

The Lutheran SPOKESMAN



“THE SCRIPTURE
CANNOT
BE BROKEN.”

John 10, 35

SEPTEMBER
1960

Special Organization Issue

CONVENTION HIGHLIGHTS

Hallelujah! Let praises ring!
Unto our Triune God we sing;
Blest be His name forever!
With angel hosts let us adore
And sing His praises more and more
For all His grace and favor!
Singing, ringing:
Holy, holy, God is holy, —
Spread the story
Of our God, the Lord of Glory! Amen.

It was the convention singing. All business had stopped that we might rise and sing God's praises. The report of the constitution committee had just been adopted, unanimously. The conference was now organized. Later that same Friday afternoon, August 12, sixty-one persons walked to the secretary's desk and signed the constitution.

OUR NEW NAME

Our name is *Church of the Lutheran Confession*. We call ourselves *Church* because we are gathered together in Christ's name. We call ourselves *Lutheran* because we are continuing as children of the Reformation. We take seriously our heritage: Scripture alone, faith alone, grace alone. We say *Confession* because our faith must be a living faith, unashamed of its God. We want to confess its Author and Preserver before both friend and foe, that His name be hallowed in the hearts and lives of all.

OUR FELLOWSHIP BASIS

Concerning Church Fellowship was adopted in its final form. It stands as our confession of faith on that doctrine which continues to divide the Synodical Conference, of which we were formerly members.

The question whether there was real agreement concerning *Church and Ministry* had raised itself repeatedly. There was agreement among the Interim Conference, but to lay at rest any doubt, wherever it might arise, it seemed proper that we state our faith in writing. This was done by adopting *Theses on the Relation of Synod and Local Congregation to the Holy Christian Church*, and *Theses on the Ministry of the Keys and the Public Ministry*. These will serve until more formal confessional documents are prepared and adopted.

OUR COMMISSION

The Mission Committee reported that more and more funds are becoming available,

that new congregations have been organized, and that a Christian day school will open in Phoenix, Arizona, this fall. In Japan, another Sunday School has been established near Tokyo. The Japanese congregation has called a young man from its own midst to prepare for the ministry. The convention recommended preparation of a slide lecture on our congregations, missions, and schools. Necessary information from each field will be solicited by the Mission Committee to enable it to make the wisest possible distribution of the monies it receives.



Trinity Lutheran Church, Watertown, S. D.

Trustees of the CLC.

Estimated high school enrollment for the coming year is 60, in the college freshman class, 12. Six students are enrolled in the seminary.

Pastor C. M. Gullerud has been called as second professor at the seminary. Pastor Paul R. Koch of Milwaukee, Wisconsin, as professor in the college.

If the anticipated enrollment in the high school and college is reached, the

OUR SCHOOLS | Erection of a new temporary building began in August. Four laymen of Immanuel congregation pooled their borrowing power to make immediate construction possible. The college property is controlled by a board, constituted of members of Immanuel congregation. Control of the property is expected to be transferred as soon as possible, to the Board of

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Subscriptions are \$2.00 per year, paid in advance.

tuition will pay the moderate salaries of the professors.

There is an especially pressing need for chemistry laboratory equipment. A gymnasium is rented.

OUR PUBLICATIONS

Subscriptions to *The Lutheran Spokesman* continue to multiply. In addition to the editorial staff, ten contributors are writing for the *Spokesman* from time to time.



Convention Delegates

They make possible the new departments that have been appearing since June.

A new theological journal will be published soon. The seminary faculty is designated as the initial editorial staff.

SERVICES AND ESSAYISTS

Pastor W. Schuetze, Fond du Lac, Wisconsin, preached the opening devotional sermon, *Fear Not Little Flock*. The communion service was held Wednesday evening. Using Psalm 121 as his text,

Pastor DeRose of Denver, Colorado, preached the sermon, *The LORD Is Thy Keeper*.

Two essays were read during the convention. One, entitled *Supervision*, included a sample version of Article VIII of the constitution, *Supervision and Discipline*. The essayist was Pastor E. Schaller, Nicollet, Minnesota. The second essay, *The Doctrine of the Ministry*, was read by Pastor Leonard Bernthal of Clarkston, Washington. His essay had been originally prepared for and was accepted by the conference at Trinity, Spokane, Washington.

