

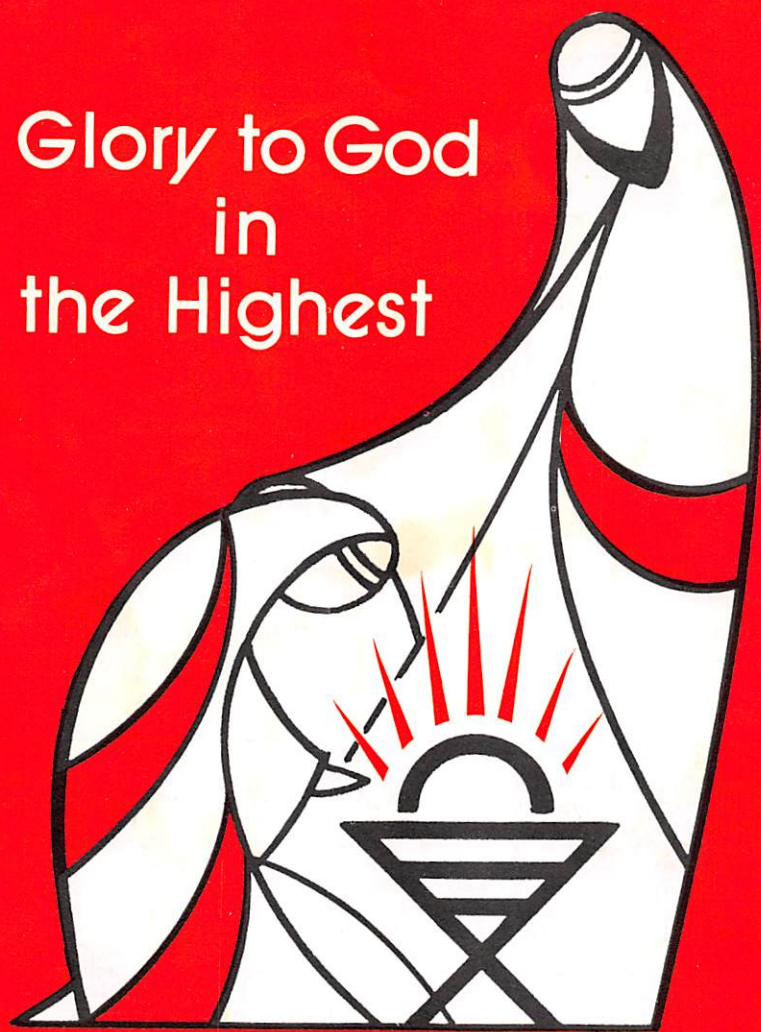
LUTHERAN

DECEMBER 1975

VOL. 18, NO. 6

SPOKESMAN

Glory to God
in
the Highest



CHURCH OF THE LUTHERAN CONFESSION

EDITORIAL

"KEEPING THE FEAST"

Quite likely most of us have heard the anecdote of the young child who, in praying the Lord's Prayer, said: "Forgive us our Christmases!" It could be that there is a need for such a petition, even among Christians, but in our experience most of the people in our kind of church earnestly seek to keep the spiritual and the sacred in their remembrance of the holiday. In all sincerity they seek to celebrate the birthday of the "Word made flesh," "Immanuel—God with us," in the scriptural context of a Savior sent to redeem from sin.

A Guilt Complex?

With this uppermost in mind, it is possible that a slight guilt complex develop in connection with all the customs and somewhat secularized activity that attends our observance of the holiday. Christmas is approached with the attitude of a martyr compelled to do things against his will. There is grumbling about all the purchasing, all the packaging, all the mailing, all the cooking, all the decorating that has to be done. But is all this complaining really meant? If the way we carry out the celebration of Christmas was such an overwhelming hardship and burden, in time we would rid ourselves of it. Let's not kid ourselves. We really like it.

And Why Not?

Scripture can put us on the right track even in all this side activity. Not that we would subtract anything from the worship that belongs to the holiday, but when it comes to the many other things we do, the gift and card exchanging, the family gatherings, the special meals together, we do

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well to remember that they need not be down-graded or set aside. Rather, let it be "sanctified by the Word of God and prayer." The Lord says that this can be done with created things. Really, as Christians we cannot escape this approach. Paul says: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." In this way we "keep the feast" as the Lord would want it.

