

The Lutheran
SPOKESMAN



“THE SCRIPTURE
CANNOT
BE BROKEN.”

John 10, 35

AUGUST
1959

Take Heed Lest We Fall

The Christians, who have recently separated from the synods of the Synodical Conference, are very alert to unionism and its dangers wherever these may appear. They came through a trial with deep convictions based on intensive study of God's Word. For the moment at least they are not too vulnerable to the alluring voices of joint church work without unity of doctrine.

This does not mean that Satan relaxes. He becomes furious when Christians through the might of the Spirit have resisted one of his world-wide trends. Though he appears to retreat, it is "only for a season." He switches to a new attack. He has a favorite device with people who have remained steadfast during severe temptation. He applauds them for their stand and tries with every wile to push them to an opposite extreme. When Jesus demonstrated implicit trust during the first temptation in the wilderness, Satan immediately encouraged Him to use that trust in reckless abandon, to the point of tempting God. With a man called Flacius (in the 16th century) Satan succeeded. This staunch Lutheran theologian resisted every effort by the false Lutherans to dilute the teaching on original sin. When the Devil failed to carry Flacius along with the stream, he encouraged him in his stand and pushed him over the opposite brink, leading him to over-

state the case, and finally to hold to the wrong position that man's nature is *essentially* changed.

If you by the grace of God have escaped the satanic net of unionism and tolerance of false teaching you can be sure that Satan will do everything in his power to carry your convictions to the opposite extreme, to the point of becoming schismatic and separatistic. It would be a signal victory for the Foe if he could discredit the few remaining voices against the "ecumenic trend" by revealing to all that these critics have departed from Scripture in the opposite direction.

May we humbly suggest to ourselves and our readers to watch daily for danger signs that we are being reactionary to the point of sinning. We might daily ask ourselves some test questions such as these: Since I had to take a stand on the Word over against large majorities and pillars in the Church am I inclined to think that I am *always* right? Do I perhaps confuse conviction with infallibility? Before taking an action do I consult others in order to test my thinking? Am I always willing to re-examine my position? Do I take a little delight in my new independence? Have I been contending for the Truth so long that I almost yearn for a battle?

We have deplored the many winds of doctrine which now blow in those

areas which have been infiltrated with the viruses of "tolerance" and "academic freedom" in matters of doctrine. The heart of unionism is man's desire for independence. But let us not be deceived. Satan can achieve the same end with those who have separated from the unionistic groups by instilling each pastor and parish with a wrong spir-

it of independence and cock-sureness. When we no longer "fear and tremble" at our flesh and no longer "take heed lest we fall" then quickly each one will be led down some path of his own making. This will stir up more winds of doctrine than ever existed in a unionistic body.

W. S.

New Addresses:

The Rev. Orrin Falk
460 14th Street
Red Wing, Minnesota

The Rev. R. E. Schaller
163 E. Center St.
Coloma, Michigan

Prof. E. Reim
436 James Ave.
Mankato, Minnesota

The Rev. G. Sydow
505 E. Third Avenue
Ellensburg, Washington

CORRECTIONS

We ask you to make the following corrections in the June, 1959, issue. On page 5a the word "lest" should read "if" in both line 23 and 32. On page 12a, line 15 should be deleted and the following line substituted: "was the mark of that faithful serv-". The entire sentence should read: In this case the pierced (opened?) ear was the mark of that faithful servant's willing obedience . . . etc.

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Editor:

The Rev. W. Schaller, Jr.
1906 Garrett Avenue
Cheyenne, Wyoming

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Mr. V. Sprengeler, Bus. Mgr.
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HAVE YOU RENEWED YOUR SUBSCRIPTION?

OBEDIENCE

A Study of the New Testament Use of the Term

II

In this, the second part of our study of the way in which the New Testament speaks of obedience, it shall be our purpose to show the obedience of a child of God in action: as a simple, trusting acceptance of every word of God.

