

*The Lutheran*  
**SPOKESMAN**

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“THE SCRIPTURE  
CANNOT  
BE BROKEN.”

John 10,35

JUNE  
1958

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FOREWORD - The policy and purpose of this new periodical which greets you at this time is summarized on the front cover. The name, LUTHERAN SPOKESMAN, indicates that it is our purpose to be a true daughter of the Reformation and to speak as Martin Luther did in his time. With dozens of periodicals in existence which bear the name Lutheran in their mastheads, the question would appear in order, "Why another one? Are there not more than enough papers proclaiming the heritage of the Lutheran Reformation in America?" Our answer is the reason for this new journal. Lutheranism has fallen on evil days. One Lutheran body after another has lost its confessional character or is in the process of losing it. Under the relentless pressure of socialism with its universal influence on the churches as well as secular institutions, two factors are at work which are destroying the Lutheran churches. Socialistic thinking is directed against individualism, and the individual must subject his peculiar needs and beliefs to the "group," society, community, or state. It becomes increasingly difficult to retain individuality, also confessional individuality, that is, apartness. The second factor is the this-worldliness of socialism which has permeated all parts of our culture. For 50 years the trend has moved steadily, turning the face of the churches from the other world to this world and its problems. Now these two factors work hand in

hand. As the churches become more and more occupied with external endeavors, with the problems of this life such as relief, peace, large organizations, such goals can be far better accomplished if each group gives up its individuality for the sake of cooperation. Thus it becomes increasingly hard today to distinguish between Lutheran and Reformed; Lutherans are becoming Protestant. Note how leading conservative theologians serve as editors of pan-protestant periodicals and cheerfully fly under the Reformed banner. No, there are not many voices left for the Lutheran heritage.

But we would not be Lutheran Spokesmen in the sense of simply reiterating all that Luther taught in an unquestioning way. True Lutheranism is depicted in the illustration and the motto. Luther was not his own spokesman, but a spokesman for the Word. He had to speak, because Scripture cannot be broken. And that, pray God, will be our policy. "It is written," and we cannot add or subtract from that message, but proclaim the whole counsel of God. Even among the more conservative elements of Lutheranism in America, the ugly "doubt theology" has entered in. "One cannot be sure." "This is my opinion." "There are two sides to it." "Each one must follow his conscience."

We believe that Scripture is clear and sufficient. We believe that Scripture not only reveals

what we are to believe but with equal clarity reveals false teaching and error. On the basis of that clear word, it will be our purpose and policy to feed God's flock, to protect them from false teaching, to attack when necessary all teachings and practices which are not in accord with the Word, for Scripture cannot be broken." We now implore God the Holy Ghost!" W.S.

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### DIRECTORY OF PASTORS AND TEACHERS

#### PASTORS

L. Bernthal, 1040 11th Street,  
Clarkston, Washington

N. R. Carlson, 612 South Pecos St.,  
Denver 23, Colorado

R. Dommer, 11315 Broadway Avenue,  
Spokane 62, Washington

G. Fischer, 213 East Spring Street,  
Mankato, Minnesota d.6/10/58

W. Karnitz, 3215 16th Avenue,  
Spokane 33, Washington

R. Kuehne, 1545 N. Lake Howard Dr.,  
Winter Haven, Florida

R. Mackensen, Route 1, Box 87,  
Warrens, Wisconsin

T. Pederson,  
Lyons, Nebraska

G. Radtke, 1601 North Broad,  
Mankato, Minnesota

E. Reim, 19 West Frederick Street  
Rhineland, Wisconsin

W. Schaller, Jr., 1906 Garrett,  
Cheyenne, Wyoming

F. Tiefel, No. 11, 1-Chome  
Hachiman-Dori, Shibuya-ku,  
Tokyo, Japan

M. J. Witt, 4724 North Wall Street,  
Spokane 19, Washington

I. Zarling, 2229 Queen Avenue,  
Spokane 16, Washington

#### TEACHERS

M. Garbrecht, 417 $\frac{1}{2}$  North 2nd,  
Mankato, Minnesota

V. Gerlach, 1412 North 4th Street,  
Mankato, Minnesota

L. Greening, 1820 East 21st Street,  
Cheyenne, Wyoming

This listing is complete to the best of our knowledge. If inadvertently a name has been omitted, the oversight will be corrected in the next issue after notification.

