, misery, and deliverance. The deliverers God used during these times were called judges.

Over the years your Bible will grow in value if you make a point to mark key thoughts and verses as you read. In Judges you might underline 1) the phrase "Every man did. . .", 2) places where the wickedness of the human heart is especially revealed, 3) stories which show God's delight in using the weak things of man, 4) the work of the Holy Spirit.

May	Judges	
27	1	"Neither did. . ." There is no excuse for disobedience, but there will be bitter fruit.
28	2	"They forsook the Lord God. . ." therefore the Lord left those (heathen) nations.
29	3	Three apostasies. Three different kinds of deliverances used by God.
30	4	"Behold the Lord has gone out before you."
31	4:23-5:31	Do you think Deborah had to sing to the lead for Barak? W. V. Schaller

# Announcements

## Wisconsin Delegate Conference

Date: May 25-26, 1975 (Memorial Day Weekend)

Time: 7:00 p.m. Sunday thru 3:00 p.m. Monday

Host: Messiah Congregation, Milwaukee, Wis.

Agenda: "Alternatives to Our Present Confirmation Practice" — J. Sandeen

Reports: Doctrine, Missions, Trustees, ILC, ILC Expansion, Visitor.

Delegates, pastors, teachers, and visitors are requested to announce (or excuse) in time to the host pastor, J. Pfeiffer, 12145 W. Edgerton Avenue, Hales Corners, WI 53130.

J. Sandeen, Secretary

## Slide Lecture

The CLC Board of Education is offering the slide lecture, "Survey of Educational Trends," presented by Pastor Rollin Reim at the 1974 CLC Convention for presentation in congregations. It comes with slides and cassette tapes. For bookings write to Pastor R.E. Schaller, 6764 Paw Paw Ave., Coloma, MI 49038.

## Pacific Coast Pastoral Conference

The Pacific Coast Pastoral Conference will meet at Redemption Lutheran Church, Seattle Washington, April 8 (10:00 A.M.) — 10, 1975.

Agenda: Role of Huss in the Reformation, N. Reim; Exegesis: I Peter 3:14-22, P. Schaller; I Peter 4ff, M.J. Witt; Arminianism Today, J. Schierenbeck; Old Testament exegesis, Prof. G. Radtke; Review of books reflecting current religious trends, general discussion; Encouraging Family Worship as a Means for Promoting Evangelism Facility, B.J. Naumann.

Please announce to the host pastor, the host pastor, B.J. Naumann

*P. Schaller, secretary*

# Financial Report

July 1, 1974 to March 1, 1975

RECEIPTS:	FEBRUARY TO DATE	
Offerings	\$10,777.78	\$127,650.91
Memorials	—	18.00
Bequest	—	1,000.00
Ex-Budg. Reimbst. from ILC Exp. Fund	—	2,000.00
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TOTAL RECEIPTS	\$10,777.78	\$130,668.91
DISBURSEMENTS:		
Retirement Benefits	\$ 825.00	\$ 6,600.00
Capital Investments	1,921.48	12,182.96
General Administration	264.98	4,067.91
Mission and Administration	5,796.67	54,110.27
Immanuel Lutheran College	5,826.50	46,612.00
ILC Regents — Extra Budgetary	—	583.74
Balance of 73-74 Nig. Offrgs. to Nig. Fund	—	2,861.46
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TOTAL DISBURSEMENTS	\$14,634.63	\$127,018.34
CASH BALANCE FOR PERIOD		
DEFICIT	(-\$ 3,856.85)	
BALANCE		\$ 3,650.57
CASH BALANCE JULY 1, 1974		\$ 23,957.58
CASH BALANCE MARCH 1, 1975		\$ 27,608.15
ILC EXPANSION FUND OFFERINGS	\$10,736.70	\$ 37,024.16

Respectfully Submitted  
Lowell R. Moen, Trustee's Treasurer

## COMPARATIVE FIGURES

	FEBRUARY	8 MONTHS
BUDGET OFFERINGS NEEDED	\$17,709.00	\$141,672.00
BUDGET OFFERINGS RECEIVED	10,777.78	130,668.91
	<hr/>	<hr/>
DEFICIT	\$ 6,931.22	\$ 11,003.09
BUDGET OFFERINGS, 1973-1974	\$ 8,238.49	\$113,171.43
INCREASE, 1974-1975	\$ 2,539.29	17,497.48

Board of Trustees — B. J. Naumann, Chairman

94541

HAYWARD CA

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SCHALLER, PAUL REV MRS

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