It is true that this does not follow directly out of the term itself. A great deal of "obedience" is marked by an entirely different spirit, for instance the obedience that seeks reward, or the forced obedience of a slave. But we are speaking of the obedience of the child of God, where (as we saw in our previous article) obedience is so closely related to faith that the very word is sometimes simply used for faith. It is because the obedience of a child of God is a fruit of its faith that its obedience then becomes such a simple, trusting acceptance of every Word of God.

For this child knows its Heavenly Father. It knows how He has revealed His thoughts toward us: thoughts of peace and not of evil. It knows that God spared not His own Son, but delivered Him up for us all, and is assured thereby that with Him He will freely give us all things. (Rom. 8:32). It knows that every deed that He has done, and

every Word that He has spoken, is in some way related to His great plan of salvation, to His blessed purpose of saving this lost world by grace. So such a child of God learns in all simplicity to accept whatever its Heavenly Father does and says, trusting that since it comes from Him, it must be good.

This does not mean that God's children always understand what He does and says. For His thoughts are not our thoughts, nor are our ways His ways. And yet we know that as the heavens are higher than the earth, so His ways are higher than ours, and His thoughts than our thoughts. (Isaiah 55:8-9). He has proved it, times without number, and so again we learn to trust Him, and in such simple trust to accept whatever He does and says. And we learn it from certain wonderful examples in Scripture: the example of a young lad who had inquired about a strange omission among the otherwise complete preparations for an approaching sacrifice — the significant absence of a lamb for the slaughter — but who was content with the father's answer that God would provide. And there is the New Testament counterpart, the fulfillment of what was

so faintly foreshadowed by the offering of Isaac: that other Son who, in His agony in Gethsemane, yielded Himself in perfect obedience, accepting in simple trust the fate that awaited Him: Not My will, but Thy will be done!

Such is the quality of Christian obedience. And at this point the problem seems very simple. For there can be no doubt as to what the response will be when this obedience meets with some specific directive given by God. And yet, every Christian is keenly aware of his many failures at this same point. But he also knows how to say with Paul (Romans 7): "It is no more I that do it, but sin that dwelleth in me." And he will continue: "For I delight in the law of God after the inward man." And this "inward man," this re-born child of God, will also know where his strength lies: in an obedience that is eagerly attentive to every Word of God, that finds in His blessed Gospel the Bread and Water of Life that is needed to restore his soul, and that sees in every directive of His Law a measure provided for his safe guidance and protection.

Here we could let matters rest, having come to the point that the obedience of a child of God is its simple, trusting acceptance of every Word of God. But this last item surely deserves special emphasis, namely that true obedience accepts *every* Word of God. The import-

ance of certain passages of Scripture for our salvation is so outstanding, and quite a few other matters seem so unrelated to this great central thought, that our arrogant human mind is inclined to set itself in judgment over the Word, and to dismiss these latter portions of Scripture as "non-essential." But here again true Christian obedience will leave this to God, confidently believing (even while it cannot understand), that our Lord has His own good reasons for even every "little" thing that He has included in His blessed Word, and remembering that "all Scripture is given by inspiration of *God*, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16-17). The obedience of a child of God is indeed its simple and trusting acceptance of *every* word of God.

Nor does this type of obedience rest with a mere superficial reading or hearing of that Word. It is eager to know as much as possible about what God has said on any given subject, confident that it is all only for our good. Therefore it notes most carefully every shade of meaning, every bit of emphasis, every significant form even in the individual words of a given passage. While this affords ample opportunity for the exercise of the most profound scholarship of which men are

capable, these significant shadings of meaning often lie at the very surface. It is merely a matter of noting them. Let us take an example.

In warning his Christians at Corinth against the danger of "contentions" and in urging them all to "speak the same thing," the Apostle uses the word "beseech" (1 Cor. 1:10). He could have used a word like "command." He might have said, "I direct you." But he was moved by the Spirit to say, "I beseech you." One senses that he is looking with sympathetic understanding at those early Christians who, like all of us, would ever fall short of attaining perfection in this ideal that he is setting before them. Yet he is most warmly encouraging them to strive for nothing less than this very goal, and at the same time pointing them to the one sound basis for growth in this vital matter of their sanctification: "by the name of our Lord Jesus Christ." Now if anyone would argue that because an ideal is involved, and since we are unable to achieve perfection, therefore this entire matter need not be taken too seriously, he is revealing a woeful lack of understanding of the nature of true Christian obedience. For the New Man does not need to be driven. For him the very form in which this admonition is given is far more compelling than any "command" could be. We certainly do not weaken the case for doctrinal unity by

recognizing the full implications of the term that is used.