Thursday morning the convention noted the forty-eighth anniversary of the ordination of Pastor Gerhard Pieper. Professor E. Reim spoke words fitting the occasion on behalf of the convention. Pastor Pieper, together with Pastor W. Schuetze, serves Luther Memorial Church in Fond du Lac, Wisconsin.

CONVENTION

Legal details relative to organization and incorporation remain. Because of these, and because each congregation will want to examine the constitution before committing itself to membership, the convention did not adjourn, but recessed until January, 1961. All officers and boards, elected personnel, and standing committees continue until the January meeting.

All sessions were held at Trinity Ev. Lutheran Church, Watertown, South Dakota. The Rev. Christian Albrecht was the host pastor.

POST-CONVENTION NEWS

Rochester, Minnesota —

By authorization of the convention, the Mission Committee sent a call to the Rev. Harland Reed. It was a call "to serve as Institutional Missionary in Rochester, Minnesota . . . and to make use of such mission opportunities as shall present themselves in the carrying out of this ministry." Pastor Reed has accepted the call.

This means that members of our congregations going to Rochester will be served by Pastor Reed, with Word and Sacrament, whenever he is notified of their hospitalization.

For Pastor Reed's address, see — *Addresses*, page 14.

Chicago, Illinois —

Our Mission Committee also reports that several families in the Chicago area have requested services of the Rev. Paul G. Koch. Pastor Koch is making arrangements to fulfill this request. You can help by sending him the names and addresses of others in the Chicago area who are interested. Pastor Koch lives in La Crosse, Ind. For his address, see *Addresses*, page 14. D.

ANNOUNCEMENTS

Mr. David Lau, Milwaukee, Wisconsin, was colloquized by Professor C. M. Gullerud and Pastor George Barthels, and thereupon declared by the Chairman M. Witt, to be a Candidate for the Reverend Ministry.

Immanuel Lutheran High School

Registration Date September 6, 1960 . .
 Opening Service 9:00 a.m., September 7, 1960

Immanuel Lutheran College

Opening Date September 19, 1960

Teachers' Conference

Host Congregation Our Savior's Lutheran Church
 Host Pastor The Rev. H. E. Rutz
 Place Jamestown, North Dakota
 Date October 20 - 21, 1960
 Conference Secretary Teacher R. Rehm
 407 N. Second St.
 Mankato, Minnesota

Another Lutheran Church

No doubt most people in Lutheran circles will deplore the organizing last month of the Church of the Lutheran Confession. In the merger age, a group has left the Synodical Conference and formed a new church! Was not the Synodical Conference confessional enough? The need for a Church of the Lutheran Confession rests on one sad fact: the Synodical Conference synods have ceased to be confessional, that is, not only *having* a creed, but requiring adherence to that creed.

The Missouri Position

In the same summer in which we found it necessary to organize this new church body, Dr. Martin Franzmann of the Concordia Seminary at St. Louis, Missouri, presented the Missouri Synod position on church fellowship. This is the Missouri answer to the problems besetting the Synodical Conference; this is their reaction to the present age. And the import of the paper is only too clear: the basis for church fellowship is not decided by the Word of God, but by "mature Christian judgment, enlightened by the Holy Spirit through the Word."

Lost Proof Passages

In his introduction, Professor Franzmann stated: "The apostolic indicatives and imperatives concerning the church cannot be automatically transferred to the confessional-organizational groupings of today; rather, their intent must be faith-

fully brought to bear on the altered, complex situation of today." Now I understood that sentence in a correct sense until it became clear the Doctor so disliked these indicatives and imperatives that he ignored Matthew 7:15, 1 Corinthians 1:10, Romans 16:17, 2 John 9-10, and 2 Timothy 2:17-21 in his discussion of the basis for church fellowship. You know, of course, that these passages have been quoted by our fathers for 100 years and are the proof passages in our catechisms and in the Brief Statement on this question. If we have been wrong all this time, and if these holy words do not apply to the altered, complex situation, it did behoove the author to give these references at least a Christian burial. But one thing is clear: these passages are no longer used by the Lutheran Church - Missouri Synod in defining their position on church fellowship.

