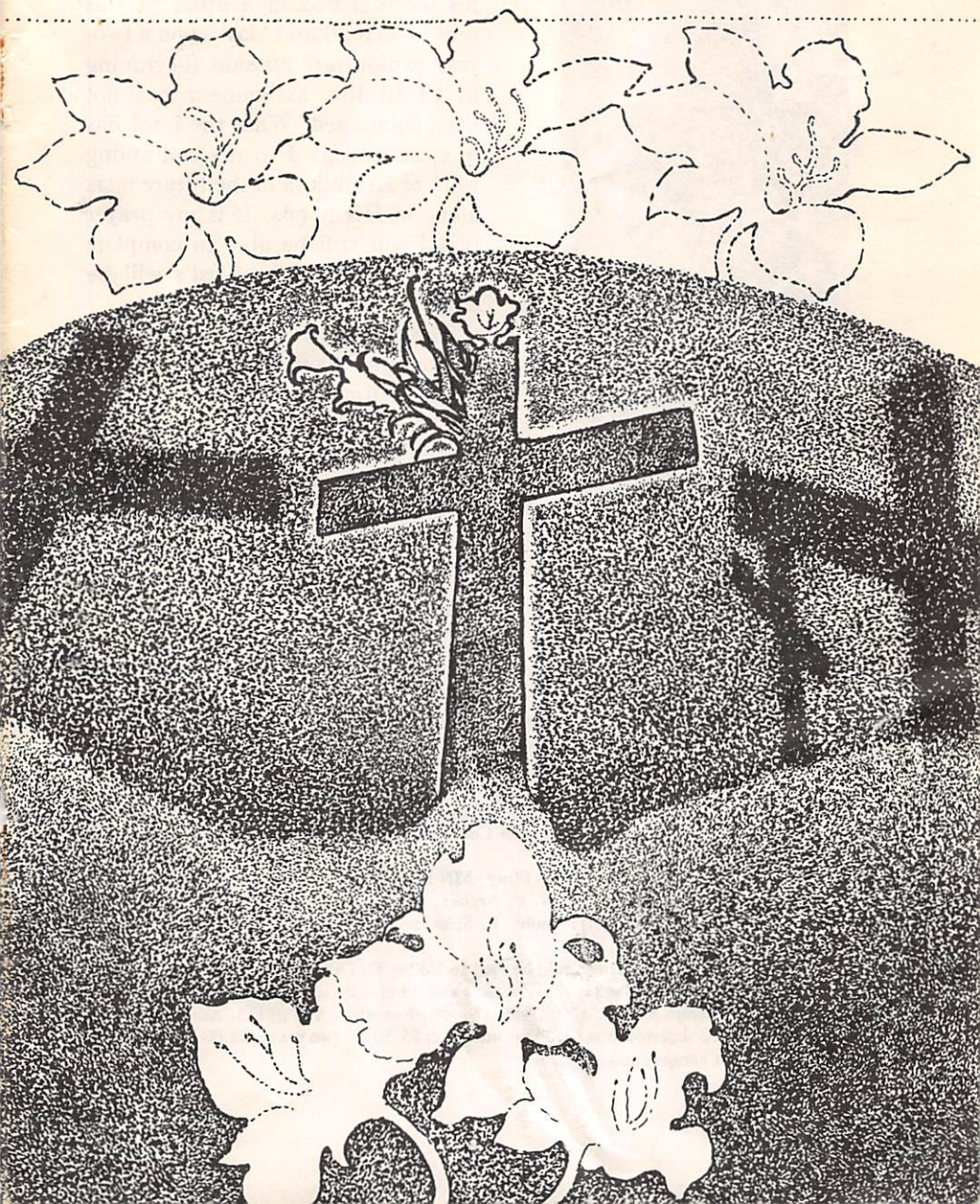


May 1979  
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# LUTHERAN SPOKESMAN

CHURCH OF THE LUTHERAN CONFESSION



# Waldemar A. Schuetze

## 1911 - 1979



Waldemar A. Schuetze

On February 6 of this year Pastor Waldemar A. Schuetze wrote from his hospital bed in Seattle: "I was sent to Ketchikan (Alaska) on a two-year exploratory mission (beginning in 1978); this assignment has not been completed. What the Lord has in store in regard to my continuing work at Ketchikan in the future rests alone in His hands. It is my prayer that I will still be able to complete my mission, but the Lord's will be done."