The same word "beseech" is used to introduce another passage that has been much in our minds in these times, Rom. 16:17, with its admonition to mark and avoid those who cause divisions and offences contrary to the doctrine that we have learned. Should we draw the same conclusions that we did in the previous passage from 1 Cor. 1? That would indeed cause great confusion and throw the entire passage into doubt. But the Apostle answers our question completely when in the following verse he supplies the reason for this particular directive: lest by their good words and fair speeches such causers of divisions and offences "deceive the hearts of the simple." It is this apostolic concern for the safety of the flock that gives such urgency to the "beseech" in this particular setting. This is what we mean by an attentive reading and hearing of the Word.

But even while we seek to apply these principles of Biblical interpretation in the manner indicated by our examples, we should not concentrate on one word or one passage alone. Our Lord directed His disciples to search *the Scriptures*. The Bereans are commended (Acts 17:11) for doing this daily. And we know how one passage will often shed light on another, or amplify it. Take the Great Commission given to the disciples. It is very brief in

Mark: "Preach the Gospel." It is amplified in Matthew: "Make disciples . . . baptizing . . . teaching." It becomes more vivid in Acts: "Ye shall be my witnesses." And it is most wonderfully defined by the Apostle as to its content and function: "That God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." (2 Cor. 5: 19-20).

Rewarding as this process of searching is, it nevertheless may be put to a wrong use. There are times when a word or perhaps a single passage of Scripture, which is perfectly clear in itself, says something that strikes our flesh as harsh and severe, even to the point where obedience seems impossible. It was so when God asked Abraham to take his son, his only son Isaac, whom he loved, and offer him for a burnt offering. Though to a lesser degree, it is much the same when Scripture asks us to take the hard step of separating from causers of divisions and offences. It is at such times that our searching the Scriptures may take the form of looking for some way of escape from the unpleasant consequences that we anticipate. It often results in pitting one word of Scripture against another. Had Abraham done that, he

could have turned to an earlier word of God, one in which He Himself had specifically forbidden the shedding of man's blood because man had been made in His image. (Gen. 9:6). Or he might have reasoned that God had promised him that his seed should be continued in Isaac and should become a great nation, and that therefore there must be some mistake, that God could not have meant what He said, or that there must be some other explanation for His command. Yes, Abraham could have looked for some way of escape. But had he done so, he would have failed in the testing of faith through which God was leading him, would not have become the father of the faithful of whom Scripture speaks.

Let us recognize the great danger of seeking to neutralize the meaning of some plain and clear word of our Lord, simply because it is "a hard saying." That is a reaction of our flesh, the flesh which would betray us. Let us remember that God seeks only what is good — for ourselves as well as all others who may be involved. Let us therefore pray that our attitude may ever remain one of simple, trusting acceptance of every word of God, the attitude so fittingly expressed by that other child of God, the young Samuel, in whom were already the makings of a prophet: "Speak, Lord; for thy servant heareth." (1 Sam. 3:10).

E. REIM

POSITIVE TEACHING AND POSITIVE LEARNING: HALLMARKS OF TRULY CHRISTIAN SCHOOLS

Confusing Price Tag and Value

Early in the first century, one April morning, a Roman procurator spoke three words that have echoed through the ages. "What is truth?" asked Pilate of the God-Man on trial before him, the God-Man who had just uttered those momentous words, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." That the procurator's question was far from original is readily apparent. For centuries there had been the Lao-Tzus and the Platos asking the same question. Nor was his a final statement of man's great dilemma, for the Pestalozzis and the Froebels and the Deweys, yes, all the philosophers, and scientists, and artists, and poets, and thoughtful men of every sort had this question, in one form or another, before them. It has been called the age-old query, the perennial question of the human spirit.