A New Criterion

After correctly describing unionism and separatism, the St. Louis theologian does make a pass at providing a scriptural criterion. He mentions one passage which he finds helpful and useful, Galatians 2:14: "They walked not uprightly according to the truth of the gospel." He finds a negative value in this because this criterion: 1) cannot be applied mechanically; 2) does not set up a quantitative basis for fellowship; 3) does not permit a cleavage be-

tween doctrine and practice; and 4) counteracts fleshly tendencies toward separatism and unionism. As to (1) I think this passage can be applied as legalistically as any passage, if you are so inclined. As to (2), I don't know of a quantitative basis for fellowship, except that of the fundamentalists who state agreement is required in certain key doctrines. The Synodical Conference critics of neo-Missourianism have all stressed that it is the *quality* of untruth, disobedience, contrary doctrine which is incompatible with the truth. Surely Dr. Franzmann does not question the quantitative reference, "a little leaven leaveneth the whole lump." As to (3) we must agree. This passage could well be added to the other proof passages, for it stresses that wrong practice is intolerable even though the knowledge is correct. That is why Missouri has been rebuked for scouting, chaplaincy, and unionistic practices. Point (4) is true of all Bible passages; they counteract fleshly tendencies.

But "Wisdom" Decides

Then comes the real shock. After establishing this criterion and stating it "must be applied in each case," he disregards it as he takes up the problem of joint prayer. "Not a rule but wisdom from on high is needed here." This wisdom is not found in the scripture passages where we would expect to find wisdom, but it is mysteriously given. The ground is shifted completely for

now the "propriety or impropriety of joint prayer can be reached only by considering the *situation* in which such prayer is offered, the *character* of the prayer itself, and the *purpose* and the *effect* of the prayer." (original emphasis).

Observe the wisdom in operation. The situation in a heterodox church body is this: "it is *both* a monument to a heresy, to confessional laxity, or to a schismatic will, *and* it is the area wherein the Holy Spirit through His means of grace has won and is winning victories for the truth. . . . Both the peril and the opportunity must be weighed in answering the question whether joint prayer is possible with members of such a body." Will anyone doubt that the wisdom of the holy apostles has been discarded (avoid them!), and human wisdom substituted?

Wisdom also studies the character of the prayer. If it is a compromise prayer in which Hindus may join it is wrong. If it embodies telling things from the Word of God, it is a witness. To witness to anyone of the truth is not unionism. Therefore a prayer which witnesses is not unionistic. This is simply shifting the light from *with whom* you pray to *what* you pray. It reminds me very much of an incident in 1950, when the Lutheran ministers in Cheyenne were asked to conduct a joint service center. We were to take our regular turns serving all Lutherans. The ULC chaplain assured me it would not be unionistic since we would use only Psalms, the

Lord's Prayer, and the Creed which are common property. The problem of fellowship still remains *with whom*, not *what*.

Wisdom must be applied to the purpose. If the purpose is "building up the body of Christ . . . we need not tremble before the judgment-seat of Christ." I hope not many will free themselves of the fear of trembling by this flagrant example of "the end justifies the means."

Finally, this wisdom studies and considers the effect. This not only takes wisdom, it requires omniscience. We must figure out how the other person or group will evaluate our refusal to pray. The heterodox may think we are giving them a harsh rebuff or calling into question their faith. We might even make "the names confessional and orthodox names which smell of lovelessness?" To this I can only add that we might even be hated in this unionistic age for being confessional and orthodox. Is that too much to bear? Surely this is a begging of the question, which is whether God permits such prayer, not what the consequences may be. Wisdom now means expediency.

