

LUTHERAN
SPOKESMAN

AUGUST, 1975
VOL. 18 NO. 2

CHURCH OF THE LUTHERAN CONFESSION

Our Heritage



Of Music

Editorial

STILL A QUESTION

No doubt a good many of us have been reading with interest the doings of the Lutheran Church — Missouri Synod as it met in convention during July in Anaheim, California. Conventions of large church bodies are well-covered by the press and news of developments appears even in small town newspapers. As it often is with such reports, just how much of it is accurate and reliable remains to be seen. Further official and detailed information is awaited, but general trends at least are indicated, and can be more or less accepted.

Conservatives On Top

From the information available it appears that the conservative element, the "evangelicals," have the upper hand and are getting resolutions adopted which serve their ends. Among other things, although an effort to dissolve the English District was rejected, eight district presidents, who approved the ordination of Seminex graduates, were censured and threatened with removal if they did not conform to synodical regulations; Seminex was told to cease the use of the name "Concordia; the liberals, or "moderates," were told to end their ties with ELIM (Evangelical Lutherans in Mission, an organization within the synod) or leave the synod.

Not Promising

All this may sound promising and indicate a trend that will get the synod back to its former confessional standard, but sad to say, it does not appear that the basic issues were either considered or resolved. That there is serious unrest and controversy in the church body, no one denies. That doctrinal considerations brought this about can hardly be questioned. But the convention dealt with these matters only in terms of organizational disorder and its relationship to the synodical constitution and by-laws.

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

Editor, Pastor Gilbert Sydow, 22 N. State St., New Ulm, MN 56073; Associate Editor and Business Manager, Pastor Marvin Eibs, P.O. Box 63, Sanborn, MN 56083; Church News Editor, Pastor Rollin Reim, 994 Emerald Hill Road, Redwood City, CA 94061; Staff: W. Bernthal, H. Duehlmeier, M. Galstad, E. Hallauer, H. Hasse, D. Lau, P. Schaller, W. Schaller, D. Schierenbeck, M. Sydow.

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

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

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

Division Possible

That a separation may take place is not out of the picture, and may well be in order. That it would take place because of violation of synodical regulations may play into the picture, but really should not be a basic cause of division. In Christianity, unity or division must stand on scriptural doctrine and agreement or disagreement with it. To have division within a Christian church body without error or false doctrine being identified, established and charged, is in itself unscriptural.

A Long-standing Defection

This controversy defies a scriptural resolution because the biblical doctrine of fellowship is no longer understood or practiced by either side involved. This all came about decades ago when the Missouri Synod adjusted its fellowship principles to fit the desired fellowship with the American Lutheran Church, and to permit joint activity with such groups as the Lutheran Council in the USA. Tinkering away within this faulty structure will not solve the problem. The way back is difficult, but if it ever is to be attained it will have to be on the basis of "repent, and do the first works."

IS THIS WHAT WE WANT?

It may not be generally known, but for some years now a new Lutheran hymnal is in the process of preparation. A paragraph from a letter distributed in the American Lutheran Church explains: "The Inter-Lutheran Commission on Worship has been working since 1966 preparing worship materials for Lutherans in the United States and Canada. Four national church bodies are represented in the ILCW, namely, the American Lutheran Church, Lutheran Church-Missouri Synod, Lutheran Church in America, and the Evangelical Lutheran Church of Canada. Materials are now being assembled for a new Lutheran book of worship projected for publication sometime in 1978."

Drastic Changes

Recently, a tentative list of the hymns that will be included in the new "book of worship" has appeared, with 400 "core" hymns mentioned, to which most likely others will be added. Some have taken the trouble to compare this list with the hymns in the hymnal currently being used in our circles and come up with the rather surprising discovery that over 400 hymns commonly used among us will not be included in the new hymnal. These figures make it evident that a drastic revision is being contemplated.