We are going to take for granted that our Christian readers need no long discourse on this subject at this moment, for, under God's guidance, they can say with Christ, "Thy word is truth." (Jn. 17:17). Nor do we need a lengthy demonstration of the fact that if schools are to educate they must be concerned with the discovery and ap-

prehension of truth. And it is certainly corollary to this, is it not, that we must teach our children to recognize truth wherever they encounter it. How sad it is to find Christian teachers, pastors, and professors who condemn everything a Schlesinger or a Lippmann says because he is a Jew, everything a John XXIII or a Fulton Sheen says because he is a Catholic, everything a Billy Graham or a Bob Jones says because he is not a member of "our synod." To be sure, we do not mean to say that all that these men say is truth, nor are we contending that some of their statements are true because *they* have uttered them. In fact our Lord urges us to beware of such false prophets and to avoid them. But we do contend that even an utterance of the Pope may be truth if it does not contradict the Word, and *it is truth* when it agrees with the Word. Our Savior took truth wherever He found it and used it for His purpose. May our teaching and our schools do less?

Is it not folly to teach our children that everything Catholic is wrong, rather than to teach them the more difficult process of separating chaff and wheat? If we do the former, and that is infinitely easier and consequently far more popular, who is to be held accountable when our children years later

are utterly bewildered and confused upon hearing a Paulist father preach on the blood atonement of Christ in a manner befitting a Walther or a Pieper? Isn't such teaching just as foolish as that which teaches our children to look for truth by finding the name Lutheran on the church or the school and then proclaiming "Eureka — I have found it"? We want to avoid two extremes: the first is that which is typified by the pious lady of some thirty years back who refused to accept a Bible ordered for her by her pastor because she could find no evidence that it had been printed by Concordia Publishing House; and, of course, the second extreme is typified by another individual of more recent vintage who also refused to accept a Bible, this time because it did bear the Concordia label. It is so utterly simple to decide what is truth and what is error by looking at the price tag or label; it requires so vastly much greater effort to ascertain what is truth and what error by determining the value. *But only the latter is worthy of the name education!* Anything less is no more than propaganda or advertising.

And how do we apply this principle to life in our schools? Well, to begin with we might take a look at our teaching and determine whether we are guilty of telling our young people that everything Reformed or everything (need we say it?) Missourian, or everything (we

need say it!) of Wisconsin, is sordid and unclean.

But that is too obvious! Let us see, then, that this lesson applies not only to our classes in religion. Recently we have been reading of the dead ends which scientists in such fields as mathematics and physics and even physiology have encountered. These dead ends have prompted *Life* magazine to comment that it has been "demonstrated by scientific method that scientific method is incapable of constructing a complete explanation of nature." Now there are teachers, but they are not worthy of the name, who will seize upon such a statement and spend precious hours deploring the evils of science, rejoicing in its failures, and inculcating in their pupils not a careful Christian approach to science but rather a dangerous ignorance of what true science really is. Such behavior simply is not Christian, for it rejects both truth and error with one fell swoop. Of course it is so very easy to teach pupils to place the price tag *science* on anything suspicious, or even anything difficult, and thus have an end to the pestiferous thing: for having labeled the thing *science*, such an individual has completed his study. But to recognize the truth or the goodness of something by determining its value is far more difficult and far less popular. That happens to be the way of real education and it had better be the way of our education if we are truthfully to call

ours Christian education. It is not only on the ecclesiastical battlefield that we find that most difficult decisions are not popular, and that most decisions relevant to excellence are difficult!

To learn to recognize truth, to learn to know it is no easy matter. Indeed, we would have to say that it is an impossible task were it not for the Word and Spirit (. . . ye shall know the truth, and the truth shall make you free. Jn. 8:32). And it is precisely because continuing in His Word (Jn. 8:31) is so important (and so difficult because of the old man) that we need an educational program which extends from the Baptismal font to the mothers lap to the kindergarten and on through the theological seminary, and then beyond. It is precisely to learn to do this one thing that gives any school or educational institution a reason for existence: *to know truth, to recognize truth, to apprehend truth*. To do less is to fail to educate, and to teach children to recognize truth by the label or price tag it carries rather than by its value is a prostitution of the worthy calling of the teacher. Get wisdom, yes! But never without understanding. This is as psychologically true as it is Scriptural (Prov. 4:7). Leaders in God's church must ever be mindful of the obligation to differentiate spiritual leadership from propaganda, Christian teaching from advertising. May God give us such leaders, such schools!