Wisconsin Partakes

Though the Wisconsin Synod and the ELS will take issue with this presentation from St. Louis, they

are partakers of it. For over a decade they have maintained that *human judgment* determines when an existing fellowship is to be terminated. They have applied the same *wisdom* of considering the situation, character, purpose, and effect. They have not applied the scriptural criterion they hold up to Missouri. Can they complain when Dr. Franzmann extends their wisdom to the unwitting heirs of heresy? They admitted an impasse in spring. In summer they worshipped and prayed at the Conclave of Theologians.

Joy and Sorrow

This collapse of Confessional Lutheranism is why we organized a Church of the Lutheran Confession. Our joy was confused with cries of sorrow, for we too remembered with the people of Ezra's day a previous temple, far more beautiful. Who could be happy that we had to build a new building because the Babylonian hosts of unionism had destroyed an organization once built according to the specifications of Jehovah? But how can we, children of this same age, dare to hope that we can live up to the name we chose, Church of the Lutheran Confession?

Lord, have mercy upon us! Lord Jesus, come quickly!

W.S.

Lights and Shadows from the Old Testament

"And the children of Joseph spake unto Joshua, saying, Why hast thou given me but one lot and one portion to inherit, seeing I am a great people forasmuch as the Lord hath blessed me hitherto?"

And Joshua answered them, If thou be a great people, then get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee."

Joshua 17:14-15

The land of Canaan was apportioned among the tribes of Israel after they had gained a foothold in the Promised Land. At that time, ancient divine pledges and the blessings of their forefathers were fulfilled to the letter. All the faithful in Israel knew what they were to expect; their inheritance had been sweetly anticipated and thoroughly discussed during their forty years of wandering in the wilderness. Now these prospects had become reality.

Men being what they are, however, it was too much to expect that the distribution would go off smoothly and without complaint. And the people who complained were — as one might also have guessed — those of the tribe that received more than the others. The tribe of Joseph had come to Canaan with the pledge which the patriarch Jacob had made to his eleventh son, who in his youth had been cruelly sold into slavery by his brothers. "I have given to thee one portion above thy brethren." So had the head of the house of Israel bequeathed on his deathbed. And to Joseph's chil-

dren was added the part which Reuben's tribe refused when they settled east of the Jordan.

But who was unhappy in their new possession? Why, the children of Joseph, of course! We are a great people, they said; and while we indeed have received two portions, one of them doesn't count for much because it is mountain country covered with timber. Where do we farm and graze our herds? How can we develop our capacities when you fence us in and limit our resources?

Because this was his tribe, these his own people, and he too was proud of his ancestry and gloried in the honor of his descent from the former great prime minister of Egypt, Joshua must have found it painful to deal with this complaint. Yet the answer called for was so plain, so obvious and so necessary that no personal loyalty or affection could stifle it. Joshua very promptly addressed his kinsman with great directness: Well, now, since you are a great people, as you yourselves admit, suppose you quit yammering,

go up there and cut down some of the wood. Get busy, clear the land, and you will soon have plenty of space. Of course there are giants around; but then, as you say, you are a great people. Prove it!

Sometimes, in our weaker moments, we may get the feeling that there is great inequity in our lives. As a group or as individuals, we may protest that the Lord unduly narrowed our portion and hemmed us in to the point where we are wasting our talents and are unable to use our potential. Afflicted by an illusion of inner power, church bodies have been known to do more than complain about the seeming narrowness of their legitimate field of activity. They have simply disregarded the will of the Lord and His Word, have overstepped the boundaries of rightful fellowship and legitimate witnessing and have gone forward to embrace policies and practices for which they have no warrant in Scripture; all because of some pretentious conviction that their organizations were destined for bigger things and must not be forced to languish in the marshy backwaters of church activity.

We ourselves are not beyond the danger of falling into fits of dissatisfaction. If because of its devotion to the Word of God the Church of the Lutheran Confession were to complain of its limited resources and find that its opportunities do not seem to match its zeal, we should be tempted to lapse into idleness and seek an outlet for our

energies not only in unworthy complaint against our God, but in fruitless, self-devouring, and unrighteous wrangling among ourselves. Pastors, teachers, congregations and members viewing their several assigned spheres of work and distinction, may find them inadequate — congregations small, churches, lowly, uninviting and not adapted for membership growth — and repeat the thankless refrain: "Why hast thou given me but one lot and one portion to inherit?"

