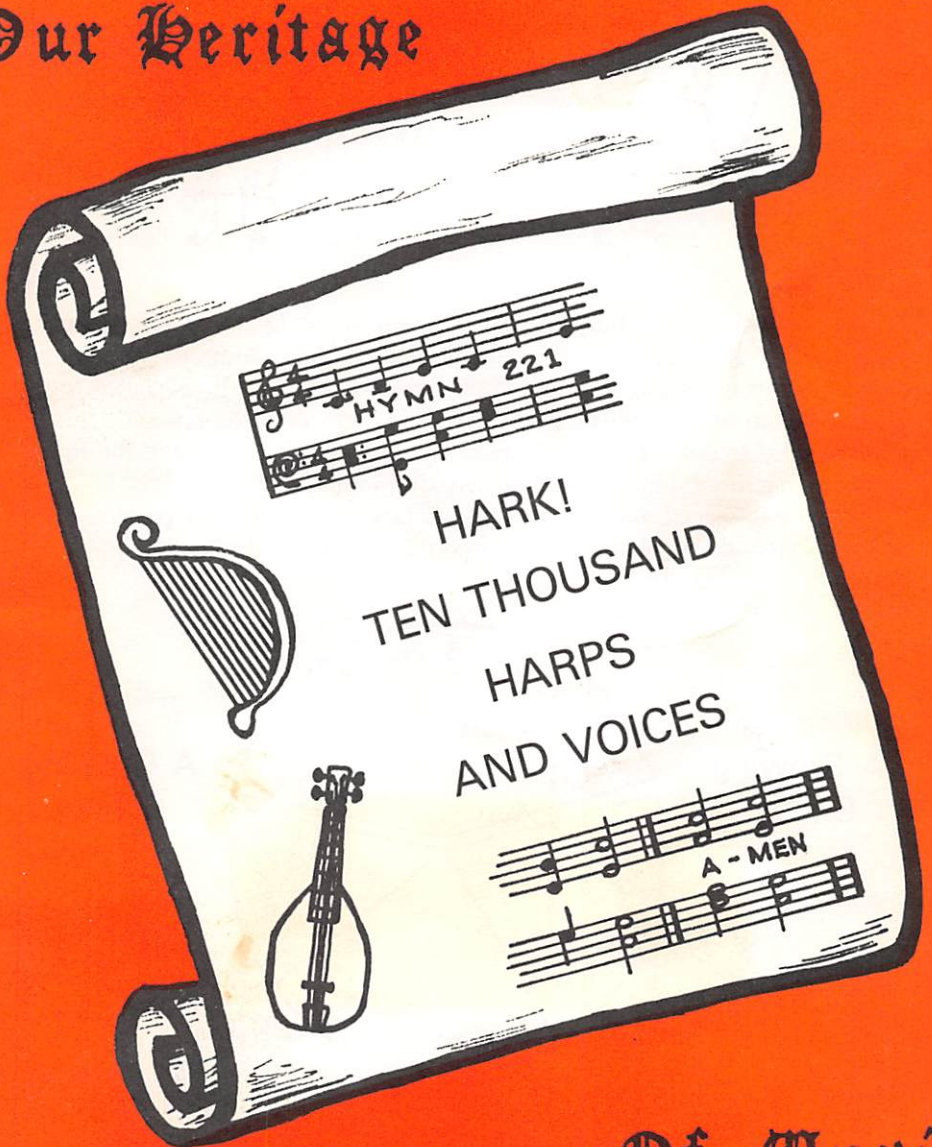


MAY, 1975
VOL. 17 NO. II

LUTHERAN SPOKESMAN

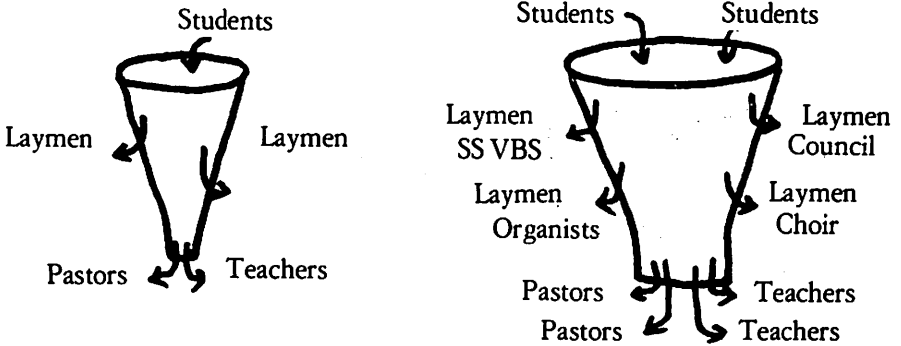
CHURCH OF THE LUTHERAN CONFESSION

Our Heritage



Of Music

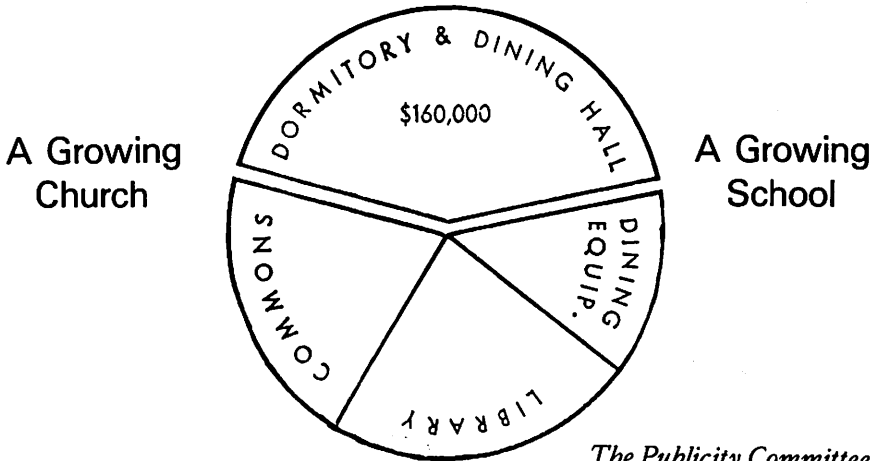
ILC Expansion



Our school is like a funnel-sieve. We pour students in at the top. Only a small number come out at the bottom as teachers and pastors for the church. Many students never finish the program, yet leave ILC as well-instructed young people who can work for the Lord's Kingdom in their congregations.

We need to enlarge the facilities at Eau Claire, that is, make the funnel larger, so that more students come out as pastors and teachers.

What our special offerings for this purpose will do is enlarge our school facilities so that there will be more pastors and teachers for the future.



The Publicity Committee

Coming Closer

Heretofore, one might say that the United States, historically speaking, has been a haven for the Gospel. The separation of church and state principle, with its attendant freedom of religion, has provided a barrier over-against state interference with its preachment. Recent developments force upon us the question of just how long this may continue.

In Violation

Religious News Service brings us the information (3-18-75) that: "Officials of the Wisconsin Evangelical Lutheran Synod have urged parochial schools operated by congregations to comply voluntarily with the equal pay standards of the Fair Labor Standards Act.

"The decision was made in response to a Labor Department order last year informing the Synod that 'sex-based differentials' in pay for men and women teachers are in violation of the law because men are paid more than women. Synodical officials emphasized that in asking congregationally operated schools to comply voluntarily with the order, they are not giving up the principle that the government does not have valid jurisdiction over such matters. Doctrines of the Wisconsin Synod hold that teaching is a religious calling. Therefore, Synodical leaders contend, the government has no legitimate jurisdiction over pay scales for teachers in church-operated schools."

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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.

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Will It Hold

We of the CLC are in much the same position. The synodically established "code" salary for teachers does discriminate on the basis of sex and calls for less income for women. Most likely this is also true in non-subsidized, congregational schools. In saying that "the government does not have valid jurisdiction over such matters," the Wisconsin Synod is operating with the separation of church and state principle. We are inclined to accept their approach in this, but the question does arise whether the government will see it that way.