V. GERLACH

S E R M O N

Preached at the burial of
Professor Winfred Schaller, Sr.
by E. Reim

PSALM 28:6-9.

We are gathered here in order to share a common sorrow — but also to share a common blessing, and to share in a common joy. Our common sorrow is caused by the death of one who in one way or another had won the love and the respect of so many: the love of those who had the opportunity to know him closely; the respect of many who understood the strength and courage of his convictions; the love and respect of those with and for whom he worked so faithfully in the school that he loved so well and to which he gave so much. But in this sorrow we share a common blessing: the blessing of knowing where to seek comfort, in that Word of our God which never leads us astray nor builds false hopes, but which has true healing for all our need and sorrow. And so, by the grace of God, we may also share a common joy, the joy that Christians have even as they weep, the joy that is not destroyed when some tragic event befalls, the joy which, deep in the heart, is what sustains the Christian in his greatest trials, the joy of simple Christian faith and its certainty. It is this certainty that stands out with particular emphasis as our text gives us the blessed assurance that *our Lord*

God always hears the prayers of His children.

Let us note the firm foundation on which this truth rests. It is stated in so many words in our text: "Blessed be the Lord, because *he hath heard* the voice of my supplications." There is almost a note of amazement in these words. For isn't there an obstacle, a very good reason why God could refuse to hear such a prayer? Don't we all know and feel in our hearts that sin that separates from God? Yet the Psalmist praises God because He *had* heard. We know from other Psalms how deeply he felt his sin, even as does every child of God, and yet, here is a bold statement that God had heard his prayer in spite of his sin, that those sins that by their nature separate from God have been removed, that there is a cure for this desperate condition. For he is speaking of the Lord Jehovah, the faithful God. He is speaking of the Lord of the Promise, the promise first given in Eden concerning a Savior who was to come into the world, that promise which moved God not to spare even His own Son, but to deliver Him up for us all. He is speaking of the Lord of the Fulfillment, the perfect fulfillment that was to be rendered by the Son when He would go forth to do the will of His Heavenly Father and go the appointed way of suffering and death to make atonement for our sins. He is speaking of the Lord of Comfort who in fulfillment of

the Savior's promise would lead the first disciples into all truth, teach them all things, call to their remembrance whatever their Lord had said to them, and who would continue that work, spreading the blessed Gospel of salvation through all the world and bringing it even to us, unworthy though we are. Indeed, these things were still to come when the Psalmist spoke. But they were certain and sure, for this was the salvation promised by the Lord of the Covenant, whose promise cannot fail.

So it is the Lord Jehovah, the Triune God (as we were reminded last Sunday), who is the God of our comfort in this hour. He has removed that barrier of sin, and therefore, even though we also stand amazed that God should hear us, we rejoice in the fact that He does hear us, and we know it!

Even as this truth has a most firm foundation, so it will also have very wonderful results for the child of God. This also appears from the text: "The Lord is my strength and my shield." In Him we have a very wonderful protection against our foes, and when it seems that our strength must fail, that it cannot be equal to the trials involved, then the Lord is our strength. Can it be otherwise? "My heart trusted in Him, and I *am* helped." That is the experience of the child of God — surely a joyful one: "Therefore my heart greatly rejoiceth; and with my song I will praise him." So it was with the Psalmist, and so

it is with every child of God. Even at the very moment when one may be overwhelmed with sorrow, the joy is still there. For that is the blessing of faith!