The Lord's will was that Pastor Schuetze be taken from his work and from us through cancer on March 19. During the last weeks of his life he had some satisfying visits with his family and friends, first in Seattle and then in Minneapolis. According to his own testimony the Gospel in Bible and hymnal provided comfort

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and strength in his hour of need.

The journey of Waldemar Schuetze through this world of sin into the joys of everlasting life may be summed up as follows:

On May 28, 1911, in Renville, Minnesota, he was born to Martin and Minnie Schuetze. He was born again by God's grace as an infant through the Sacrament of Holy Baptism on June 15. He was moved by the Spirit-filled Word to confirm his faith in the Triune God publicly in his youth, on Pentecost (June 8) 1924.

The Lord called him into the public ministry in 1933. He served in Belle Plaine, Minnesota (1933-1950); Jamestown, North Dakota (1950-1955); Roscoe, South Dakota (1955-1958); Fond du Lac, Wisconsin (1958-1978). It was during his years at Fond du Lac that the Holy Spirit through Scripture led him out of the Wisconsin Evangelical Lutheran Synod into the fellowship of those who later took the name of the Church of the Lutheran Confession. He took an active role in the formation of the CLC in 1960 and 1961.

Pastor Schuetze was a gifted Gospel preacher and Gospel teacher. It seemed he could hardly wait to mount the pulpit and deliver the message he had prepared from Scripture. He took a special interest in the intensive study of Law and Gospel that was carried out in our church body in recent years. One of his last contributions to that study was his translation of Professor August Pieper's German article on the proper separation of Law and Gospel

(See *Journal of Theology*, December 1978).

On February 22, 1946, the Lord joined Pastor Schuetze and Erma Engel Fleischer together in holy wedlock and blessed their union with children. He is survived by his wife, who is now living in an apartment in Fridley; four sons: Pastor Daniel Fleischer of Fridley, Pastor Paul Fleischer of Jamestown, Peter Fleischer of Mankato, and Thomas Schuetze of Eau Claire; three daughters: Mrs. Ruth (Karl) Mueller of Milwaukee, Mrs. Naomi (Paul) Pfeiffer of Fond du Lac, and Mrs. Mary (Michael) Thom of Eau Claire. One brother preceded him in death. One brother, three sisters, and eleven grandchildren also survive.

The funeral service was held at Immanuel Lutheran Church in Mankato on March 22. Pastor L. Dale Redlin based his comforting words not on the pastorate or good life of Pastor Schuetze, but on the forgiveness of sins that has been won for us by Jesus Christ's life, death, and resurrection. "If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee." (Ps. 130:3)

At the funeral service Conference Visitor Gilbert Sydow reminded us of the services rendered to our church body by founding fathers such as Pastor Schuetze, and urged us to "remember them" and "follow their faith." (Heb. 13:7)

Pastor Schuetze spent some of his last days on earth memorizing precious hymns such as #427; How Firm a Foundation, Ye Saints of the

Lord. We are confident that he has found the rich promise of this hymn fulfilled:

"The soul that on Jesus hath  
leaned for repose  
I will not, I will not, desert to his  
foes;

That soul, though all hell should  
endeavor to shake,  
I'll never, no never, no never,  
forsake!"

—L. D. Redlin & D. Lau

## YOUR ENEMY — THE DEVIL

Our hymns and catechisms often refer to the three great enemies of our faith: the devil, the world, and our own sinful flesh. This triumvirate of foes combines to make the Christian life a constant struggle. From Scripture we learn not only how these powerful enemies of the faith operate, but we are also assured that in the victory of Christ at the cross we also have overcome them. Let us consider Peter's warning about our archenemy—the devil.