In itself, this may or may not be good. Certainly we would not want to be such a people so hide-bound traditional that we could not endure change and not welcome and enjoy new hymns that were within the bounds of what we consider good church music and are sound in word content. But when we hear that the manifold changes are "to bring the devotions of the church into fuller harmony with the development of her theology in the last several decades." and that "gospel and folks songs" are to be included, we begin to wonder just what kind of a hymnal this will be.

Not Our Concern

It might be asked: "What is this to us? We can simply continue to use our present hymnal." That is well and good if it will continue to be printed. Since the copyright for the present hymnal is held by Concordia Publishing House, St. Louis, of the Missouri Synod, and since the Missouri Synod is involved in the preparation of this new hymnal, there may be some question on this point. At one time there was a rumor afoot that the printing of our current hymnal would be discontinued. If that should develop it could only be hoped that the Concordia Publishing House would relinquish its copyright to some other publishing house.

One could further say: "Why bother with all this? Why not prepare and publish a hymnal of our own if the need arise?" This brings to our attention the enormous costs and the capital that is necessary to enter into such an enterprise, almost beyond consideration for a small church body. Incidentally, recently a rather surprising announcement was received from Concordia Publishing House, that it is "phasing out of its in-house printing operation. . . a series of studies revealed that the printing needed by the publisher could be purchased more economically from commercial printers." We had always assumed that a publishing house serving such a large church body as Missouri could maintain a profitable printing operation of its own. Evidently it is not so, and this should be kept in mind.

Handbook Available

In connection with our present hymnal, we were happy to receive an announcement in mid-July from Northwestern Publishing House that they have reprinted the *Handbook to the Lutheran Hymnal* that has been out-of-print for many years. Requests for this book have been heard repeatedly in our midst. The price is set at \$8.50 and will be handled by our CLC Book House, 22 N. State St., New Ulm, MN 56073.

— G. Sydow

What Is This Thing Called Justification?

We are not oversimplifying when we say that the one goal in our church work and in our educational work is to make plain the doctrine of justification. We want our members to know this doctrine and live by it,

even if they can't pronounce the word itself.

With reference to the doctrine of justification Martin Luther wrote in the Smalcald Articles of 1537: "Of this article nothing can be yielded or surrendered, nor can anything be

granted or permitted contrary to it, even though heaven and earth, and whatever will not abide, should sink to ruin. Upon this article all things depend which we teach and practice in opposition to the pope, the devil, and the whole world. Therefore we must be sure concerning this doctrine and not doubt; for otherwise all is lost, and the pope and devil and all things gain the victory and suit over us." (Con. Tri. pp. 461, 463)

Likewise our Lutheran forefathers in this country testified to the importance of this doctrine. The *Brief Statement* of 1932, to which our church body subscribes, declares: "Holy Scripture sums up all its teachings regarding the love of God to the world of sinners, regarding the salvation wrought by Christ, and regarding faith in Christ as the only way to obtain salvation, in the article of justification."

A Definition of Justification

What then is this thing called justification? What does the word *justify* mean? The word is used many times in the Bible, and invariably it has the same meaning. For example, in Proverbs 17:15 we read: "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord."

It is the duty of every earthly judge to decide a man's case honestly and fairly on the basis of the evidence. If the evidence indicates the man is guilty, the judge must condemn him

as guilty. If the evidence indicates the man is innocent, the judge must pronounce him innocent. That is, he must *justify* him; he must count him as *just* and righteous. He must acquit him, and thus the case is closed.

Amazingly, the same God who condemns earthly judges for justifying the wicked Himself "justifieth the ungodly" according to Romans 4:5. When God justifies the ungodly, He is doing something that He Himself must condemn in earthly judges. Is God therefore unfair or unjust? That is impossible. With Abraham of old we must say: "Shall not the Judge of all the earth do right?" (Genesis 18:25) God does right when He counts ungodly sinners as righteous in His sight. Yes, He pronounces them innocent. He forgives them their sins. He declares them pardoned. He acquits them, and the case is closed.

The publican prayed in the temple, "God be merciful to me a sinner." Jesus says he went home "justified." (Luke 18:14) He was a forgiven man, righteous in God's sight.