We have spoken of this as the experience of children of God. By His grace it was also, to an outstanding degree, the experience of our brother whom we are laying to rest today. We do not fully understand our text until we go back to the beginning of the Psalm and note the extreme stress and trial out of which it was written: "Unto thee will I cry, O Lord my rock; be not silent to me: lest if thou be silent to me, I become like them that go down into the pit." The subsequent verses carry out this thought, the thoughts and feelings of one who like the Psalmist was standing and fighting for what the world so often counts as a lost cause, where there are so few to support it, where the opposition looms so large. Under such conditions one will surely cry unto the Lord, for He is the One who alone can help. And when the situation is made more grave by the onset of illness, long protracted illness that wears down our puny human resistance, when such illness grows in its intensity and the suffering it brings, when recognition of its malignant nature adds the final blow, then surely it is not surprising if this brings forth *cries* unto the Lord. And if we remember that Satan does not fail to exploit such situations — for he would not be Satan if he would fail to use

them — exploit them to bring about an attack upon faith, where faith is forced to battle for its very existence, then we begin to understand what brought forth cries from the Psalmist, such cries for deliverance as were uttered also by our brother. — That is where our flesh is often so quick to conclude that our Lord does not hear such prayers.

And yet, have we not heard? "My heart trusted in him, and I *am* helped!" Yes, and so was also our brother *helped*. Let me tell you something about his end. I was with him for hours on the day he died, trying to reach him with the Word whenever he would rouse from his stupor, but apparently without success. Yet then there came that wonderful moment when I tried once more, and it was clear that he was following, following when I spoke on the Savior's dying word: "Father, into Thy hands I commend my spirit; — or when I quoted, in the German that he loved:

*Wenn ich einmal soll scheiden,
So scheid' dich von mir;
Wenn ich den Tod soll leiden,
So tritt du dann herfür;
Wenn mir am allerbaengsten
Wird um das Herze sein,
So reiss' mich aus den Aengsten
Kraft deiner Angst und Pein!*
(Luth. Hymnal, No. 172, v. 9)

Also: *Mein Gott, ich bitt' durch
Christi Blut:*

*Mach's nur mit meinem
Ende gut!*

(The refrain of L. H. No. 598)

These things I could offer and be assured by his response that he understood, that this was what he believed and the reason why he also could say, "Father, into Thy hands . . ." — And so it was. For now he turned on his side and fell quietly asleep which in a matter of minutes became his eternal rest.

"The Lord is my strength and my shield; my heart trusted in him, and I am helped." This was wonderfully fulfilled, and "therefore my heart greatly rejoiceth; and with my song will I praise him." That is the song of the redeemed, and with it there comes, as a blessing from one who has left us, a prayer expressed in the last words of this Psalm, a true blessing appropriate to us who remain and still are exposed to the trials and stresses of

life in this sinful world: "Save thy people, and bless thine inheritance: feed them also, and lift them up forever."

Let that be the blessing invoked for us by one who has gone before. And now, do you wonder, my friends, why it is that on this casket we have placed a spray with the palms of victory, the victory of Christian faith? And will it seem strange to you if in the hymn with which we shall now close our service (Luth. Hymnal No. 463) we sing a song of joy and praise to God, and let His Alleluias ring? Or may we not conclude that you share also in this, our estimation of the death of our brother?

May God, in His mercy, grant us all such an end! Amen.

Winfred Schaller, Sr.

BORN: October 10, 1892: **DIED:** May 25, 1959.

EDUCATION: Dr. Martin Luther College, Northwestern College, Wauwatosa Lutheran Seminary (1914).

SERVICE: Pastor at Frontenac, Minn.; Firth, Nebr.; So. St. Paul, Minn. Professor at Michigan Lutheran Seminary and Winnebago Lutheran Academy.

FAMILY: Parents: John Schaller and Emma Mumm; Marriages: Hilda Sievers (d. 1954), Anne Keup; Children: Hilbert (d. 1955), Werner (d. 1918), Ralph, Rose Peterson, Winfred, Jr.; Step-children: Priscilla Schumann and Marie Keup; Brothers: Adalbert (+), Herbert, Egbert, and Gilbert; Sisters: Esther Sauer (+), Selma Reim, and Ruth Schaller.