## THE CHEYENNE CONVENTION

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" This Word of God dominated the minds and hearts of the twenty-one pastors, teachers, and lay delegates meeting at Redeemer Lutheran Church in Cheyenne, Wyoming, May 6, 7, and 8, 1958.

What brought these men together? They came from varied and far-flung sections of the country: the Northwest and the Southeast; from Wisconsin to Colorado. It was not geographical factors which brought them together. They came from different synods, from different ethnic groups. Nor did they all share the same status: some had severed their relations with their former synods and some had membership in synods of the Synodical Conference. But each one had been alone, solitary in the deepest sense of that word, out of harmony with the position and practice of the various bodies of the Synodical Conference. They knew that this meeting was of God, for it was dedicated to the task of keeping God's Word in its purity. Yes, love for God's Truth drew all to Cheyenne and was the common denominator of this group. By the Word the Father was setting the solitary into families.

Cheyenne was not the starting point. In September, 1956, a large group of men had met for strengthening in the Word for the battles in which they were engaged. When the Wisconsin Synod in August, 1957, once more refused to heed God's Word and separate from the Missouri Synod,

and also rejected all protests in this matter, congregations and pastors began to discuss formally the inevitability of severance. A little congregation at Lyons, Nebraska, invited men to meet there, in October, 1957. By December about half a dozen congregations had left the synod, and certain pressing problems brought about a meeting at Immanuel Church in Mankato, Minnesota. The Cheyenne meeting was the outgrowth and sequel to the meetings at Lyons and Mankato.

This group has no name, no organization. They have a common faith, common work, common problems. They shared their faith, they joined in their work, and for three days they prayed together as they attacked their problems.

The Conference opened Tuesday at 10:00 A.M. with a Matin Service and a meditation on Jeremiah 32:39: "And I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them." Pastor N. Carlson was chosen chairman for the sessions and Pastor L. Bernthal, Secretary.

One of the great blessings to be shared was the work in Japan under Missionary F. Tiefel. The practical problems involved in conducting the mission indicated that a legal corporation was needed. Pastor M. J. Witt had been chosen chairman of a committee to draw up a proposed constitution for an "Association for the Japan Lutheran Mission."

The entire matter had to be tabled since such an association would require a parent body more formally organized than the present status of our conference.

The conference was unanimous in its recognition of the desperate need of a furlough for Missionary Tiefel and his family. Pastors Radtke and Witt were named to a committee which should raise the necessary funds to bring them to our August Convention.

The Conference Essay was presented by Pastor E. Reim, "Things to Guard Against in our Approach toward Re-alignment." A summary of this well-received essay will be carried in subsequent issues of the SPOKESMAN.

Much time was spent on working out a confession concerning the entire issue of Church Fellowship, the very issue on which so much confusion has been created in recent times. A working draft had been submitted to the participants in advance of the sessions. The first half, which is the affirmative, or thetical section, was reviewed in respect to its doctrinal content. Complete unity in doctrine was discovered. In subsequent meetings the negative, or antithetical, portion will be reviewed and thereupon the revisionary work initiated. Copies of this draft may be procured from W. Schaller, Jr., of Cheyenne. The motion prevailed that the first part of the confession (though still subject to formal changes) be made available to others as our doc-

trinal confession concerning Church Fellowship.

The unity of the conference found expression also in the launching of this periodical, the LUTHERAN SPOKESMAN. Hereby pastors and congregations will find opportunity to exhort one another in the Word. W. Schaller, Jr., was chosen editor, and N. Carlson, co-editor.