Justification by Works? Never!

Honest and fair earthly judges justify people or pronounce them innocent because they *are* innocent. That is, they are outwardly innocent of the crimes with which they have been charged.

But when God justifies ungodly sinners, it is not because they are innocent. God is the righteous and

holy Judge who knows the thoughts and intents of all men's hearts. Therefore He cannot pronounce anyone innocent because that person actually *is* innocent. He cannot justify anyone because that person *deserves* to be justified. "For all have sinned, and come short of the glory of God." (Rom. 3:23) There are no exceptions. "There is none righteous, no, not one." (Rom. 3:10)

God cannot justify us on the basis of our deeds and lives. For God's standard of behavior is far above the standard demanded by any earthly judge. God's standard of behavior is the standard of absolute perfection as laid down in His holy Law. Therefore the true servant of God says to his Lord: "And enter not into judgment with Thy servant: for in Thy sight shall no man living be justified." (Psalm 143:2)

But doesn't God want us to keep the Ten Commandments so that we can stand before Him as just and so that He can pronounce us as just? That's what the Pharisee of Luke 18 thought. He superficially used the Ten Commandments as a checklist and found himself doing admirably well. "I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." He used the Law to justify himself. He actually believed himself to be worthy of being pronounced righteous in the sight of the Holy God.

But this Pharisee did not really understand God's Law, and he did not really know himself. God's Law demands absolute perfection in thought, word, and deed. "Ye shall be holy, for I the Lord your God am holy." (Leviticus 19:2) The Pharisee was not holy. Even Paul had to say: "The law is holy, and the commandment holy, and just, and good. . . . But I am carnal." (Rom. 7:12, 14) "Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." (Rom. 3:20)

Thus no one can ever be justified or pronounced righteous by God on the basis of his works. We therefore confess in the *Brief Statement* that God justifies none "for the sake of their good works," that is, on the basis of their having kept the Law.

Universal Justification in Christ

But yet it is true. "God justifieth the ungodly." How is this possible? "God was in Christ, reconciling the *world* unto Himself, not imputing *their* trespasses unto *them*." (2 Cor. 5:19) God can declare the whole world of guilty sinners innocent only because He does not charge or impute the sin of the world against the world. He could not of course justify the world if He was going to charge the sin of the world against the world. The sin of the world condemns the world, and God in His righteousness would then have to pronounce the world as condemned.

It is "in Christ" that God reconciled the world to Himself. It is "in Christ" that God does not condemn the guilty world. How is Christ involved in this? He "who knew no sin (that is, Christ) God hath made to be sin for us; that we might be made the righteousness of God in Him." (2 Cor. 5:21)

God transferred the sin and guilt of the world to His holy Son. Thus the basis for God's justification of the ungodly is not the world's righteousness (for it has none), but *Christ's righteousness*, which God counts as the world's righteousness, inasmuch as Christ was the world's substitute. So it is written: "If One died for all, then were all dead." (2 Cor. 5:14) If Jesus, the Holy One, died the death that all deserved, this is as valid as if all of them had died their own death.

In summary then, God counted the sin of the world as though it were the sin of Jesus Christ and punished Him accordingly on the cross. God then counted the righteousness of Christ as being the world's righteousness, and therefore He counts the world righteous. He justifies the ungodly for Christ's sake.

The Bible clearly teaches the justification of the whole world of ungodly sinners for Christ's sake. "As by the offense of one, judgment came upon all men to condemnation; even so by the righteousness of One, the free gift came upon *all men unto justification* of life." (Rom. 5:18)

Through Adam's sin the whole world was counted as sinful. Through Christ's righteousness the whole world is counted as righteous.

Again it is written: "Jesus was delivered for our offenses, and was raised again for our justification." The world was justified or declared righteous when Jesus rose from the dead. Christ bearing the world's sin went to His death. Having been fully punished for the world's sin, He rose from the dead. His resurrection is God's declaration of the world's righteousness, for the world's sin had been fully punished in Christ's punishment.