By such melancholy reflections we would be revealed as such who, in a twist of the ancient proverb, are unable to see the wood for the trees. When you think of it, isn't there enough wood to cut on our present claim to keep us occupied? Chop down some trees, and our space will be enlarged. Let us address ourselves to the power of sin that is left in our lives. Let us exercise our muscles with the practice of genuine, much-needed love toward one another and toward the excellent mission and educational ventures that are struggling for life on our vineyard acres; and let us root out of our hearts the stumps of self-importance, of self-pity and conceit that may still be defacing our glory as confessors of the Truth. Nothing so hinders and imprisons our capacity as the enemy who remains in us and among us — the Perizzite and giant of unappeased pride and ungratified ambition. It is he who restrains and lames our

capacities for service, not our God. Who is worse: He who compromises the truth, or he who does not use it to clean up his own back yard so that his light might shine beyond his fence?

If the clearing on our lot is too small for us, the solution is simple. Let the cry of the lumberjack ring out:

T'-i-m-b-e-r!

E. SCHALLER

SHIELDS

AND

WEAPONS

"Thy word is a lamp unto my feet, and a light unto my path."

Ps. 119: 105.

Our church body has selected the name, "Church of the Lutheran Confession." Those who joined in the selection of this name were united in the conviction that this shall not be an empty symbol, but shall be an open declaration of steadfast adherence to the principle that Scripture alone is the rule and guide for doctrine and life. This has been and will be the strength of true Lutheranism. The doctrine and practice of a church body, true to the Lutheran confession, is not determined by the resolutions of a synod nor is it established by theological opinions handed down by a seminary faculty. Churches which have become spiritually bankrupt resort, indeed, to various stratagems in order to hold the line in an attempt to maintain

at least an outward display of unity. When God's Word, as the clear standard and rule, has been sidetracked there is nothing left but the vain and empty attempts of men to hold together that which has already been rent asunder. In the process those who accuse others of legalism have themselves become the crassest legalists. Faith in the Gospel as the only unifying force has been lost, while man-made laws and experts' evaluations become the object of a man's trust and hope for the future of the church. Under such conditions it is little wonder that organizational strength is held in such high honor that the number one assignment becomes the preservation of the federation.

A departure from God's Word as a clear guide becomes evident when questions concerning doctrine are shifted from one committee to another, from one forum to another, while the simple "yes" or "no" answer is not forthcoming. A denial of the clearness of Scripture is shown when the refrain is heard, "This Scripture passage does not apply." And so, while lip service is paid to sound statements, unscript-

tural practices are permitted without rebuke or discipline. It is nothing short of an insult to the Holy Name of God! This may be a shocking statement, but it is true.

The Lord God in His goodness and wisdom has given us His Holy Word in order that we might know what we are to believe and what we are to do. To say that this Word is not clear enough for us to know the direction we are to take in a given instance is to accuse God of not being able to cause His Word to be expressed clearly enough for us to follow. God has not only caused His will and counsel to be expressed clearly in every instance, but He has expressed it so that we might know it, believe it, and follow it. It is no mere academic thing when the Apostle Peter, under inspiration of God, says: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." The men, who pride themselves on being more scientific in their theology than our fathers were, have come up with this nonsense that it is not so much the Word of God that is divinely inspired as the acts of God. Thereby a shadow has been permitted to descend upon the authority and clearness of the Word. The final conclusion of such "scientific" thinking is that the acts of God are also obscured. Fortunately the much heralded "scientific" thinkers of our

age find no following on the part of the child-like believer who recognizes the darkness and turns to the Word of God which is clear and leaves no room for doubt or private interpretation. "We believe, teach, and confess that the sole rule and standard according to which all dogmas together with (all) teachers, should be estimated and judged are the prophetic and apostolic Scriptures of the Old and the New Testament alone, as it is written Ps. 119, 105: *Thy Word is a lamp unto my feet and a light unto my path.*" (The Formula of Concord. Epitome. Trig. p. 777.) God's Word lights the way for us so that we may clearly see the goal. God's Word lights the way for us so that the way of salvation through Jesus Christ our Lord may not be obscured but may ever stand in the halo of light where shadows shall not fall. God's Word lights the way for us so that our feet may walk the way of His commandments. "God is light, and in him is no darkness at all." I John 1: 5b.