G. Sydow

SPEAKING OF GIVING

Sometimes others come up with what appears to be a fairly good idea. The United Presbyterian Church has been running an ad in *Christianity Today* under the heading: "You can help a retired minister." Then this is said: "After years of faithful service, many of our ministers and missionaries retire with no place to go. Having lived in church-owned manses or foreign countries, these servants of the church now face the prospect of financing a home on a minimal retirement income. You can help when your minister needs you most, by making your home available after you no longer have need for it. Through a simple bequest, your home can serve the church in your name and help a retired servant of God at the same time."

A CLC Concern

This brings to mind the concern shown at our last 1974 CLC convention for retired workers in our church body. In addition to increased retirement benefits, the matter of housing for retired workers came up for consideration. For the most part, in our way of doing things our workers in the public ministry are provided housing. We would not like to see this changed. Furthermore, the income received by our workers seldom allows for the building up of assets which could be used for acquiring a home at retirement. Thus, the matter of housing at retirement becomes a prime, perhaps even a crucial, consideration for these men. In this we parallel what is mentioned in the Presbyterian ad.

Some Help

Whether or not we would want to go at this in quite the same way as the ad suggests, the thought of willing a home to a congregation or synod, for such retirement or some other church purpose is not without merit. Recently, it has come to our attention that a CLC family has done just that. If the home itself, for some reason or another, perhaps location, cannot be used the proceeds of its sale obviously would still serve the ministry of the

Gospel. The entire matter of remembering the church in one's will is a worthwhile consideration. It is quite likely that the Tract Rack in your church has a pamphlet entitled: "The Thoughtful Christian," which deals with this very matter. Read it sometime, and give serious attention to what it says.

G. Sydow

Clay in the Potter's Hand

In reading the very familiar creation account of Genesis 1 and 2, we might pass lightly over the tremendous implications of God's method of creating all things. The very act of creating this universe, this magnificent world including life in all its forms simply by saying "Let there be" is a marvelous tribute to the power of the divine Word. But the crown of God's work was His creation of man, a living being with body, mind, and above all, soul—created holy and pure, a moral creature capable of living unto and loving his God, fearfully and wonderfully made in every respect. And how was he made? "And the Lord God formed man of the dust of the ground . . ." (Gen. 2:7)

But why dust? Why not something more becoming or useful, something more valuable? Why wasn't man made out of at least plant life, or water, or even gold? But dust, dirt! Without presuming to know the mind of the Lord, it would seem that creating man from dust would not only serve as a lasting memorial of God's unlimited power, but also at

the same time have a very humbling effect upon man. No matter how powerful, wealthy, educated, or independent man thinks he is, he is nothing more than dust. He came from dust, and because of sin shall return to dust, and would evermore remain dust were it not for the Resurrection power of our Lord Jesus Christ before whom all must stand on the last day.

Humbling

Dust and clay we are. How indelibly God impressed this upon the heart of Jeremiah in that unforgettable audio-visual demonstration in the potter's shop. (Jer. 18: 1-10) After watching the potter moisten and knead the clay, putting it on a wheel, all the while forming it into a beautiful and useful vessel, the word came to Jeremiah: "O House of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand."

Just as clay of itself is a dead, helpless mass, unable to form itself into

anything useful, so also we of ourselves are nothing more than physical and spiritual clay, a mass of dust dead in trespasses and sins, utterly incapable of becoming something worthwhile. Except God work in us and upon us we are nothing. If we are ever anything more than clay (and we are), it is only because God lives in us. If we are ever vessels well-pleasing unto God and fit for service in His Kingdom (and we are), it is only because God has made us that way through faith in Christ Jesus. If we ever hope to rise from the dust of the grave to become eternal heavenly creatures (and we shall), it is only because the God who created us from dust will recreate and resurrect our bodies from the dust of death.