Our Fathers and Universal Justification

What a blessing it has been for us that our Lutheran forefathers in this country understood and accepted the Bible's teaching of *universal justification*, or *objective justification*, as it is sometimes called. Dr. Adolf Hoenecke, the Wisconsin Synod's theologian in its formative years, stated: "Emphasis on universal justification is necessary in order to preserve the actual contents of the Gospel." (*Dogmatics*, Vol. III, p. 355)

Dr. Francis Pieper, the Missouri Synod's theologian, likewise declared: "An essential prerequisite of justification by faith...is the objective justification of all mankind. If God had not in His heart justified the whole world because of Christ's vicarious satisfaction, and if this

justification were not offered in the Gospel, there could not be a justification by faith." (*Christian Dogmatics*, Vol. II, p. 508)

Dr. George Stoeckhardt of Concordia Seminary in St. Louis went so far as to say: "The entire Pauline doctrine of justification and all comfort in justification stand and fall with this article of universal justification. So it is fully clear and evident that justification is altogether independent of man's conduct. And thus alone can the individual be

absolutely sure of his justification. For it is a cogent conclusion: If God has already in Christ justified all men and forgiven their sins, then I also in Christ have a gracious God and the forgiveness of all sins." (*Romans*, Vol. I, p. 74)

May our gracious God in these last days keep us faithful to our confession in the *Brief Statement*: "Scripture teaches that God has already declared the whole world to be righteous in Christ."

—D. Lau

Washing The Nations

Whatever the Scripture says of baptism is worthy of all acceptance, for whatever the Scripture says of baptism is pure Gospel truth. In this short writing we wish to show that it is a thing of grace, "For ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ" (Gal. 3:26-27).

Our faith has the Word with all its promises, but our faith needs help. Therefore, "God, at the same time, by the Word and by the rite (sacrament), moves hearts to believe and conceive faith, just as Paul says, Rom. 10:17: Faith cometh by hearing. But just as the Word enters the ear in order to strike our heart, so the rite itself strikes the eye, in order to move the heart. The effect of the Word and of the rite is the same, as it

has been well said by Augustine that a Sacrament is a *visible word*, because the rite is received by the eyes, and is, as it were, a picture of the Word, signifying the same thing as the Word. Therefore the effect of both is the same." (Apology, Trig. p. 309.)

St. Paul did not leave Titus on the island of Crete only to preach the Gospel, but to wash that sad lot of humanity, which one of their own prophets had called "liars, evil beasts, slow bellies," lazy gluttons (Titus 1:12). That was the truth, Paul went on to say, and he added some words about their rebelliousness and brawling. Then he included the apostles themselves as "sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy,

hateful and hating one another.”
 “But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost” (Titus 3:3-5).

What an act of God’s grace! They might well have stood there shaking in their shoes at what Paul had instructed Titus to tell them, wondering, “Men and brethren, what shall we do?” “Be baptized, and wash away your sins” must have been for them also the apostolic word. What gracious help to their hearing of the Word: Wash yourselves!

Old Testament Example

The grace of baptism had been flowing manward for a long time. Jesus actually instituted no new rite in Matthew 28. Both pagans and Israelites knew washings for many centuries. It was not a new thing to the Jews when John Baptist appeared preaching and baptizing; they inquired only as to his authority.

Read about washings in Exodus 29:4, 21 and 30:17-21; in Leviticus 14:4-8a; and Numbers 8:6-7 and 19:17-20. The purpose was ceremonial purity. In Numbers 8, the Levites and their clothes were to be purified by sprinkling and washing. The six waterpots at Cana were set there after the manner of purifying of the Jews. Mark 7 speaks of the Pharisees and their habit of baptizing themselves before eating,

and of their baptisms of cups, pots, brazen vessels, and tables. In the Middle Ages, Maimonides spoke of the Old Testament baptisms. A “thus saith the Lord” in Ezekiel 36:25 says, “Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you.”