**"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." (1 Pet. 5:8-9)**

### The Source of Evil

The Bible speaks of the devil, that angel who rebelled against God, as the source of evil in this world. It was that ancient serpent called the devil or Satan who led the world astray. It was the devil who sinned from the beginning and who introduced sin into God's perfect creation. The devil succeeded in tempting Adam

and Eve to doubt God and to disobey His command.

Sin caused a cataclysmic change in God's creation, severing the perfect relationship man enjoyed with God. No longer did man delight in God's presence and willingly serve Him. Because of sin man became a part of Satan's kingdom and under his control. Jesus expressed this relationship: "Every one who commits sin is the slave of sin." (Jn. 8:34—NASB) Because of the power of sin, Paul calls the devil "the god of this world" and "the prince of the power of the air." (2 Cor. 4:4; Eph. 2:2)

### A Lion on the Prowl

Satan's activities are well documented in Scripture. His activity is also well documented in our lives. For there is a constant struggle between the forces of darkness and the forces of light. Peter describes the devil's active interest in us: "Your enemy the devil prowls around like a roaring lion looking for someone to devour." (NIV) Satan has marked his prey and like a lion on the prowl he roars, hoping to panic God's people into running into his trap.

We should not find it strange that the devil actively seeks to frustrate our lives as he did the life of Job. Someone has remarked that wherever God builds a church, the devil builds a chapel. Satan is most active among God's people, trying to create confusion, doubt, and dissension. He seeks either to fill our hearts with secure self-pride or else to rock us with depression and gloom. This is not unusual. "You know that your brothers throughout the world are undergoing the same kind of sufferings." (NIV) The confusion in the religious world reflects "that in later times some will abandon the faith and follow deceiving spirits and things taught by demons." (1 Tim. 4:1—NIV)

So Peter warns: "Be self-controlled (in balance) and alert." (NIV) His warning is not one born of despair and fear but of confident hope. In spite of the devil's power and cunning, in spite of the fact that he is the god of this world, we are not afraid, for this roaring lion has been defanged. "Though devils all the world should fill, all eager to devour us, we tremble not, we fear no ill, they shall not overpower us." (LH 262) Peter encourages us: "Resist him, standing firm in the faith." (NIV)

### Jesus' Victory

This victory is not our victory. Jesus has already overcome the devil, crushing his head at the cross. Before His crucifixion Jesus proclaimed: "I saw Satan fall like lightning from heaven." (Lk. 10:18—NIV) Satan is bound hand and foot.

"He can harm us none, he's judged, the deed is done." (LH 262) Jesus was revealed in human form to destroy the works of the devil. The book of Revelation celebrates the fact of Jesus' victory: "Now have come the salvation and the power and the kingdom of our God, and the authority of his Christ. For the accuser of our brothers, who accuses them before our God day and night, has been hurled down. They overcame him by the blood of the Lamb and by the word of their testimony; they did not love their lives so much as to shrink from death." (Rev. 12:10-11—NIV) Through the blood of the Lamb we have overcome the devil.

God has given us the victory and the weapons to daily win the battle in our lives. Rejoice in the confidence of Paul as we prepare ourselves for battle with a vanquished foe. "Finally, be strong in the Lord and in his mighty power. Put on the full armor of God so that you can take your stand against the devil's schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, and with your feet fitted with the readiness that comes from

the Gospel of peace. In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. Take the helmet of salvation and the sword of the Spirit, which is the word of

God. And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints." (Eph. 6:10-18—NIV)

—*J. Schierenbeck*

## Meditations on Psalm 19

**Psalm 19:13—Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.**

The verse that we are going to talk about this morning centers on what the Psalmist David calls **THE GREAT TRANSGRESSION**. What is the great transgression? Is it murder or theft or fornication or adultery? Is it hate or lust or unkindness or back-biting? In reality, even the worst of these are very small and simple sins compared with the great transgression, for the great transgression is pride or self-conceit. Its opposite is the virtue of humility.