In a 1974 Supreme Court decision the court upheld a ruling of the Internal Revenue Service that withdrew the tax-exempt status from the church-owned Bob Jones University in South Carolina on the grounds that its admissions policy discriminates racially among students, contrary to federal law. Here we have to note carefully that the separation of church and state principle in this instance did not keep the federal government from entering into the matter and taking away a privilege which has always been granted to church groups. The tax-exempt status has reference to contributions that can be deducted from the income tax.

Other Areas of Non-compliance

Although we do not share the Bob Jones position on the racial matter, there are other areas where we too could run afoul of federal law. The salary matter is one. Others may be in the offing. The Equal Rights Amendment would very likely pose problems for us and make our non-ordination of women as pastors illegal. This amendment is quite innocent appearing. In all simplicity it states: "Section 1: Equality of rights under the law shall not be denied or abridged by the United States or by any State on account of sex. Section 2: The Congress shall have the power to enforce, by appropriate legislation, the provisions of this article."

The trend and motivations behind this amendment has forebodings. The National Organization for Women in its official booklet, *Revolution: Tomorrow is NOW*, makes these demands: (1) that churches and seminaries immediately stop their 'sexist' doctrines that assign a different role to men and women; (2) that seminaries recruit, enroll, financially aid, employ, and promote women theologians and theological students on an equal basis with men; (3) that federal statutes be amended and enforced to deprive churches of their right to discriminate on the basis of sex; and (4) that tax-exemption be withdrawn from any church actively opposed to abortion." Such a statement indicts our beliefs and practices on two counts: ordination of women and abortion.

Quiet Submission

Since our stand on both of these matters is a scriptural conviction, should the law order us to contrary action, we would find ourselves compelled to function with the "obey God rather than men" principle. We would not comply, and we would then be "law-breakers" in the eyes of the state. Should penalties be

imposed, such as taking away tax-exempt status for contributions, as Christians we would accept it in quiet submission, which however would not exclude our right as citizens to seek a change in keeping with lawful procedures if we see fit. Be that as it may, should something of this nature come to pass, we would be seeing a breakdown of the separation of church and state principle and government discrimination against us because of what we believe on the basis of religious conviction. Some handwriting on the wall is before us!

G. Sydow

GLUECK ZU!

A crashing burst of applause resounds at the winning basket, at the slap of the bat for a winning hit, or the rolling putt that sinks just right.

The same happens at longer-sought eventualities, painfully slow consummations, and at projects that have drifted for years. It was so for the golden spike near Ogden a century ago as it was so for the ratification of the Constitution at long last.

“Glueck zu, glueck zu!” — so translated Luther to catch the spirit of the occasion when the top-stone was placed on Zerubbabel’s temple after the return of the Jews from Babylon’s captivity — in the idealized view of it in Zechariah’s vision of the event.

Slow Start

The excitement was not there at the beginning. First came the painful process of Return, the gathering of materials, encouraging slack hands, holding off the enemies, and fears of failure.

God had to intervene: “Who

would despise the day of small things?” (Zechariah 4:10). God gave reasons for hope: “Not by might, nor by power, but by my spirit, saith the Lord of hosts” (v. 6).

But finally the cap-stone, the final touch that signified completion, and vociferous joy “with shoutings crying, Grace, grace unto it!” Good, good! Hurrah for our side! Bravo, Bravo! Glueck zu, glueck zu!

Soft Pedal

The shouting and the cheers are toned down for the moment. They are not reported in history, but they are reserved for our imagination in visions. So it was in Zechariah 4 as well as in all the Prophets, and so it is in that preview of eternity given in the Book of Revelations: great thunder, the Niagara of many waters, brilliance that blacks out the sun, streets of pure gold transparent as glass — revealed in visions for our imagination, but suppressed in the reality of our lives lest, perhaps, we have heart-attacks at the prospect. St. Paul was granted a view of the glory,

but he was commanded not to say a word because... Each of us may have his own guess why.