The climax of expressions of unity was reached in the convention service Wednesday Evening. Pastor Witt preached on the text, Acts 4:12: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." With this only name of our salvation in our midst, we well knew and experienced that He had come unto us and had blessed us.

ON TO SPOKANE! With joy the conference accepted the kind invitation of Trinity, Spokane (M. Witt, Pastor) extended through its delegate, F. Mathison. The Spokane convention will be held in August, 1958, and it was hoped that this could be a longer convention, over Sunday, so that better progress could be made in the immense quantity of work which must be done.

Indeed, the tasks before this little group are huge. But didn't God reduce Gideon's army to three hundred men before He used them to deliver Israel?

W.S.

## CHURCH NEWS

On Monday, May 27, at a special meeting of Immanuel Lutheran Congregation, Mankato, Minnesota, Professor VERNON S. GERLACH was released from his call as Principal of their school. Professor Gerlach has been advised by his physician to move to a warmer climate. The family plans to move to Phoenix, Arizona, sometime in August. We pray for God's continued blessing and protection for them.

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MR. KARL BRANDLE of Saginaw, Michigan, has been extended a call to serve the mission in Monroe, Michigan.

This group has been holding regular home services for two years, using the recorded worship services of Immanuel, Mankato. Last month Pastor Gordon Radtke conducted a survey of the area and found the mission potential tremendously increased. As a result the group was advised to, and did, extend a call to the man whom they hope will be guided by the Lord of the Church to be their first pastor.

Mr. Brandle has completed his seminary training and holds a sound confessional position.

We rejoice that the Lord Jesus has kept this little group steadfast in His Word of Truth, and we pray that He may soon supply them with a shepherd.

N.R.C.

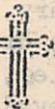
## SUBSCRIPTIONS

There are two kinds of subscriptions offered for the SPOKESMAN.

Congregations may order bundle subscriptions in any quantity desired. These issues are sent in one package and redistributed locally. The congregation makes periodic free will contributions to the paper.

For anyone who is not a member of one of these congregations, subscriptions may be secured for \$1.00 per year. All subscriptions expire with the June issue. Those entering subscriptions in the latter half of the year will be sent the necessary back issues. Those entering subscriptions in the first half of the year will be carried through June of the following year.

The first issue is being sent to all who have expressed interest in the cause of our group or whose names have been submitted with the request that the paper be sent to them. Subsequent issues will be mailed only to such as have subscribed. To help us determine how many copies to print of the August issue, please place your orders before July 15.



## T H E   B R E A D   O F   L I F E

Every Christian knows that he needs the Bread of Life every day. Every Christian father knows he should provide the Bread of Life each day for his family. Unfortunately, Satan also knows how valuable such daily study of God's Word is, and how it makes Christians stronger and less vulnerable to his attacks. Is it not especially in the matter of daily devotions that we groan aloud with St. Paul when he says: "For the good that I would I do not."

Today the need for daily family devotions is greater than ever. The decay and decline in the churches is due to a lack of appreciation of the Gospel, and this in turn is because our generation has not been reading Scripture as it should. We have had the correct doctrine as a heritage and have taken it for granted. At best we read about the Bible, or devotions and sermonettes and articles based on the Bible. But how little Bible study—daily! This is true in a general way of the clergy. There is far too little feeding on the Bread of Life but a hurried scanning of commentaries to prepare material for teaching and preaching. Thus, churches with the true doctrine easily lose it because they are shallow in their understanding of the Bible and their hold on the doctrine is a very loose one.

For us in the churches which have taken a strong position against the current laxity in doctrine,

the need is even more pressing. Our great danger is a sense of righteousness because we have opposed error and hold to the true teachings of the Bible. But the Christian Life does not consist in this alone that we stand against the errors of the day. That part is vitally important in that Satan must be opposed and the Gospel protected in our midst. But we might compare that to a good cook who first makes sure no impurities are in the food prepared. But such precautions are meaningless if we do not eat the food three times a day. Unless we all daily feast on the nourishing Bread of Life, we shall become as sick and weak as the weakest elements in Christianity today. Having escaped one particular net of the devil, we shall remain weaklings ready to be devoured by his next attempt.