Pride is a treacherous sin, a sin compared with which all other sin is child's play. Pride is the sin that made the devil the devil. Pride is the sin that in the beginning caused Eve to eat the fruit of the forbidden tree. Listen to the devil's appeal to her pride: "Did God really say you should not eat of that tree? Do you not know that once you do, you will become as God Himself?" (Genesis 3) Eve's pride lay behind her eating, and it is pride that lies behind every other sin and leads to all vice. Pride is total opposition to God. It is treacherous because it is the one vice that we cannot seem to see in ourselves, and yet one from which no

one is free. In fact, the more we are aware of pride in others, the more of it we have ourselves.

### Our Sinful Pride

Do you understand what we are trying to say? If you want to know whether you are proud, just ask yourself, "Do I mind if someone snubs me, if people ignore me?" "Do I mind if no one listens to my advice, if no one seems to recognize all the extra work I am doing, or is not aware of my talents or my abilities?" Of course we mind! But then that is how pride works.

The question is not whether I am gifted or talented or do a lot of extra work, but whether I am more gifted or more talented than someone else—whether I am better! In the Garden of Eden Eve had everything she needed, a perfect existence in a perfect world, but compared to God she did not have enough. That is how pride is. We are always comparing ourselves to everyone else. Since, as St. Paul reminds us, "No man ever yet hated his own flesh," (Eph. 5:29) we love ourselves first and tend to look down on everybody and every-

thing. It is because of pride that we are not content merely to have, but must always have more and better than our classmate or our neighbor—more friends, more influence, better clothes, better marks, more and better everything.

It is pride that leads us to run down those about us. It is our pride, our feeling of superiority, that leads us to find fault with anything that does not go the way we want it to, whether in class or in extra-curricular activities or on the ball diamond. It is our pride that will not let us say, "I'm sorry!"

### **Religious Pride**

Pride even makes our religious life impossible. There are those in many churches that would appeal to a person's pride to produce better behavior. But to tell a person that it is below his dignity or decency to behave the way he does is to make a Pharisee out of him—to substitute for his rotten behavior an even more rotten pride! You see, when a man is proud of his own goodness, he sees little need for Jesus Christ or the forgiveness of sins in his personal life. Do you not understand? Pride actually puts us into competition with God. You and I, sinful, mortal, unclean creatures, because of our pride are naturally unwilling to acknowledge the sovereignty of God and to submit ourselves to His holy word and will.

### **The Only Cure**

When we hear the Psalmist say, then, **KEEP BACK THY SERVANT**

**FROM PRESUMPTUOUS SINS, LET THEM NOT HAVE DOMINION OVER ME,** we cry out, "But how, David, how?" "How can we be preserved from pride?" The Scriptures have the answer. The Savior says: "Whosoever will lose his life for My sake shall find it;" and again, "Let a man deny himself (not deny himself something, but deny himself), and take up his cross, and follow Me." (Mt. 16:24-25)

Self-denial, losing your life for Christ's sake, sincere and total repentance is the first step to combat pride. Fall on your knees before the LORD and ask Him not only to forgive all the ugly things you have said and done, but to forgive you, a proud and unclean creature. Let the word of God's Law sink deep in your heart to show you how incredibly proud you really are.

Then, as we stand before Him naked without a single righteousness of our own, will we find the greatest relief and joy to be clothed in the righteousness of our Savior. Then His word and example will have meaning! As He once washed the feet of His disciples (think of it! the holy Savior washing dirty feet!) so we, too, as the elect of God, holy and beloved, will be moved toward a similar humility, as a people swift to hear, slow to speak, subject to one another, and clothed with humility.

O Lord, through Thy word convict us of our pride, assure us of our forgiveness, preserve us in humility, and we shall be free of the great transgression. Amen.

—R. Dommer

# DOCTRINAL THEMES in the

# Book of Concord

## Original Sin, The Curse of The Human Race

Whatever became of sin? One needs only to follow the news media to know that it is still very much here in a practical and democratic way; yet to the general public sin has become a hazy idea, or so it often seems.