Cloud Cracks

The crashing burst of applause at the next appearing of Christ in his glory is beyond our imagination. Only faintly foreshadowed in Scripture. Moses hid his eyes, and the prophets fell flat on the face. Paul didn't know whether he was alive or had died. But finally we will be fit to see clearly.

Meantime, some cracks are there in the clouds for faith to rejoice in. We can all still shout our approval, as could the crowds in Jerusalem when their temple stood firm again finished on its foundations.

"I create new heavens and a new earth, and the former shall not be remembered nor come into mind (so pale and poor in comparison). But be

ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy" (Is. 65:17f).

That will be as a key-stone of the many mansions in the New Jerusalem, of which we have now but a glimpse. But it is a preview that calls for shouts from those who hail the Kingdom! Glueck zu; good luck to it; grace unto it; good! So weak are our words. The heavenly host praising God over Bethlehem at Christmas "said" "Glory to God in the highest."

Such cheers, nevertheless, at a mere ray from on high through a crack in the clouds! What crashing applause there will be at the fulness of the view!

M. Galstad

A Different Language

This writer audited the "State of the Church" address delivered April 5 to the Eastern North Dakota District Convention of the American Lutheran Church by the synodical president, David Preus. The convention was held at the Civic Center in Jamestown, North Dakota. One tells himself in advance what to expect, and yet it seems unreal to hear much of what is said under the name of Lutheranism.

Source of Strength

Dr. Preus began with praise for the

North Dakota district in its leadership of the synod's mission endeavors, financially and otherwise. The ALC numbers 4,825 congregations and 18 districts in the United States. It has reached \$16.5 million of its hoped-for mission budget of \$25 million. The president then reminded the delegates that strength does not lie in numbers and statistics. This is something we all should know and have always endorsed.

But where does the strength of a

church body lie? Preus answered that question with "in God, and the theology of the cross of Christ." So far, so good! But what that theology is he left very unclear, at least to this listener. Unclear even though he spoke loftily and repeatedly about "theological clarity and strength," and even a proper distinction between Law and Gospel. He had no time for those who "say they have the truth." He spoke of "strength in weakness" (a biblical phrase that does not pertain to confessional laxness) leaving the impression that that church body is strongest which permits a wide range of doctrinal views.

Luther Would Shudder

But all this was only introductory to something which one would think would never happen among those who hold the name of the Reformer of the Christian Church. Preus told the delegates that Roman Catholic and Lutheran theologians had recently met. He spoke of the "unity that exists between us" (Catholics and liberal Lutherans). He spoke of the joy that should fill hearts that district presidents and bishops, pastors and priests, can sit together to discuss those areas where there is unity. He spoke of the prospect of joining together with "our Roman Catholic compatriots," stating that "theological clarity will come" on such doctrines as baptism and the Lord's Supper.

"Get your theology straight" was the ALC president's theme for this

portion of his address. He claimed that "historical circumstances are no longer those of the Reformation," and that "it is not right to repeat the arguments of the Reformation," but rather Lutherans should "acknowledge as Christian brothers and sisters" the members of the Roman Catholic Church.

What About Missouri

What about the Missouri Synod? Preus pleaded with the delegates to pray for Missouri in its conflict, but then also to "reach out to Missouri... the unity we have is sufficient." A happy sign of the establishment of fellowship relations between the ALC, LCA, and Missouri is the fact that presently there are "30 joint campus ministries conducted by the three Lutheran synods."

What We See

We had to leave. We had heard not what we wanted to hear, but what we did expect. The American Lutheran Church is theologically bankrupt as far as conservative Lutherans are concerned. They speak a different language from Lutherans who stand upon the Bible, and upon the Lutheran Confessions. Their thrust is toward the "social gospel." The convention occupied its time with the amnesty of draft-dodgers, relations with Indians, and world social welfare programs. Preus wants the ALC to support the World Council of Churches.

We are quite familiar with the mission of the church as Jesus

assigned it, and the kind of unity He wants to prevail among His children here on earth. To us it is a far cry from the mission and unity of the church as set forth by the ALC president.