The suggestions for devotion here offered are very simple. They are designed to help each family read just a little of Scripture each day and to continue in this. In addition they introduce the Catechism as a devotional booklet. Frequently we plan too much and end up doing nothing because the pressures of time cause the devotion to be dropped several times and soon forgotten. Especially with small children is it important to keep them brief and simple. Their value will be in that nothing is written for the reader, but all comes from the Word itself both in the Bible and Catechism.

These devotions follow the Bible History stories, the story of God's gracious dealing with men. After a few verses are read from the Bible, the reader takes the Catechism and reads a portion which may be either a part of the Catechism proper with Luther's explanation or some of the questions and answers. When questions and answers are read, the reader will wish to read the Scripture passages under them. Where a longer devotion is desired, the longer Scripture references may be looked up and read. When the Catechism proper is read, the children could recite along as well as possible. Thus a truth from Scripture will be read and its main truth emphasized by the Catechism and our Christians grow in knowledge and use of these two books. All references are to the Revised Gausewitz Catechism. (This does not constitute an unqualified approval of this text, but simply recognizes that it is more widely used among us than other editions of the catechism.) After these readings, the devotion may close with the Lord's Prayer and the Blessing. If the devotion is conducted immediately after the evening meal (the best time as a rule) Luther's Evening Prayer may profitably be used.

Though it will take some space, we shall give the suggestions for July and August. If any find value in this, we would appreciate hearing from you so that we know whether to continue this column,

whether it should be dropped, or whether it would be better given separately in pamphlet form.

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July 1 Bible: Genesis 1:1-8. Cat.: p. 96, 1st Article, to "faculties."  
 July 2 Bible: Genesis 1:9-13. Cat.: p. 96, 1st Article, to "all evil."  
 July 3 Bible: Genesis 1:14-19. Cat.: 1st Article with explanation.  
 July 4 Bible: Genesis 1:20-25. Catechism: p. 99, Questions 150 and 151 and Passages.  
 July 5 Bible: Genesis 1:26-28. Catechism: p. 99, Questions 152, 153, and 165.  
 July 6 Bible: Gen. 1:29-31. Cat.: p. 102: Questions 156-157.  
 July 7 Bible: Gen. 2:1-3. Catechism: p. 49, Questions 53, 54, 55.  
 July 8 Bible: Gen. 2:4-14. Cat.: p. 100ff., Questions 154, 155, 158.  
 July 9 Bible: Gen. 2:15-17. Catechism: p. 105, Questions 163, 164.  
 July 10 Bible: Gen. 2:18-25. Catechism: p. 66, Questions 81, 82, 83.  
 July 11 Bible: Gen. 3:1-7. Cat.: p. 183, 6th Petition with explanation.  
 July 12 Bible: Gen. 3:8-13. Cat.: p. 106, Questions 166, 167, and 168.  
 July 13 Bible: Gen. 3:14-15. Cat.: p. 107, Question 169; p. 122: Ques. 196.  
 July 14 Bible: Gen. 3:16-24. Cat.: p. 87, Question 129; p. 121, Q. 195.  
 July 15 Bible: Gen. 4:1-7. Catechism: p. 97, Questions 146, 147, 148.  
 July 16 Bible: Gen. 4:8-16. Cat.: p. 60, 5th Commandment; p. 63: Q. 17.  
 July 17 Bible: Gen. 4:17-24. Cat.: p. 86 The Conclusion and Explanation.  
 July 18 Bible: Gen. 4:25-5:5. Catechism: p. 49-50, Questions 56-59.