### Making Light of Sin

A writer on religious matters noted the beginning of such a change nearly eighty years ago: "The advance of liberalism, so-called, in Christianity, during the past fifty years, may fairly be called a victory of healthy-mindedness within the church over the morbidness with which the old hell-fire theology was more harmoniously related. We have now whole congregations whose preachers, far from magnifying the consciousness of sin, seem devoted rather to making little of it. They ignore, or even deny, eternal punishment, and insist on the dignity rather than on the depravity of man. They look at the continual preoccupation of the old-fashioned Christian with the salvation of his soul as something sickly and reprehensible rather than ad-

mirable; and the sanguine and 'muscular' attitude, which to our forefathers would have seemed purely heathen, has become in their eyes an ideal element of Christian character." The scholar who wrote that added, "I am not asking whether or not they are right, I am only pointing out the change."

We have been through the era of "healthy-mindedness" for decades: Christian Scientism, New Thought, Transcendentalism, the ethical societies, the "Gospel of Relaxation," and "Don't Worry Movement," and many more. All such optimism with respect to the natural goodness of man crashed in a heap with the two World Wars. Yet worldlings insisted on lifting themselves by their own footwear, or barefoot; witness the escapism that besotted society in the sixties, the acid-head spree, witchcraft, Satanism, and the like.

Yet none in his right mind ignores cancer, whether in body or soul; and the cancer of sin also does not go away by the ignoring of it. Deciding to live as corrupted nature leads only brings on the death with which man-



kind is infected from the beginning.

### Jesus Is Human, But Not Sinful

Enter the fact of original sin, sin in the fallen condition of everyone begotten and born since our first parents lost their perfection in the Fall. Adam and Eve were not created sinful. Sin was added by Satan and by our first parents. Therefore our *Christian Book of Concord* (note that it is ecumenical) professes in many of its Confessions that to have human nature does not in itself mean to have sin. It reminds us that Jesus had our full human nature in every respect, but He did not have sin. "There is a distinction," it says, "between man's nature and original sin, and . . . this distinction is as great as the distinction between a work of God and a work of the devil." (*Concordia Tri-glotta*, p. 779)

Think carefully. Outstandingly, the writers of our Confessions thought and wrote carefully. Our created selves are God's work; our sinful selves are Satan's work which our ancestral parents agreed to and we have inherited. Sin was an *added* thing. That fact gives us hope, hope that the addition can be subtracted. We all know how that was done.

### A Horrible Corruption

But so deep was the infection that we must be careful not to slight its seriousness when our Confessions say that original sin is *only* (strange word, yet correct, for something so massive)—*only* "something in the (fallen) nature, body and soul of man, and in all his powers, namely, a horrible, deep, inexpressible cor-

ruption of the same, so that man is destitute of the righteousness wherein he was originally created, and in spiritual things is dead to good and perverted to all evil." (*C.T.*, p. 859)

Original sin is not so simple a matter as black mud smeared on a white wall, nor a mere hindrance to good spiritual powers, nor a slight stain that can be easily, though with effort, wiped off.

It was so serious that it had to be damned by death, as Jesus died who took all the guilt of it upon Himself on Calvary. At that moment also Satan, the originator of it, was damned, "cast out," as Jesus said. Such was the cost to Jesus in displacing Adam to become the Second Adam, new head of the new-created race.

### Comforting the Afflicted

Let no sinner say, "It wasn't me; the devil made me do it." Corrupted man did it. Talk about "a lot of good in the worst of us" is not impressive in light of the Scripture teaching about the condition of fallen mankind. We remember the passages in our Catechism. God wants us to feel the guilt of sin, but He would not have us walk around with guilty feelings—no more than that a tooth should still ache after the cavity has been cleaned and filled. It is a slander to say about old-time Christianity that it revels in the misery of the sinfulness of sinners. It admits and confesses the fact of it, the fuller to feel the happiness at its removal. It was the most sin-burdened in the Gospels who got the best news about forgiveness.

An orthodox minister is reported to have said about the foremost American Unitarian theologian, William Ellery Channing (who rejected the Trinity, atonement, and total depravity) that he "is excluded from the highest form of religious life by the extraordinary rectitude of his character." The great German poet, Goethe, wrote: "I will say nothing against the course of my existence. But at bottom it has been nothing but pain and burden, and I can affirm that during the whole of my seventy-five years, I have not had four weeks of genuine well-being." It is not a matter of how we may *feel*. Luther is quoted as saying that "rather than live forty years more, I would give up my chance of Paradise." So depressed can one become from original sin that he will at times be led to say what he doesn't really mean. We must consider the *facts*.