IMMANUEL LUTHERAN COLLEGE NEWS

Professor E. Reim has accepted the call as Dean and Professor of Theology in the Seminary Department. Pastor R. Dommer of Spokane, Washington has accepted the call as Principal and Instructor in the High School Department. Mrs. H. Schaller of Mankato, Minnesota has been called to instruct in the High School Department for the 1959-1960 school year.

The High School Building is rapidly being remodeled and redecorated by donations of labor and material from the members of Immanuel Lutheran Congregation. The Seminary Department will meet in a class room in the church parlors of Immanuel. Classes to tutor college students in Religion and languages will be scheduled along with subjects to be taken at the local State College.

Tuitions are on a basis of \$75 per semester in advance for the High School and Seminary Departments. The college tutor classes will have a tuition of \$75 in advance for the school year.

It is most important that interested students register as soon as possible since there is so little time to make complete arrangements for the opening of school this Fall. All book orders and purchases of equipment depend on the size of the enrollment. For information and registration write: The Rev.

G. P. Radtke, 213 E. Spring St., Mankato, Minnesota.

Information concerning room and board for non-resident students will be sent to each applicant as soon as such is available.

The SPOKESMAN urges its readers to support this educational venture of faith with their prayers and gifts.

CHURCH NEWS

The following information has been submitted to the Lutheran Spokesman.

On May 29, 1959, Pilgrim Lutheran Church in Denver voted to remain with the Wisconsin Synod. Pastor D. DeRose has submitted his resignation from that Synod. The majority of the communicants have withdrawn from the congregation and have formed St. Peter's Lutheran Church. They are worshiping in a home purchased by the pastor. On July 26 a special service was held for the dedication of a new Baldwin Organ, the sermon being preached by W. Schaller of Cheyenne, Wyoming.

Address: The Rev. Daniel DeRose
2868 Elm Street
Denver 7, Colorado

The Rev. Robert W. Mackensen is now pastor of St. Luke's Congregation at Knapp, Wisconsin and vacancy pastor at St. Paul, Viroqua, Wisconsin.

Address: The Rev. R. Mackensen
Bangor, Wisconsin

The Bread of Life

During August and September our readings will take us from Mount Sinai and the worship of the golden calf to Mount Nebo and the death of Moses. One can hardly exaggerate the importance of the lessons to be learned by God's people from these incidents in the wilderness. There is the history of repeated rebellion against God and His Word with the subsequent consequences. In sharpest contrast we behold with amazement the glory of God's forgiving mercy and grace: His Covenant stands sure!

For the Sunday readings we have chosen an appropriate reading from the Psalms or from the New Testament. These will serve as descriptions of the topic which is covered in the stories of that week. No hymn verses are suggested for the Sunday readings. For the week-day readings the hymn selections listed after the readings are from the Lutheran Hymnal. We hope that many are learning the great value of the hymnal as a devotional book.

"I AM WEAK, BUT THOU ART MIGHTY!"

- August 9: *A rebellious people*, Psalm 106; 1-24
 August 10: The golden calf, Ex. 32: 1-6; 260, 1-2
 August 11: They have turned aside, Ex. 32: 7-10; 260, 3-4
 August 12: Moses intercedes, Ex. 32: 11-14; 260, 5-6
 August 13: Moses' anger, Ex. 32: 15-20; 326, 1-2
 August 14: Who is on the Lord's side? Ex. 32: 21-29; 326, 3-4
 August 15: I will visit their sin, Ex. 32: 30-35; 317, 1-3
- August 16: *The Forgiveness of God*, Psalm 99
 August 17: I will not go up among you, Ex. 33: 1-6; 317, 4-6
 August 18: My Presence will go with you, Ex. 33: 7-16; 362, 1
 August 19: Show me Thy Glory, Ex. 33: 17-23; 362, 2
 August 20: The Name of the Lord, Ex. 34: 1-9; 362, 3
 August 21: The Covenant renewed, Ex. 34: 10-17; 362, 4
 August 22: Moses' shining countenance, Ex. 34: 29-35; 653
- August 23: *Christ, Our At-one-ment*, Hebrews 9: 1-14
 August 24: Atonement preparations, Lev. 16: 1-5; 456
 August 25: Casting of the lots, Lev. 16: 6-10; 220, 1-2
 August 26: Atonement for High Priest, Lev. 16: 11-14; 220, 3-4
 August 27: Atonement for God's people, Lev. 16: 15-19; 146
 August 28: Taking away the sins, Lev. 16: 20-22; 147
 August 29: The Day of Atonement, Lev. 16: 29-34; 561
- August 30: *He trusted not in his salvation*, Psalm 78: 17-35
 August 31: Journey resumed, Num. 10: 11-13, 33-36; 427, 1-2
 Sept. 1: The people crave meat, Num. 11: 1-9; 427, 3-4
 Sept. 2: The Complaint of Moses, Num. 11: 10-15; 427, 5-7
 Sept. 3: Lord's hand is not shortened, Num. 11: 16-23; 518, 1-3
 Sept. 4: 70 elders anointed, Num. 11: 24-30; 5-8, 4-5
 Sept. 5: The greedy people, Num. 11: 31-35; 518, 6-7