- July 19 Bible: Genesis 5:28-32.  
 Catechism: p. 134, Q. 218-219.
- July 20 Bible: Genesis 6:1-4.  
 Catechism: p. 151, Q. 249-250.
- July 21 Bible: Genesis 6:5-10.  
 Catechism: p. 137-138, Q. 225-227.
- July 22 Bible: Genesis 6:11-22.  
 Catechism: p. 89, Q. 133 - 135.
- July 23 Bible: Genesis 7:1-10.  
 Catechism: p. 186, The 7th Petition.
- July 24 Bible: Genesis 7:11-16.  
 Catechism: p. 187, Q. 313 - 316.
- July 25 Bible: Genesis 7:17-24.  
 Catechism: p. 86-87, Q. 126-129.
- July 26 Bible: Genesis 8:1-5.  
 Catechism: p. 103, Question 159.
- July 27 Bible: Genesis 8:6-12.  
 Catechism: p. 104, Question 160.
- July 28 Bible: Genesis 8:13-19.  
 Catechism: p. 104, Q. 161-162.
- July 29 Bible: Genesis 8:20-22.  
 Catechism: p. 105, Q. 163-164.
- July 30 Bible: Genesis 9:1-7.  
 Catechism: p. 60, Questions 72-73
- July 31 Bible: Genesis 9:8-17.  
 Catechism: p. 177, Q. 297-298
- Aug. 1 Bible: Genesis 9:18-29.  
 Catechism: p. 88, Q. 130-132
- Aug. 2 Bible: Genesis 11:1-9.  
 Catechism: p. 174f., Q. 293-294A
- Aug. 3 Bible: Genesis 11:26-30.  
 Catechism: p. 97, Question 146
- Aug. 4 Bible: Gen. 11:31 - 12:3.  
 Catechism: p. 97f., Q. 147-148
- Aug. 5 Bible: Genesis 12:4-9.  
 Catechism: p. 150, Q. 248-250.
- Aug. 6 Bible: Genesis 12:10-20.  
 Catechism: p. 36, 1st Commandment
- Aug. 7 Bible: Genesis 13:1-7.  
 Catechism: p. 71, Questions 93-95
- Aug. 8 Bible: Genesis 13:8-13.  
 Catechism: p. 74, Questions 99-101
- Aug. 9 Bible: Genesis 13:14-18.  
 Catechism: p. 89, Q. 133-135
- Aug. 10 Bible: Genesis 14:1-12.  
 Catechism: p. 187, Q. 313-315
- Aug. 11 Bible: Genesis 14:13-16.  
 Catechism: p. 187f., Q. 316-318
- Aug. 12 Bible: Genesis 14:17-24.  
 Catechism: p. 157, Question 264
- Aug. 13 Bible: Genesis 15:1-6.  
 Catechism: p. 123, Question 199
- Aug. 14 Bible: Genesis 15:7-11.  
 Catechism: p. 153, Q. 254-258
- Aug. 15 Bible: Genesis 15:12-21.  
 Catechism: p. 154f., Q. 259-261
- Aug. 16 Bible: Genesis 16:1-6.  
 Catechism: p. 39, Question 34B
- Aug. 17 Bible: Genesis 16:7-16.  
 Catechism: p. 40, Q. 35-36
- Aug. 18 Bible: Genesis 17:1-8.  
 Catechism: p. 192, Baptism First
- Aug. 19 Bible: Genesis 17:9-14.  
 Catechism: p. 196, Baptism II
- Aug. 20 Bible: Genesis 17:15-21.  
 Catechism: p. 199, Baptism III
- Aug. 21 Bible: Genesis 18:1-8.  
 Catechism: p. 72, Question 96
- Aug. 22 Bible: Genesis 18:9-15.  
 Catechism: p. 99, Question 150
- Aug. 23 Bible: Genesis 18:16-21.  
 Catechism: p. 165, Address Q. 279
- Aug. 24 Bible: Genesis 18:22-33.  
 Catechism: p. 166, Q. 280-282
- Aug. 25 Bible: Genesis 19:1-11.  
 Catechism: p. 60, 5th Commandment
- Aug. 26 Bible: Genesis 19:12-14.  
 Catechism: p. 173, 3rd Petition
- Aug. 27 Bible: Genesis 19:15-23.  
 Catechism: p. 173f., Q. 292-293
- Aug. 28 Bible: Genesis 19:24-29.  
 Catechism: p. 175, Question 294
- Aug. 29 Bible: Genesis 20:1-7.  
 Catechism: p. 75, 8th C., Q. 102
- Aug. 30 Bible: Genesis 20:8-18.  
 Catechism: p. 76, Q. 103-107
- Aug. 31 Bible: Genesis 21:1-7.  
 Catechism: p. 111, Question 176.