That *things are wrong* stands, and presumably would be accepted by majority vote. Yet that truth is offensive to human minds, and it is learned in its full meaning only from Scripture. To know what our church has to say on this matter we should read The Smalcald Articles, Part III, Section I (less than a page); and The Formula of Concord, Epitome (short statement) and its corresponding Thorough Declaration (fuller statement) in our *Christian Book of Concord*.

### The Error of Flacius

We report also that one noted theologian of the time became cranky and insisted that the *substance* of man (that which makes

man a man) became an evil substance and not only a fallen person. That was Matthias Flacius, who had done much noble work to defend justification by faith, but who in a heated debate made the hasty statement that original sin belonged to the substance of human nature and was not only a thing added to man in the Fall. He used a truth (original sin) to kill another truth (man as created was a pure substance). He lost his confessional friends, and one had to tell him that "evil of the substance and evil substance are not identical." So, "when truth kills truth, oh, devilish-holy fray," said the poet.

Luther and our Confessions advise us not to use such words as the theologians used to explain these matters to people, such words as *substance* and *accidens* (Latin). That last word is the root of the word that now comes to your mind. But it is worth the risk! An automobile may have a transmission messed-up to the extent that it is no longer *auto* mobile. It simply can't get any place. It has taken on a new "quality" or characteristic, immobility. But it still remains an automobile. It can be repaired. Likewise, mankind remained mankind, however unable to move Godward and be with Him because of this *accidens* (happening) of sin. And herein is hope, similar to the hope of the car-owner that his machine can be made mobile again. We confess these matters "straight and pat," as the *Christian Book of Concord* says.

Original sin that was a happening in Adam became a happening in us

all, so deeply did it corrupt mankind. But "just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the

many will be made righteous." (Romans 5:19 in NIV, and in the whole of Romans 5).

—M. Galstad

## Another Christian Day School

"Better late than never." So reads the proverb. It is on that basis that we are reporting the establishment of Grace Lutheran School at Fridley, Minnesota. What had been hoped and prayed for for a number of years became blessed reality when the voters' assembly in the spring of 1976 resolved to establish a Christian Day School for grades 1-6. One room of the church basement proved to be well suited for this purpose. Miss Carol Heisel of Our Savior's Lutheran School of Jamestown, North Dakota, was moved by the Holy Spirit to accept the call to serve as first teacher and principal. Opening on August 28, 1976, with a special service for parents and pupils and members of the congregation, this venture in Christian education was launched with nine pupils enrolled. A school year followed in which the blessing of God was very much in evidence.

### Growth

The 1977-78 school year saw the enrollment increase to twelve pupils. In the spring of 1978 in response to the pleas of students and parents the congregation resolved to add grades 7 and 8 and to expand the teaching

staff by calling Mrs. Ronald Strike (nee Karen Garrett) to teach half days. Now in its third year of existence the enrollment of Grace School has risen to 19 pupils, and that in spite of the fact that three of its pupils and another prospective one were transferred in the meantime to Redeemer Lutheran School of Cheyenne, Wyoming. To make room for these added classes and pupils, a second room in the church basement has been pressed into service.

### The Future

With an even larger enrollment in prospect for next year Grace Congregation was faced with the necessity of calling a second full-time teacher and has called Miss Janice Hallauer of West Columbia, South Carolina, to this position. At the same time more classroom space is sorely needed. The congregation is busily engaged in the consideration of an expansion program to provide for these needs. When such a program of Christian education is undertaken by a comparatively small congregation, especially when public transportation is not available and the members live scattered over a large area, the obstacles may appear to be



Grace Lutheran School—Staff and Students

well nigh insurmountable. Yet when Christian parents become aware of the dangers which humanism poses for their children in the secular schools of our day, and when they are intent on "seeking first the kingdom of God and His righteousness" also for their little ones, and when they look to their God and Savior to enable them to carry out His instructions to "bring up their children in

the nurture and admonition of the Lord," He does not fail them but makes the seeming impossible possible.