Comforting

Clay in the potter's hand! Humbling, yes—but also extremely comforting. We are in His mighty and gracious hands at all times. He is constantly molding us, shaping us according to His heavenly purposes. Through the power of His saving Gospel He made us His dear children through faith in Christ Jesus; through the gracious workings of His Holy Spirit He molds our lives in conformity with His holy will; through the events and circumstances of our lives, He accomplishes His eternal purposes in us. Clay in the potter's hand we are—but not in a fatalistic sense: God does not force His will or purposes upon us—but always gently leads and guides us, using His love to draw us unto Him. But there is power to resist! The clay

can say no to the potter—but, oh, how foolish and tragic! For whether it be an individual or a nation, as Jeremiah points out, the divine Potter can utterly destroy the clay vessel, and break it in a thousand pieces.

And why not? God can do with us as He wishes. "Who are you, O man to answer back to God? The thing molded will not say to the molder, 'Why did you make me like this', will it? Does not the potter have power over the clay?" (Rom. 9:20) Man's biggest problems in life come when the clay thinks he knows better than the Potter, when man refuses to follow the shapings the divine Potter has intended for him. So it was in Eden and so it has been ever since—in man's position before God, in his attitude toward the authority of His Word, and in his view of the Lord's providential care—the clay is criticizing and rebelling against the Potter.

The dust-conscious believer, on the other hand, recognizes and rejoices in His relationship of clay to the Potter. He knows he is here simply to serve and glorify God; He follows the shapings of His holy Word; He commits himself and His life into the Potter's hands. And the result will be a vessel of eternal worth and glory.

Clay in the Potter's hand—both humbling and comforting: God molded us from dust to become the crown of His creation; He made us spiritually from nothing to be heaven-bound children of God.

GAMES CHRISTIANS PLAY

Righteous Indignation

In the world some of the least things become license to fly off the handle, tie a mad on, or otherwise abuse people with loud, foul, demeaning language. People bad-mouth the police for citing them in a traffic violation. Coaches use the lost-temper approach to losing sports teams. Company officers raise voices in an unholy horror at the ineptitude of subordinates.

Most admit these to be inferior ways to deal with problems. People don't like to be yelled at. People who yell show a character deficiency and insecurity which doesn't allow them to tackle problems properly, rationally, calmly and quietly. Nor do we excuse those who think yelling is the only way to get another's attention.

There's a group to be pitied the more. Some feel they have the right, and even look for the occasion, to display anger. They wait to ambush someone doing wrong. They feel they have paid their dues to the now-I've-got-you society in the cursing of inept neighbors. They rise in holy horror, "See, look what you've done to me!" Satisfaction comes in the form of a defeated fellowman who is made to cower and admit (it better be humble!), "You're right, you know!"

The game is common in the world. Nor do we expect much better from them.

But Christians

The living reality unfortunately is finding Christians trapped into playing righteous indignation. Thereby they compromise their Christian witness and fail in faith. For some such flesh-controlled behavior becomes part of other people's estimation of their character and personality. That's sad. Christians shouldn't be tempted to play righteous indignation, nor should they be known for doing so.

In this game two people are required. One of them says something wrong, perhaps a slip in an otherwise fine Christian witness. The game-player reacts as if someone pushed a button labeled, "Anger—Righteous." He now has the right (and duty) to "fly off the handle" or to otherwise abuse verbally such a one, even to the point of personal insults on his intelligence, motives, or ancestry. He assumes that someone else's indiscretion is permission to forget those Spirit-worked attitudes of love, kindness, gentleness, exhibited in talk seasoned with salt, of non-strife, non-baiting language. The tragedy is the lack of such fruitful expression. These game-players are deluded; they think they have the right.

Release of Tension

But then we've heard all too

often, "Everyone has to release their emotions!" "You just can't let frustrations and tensions get bottled up inside." Two dangers. On the one hand Christians don't make provisions for the flesh. One can't say, "Since I'm not perfect, therefore I can plan to be imperfect." The Gospel of forgiveness is the greatest tension reliever there is. The tension of a split between man and his God is solved in the sacrifice of Jesus. With this problem solved all others melt into puny insignificance in comparison. Christ is our peace. He is our affirmation. Since all's right between God and man, then the similar display of love which earned this great salvation is readily anticipated. Christian attitudes are not determined by other people. Rather they reflect the divine motive in their fellowship with the Savior as His sheep and lambs.