JAPAN MISSIONARY FURLOUGH COMMITTEE REPORT

The Committee appointed at the Cheyenne Conference in May to request funds in order to bring Missionary Fred Tiefel and his wife to the States for a furlough in time for the July-August Spokane Conference has the following to report and recommend:

1. Missionary and Mrs. Fred Tiefel feel they should not take a furlough this summer, because:

a) "God has blessed the Japanese group notably during the past weeks. E.g., last week there was an addition of eleven new members to the adult instruction courses. This of course might happen at any time that we wished to go on furlough. But if we had a furlough definitely planned, I would tell the new members when they enrolled. This I could not and did not do in the case of the eleven."

b) "The Japanese Mission wants to get started on their second mission as soon as possible."

c) "The voting members of the Japanese Mission think that they should study the proposed constitution thoroughly as a group and that their missionary at this time contribute to the doctrinal discussion via correspondence."

(Quoted from a letter from

Missionary Tiefel.)

2. Missionary and Mrs. F. Tiefel would like to make plans for a furlough for the summer of 1959.

3. The Missionary and his wife are enjoying good health.

4. The Missionary and his wife will have to renew their "length of stay" permit during the month of July. This "length of stay" permit is granted on the strength of a guarantee of return passage.

5. Your committee recognizes the good reasons given by Missionary Tiefel because of which he and his wife prefer to wait until 1959 for a furlough.

6. Your committee recommends:

a) that a collection may be taken among us as soon as possible to provide for funds so that we can guarantee return passage in connection with the "length of stay" permit,

b) that these funds be made available so that furlough arrangements can be made at an advantageous and opportune time for the 1959 furlough,

c) that this collection be gathered in our midst according to the decision of the participating congregations,

d) that the funds for this furlough and guarantee be sent to Pastor M. J. Witt, 4724 No. Wall St., Spokane 19, Washington, who will serve as treasurer of the "Furlough Fund,"

e) that Pastors Ivan Zarling and Gordon Radtke serve as co-signors of all monies released from this fund,

f) that a report of the contributions be made regularly in the SPOKESMAN,

g) that a receipt acknowledging contributions be sent to the contributors by the treasurer of the "Furlough Fund."

Let us remember our Missionary, his wife, and our Japanese brethren in our prayers, and thank God for the manifold blessings which He has given in our Japanese Mission.

Fraternally,

M. J. Witt  
G. Radtke

### C O N F E R E N C E   A N N O U N C E M E N T

**PLACE:** Trinity Lutheran Church,  
Spokane, Washington

**PASTOR:** The Rev. M. J. Witt,  
4724 North Wall Street,  
Spokane 19, Washington

**DATE:** Wednesday, July 30th, to  
Monday, August 4th.

Please announce your intentions promptly to the host pastor.

### **AGENDA:**

Concerning Church Fellowship,  
W. Schaller, Jr.

1 Peter 2:11-20, R. Dommer

Church and Ministry, G. Fischer  
(alt. L. Bernthal, E. Reim)

The Signs of the Last Times,  
T. Pederson

Doing Justice to the Gospel in our  
Preaching, N. Madson. (M. Witt)

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Observers who are interested in working together with us on the drafting of a truly Lutheran confessional position are cordially invited to participate.