Oh, blest the parents who give heed  
Unto their children's foremost need  
And weary not of care or cost!  
May none to them and heav'n be lost!

Lutheran Hymnal No. 625, St. 3

—H. C. Duehlmeier

## The New Pastor

Sunday, February 18, was a time of joy for the members of Immanuel Lutheran Congregation of Mankato, Minnesota. After a vacancy of only

six weeks duration, their new pastor had come. Pastor Dale Redlin, formerly of Spring, Texas, was installed by Pastor Keith Olmanson. The ser-



**Pastor L. D. Redlin**

mon was based on I Corinthians 2: 1-5 with the theme: What God Expects of a Shepherd of Souls and His Flock.

That the members of the congregation might become better acquainted with Pastor Redlin and his family, a reception was held that afternoon. Many of the members used this opportunity to meet their pastor. Pastor Redlin was hardly a stranger to the congregation. He attended and graduated from Immanuel Lutheran Seminary when it was located at Mankato.

—K. Olmanson

### **Wisconsin Delegate Conference**

God willing, the Wisconsin Delegate Conference will meet on May 27-28, at Fond du Lac, Wisconsin. Sessions will begin at 7:00 p.m. Sunday and close at 3:00 p.m. on Monday. Consideration will be given to the report of the Coordinating Council, including the progress and effectiveness of the Cooperative Budget Plan. A paper will also be presented by Mr. Frank Paull of Marquette, Michigan, regarding the recent steps taken by the government over against private schools. Please be diligent to send announcements or excuses to the host pastor.

—John K. Pfeiffer  
Conference Visitor

### **Minnesota Delegate Conference**

Time: June 24, 1979, beginning at 3:00 p.m.

Place: Grace Lutheran Church, Fridley

Agenda:

1. Application of the Fellowship Principle in Inter-Family Relationships and Other Personal Situations — Daniel Fleischer
2. Our Responsibility as Christians to Proclaim God's Law to Society in General and Government in Particular — H. C. Duehlmeier
3. The Lutheran Spokesman — Benno Sydow
4. Board Reports

—Benno Sydow, Secretary

# Treasurer's Report

July 1, 1978—April 1, 1979

RECEIPTS:	MARCH	TO DATE
Offerings	\$ 21,770.93	\$215,109.43
Memorials	110.00	327.50
Interest Earned	.93	7.49
<b>TOTAL RECEIPTS</b>	<b>\$ 21,881.86</b>	<b>\$215,444.42</b>
DISBURSEMENTS:		
Retirement Benefits	2,511.00	19,856.00
Emergency Support	—	2,047.00
Capital Investments	1,672.79	16,118.07
General Administration	768.89	6,135.64
Missions & Administration	7,776.73	74,475.53
Board of Education	—	116.23
Immanuel Lutheran College	11,200.25	100,802.25
<b>TOTAL DISBURSEMENTS</b>	<b>\$ 23,929.66</b>	<b>\$219,550.72</b>
CASH DEFICIT FOR PERIOD	(- 2,047.80)	(- 4,106.30)
CASH BALANCE, July 1, 1978		6,020.10
CASH BALANCE, April 1, 1979		<b>\$ 1,913.80</b>

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## OTHER RECEIPTS:

ILC Expansion Fund	\$ 9,160.92	\$ 38,052.15
Mission Extension Fund	76.00	7,366.18
Udo Education Fund	42.44	1,191.99
Nigerian Fund	118.68	639.82
Nigerian Visitation Fund	26.87	340.52

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## COMPARATIVE FIGURES

	MARCH	9 MONTHS
BUDGET OFFERINGS NEEDED	\$ 27,543.00	\$247,887.00
BUDGET OFFERINGS RECEIVED	21,881.86	215,444.42
BUDGET DEFICITS	(-\$ 5,661.14)	(-\$ 32,442.58)
BUDGET OFFERINGS 1977-78	\$ 22,453.61	\$174,421.08
INCREASE (DECREASE)	(- 571.75)	41,023.34

Respectfully Submitted,  
 Lowell R. Moen, Trustees' Treasurer  
 B. J. Naumann, Chairman