To Quote Others

The authors of the Formula of Concord would among other things have this to say to those who follow the thinking of the ALC: "We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquillity, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the

least error, poor sinners are brought to true, genuine repentance, raised up in faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." (FC, TD, CT p. 1095)

Another writer of recent times also has words applicable to this situation: "Thank heaven that there were not apparently any people in the apostolic community running around saying, 'Let's not be mean!' Thank heaven that in the Reformation, people were so caught up with the truth, and the significance and vitality of truth, that they did not worry about the psychological effect of the way they were putting it. They were just trying to get it across. Today we are foundering in self-analysis, gazing at our navels, trying to figure if we are going to offend anyone, and this sort of thing, so that all of our energy is used up and we never get around to doing the job we are supposed to do. In the great periods of church history, people were appallingly direct. Can you imagine a mealy-mouthed Luther?"

P. Fleischer

The Quiet Confession

"Hallelujah! Praise the Lord! And are you saved, brother?" Those were the words of a total stranger who approached me on a downtown Denver street not long ago. My

immediate reaction was perhaps all too normal as a rather brusque reply skittered across my mind. The approach of the stranger was ill-timed, trite, overbearing and mouthed

indiscriminately and too many times to carry heart-felt warmth or a hint of sincerity.

For some reason the quick brush-off was forestalled and this was said: "Yes, I am, because of the blood of Jesus Christ. But what makes you think I am your brother? If you call every man you greet, your brother, aren't you putting Christians and non-Christians into the same category? By what scriptural right do you mix the righteous with the unrighteous?"

Hopefully a seed was planted. Perhaps not a very big seed, but a seed nonetheless.

How About You

Very likely most of us would react negatively to such an abrupt, unexpected on-the-street greeting, but before we find fault too harshly and too emotionally, let us ask ourselves a question: "Who did you talk to about Christ today?" The answer may be quite revealing.

We Lutherans are not inclined to eccentric demonstration in our public confession. We seem to have an inherent shyness, a natural reserve which goes with our cultural heritage, that comes to the fore when dealing with such a personal matter as another man's religion. It is the quiet confession with which we are most familiar. But we might ask,

does the quiet confession become so muted that our God-assigned witness to the world is hindered.

Is More Called For

We belong to a publically confessing congregation and in a very concrete and practical sense that is a most appropriate and vital type of confession. But is it to be limited to this? As much as those gathered in a fellowship around the Word need the witness and testimony of the Gospel, there are others who need to hear about salvation in Christ even more desperately, and quite likely the bulk of them will not be found in church.

On Sunday morning we Christians gather and make our quiet confession, but what about the rest of the week? The seriousness and somberness, the subdued joy and peace of our Sunday worship lends itself wonderfully well to reflection and meditation, the quiet confession, but is this necessarily to characterize our confession all the time. Does not testifying to others call for a certain boldness? Are we using an inherent shyness to excuse ourselves in confessing Christ to others.

Inadequate

What we seek is not a fundamental change from a quiet confession. Rather let it be quiet in its presentation, but bold in its approach and in what it declares: Jesus Christ has died that each and every man might

live. Jesus Christ lives that each and every man might die to the world.

Perhaps coupled with our shyness is a feeling of inadequacy, that we do not have the words to speak. But is this true? Most of us find the words to talk about most anything — taxes, the weather, football games down to the last detail. Why do we find it so difficult to speak to our friends and neighbors about Christ. At times it could be that our inclination to quiet confession becomes no confession.

No Opportunity

In defense of our failure to bear witness of Christ where it might well be done, we may also say that the time was not right, the opportunity was not there. That could be, but maybe it was there and we missed it because we were not looking for it. The Holy Spirit may well have set it right before us. And our stance in this need not be passive. If the urgent desire is there to speak of Christ, the initiative will be there to make opportunities happen. We will create an opening for the words of life. Not being mindful of opportunity and not working toward it could again make our quiet confession turn into no confession.