God's Word is our great heritage
 And shall be ours forever;
 To spread its light from age to age
 Shall be our chief endeavor.
 Through life it guides our way,
 In death it is our stay.
 Lord, grant while worlds endure,
 We keep its teachings pure
 Throughout all generations.

C. M. GULLERUD

The Things That Come to Pass

ABOUT THE SAME.

It was the business of every convention of the districts of the Wisconsin Synod to consider the "impasse" on the doctrine of fellowship announced in May by their Commission on Doctrinal Matters. Reactions were somewhat varied, but lack of precision and indefiniteness was quite general. The Nebraska District spoke the best, resolving, "that we petition the Praesidium of the Synod to call a special convention, this year, 1960, for the express purpose of terminating fellowship with the Lutheran Church - Missouri Synod."

The Wisconsin Synod also took their problem to the Conclave of Theologians and the Synodical Conference. An offer of the "overseas" theologians to arbitrate the matter was unanimously rejected, but their counsel will be accepted within the framework of the Synodical Conference, which asked them "to formulate an evaluation of the fellowship statements of the various synods." Since there was not time to deal with the doctrinal issues at the convention of the Synodical Conference in August, this year, a recessed convention is to be held after Easter in 1961, devoted entirely to the doctrinal issues. And that is the "Now What?" for now.

"NOW WHAT?"

In reporting the "impasse", the Northwestern

Lutheran, June 19, 1960, heads a paragraph with the caption, "Now What?" Scripturally speaking, the question is superfluous, and if divine things and eternal values were not involved, would be amusing. But for the Wisconsin Synod, groping about in its dilemma theology, it has its place. The writer of the report says, "We also believe that fellowship with those who are set in their error is ruled out." "Set in their error" sums up the approach. This is to be determined by human judgment evaluating the reaction to admonition. And where the positive thing, repentance, isn't forthcoming there is nothing left but "beating the air," futility compounded. And so we hear the plaintive cry, "Now What?" Until the Wisconsin Synod throws out this unclean thing they will continue to give an "uncertain sound" where fellowship matters are concerned. What there is to do, do quickly, if something is to be salvaged from the confessional wreck that now exists!

ANOTHER RECESSED CONVENTION.

The Evangelical Lutheran Synod (Norwegian Synod) of the Synodical Conference at its June convention allowed itself some more time and awaited developments in the Conclave of Theologians and the Synodical Conference before determining whether to with-

draw from the Synodical Conference. They resolved, "That the Synod recess this convention until November to determine whether or not we can continue in the Synodical Conference."

"EXTERNALS" AGAIN?

At Mexico City, in June, a tentative agreement to establish a theological seminary to serve Central and Northern South America was endorsed by representatives of the Mexican Lutheran Church, the Evangelical Lutheran Church, the Caribbean District of the Missouri Synod and the German Evangelical Lutheran Church of Mexico. The resolutions provide for one institution with "two or more faculties," "each faculty, as such, shall be appointed by the body or bodies concerned, but within the framework of the constitutionally established policies and procedures of the institution." The exact location is still to be determined.

TRY THIS FOR SIZE!

The first of a series of meetings between representatives of the Missouri Synod and the National Lutheran Council "to explore the theological implications of inter-Lutheran cooperative relationships" was held in Chicago, July 7-9. Next meeting, Nov. 18-19, in St. Louis. "Focal point of the talks centered on position papers prepared by the Council and the Missouri Synod to expound

their respective views on the doctrinal and practical issues involved in cooperative activities in American Lutheranism. The papers were read by Dr. Bergendoff for the NLC and Dr. Franzmann for the Missouri Synod."