Furthermore, it is true that a man might need a change of pace, a release from pent up emotions, a balancing of the psychological scales. The flesh is always compro-

ming Gospel comfort and relief. However, this release dare never be channeled into destructive and sinful areas. If that were permitted, one could easily defend murder as a natural release of tensions and personal frustrations. Instead of yelling and screaming at wife, children, neighbor or fellow Christian, play the piano, take up the guitar, join a soccer club, or build model airplanes.

While in this body Christians constantly wrestle with spiritual tensions of their own fleshly making. The flesh-force is domineering, set on the sinful release of frustrations. It seeks the comfort of work-righteousness, a blatant Phariseeism ("Look, what a good boy/girl I am."), or hedonism ("I can do absolutely anything I want, get mad at anyone I want."), or whatever. Man threatened can find worthwhile relief and release only in the pardon decree of almighty God, in the outside-of-man righteousness of His unique Son, whose sacrifice is the model of thankful obedience.

M. Sydow

SINNERHOOD—SAINTHOOD

"Good morning, world! I have arrived. How lucky for you!" Do we ever feel that way, that we are doing the world a favor by getting up in the morning?"

Or maybe: "This company is fortunate to have an employee like

me. What would it do without my talents and hard labor?"

Or maybe: "My husband just doesn't appreciate me. If he only knew how well he was off having a wife like me. To think of some of the women he could have married!"

Or maybe: "God, modesty prevents me from telling you what wonderful progress I have made toward perfection."

At times even Christians are afflicted with such vain, self-centered, self-satisfied thoughts. It could be that in our sin we seldom feel sinful; that in our sin we can feel sorry for others who sin. Scripture warns about being insensitive to sin, "having the conscience seared with a hot iron." When one reaches that condition he is in grave danger of losing his soul. And yet every Christian experiences something of this. It is a part of being a disciple of Christ.

We are Sinners

First of all, man cannot take the Saviorhood of Jesus Christ seriously unless he is willing to take his own sinnerhood seriously.

A man who cannot accept his own sinnerhood cannot accept his Savior. He doesn't see that he needs a Savior.

One of the distinctive marks of the Christian existence is the willingness to admit that we are sinners, whether we feel like it or not. Our sinnerhood is not dependent upon whether we feel like sinners but upon our submission to the Word of God. That Word tells us—reveals unmercifully—exactly what we are. We cannot in submission to Holy Scriptures deny its revelation, even of the ugly parts. We can only submit to it and in submission confess that we cannot even guess at the depth of our sinfulness.

To Become a Saint

Recently the Roman church supposedly conferred sainthood upon the first American, a woman by the name of Mother Seton. (How this prerogative was taken out of the hands of God and placed into that of the church is immaterial.) This Catholic process of sanctification is certainly appealing to our emotional natures if nothing else.

Is there any one of us who is not interested in sainthood? Then first admit your sinnerhood! There is no sainthood without sinnerhood regardless of what Rome teaches.

Sainthood in Christ

As Christians one of our failures is the improper balancing of objective and subjective justification within our lives. By overemphasizing the objective nature of justification we come dangerously close to being anti-nomian. By over-stressing the subjective element we fall into the heresy of becoming pietistic.

And yet, the greatest crime of this century or any other, is to completely deny the need for justification. Despite all of its implications, Christianity still looks for its solace, its salvation, outside of itself, in God. Christianity still affirms justification through faith in Jesus Christ but it can do that only as long as it continues to affirm its sinnerhood.

So many individuals who slip back into a state of unbelief do so not because they consciously deny justification and the Christ. Rather, they deny their own state of sin. By denying their sinnerhood they are in

effect denying any need to be justified and it is in this rather circuitous manner that justification through faith is being rejected today.

That the Saviorhood of Jesus Christ, the sanctification of the believer, and the justification of the world might be appropriately recognized, man through the working and in-dwelling of the Holy Spirit must confess his state of sinfulness,

repent daily and humbly acknowledge that because of his base sinnerhood, God had to become man in order to save this world. As somebody once said, how fortunate we truly are that the church is not a museum for saints but a hospital for sinners. Dare we ever forget that? Let the world pride itself on its sin, let the believer pride himself on his Savior.