The Voice of the Laity

Of course the Gospel of salvation is proclaimed from our pulpits and other teaching agencies of our church, but often it is assumed that

basically the responsibility of witnessing to others lies in the hands of the preacher. We called him for this, we cooperate and work with him, we support him, and in his functioning we find our witness. In reality, the outreach of the pastor has limitations. What needs to be heard are the voices of the laity speaking boldly in the broader spectrum. There is no reason why the quiet confession of the Sunday service can't continue over the fence.

The abiding record of Scripture is that when one found Christ he sought others. In John 4 we read of the Samaritan woman who as soon as she learned about Christ, hurried to the city to tell others. In Mark 5 we read about the demoniac whom Jesus sent home to witness to his relatives. In Acts 9 we read how Saul (Paul) went directly to the synogogue and proclaimed his new-found revelation of the Word. In John 1 we find how important the value of personal testimony can be among friends and relatives. City, home, church, friends, all provide abundant opportunities for confessing our Lord.

Jesus is our Savior. We know that. We are to make a conscious effort to share our knowledge, quietly. Instead of emphasizing the method of our sharing let us emphasize the sharing itself, that as the "quiet in the land" we speak of Christ.

Women's Liberation Movement

How often have we not all heard about the women's lib movement in recent years! The mention of women being liberated disturbs us very much because the liberation some of the people in this movement have in mind involves changing the position of women in the family and in the church contrary to what God teaches in His Holy Word.

Marriage

Some women in this movement do not want to use the word "obey" in the marriage vow. But, the Scripture teaches: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the Head of the Church: and He is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in everything." (Eph. 5:22-24) The Scripture does not teach here that wives are to be as slaves under a taskmaster-husband, but as obedient wives submissive to loving husbands.

Bearing Children

Some women in the liberation movement do not want to bear children, or, if they have children, they want to use sinful means to limit the number of children they bear. They also arrogantly say that they have the right to do with their bodies as they wish, even if this means to abort a conceived child from the

womb and thus murder a human being to whom the Lord has given not only a body but a soul. In the beginning, at the time of creation, the Bible says: "God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth..." (Genesis 1:28) After the fall into sin God said to the woman: "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." (Gen. 3:16) The Scripture speaks of the great blessedness of those who have many children and that children are a heritage of the Lord. The psalmist says: "Lo, children are a heritage of the Lord: and the fruit of the womb is His reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them." (Psalm 127:3-5) Again, we read in the psalms: "Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the Lord." (Psalm 128:3-4) St. Paul exhorts: "I will therefore that the younger women marry, bear children, guide the house..." (I Tim. 5:14) As for abortion, which is so hotly debated in our society today, the Scripture

simply says: "Thou shalt not kill." (Exodus 20:13) The Lord is God. He is God alone. We have no right to play God! He says: "I kill, and I make alive." (Deut. 32:39) Let us beware lest we take a prerogative that belongs alone to the Lord. We have no right to kill unless the Lord specifically gives us that right in the Bible, as He does to the government to use capital punishment against murderers and to command soldiers to fight for their country.

As Created

Some women libbers want to be just like men in everything. But, God did not create unisex. "Male and female created He them." (Gen. 1:27) God created men with their particular gifts, physical characteristics and abilities. He also created women with different gifts, physical characteristics and abilities. We should not, and really cannot, change the order of creation.

In the Church

The women's liberation movement affects us also in the church. For example, some women libbers want women to be ordained as ministers in the church. But, the Scripture says: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church." (I Cor. 14:34-35) Again, the Scripture says: "Let the woman

learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." (I Tim. 2:11-14)

Our Confession

We should not be afraid to speak out publicly and let our Scriptural position in all these matters be known. This we should do even though the results of our confession be very unpleasant and troublesome for us. Consider what some women's liberation organizations are attempting to do. One of them, it is reported, wants to make it a law that churches will lose their tax-exempt status if they do not accede to equal rights for women in everything, including the ordination of women as ministers. Other forces are at work attempting to dictate to the church that women teachers in Christian Day Schools, for example, should be paid on the same pay scale as men teachers. Here not only the women's liberation movement is involved, but also the principle of the separation of Church and State. For the proponents of this equal pay provision are appealing for their position under the Equal Employment Opportunity Act of 1972. If this would be applicable to the ministry of the church as in the case of women Christian Day School teachers, then there would be a violation of the revered principle of separation of Church and State. Then

what is to prevent the government from further dictating to the churches what they may or may not teach?