# Daily Devotions

Hymn for Meditation (The Lutheran Hymnal)

## HYMNS OF PENTECOST AND THE HOLY SPIRIT

June Scripture

1 Isaiah 44:1-8	226:1	I will pour out my spirit.
2 Ezekiel 36:22-37	225	I will cleanse you and give you a new heart.
3 John 14:15-21	236:1-2	"The Father's promised Paraclete." (Comforter)
4 John 14:23-31	236:3-4	The Holy Spirit, our Teacher.
5 John 15:26-16:4	231:4	The Holy Spirit, our Courage.
6 John 16:5-11	234:1-3	The Holy Spirit in a world of sin.
7 John 16:12-15	224:2	The Spirit of Truth, our Guide.
8 Acts 2:1-13	232	All hail the day of Pentecost.
9 Acts 2:14-21	235:6	Isaiah . . . Joel . . . Jesus . . . fulfillment.
10 Acts 2:22-47	227:5 & 235:3	The unity of the Spirit.
11 Galatians 3:26-4:7	229:6-7	The Spirit of Adoption.
12 Ephesians 3:1-13	234:1-3	Christ—revealed Truth.
13 1 Corinthians 2:6-16	235:3 & 226:2	The Spirit of Wisdom.
14 Ephesians 1:3-14	226:6-8	The Holy Spirit, Seal of Salvation.
15 1 Corinthians 3:16-23	234:5-6 & 235:1-2	Make us Temples worthy Thee.
16 Romans 8:5-27	226:3-5, 9 & 228:4	The Spirit of life, our Intercessor.
17 Isaiah 32:14-18	224:1	Calls, gathers, enlightens.
18 Acts 10:34-48	231:1-2	Faith, the gift we need the most.
19 1 Corinthians 12:1-11	229:1-5 & 233:6-7	Different gifts, one Spirit.
20 1 Corinthians 12:12-31	227:1-2	One body, many parts.
21 Galatians 5:13-26	233:1-3	The Fruit of the Spirit is . . .
22 1 John 4:7-16	231:3 & 233:4	LOVE.
23 Luke 24:33-53	228:5 & 234:4	JOY.
24 Isaiah 43:1-13	233:5	PEACE.
25 Matthew 18:21-35	224:3	PATIENCE.
26 1 Samuel 20:12-17 & 2 Samuel 8:15-9:13	235:3	KINDNESS.
27 Psalm 107	235:8	GOODNESS.
28 2 Chronicles 20:1-30	235:4	FAITHFULNESS.
29 1 Thessalonians 2:1-8	235:7	GENTLENESS.
30 1 Samuel 26	227:3-4	SELF-CONTROL.

—W. V. Schaller

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—Benno Sydow  
 Business Manager

### CLC Youth and Family Camp

- Date:** July 15-21 (Sunday noon through Saturday noon)
- Site:** On the campus of Immanuel Lutheran College, Eau Claire, Wisconsin
- What:** Activities will include Bible study and devotions for all who attend, Hiking, and nature study, Swimming, Softball, Tennis, Canoeing, Handicrafts, Astronomy, Instruction in Basketball and Volleyball fundamentals, Movies, Campfires, and a lot of fun.
- Cost:** \$25 per youth camper ages 9-19, reduced rate for additional youth campers of the

same family. Rates include lodging and meals for 7 days and regular camp activities. Registration will be limited to 140 youth campers housed in the dormitories. Families will be able to camp on the campus grounds. Cost to families will vary depending on meals and needs provided. Registration must be made by June 11, 1979.

For a brochure with complete details, contact your pastor or write:

Professor Michael Buck  
 Immanuel Lutheran College  
 Eau Claire, Wisconsin  
 54701.

348 9699 1 139P  
 SCHALLER, PAUL REV MRS  
 20864 HAVILAND AVE  
 HAYWARD CA

94541

Handwritten calculations:  
 $11.0$   
 $4.5$   
 $3.25$   
 $3$   
 $9.75$   
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Handwritten calculations:  
 $4 \overline{) 25.25}$   
 $24$   
 $2 \overline{) 1.25}$   
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 $6$   
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