- Sept. 6: *In Thee I put My Trust*, Psalm 71
 Sept. 7: Foolish resentment, Num 12: 1-8; 444, 1-2
 Sept. 8: The consequences, Num. 12: 9-16; 444, 3-4
 Sept. 9: The spies are sent, Num. 13: 1-16; 479, 1-2
 Sept. 10: The expedition, Num. 13: 17-24; 479, 3-4
 Sept. 11: The spies report, Num. 13: 25-29; 470, 1-2
 Sept. 12: The reaction, Num. 13:30 - 14: 3; 470, 3-4

 Sept. 13: *Arise, O God, Plead Thy Cause*, Psalm 74
 Sept. 14: Stone them! Num. 14: 4-10a; 605, 1-3
 Sept. 15: Moses' Prayer, Num. 14: 10b-19; 605, 4-5
 Sept. 16: I have pardoned! Num. 14: 20-25; 268, 1-2
 Sept. 17: But your little ones, Num. 14: 26-35; 268, 3-5
 Sept. 18: Death of the spies, Num. 14: 36-38; 292, 1-3
 Sept. 19: A futile attempt, Num. 14: 39-45; 292, 4-6

 Sept. 20: *Depart from iniquity*, 2 Tim. 2: 14-26
 Sept. 21: Korah's Rebellion, Num. 16: 1-11; 292, 7-9
 Sept. 22: Moses' offer, Num. 16: 12-19; 446, 1-2
 Sept. 23: Avoid them! Num. 16: 20-30; 446, 3-4
 Sept. 24: The wrath of God, Num. 16: 31-40; 446, 5-6
 Sept. 25: The sentimental sinners, Num. 16: 41-49; 477, 1-2
 Sept. 26: Aaron's Rod blossoms, Num. 17: 1-11; 477, 3-4

 Sept. 27: *Teach us to number our days*, Psalm 90
 Sept. 28: Water from the rock, Num. 20: 1-13; 53, 1-6
 Sept. 29: Brazen serpent, Num. 21: 1-9; 53, 7-10
 Sept. 30: Love God! Deuteronomy 6: 4-9; 53, 11-10
 Oct. 1: God's Warning, Deuteronomy 28: 1-15; 483
 Oct. 2: Joshua commission, Deuteronomy 31: 1-8; 483
 Oct. 3: Death of Moses, Deuteronomy 34: 1-12; 483

W. S.

CONFERENCE ANNOUNCEMENT

The conference in August will be held at Winner, South Dakota as had been announced in the June issue. Please note the change.

PLACE: Our Redeemer's Lutheran Church

1534 West Avenue
 Red Wing, Minnesota

PASTOR: The Rev. George Partridge

1534 West Avenue
 Red Wing, Minnesota

TIME: Tuesday, August 18, 10:00 a.m.
 to Friday, August 21, 1:00 p.m.

NOTE: It is imperative that you announce your intentions to the host pastor as early as possible both for the purpose of rooms and of meals. Meals will be served at a nominal fee by the host congregation.

Observers who are interested in attending the conference are welcome.

E. REIM, Chairman