The NLC paper stressed: "The proposition of complete unity or none at all cannot be defended on scriptural grounds, nor is it the description of the relations between Christians in church history. Rather the Scriptures teach a unity between the believer and the Redeemer which issues in a unity between believers that varies according to circumstances. It is the continuing task of the Church to identify that unity that exists and bear witness to it that the world may believe the Gospel of Jesus Christ."

The paper of the Missouri Synod pointed out, "A conversation on cooperation has, by common consent, become a consideration of Article 7 of the Augsburg Confession. We have gone deeper and cut wider than any of us perhaps really intended at the outset. We should thank God for that. And we should go on, take the time and do the work that history, that is the Lord of History is asking of us, aware of the decisions, of the seriousness of whatever decisions we make. The imperative that is over us in our uncertainty and dividedness would seem to be the imperative of 2 Cor. 13, 11: and that is a present imper-

ative, a durative one: 'Be a-mending.' And it is hardly a usurpation of the prophet's office to say that our chances of attaining Lutheran unity in America depend on how seriously we are ready to take the imperative."

At its conclusion the two groups issued a joint statement which expressed the unanimous opinion of those present that "the meeting was profitable and would lead to better understanding and closer relationships between the two groups."

G.S.

CHURCH NEWS

Watertown, South Dakota —

On July 31, members of Trinity congregation dedicated their beautiful church, which accommodates over 200 worshippers. The open arches, the paneled walls, and the new appointments give it a pleasing churchly appearance.

Pastor H. E. Rutz of Jamestown, North Dakota, guest speaker in the morning service, based his sermon on 1 Chronicles 16:29-34. He pointed out the glory of the Lord's name in the house of worship. In the afternoon Pastor Paul G. Albrecht of Bowdle, South Dakota, encouraged the congregation, on the basis of Acts 2:42, to use its house of worship in a God-pleasing way, and for its own blessing, by continuing in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

The members of Trinity contributed much time and effort toward the erection of their house of worship. They offered it gladly as an act of faith and confession; they were moved by the conviction that the truth of God's Word dare never be compromised.

The Rev. Christian Albrecht is pastor of the congregation.

May all who worship at Trinity Lutheran remain united in the confession of the true faith, to the glory of God's name.

ADDRESSES

The Rev. G. M. F. Becker
Lake Mills, Iowa

The Rev. E. Boniek
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Grand Blanc, Michigan

The Rev. J. B. Erhart
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The Rev. Elton Hallauer
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Morris, Minnesota

The Rev. Paul G. Koch
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The Rev. Harland Reed
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Rochester, Minnesota

The Bread of Life

We continue this month with the stories of Saul and David and learn what severe crosses our Father places on His most beloved children. Your devotion will be improved if you read and recite the catechism selections and sing or read the hymn verses. The Evening Prayer of Luther is listed several times, so all may learn it well. For morning devotions, use the Morning Prayer. The Table of Duties may be divided into thirds.

Date	I Samuel	Catechism	Hymnal
Sept. 18	— 17:31-40	Confession	329, 1-2
Sept. 19	— 17:41-47	Sacr. Altar I	306, 1-2
Sept. 20	— 17:48-54	Sacr. Altar II	306, 3-4
Sept. 21	— 17:55-58	Sacr. Altar III	306, 5-6
Sept. 22	— 18:1-9	Sacr. Altar IV	306, 7-8
Sept. 23	— 18:10-16	Evening Prayer	554, 1-2
Sept. 24	— 18:17-30	Evening Prayer	554, 3-4
Sept. 25	— 19:1-7	Evening Prayer	554, 5-6
Sept. 26	— 19:8-17	Table of Duties	224, 1
Sept. 27	— 19:18-24	Table of Duties	224, 2
Sept. 28	— 20:1-11	Table of Duties	224, 3
Sept. 29	— 20:12-17	1st Commandment	226, 1-3
Sept. 30	— 20:18-23	2d Commandment	226, 4-5
Oct. 1	— 20:24-29	3d Commandment	226, 6-7
Oct. 2	— 20:30-34	4th Commandment	226, 8-9
Oct. 3	— 20:35-42	5th Commandment	231, 1
Oct. 4	— 21:1-6	6th Commandment	231, 2
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