Trinity Lutheran Congregation  
Spokane, Washington  
M. J. Witt, Pastor

The North Hill area of Spokane was canvassed in the summer of 1942 to determine the need for mission work in this community of about 40,000 population. When the result was found to be favorable, a mission was started in September of that same year with worship services and an adult class, the members of which became the first communicant members of the young congregation.

The worshippers met at first in an abandoned store building which was to be their church home for five years until they were enabled to build a more permanent house of worship. In July, 1945, construction began with the members donating most of the labor to reduce cost and to stay within the limitations of a \$13,500 loan. Their plans called for a brick-veneer chapel designed to seat 200.

Work had barely begun when progress was halted by a lumber strike lasting nine months. It was not until November 10, 1947, that they were able joyously to dedicate their new house of worship to the glory of the Triune God.

In 1950 Trinity congregation completed an ample parsonage on two adjoining lots.

The congregation today numbers 115 communicant members and 230 baptized souls, showing a good growth from the 45 communicants and 130 souls at the time the chapel was dedicated. Eighty percent of the membership consists of adult converts.

While mindful of the needs of adults, Trinity has not forgotten our Savior's injunction to feed His lambs. Though they have not as yet been blessed with a Christian day-school, the members look forward hopefully to the day when they will be able to build a school on the property adjoining the church. In the meantime a well-attended Sunday School is maintained for the children. The average attendance is 46 per Sunday.

The prayer of Trinity Church is that the Lord who has so abundantly blessed them through His Word these past sixteen years will continue to preserve them steadfast unto the coming of His Heavenly Kingdom.

## BOOK REVIEW

Separation of Church and State in the United States — by Alvin W. Johnson and Frank H. Yost, University of Minnesota Press, Minneapolis, second printing, 279 pages, including an index of 17 pages. Cloth bound, \$4.50.

Here is a book for July Fourth... and for you, if you have a real interest in religious liberty, especially if you have children in school. It will most certainly be of practical value, if "religion in the public school" is ever up for discussion in your community, or at the school where your children attend, parochial or public.

As an American citizen, it is well to remember that religious toleration is not religious liberty; that religious liberty is more; that religious liberty rests on the separation of church and state.

Therefore, it should not be surprising that separation of the one from the other has become a fundamental principle of government in our "land of liberty."

But fundamental principles are sometimes lost sight of; the principle of separation of church and state is no exception. There are bound to be areas of conflict. Here the book shows its real worth. It is filled with well documented information pertinent to the principal controversial questions most frequently raised.

Many of the areas of conflict lie in the field of education. The authors examine the status of the relationship between church and state, particularly as that separation is related to the public schools. Bible reading and religious instruction in the public schools, dismissed and released time for religious education, allowing credit for religious instruction, public aid to sectarian schools, furnishing free textbooks and transportation for students of parochial schools, the extent of parental control, anti-evolution legislation, and saluting the flag are some of the subjects treated. Among the more general topics are religion and freedom of speech and of the press, and the religious character of Sunday legislation.

The book is not written from a theological point of view, but in the light of the rulings of the highest courts of the land.

SEPARATION OF CHURCH AND STATE IN THE UNITED STATES is recommended not only for parents with a special interest in education and religious liberty, but as an essential basic reference work, which belongs in the library of every teacher and pastor, as well as in the congregation's library.

SUBMITTED

(Note: In subsequent issues we plan to run a series of articles analyzing and applying the more significant portions of this book. — Ed.)

"The Lord gave and the Lord hath taken away."

## DISOBEDIENT TO GOD'S WORD?

Just as we go to press, news comes from Mankato, Minnesota, that our Lord Jesus Christ on the 10th of June called Pastor Gervasius W. Fischer to his eternal rest. The funeral service was held at Immanuel Lutheran Church in Mankato on Thursday, June 12, at 8:00 P.M.