New Testament Water

“Hebrews” interprets: “The Holy Ghost this signifieth, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing, which was a figure for the time present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, which stood only in meats and drinks and divers washings, and carnal ordinances, imposed on them until the time of reformation” (9:8-10). This speaks of the atonement by Christ. “Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience” (Heb. 10:22). This speaks of baptism. “The effect of both is the same.” (Apology.)

Nicodemus should have had no difficulty understanding the Lord’s meaning when Jesus spoke to him about the necessity of a new birth “by water and the Spirit.” Remember: “Art thou a master of Israel, and knowest not these things?” Nor do the sons of Calvin,

Zwingli, and Roger Williams know. They will not have baptismal regeneration.

“The multitude . . . came forth to be baptized” of John (Luke 3:7), and this must have numbered in the tens of thousands, “Jerusalem and all Judea” (Mark 3:5), from all walks of life: “also publicans to be baptized,” (Luke 3:12); “soldiers likewise,” (v. 14). All these “justified God” (Luke 7:29); “but the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.”

As one scholar put it: “Christ took into his hands Baptism as he found it, adding only this, that he exalted it to a nobler purpose and to a larger use.”

More than an echo, it is the clear

trumpet of salvation: “In the days of Noah . . . eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God” (1 Peter 3:20-21).

As it is said of King Messiah in Psalm 45, “Thou art fairer than the children of men, grace is poured into thy lips,” so those lips spoke grace to us in his Church, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world” (Matt. 28).

M. Galstad

III Games Christians Play Christianity

'Tis no secret that many choose to associate with religion in general or Christianity in particular for less than admirable reasons. Staying close to the church may be little more than a habit wherein a person throws some crumbs at his conscience, since all good people belong to a church. Others exploit membership relationships to promote selfish or business ends. This type usually joins

the biggest church in town for obvious reasons.

And many play little games with God in connection with their choice of organized religion. A member tells of his Gentile children being asked to turn the lights on for a Jewish family on Saturday. For the Jew igniting a fire (the spark which jumps the gap in the switch) on the Sabbath is prohibited. They need someone else

to turn on the television, but they'll watch it. Such exploitation of God is characteristic of legalists.

To suggest that "Christianity" is a game Christians might play could be confusing. Christianity is not a game when considered in its Biblical setting: God's disclosure of grace in Jesus Christ for the forgiveness of sins. In this context Christianity is "what it's all about." The whole purpose of earthly existence involves the opportunities of those who believe to tell those who don't about the Savior. The dynamics of Gospel preaching are God's affirmation to mankind of His one and only Son. Jesus is God's "Yes" to mankind, His assurance that fellowship with Him now and hereafter is the personal possession of those who believe.

The Game

Christianity becomes a game when, in weakness and at a time when the flesh is in control less than godly motives, a behavior is promoted which attempts to exploit God or His Word — to make points in the world at the expense of the Christian Gospel.

One playing Christianity seeks the affirmation for his faith from people, rather than God. His ulterior motive is the smug-satisfaction, "See, I'm a Christian after all." He tries to hook someone into being impressed with his knowledge of Biblical theology or history, or comparative religions, or whatever. He wins when he hears, "Boy (or Wow), with all that

knowledge you certainly must be a Christian." These seek to make godliness a means of gain — a psychological one at that!

Real Christianity

One moves from the damaging gimmicks of psychological games when the Gospel is the source of personal comfort. When God announces, "You are innocent," the case is closed. All the affirmation, all the comfort, all the peace, all the joy is there — the Gospel announces these as the concomitant of forgiveness of sins. There's no comfort from humans that can compare with the glory of God's way of doing things — no necessity of seeking comfort and affirmation from human beings impressed with knowledge or religious fervor. We don't need to manipulate people so that we can tell ourselves, "I must be a Christian; see what others think of my knowledge... piety... ministry... love." Rather, "I am, in fact, a Christian because God says so, and has made me so!"