Let us continue to stand up for what the Scripture teaches, however unpopular our position becomes in

our corrupted society. Let us be ready to say with the apostles: "We ought to obey God rather than men." (Acts 5:29) God will bless us when we take our stand on His Word.

—*M. H. Eibs*

Daily Devotions

June 1 Judges 6
2 7:1-23
3 7:24-8:28

God hath chosen the weak things of the world...
...to confound the things which are mighty. (1 Cor. 1:27)
Do not expect your leaders to be perfect; help them to be true.

The Romance of Ruth

The story of Ruth and how she came to be the wife of Boaz shows us the brighter side of life in Israel during the turbulent time of the judges. But this charming account is a romance on more than one level. Here we also see the love of God for mankind and His gracious provision for the salvation of souls. The LORD brings together the son of Rahab, the Canaanite harlot, and a descendant of Abraham's nephew Lot. By making them first one in faith, and then one in marriage, He establishes the family into which the Savior of Both Jews and Gentiles would be born 1000 years later. This grace of God makes the book of Ruth a love story beyond compare.

June 4 Ruth 1
5 2

6 3
7 4
8 Judges 10:6-40

9 11

10 13
11 14

12 15
13 16

The fruit of Naomi's faithfulness to the Lord.
Small beginnings which shall lead to angels' songs in these same fields.
If every engagement were entered upon with such care.
Who says genealogies make for dull reading?
The truly repentent both plead for God's mercy and accept His justice.
Special Work, and special pitfalls, await those full of fervent and daring faith.
In verses 4-5 is the key to understanding the history of Sampson.
Despite the personal failings of His servants God is at work in and through them.
The spirit of the Lord still equips God's men for mighty deeds.
Sampson's strength was not in his hair, but in Jehovah, who was with him so long as he kept his Nazarite vow.

NOTE: In chapters 17-21 we see the terrible consequences of forsaking the Lord God. Faithlessness, failure, and forfeiture permeates the religious, moral, and political life of Israel.

The Books of Samuel

The two books of Samuel tell one continuous story, in fact, in the Hebrew Bible they are not divided into two volumes at all. These books bear the name of Samuel, not because he wrote them, but rather because he is the dominant personality of the period of history which they relate. It was Samuel whom God used to recall Israel from their apostacy and anarchy, and to appoint and anoint as king both Saul and David.

While the stories of Samuel, Saul, and David are full of human interest (and give us a graphic picture of their times), what is recorded by inspiration is not the biographies of these men. Instead we have a record of God's controlling hand in the affairs of His people. As the history of the chosen nation enters upon a new stage we see once again how God achieves His purposes without fail.

I. The Reestablishment of the decayed theocracy of Samuel as Judge and Prophet.

June 14 I Sam 1
15 2

The darker the days, the greater the need for fervent prayer.
How beautiful are the words and actions of fervent thanksgiving!

Page 14

16	3	The youth is a prophet. He listens. In courage and self-denial he is faithful in speaking the Word of the Lord.
17	4	Ichabod.
18	5	There is no God but One..
19	6:1-7:2	Ignorant heathen sometimes show more respect for God than His own people.
20	7:3-17	Ebenezer.

II. The History of the Reign of Saul

21	8	The sin of the people lay not in their request, but in the reasons behind it.
22	9	Saul is gradually prepared for a special message.
23	10	Anointed, appointed and consecrated by God to receive and transmit blessing to God's people.
24	11	Certainly Saul had qualities of leadership.
25	12	The Lord is truly plenteous in mercy. If only His people would listen.
26	13	Saul's presumption at God's altar.
27	14:1-24	One can expect great things of men who think like Jonathan.
28	14:25-52	But Saul, you were willing to bend God's Word, is yours more sacred?
29	15:1-23	Outward worship is no substitute for obedience.
30	15:24-35	True repentance does not make demands (v30).