G. Frank

CHURCH MEMBERSHIP

It hardly needs to be said that in our work in the Gospel there is such a thing as formal church membership. Because of our finite nature, our human situation, we find this necessary for congregational activity here on earth, both for confessional purposes and for doing things in an orderly manner. Church membership with its scriptural fellowship connotation is a wonderful thing, but it can be misunderstood and it can be abused. In coming issues of the *Spokesman*, as the need arises and space permits, we are going to give consideration to this church membership matter, guided primarily by the requirements or qualifications listed for communicant membership in our congregational constitutions.

An Organization

The Lord has revealed His redemptive work in Christ that men might be saved. Sinners who by the

power of the Holy Spirit working in the Word accept the offer of salvation are called upon to confess this saving truth before men. This can and is done individually, but we are called upon by the Lord to do it together with others. This means that we must come to a common understanding and agreement on what is to be confessed. So it is that confessional statements are drawn up and subscription to them is called for. In effect, a "signing on the dotted line." This begins formality in our earthly Christian existence.

But there is additional need for it. We spoke of doing things "in an orderly manner." Scripture enjoins this upon us. When a group is to decide things, meetings have to be held. And for meetings to be orderly there have to be presiding officers. And to elect officers and pass resolutions there has to be a determination of who will be permitted to vote. All this entails more formality

in our church life. There simply is no escape from being organized.

And we can go on from this to the legal requirements that are called for by the state when a group wants to own property. This takes us beyond having a constitution, which sets down the congregational confession and how it plans to conduct its affairs, to being incorporated before the law. This adds more to the formality of organization. We will grant that all this makes things a little bit more involved in our Christianity than making the simple confession: "I believe that Jesus Christ is my Savior from sin."

But a Different Kind of Organization

Because we have to have this earthly structure, organization with constitution and incorporation and formal subscription to it, it is quite natural to liken church membership to that of any other group of similar organizational structure. And we have to grant that there may indeed be superficial resemblances here and there between a Christian congregation and a social or civic group. But it is best for us not to think of our congregation in that way. Because a Christian congregation has its roots in Scripture and spiritual things, it has elements that are unique and distinct which set it apart from all other organizations.

We grant that handling our membership as is done in other organizations might make things easier for us. They all most likely have a stated reason for their existence. They lay down certain

obligations and activity that is expected. And of course, dues are set up to meet the expenses entailed in carrying out their objectives. When members are remiss in their obligation, when they fail to attend meetings, when they do not participate in the activity expected, and especially when they do not pay their dues, they can be "black-balled," voted out, no longer considered members.

Not Our Way

As already said, to function this way would make things simpler for a congregation. Obligations defined in detailed regulations could be laid down: attend so and so many public services each year; go to communion so and so many times; give so much of a percentage of your income—or else! At the next congregational meeting you will be voted out of the congregation. Simple, but unevangelical, not in keeping with the Gospel. Here is where the unique and distinctive character of a Christian congregation enters the picture. It has scriptural things, godly activity, the saving of souls to consider.

G. Sydow

CHANGE OF ADDRESS notices should be sent to the Business Manager. For uninterrupted mailing, if at all possible, address changes should be sent in at least four weeks in advance.

BOOK REVIEW:

GOD'S PEOPLE

by William A. Kramer
Northwestern Publishing House,
1975, 159 pp., \$4.95

"Who are you?" The answer from God's Word that William Kramer gives is found in the title of his book. God's people we are and also pray that our children will be. But praying is not enough. The Lord tells us also to *do* something about it. "Bring them up in the nurture and admonition of the Lord." He also gave the Israelites specific instructions about teaching His Word, "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up." (Deut. 6:7). One of the ways in which many Christian homes and schools do this teaching is by having a daily devotion to discuss God's Word and its teachings.

God's People provides devotional material which both teaches doctrine, and answers some of the questions children may ask. The aim of the devotions is given in the first lesson: "Trust and obey God. Tell people about His love. Live no longer for yourselves but for God to whom you belong." It seems to avoid two shortcomings of many

devotional books: 1) they fail to hold the attention of children because they either are too difficult for children to understand or fail to interest them, or 2) they moralize, stressing work-righteousness. While *God's People* is directed to children of school age, also an adult can profit from the review which reading the lessons provides.