"But as surely as God is faithful, our message to you is not 'Yes' and 'No.' For the Son of God, Jesus Christ, who was preached among you by me... was not 'Yes' and 'No,' but in him it has always been 'Yes.' For no matter how many promises God has made, they are 'Yes' in Christ. And so through him the 'Amen' ('Yes') is spoken by us to the glory of God." (2 Corinthians 1)

M. Sadow



Prof. C. M. Gullerud (with shovel), Prof. J. Pelzl, Pastor H. C. Duehlmeier, Mr. M. Beekman, Pastor P. Larsen

“Joyous Digging”

A seven-year-old was casually asked what he thought the men in the accompanying photo were doing. To which he replied, “Digging!” And when he was asked if he knew why they were digging, his guesses, in order, were: potatoes, worms, and weeds. And so it might appear to the casual observer! But this digging was far more important and joyous than that! Pictured is the ground breaking for the new dormitory at our Im-

manuel Lutheran College, Eau Claire, Wisconsin. The shoveling of President C. M. Gullerud and his “crew” from the Board of Regents and Building Committee symbolizes the major excavation at the building site. As you read this, dozers and other heavy equipment have already moved in so that this important expansion can proceed toward completion, which is anticipated early in the new year.

All of this digging is possible because of another kind of digging which has been going on already some months. This is what you, God's people, are doing, digging into your wallets and checkbooks and savings. This has been an earnest, serious effort, as evident from the \$130,000 brought forth in a little over 6 months. And hasn't it been also a joyous digging, since it has been brought for our Lord and His Kingdom expansion? The news of the ground breaking and excavation only adds to that joy.

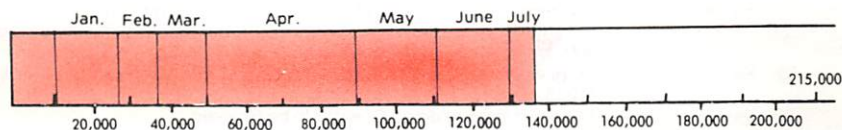
While the work of the excavation crew is likely finished as you read this, our personal "digging" is not,

since the total dormitory project will cost \$215,000. A report elsewhere in this issue shows how far along we are, and how far we have to go. This will involve more "digging" on the part of every one of us. And it will call for a continued digging into our spiritual resources as well, where our Lord through His word provides the courage and stamina we need, as well as the joy. "The Kingdom of heaven is like unto treasure hid in a field; that which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." (Matt. 13:44) Dig with joy!

— J. Sandeen

I.L.C. Expansion Receipts

End of July: \$136,335.98



Daily Devotions

PSALMS OF DAVID THE KING

- Sept. 1 Ps 15: The True Worshipper. Psalm 16: "Whether we live or die, we are the Lord's."
- 2 Ps 19 The Glory of the Lord and of His Word.
- 3 Ps 20 & 21 Do you spend as much time praying for your government as you do complaining about it?
- 4 Ps 22 The Suffering Savior Forsaken (v 1-21) and Delivered (v 21-31).
- 5 Ps 25 A Prayer for Help and Forgiveness.
- 6 Ps 27 Faith's exuberance (1-6) may wax and wane, but its trust (7-11) in the Lord remains firm.
- 7 Ps 28 A prayer for help ought to include praise for its answer.
- 8 Ps 31 Danger? Trouble? Grief? Humiliation? Put your confidence where David did.
- 9 Ps 35 Enemies within the nation? Pray!
- 10 Ps 36 What a contrast! The wickedness of men and the mercy of God.
- 11 Ps 37 Christian, in the midst of evil: Do Good, Trust God, Don't Worry.
- 12 Ps 38 A penitent Sinner's Cry.
- 13 Ps 40 Even in time of trouble we ought to begin our prayers with thanksgiving.
- 14 Ps 53 Psalm 14 applied to a particular circumstance. (Note v. 5)
- 15 Ps 58 Unjust judges will answer to The Judge of all.
- 16 Ps 65 Praise to God is fitting at all times and in all places.
- 17 Ps 68 The battle Hymn of Christ's Church on earth.
- 18 Ps 82 Since God will judge abusers of their heaven-given authority...
- 19 Ps 101 ... He gives direction to those in positions of power.
- 20 Ps 103 "No purer outburst of thankfulness enriches the church."
- 21 Ps 108 In time of emergency hymns, as well as prayers, are in order.
- 22 Ps 109 Can one love the good without hating the evil?
- 23 Ps 110 This short psalm is the psalm most quoted in the New Testament.
- 24 Ps 138 David's response to God special promises (II Sam 7) to him.
- 25 Ps 139 Pause, contemplate, consider the knowledge, presence and power of our God.
- 26 Ps 140 No desire for personal retaliation here. All is left to God.
- 27 Ps 141 An evening prayer for sanctification and protection.
- 28 Ps 143 Pray not only for deliverance from evil, but also that God would guide you in the way you should walk.
- 29 Ps 144 Thanksgiving (1-8); Thanksliving (9-11); make intercession for youth (12-15).
- 30 Ps 145 "Great is the Lord and Greatly to be Praised."