To the child of God, living in the light of His grace, the very thought of disobedience to our Lord is abhorrent. His constant desire is that of David, "I delight to do thy will, O God."

At the time of his death brother Fischer was co-pastor at Immanuel Church. In recent years his health had been impaired as a result of a severe stroke. For the past year he had resumed his full schedule of activities until the fatal heart attack on the morning of June 10th.

It makes not a particle of difference whether God reveals His will to us in the thunderings of the law from Mount Sinai or in the pleading, "Now I beseech thee . . ." One is as clear and as binding as the other, and neither may be circumvented without bringing one under the indictment of disobedience.

How unsearchable are God's judgments and His ways past finding out! According to our human reasoning, this great witness to the Truth was sorely needed by his family, his congregation, and our little group of congregations. Only one thing we know, and this we believe: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things!" So this too comes from His hand who gave us His own Son, and can only serve for the good of His children on earth. "Wherefore comfort one another with these words."

The Christian recognizes, in the pleadings of Scripture, the voice of the Good Shepherd who laid down His life for the sheep, and who wants nothing more than to protect them from the ravaging wolves who through false doctrine would rob them of their faith in the redemption. Thus our Lord lays on us no grievous burden but seeks only our protection.

(Obituary will appear in next issue)

An article in "The Northwestern Lutheran" (April 27, 1958, page 135 f.) illustrates all too clearly how this principle has been perverted by the rationalism which is eating like a canker into the "Lutheran" Church of today. The specific issue which this article purports to meet is the question, "Has the Wisconsin Synod become disobedient to God's Word?"

The article, of course, sets out to prove that the Wisconsin Synod has not been disobedient. In fact, the article ends with the words, "This we consider full obedience to the Word of God." What we consider really makes little difference, but we may ask what are the facts themselves. While the article sets out to prove the obedience of the Wisconsin Synod, it does the reverse, for it not only proves the Synod's disobedience, but strikingly shows it to be deliberate.

The article states clearly Synod's recognition at least by 1955 that Romans 16:17-18 applied to the Lutheran Church -- Missouri Synod. Thus Synod faced the situation, faced God's Word, deliberated, and disobeyed. As in all cases of disobedience, we try to find excuses, sometimes very pious-sounding ones, and such is the case here also. The excuses offered are two-fold: 1) "We did not want to be hasty." 2) "We were not sure beyond a shadow of a doubt that the Lutheran Church - Missouri Synod intended to persist" or "are set in the course of causing divisions and offences."

There is obviously no such thing as obeying God's Word too hastily. On the contrary, when God has spoken, every moment of delay only adds to the disobedience.

The second excuse offered is

equally unscriptural, since judging what a person or group intends to do involves a judgment of the heart, of which man is incapable and forbidden to try. Discernment of the "thoughts and intents of the heart" lies solely in the hand of God and is not given to man. We do not, dare not, judge that anyone intends to persist in false doctrine or that he is set in a course from which he will never turn. Rather, it lies before man to consider confessions and to base all actions upon God's clear Word. When a person or group teaches false doctrine causing divisions and offences, Christians are to mark them (take note of them) and to avoid them -- simultaneously. This is full obedience to the Word of God.

N.R.C.



## THE LUTHERAN SPOKESMAN

1906 Garrett Ave.  
Cheyenne, Wyoming



GETHSEMANE LUTHERAN CHURCH  
E. 11315 BROADWAY  
SPOKANE, WA. 99206

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Published bi-monthly at Cheyenne, Wyoming. The issues appear at the beginning of February, April, June, August, October, and December.

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All material submitted for publication should be sent to both editors five weeks before the date of publication,

All business correspondence and subscriptions are to be sent to 1906 Garrett Avenue, Cheyenne, Wyoming.

### Subscription Rates:

1. By voluntary contributions.
  2. Individual subscriptions are \$1.00 per year.
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