Using This Book

As in many other devotional books the lessons begin with a Scripture text, present a lesson based upon it, and conclude with a prayer. The passages are taken from the King James Version or the Revised Standard Version (the latter at times for a more understandable wording, I believe). A story or attention attracting illustration often introduces the lesson, and the point is made with commendable brevity.

Since the lessons are not arranged according to any particular order; rather than to always read page by page, at times it may be better to pick lessons by topic as the needs arise. Certain occasions such as church holidays have very suitable lessons. Others may be chosen in answer to such questions as:

“Where is God?” “What is daily bread?” “How can we see Jesus?” “What is heaven like?” “How can I stop worrying?” “What happens to forgiven sins?”. Vital topics such as grace, forgiveness, temptation, suffering, repentance, and Christian life are given due attention.

An example of a devotion that might be chosen when a child has experienced the death of a friend or relative is entitled “Sure to Win.” The text passage is, “Thanks be to God, which giveth us the victory through our Lord Jesus Christ.” (I Cor. 15:57). An introductory story is

told about a boy who is about to enter an athletic contest. While in most contests we may win or lose, it is explained that in the contest of which Paul speaks in the text of Christian cannot lose. The text and its context are used to show that when Christians die and rise to eternal life, it is really their victory over death.

This message and many others throughout the book provide daily food for the soul, which our children need to grow as Christians.

—Elizabeth Sydow

(Available at the CLC Book House)



Daily Devotions

- | | |
|---|--|
| <p>Jan. 1 II Chron. 17:1-10
 2 I Kings 16:2-34
 3 I Kings 17
 4 I Kings 18:1-19
 5 I Kings 18:20-46
 6 I Kings 19
 7 I Kings 20:1-30
 8 I Kings 20:31-43
 9 I Kings 21
 10 I Kings 22:1-28
 11 I Kings 22:29-40
 12 II Chron. 19
 13 II Chron. 20:1-34
 14 I Kings 22:48-II
 Kings 1:18
 15 II Kings 2:1-14
 16 II Kings 2:15-25
 17 II Kings 3:5-27
 18 II Kings 4:1-37
 19 II Kings 4:38-44
 20 II Kings 5
 21 II Kings 6:1-23
 22 II Kings 6:24-7:20</p> | <p>This year follow the example of David. Use the Lord's Word and encourage others to do so.
 And if your sons follow your example?
 Discuss: How did Elijah live his faith?
 Ahab is impenitent. How about his subjects?
 The Lord, He is God! The Lord, He is God!
 Do the work your Lord gives you, and leave the results to Him.
 God aids Ahab? Yes, for the honor of His Name.
 Ahab pronounces sentence on himself.
 Too late, Ahab finds that he does have a conscience.
 Hearing is not listening. But the Word remains.
 Disguises and armor cannot set aside God's judgment.
 Should you love those who hate the Lord?
 Put your trust in the Lord and live in the valley of Berachah.
 Remember that Ahaziah's mother was Jezebel.
 We are all only servants taking up the on-going work of the Lord.
 Elisha—God's instrument for mercy and judgment.
 The Word of the Lord was with Elisha.
 See the ever present help the Lord extends to His own.
 See God's protecting and providing hand, and cease your worrying.
 In heart and spirit the Syrian became an Israelite.
 In small matters and great the Lord is our help.
 See the Lord's daily miracles on your behalf.</p> |
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- | | |
|-----------------------|---|
| 23 II Kings 8:1-15 | Deferred judgment is about to descend on Israel. |
| 24 II Chron. 21 | Don't ask, "How could they?" Ask, "What about me?" |
| 25 II Kings 8:25-9:10 | Jehu—divinely appointed to execute judgment. |
| 26 II Kings 10 | "It is a fearful thing to fall into the hands of the living God." |
| 27 II Kings 11 | Remember God's promise to David. (II Sam. 7:12-16) |
| 28 II Chron. 24:1-14 | Real reformation results in continuing consecration and worship. |

The Book of the Prophet Joel

It was probably during the reformation of Jehoiada (priest) and Joash (king) that the prophet Joel proclaimed the Word of the Lord to the people of Jerusalem and the Southern Kingdom (Judah). Joel knew that daily repentance must be part of the lives of God's people or there can be no true reformation. This truth Luther restated once again in the first of his 95 theses.