W. V. Schaller

Treasurer's Report

RECEIPTS:	JUNE	TO DATE
Offerings	\$ 9,525.13	\$177,622.20
Memorials	10.00	53.00
Bequests	—	1,000.00
Ex. Budgtry. Reimbst. from ILC Exp. Fund	—	2,000.00
Refund of ILC Subsidy	21,000.00	21,000.00
TOTAL RECEIPTS	\$30,535.13	\$201,675.20
DISBURSEMENTS:		
Retirement Benefits	\$ 825.00	\$ 9,900.00
Capital Investments	1,390.00	18,017.96
General Administration	365.00	5,503.63
Missions & Administration	7,687.62	81,605.50
Immanuel Lutheran College	5,826.50	69,918.00
Balance of 73-74 Nig. Offrg. to Nig. Fund	—	2,861.46
Loan to CLC Budg. Reserve Fund Bequested to ILC Expansion Fund	10,000.00	10,000.00
TOTAL DISBURSEMENTS	\$26,094.12	\$198,390.29
CASH BALANCE FOR PERIOD	4,441.01	3,284.91
CASH BALANCE, JULY 1, 1974		23,957.58
CASH BALANCE, JULY 1, 1975		\$ 27,242.49
I.L.C. EXPANSION FUND RECEIPTS	\$18,665.36	\$129,770.92

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

COMPARATIVE FIGURES

	JUNE	TWELVE MONTHS
BUDGET OFFERINGS NEEDED	\$17,709.00	\$212,500.00
BUDGET OFFERINGS RECEIVED	9,525.13	177,622.20
DEFICIT	(-\$ 8,183.87)	(-\$ 34,877.80)
BUDGET RECEIPTS, 1973-1974	\$13,942.21	\$164,660.00
DECREASE, 1974-1975	4,417.08	
INCREASE, 1974-1975		12,962.20

Board of Trustees
B. J. Naumann, Chairman

Announcements

Change of Address

Pastor Martin Galstad
1036 31st St. NW
Winter Haven, FL 33880
Phone: (813) 299-9474

Coordinating Council

The Coordinating Council will meet at Immanuel Lutheran College, Eau Claire, Wisconsin on Tuesday and Wednesday, Oct. 14-15. The first session will be held at 1:00 o'clock Tuesday afternoon. Business to be presented should be in the hands of the proper board chairman or the president by Oct. 10.

Egbert Albrecht, CLC president

Miles City Work

St. Luke's congregation of Lemmon, South Dakota is doing exploratory mission work in Miles City, Montana and requests the names of those in that area who might be prospects for Bible Study and our church activity. Please send the names to: Pastor David Koenig, 100 4th St. W., Lemmon, SD 57638

Installation

On August 3, 1975, Miss Karen Gullerud was installed as lower grade teacher of Faith Lutheran School, Markesan, Wisconsin.

Egbert Albrecht, pastor

1395 Hillcrest

Millbrae Ave → El Camino Rd →
Hillcrest Lt.

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

457
EX.
3501
1993
8/2/18
100