—W. V. Schaller

Announcements

Minnesota Delegate Conference

The Minnesota Delegate Conference will be held at Grace Lutheran Church, Fridley, Minnesota, June 29, 3:00 P.M.

Program: "A Comparison of Catechisms (WELS, ELS, LC-MS) in Their Treatment of the Uses of the Law," K. Olmanson; "How the Individual Christian can Properly Show Fruits of Faith by Concern for Social and Policital Causes," J. Gurgel; Reports of CLC activity, especially of the April meeting of the Coordinating Council.

Please announce to the host pastor, H. C. Duehlmeier, 460 75th Ave. N.E., Minneapolis, MN 55432.

J. Gurgel, secretary

Camp Roughrider

Those entering grades five through twelve in the fall of 1975 are invited to share a week of Christian fellowship, Bible Study, and outdoor fun at Camp Rokiwan, 15 miles from Jamestown, in the Roughrider state of North Dakota. Dates: June 16-20. Per Camper fee:

\$20.00. No charge to those accepted for the position of counsellor. Senior high students may apply as counsellors and will be notified if accepted for that position. Ask your pastor for application blanks and the camp brochure, or send stamped, self-addressed envelope to Pastor Paul Fleischer, 424 5th Ave. SE, Jamestown, ND 58401. Please apply by June 1. Non-CLC youth accepted depending upon availability of space.

Camp Little Longhorn

Time: June 8-12

Place: Bastrop State Park
Bastrop, Texas

Campers: 10 years of age through adults

For more information contact:

Pastor L. D. Redlin
19511 North Freeway
Spring, Texas 77373
Phone: 713-353-2533

Change of Time

Salem Lutheran Church of Eagle Lake, Minnesota has changed its time of Sunday worship to 10:00 A.M. throughout the year.

Service Time Correction

The winter Sunday Service time at St. Paul's Lutheran Church, Austin, Minnesota is 10:30 A.M. not 11:30 A.M. as listed in the '75 Directory.

Treasurer's Report

July 1, 1974 to April 1, 1975

RECEIPTS:	MARCH	TO DATE
Offerings	\$11,929.59	\$139,580.50
Memorials	25.00	43.00
Bequest	—	1,000.00
Ext. Budgry. Reimbsd. by ILC Exp. Fund	—	2,000.00
	-----	-----
TOTAL RECEIPTS	\$11,954.59	\$142,623.50
DISBURSEMENTS:		
Retirement Benefits	\$ 825.00	\$ 7,425.00
Capital Investments	1,390.00	13,572.96
General Administration	578.59	4,646.50
Missions And Administration	6,617.12	60,727.39
Immanuel Lutheran College	5,826.50	52,438.50
I.L.C. Regents — Extra-Budgetary	—	583.74
Bal. of 73-74 Nigerian Offg. to Nigerian Fund	—	2,861.46
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TOTAL DISBURSEMENTS	\$15,237.21	\$142,255.55
CASH BALANCE (OR DEFICIT) FOR PERIOD (-\$ 3,282.62)		\$ 367.95
Cash Balance July 1, 1974		\$ 23,957.58

Cash Balance April 1, 1975		\$ 24,325.53

IMMANUEL LUTHERAN COLLEGE EXPANSION FUND

\$13,958.26 \$ 50,982.42

Respectfully Submitted,
Lowell R. Moen, Trustee's Treasurer

COMPARATIVE FIGURES

	MARCH	9 MONTHS
BUDGET OFFERINGS NEEDED	\$17,709.00	\$159,381.00
BUDGET OFFERINGS RECEIVED	\$11,954.59	\$142,623.50
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DEFICIT	(-\$ 5,754.41)	(-\$ 16,757.51)

Board of Trustees
B. J. Naumann, Chairman

May 13 UC Berkeley 7:00 p.m.
2000 Life Science Bldg
Dr. Gish

94541

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