- | | |
|-----------------|---|
| Jan. 29 Joel 1 | Every affliction should be a warning also. |
| 30 Joel 2:1-14 | True repentance is more than outward signs of sorrow. |
| 31 Joel 2:15-32 | A contrite heart the Lord does not despise. |

W. V. Schaller

Announcements

ILC Slides

A colored slide presentation of the growth of Immanuel Lutheran College from its beginning in Mankato to its present state at Eau Claire, including the expansion plans now in progress is available for congregational use from Pastor J. Sandeen, 20W451 Army Trail Road, Addison, IL 60101. Suggest date and an alternate date in writing to Pastor Sandeen.

Installation

On October 26, 1975, by authorization of President E. Albrecht, the undersigned installed Pastor Ralph Schaller as missionary in New Mexico during a special service conducted in Estancia, New Mexico.

Vance A. Fossum

Bible History Available

Copies of the *Advanced Bible History* mentioned in last month's *Spokesman* have been received and are available at the CLC Book House, 22 N. State St., New Ulm, MN 56073. The retail has been set at \$5.00. The Book House will allow the usual discount, but postage will be added.

Eastern Pastoral Conference

Immanuel Lutheran Church, Winter Haven, Florida, Jan. 6-8, 1976.

Program: Exegesis of James 3, R. Schaller; Does God Prescribe Every Detail of Human Life? F. Archer; An Evaluation of Brimsmead and Paxton (Present Truth magazine)

M. Galstad; Eisagogics and Exegesis of Micah 2:6-11, P. Tiefel, Jr.; Eschatology, D. Redlin.

The conference begins with a communion worship on Tuesday 8:30 A.M. On Wednesday evening there will be a Reformation Heritage Forum to which the public will be invited.

M. Sydow, secretary

Spokesman Covers

For the past year beginning with the Advent Season Mr. Stanley Cooper of Immanuel congregation, Winter Haven, Florida has been preparing our Spokesman covers. We thank him for his series on "Our Heritage of Music." Beginning with this issue the covers are again being designed by Mr. Waldemar Bernthal of Messiah congregation, Hales Corners, Wisconsin. These two men have been working on a year-off, year-on schedule beginning with the December issues. Needless to say, their work is welcome, necessary and appreciated.

Treasurer's Report

July 1, 1975—November 1, 1975

RECEIPTS:	OCTOBER	TO DATE
Offerings	\$20,888.07	\$62,137.75
Memorials	15.00	15.00
Corpus Christi Refund, Expl. Funds		286.00
TOTAL RECEIPTS	\$20,903.07	\$62,438.75
DISBURSEMENTS:		
Retirement Benefits	\$ 950.00	\$ 3,800.00
Capital Investments	1,390.00	6,081.48
General Administration	842.06	2,283.71
Missions and Administration	9,437.23	30,055.69
Immanuel Lutheran College	5,745.00	22,980.00
TOTAL DISBURSEMENTS	\$18,364.29	\$65,210.88
CASH DIFFERENCE FOR PERIOD	\$ 2,538.78	(\$—2,722.13)
CASH BALANCE, JULY 1, 1975		\$27,242.49
CASH BALANCE, NOVEMBER 1, 1975		\$24,470.36

.....
 I.L.C. EXPANSION FUND RECEIPTS \$11,020.15 \$151,413.12

COMPARATIVE FIGURES

	OCTOBER	FOUR MONTHS
BUDGET OFFERINGS NEEDED	\$19,652.00	\$78,608.00
BUDGET OFFERINGS RECEIVED	20,903.07	62,438.75
SURPLUS FOR THE MONTH	\$ 1,251.07	
DEFICIT IN BUDGET RECEIPTS		\$16,169.25
BUDGET OFFERINGS, 1974-1975	\$30,008.93	\$63,064.14
DECREASE, 1975-1976	(\$—9,105.86)	(\$— 625.39)

Respectfully submitted,
 Lowell R. Moen, Treasurer
 Bertram J. Naumann, Chairman
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