

The Lutheran
SPOKESMAN



**“THE SCRIPTURE
CANNOT
BE BROKEN.”**

John 10, 35

**APRIL
1961**

SEE, HIS BLOOD DOTH MARK OUR DOOR!

A TRIPLE THREAT

Can we in these last days preserve the Gospel for ourselves and our children? Certainly not with our powers. We implore the Holy Ghost! And as the task looks more impossible than ever we implore Him with tears to make us zealous to use His weapons, the Gospel in every form. For the world presses us from every side with immorality, passion, greed, and its religious principles. Attractive arguments enter the mind and heart to spoil our faith. How shall our faith be nourished sufficiently, so that each one of us is a sturdy plant able to withstand sun and wind and blight and storm?

The faithful Christians at Colossae were experiencing similar attacks. It is striking that in the face of philosophy and learning, Paul did not stress need for a better grasp of doctrine. Paul wants their *faith*, their trust, to grow. "*Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.*" Paul pictures strong Christians as such who sing God's praises with joyful *hearts*.

Paul is giving practical advice on putting the Gospel weapons to work. Our first concern must be that the Word *dwells richly* in the hearts. We can hinder this by addressing ourselves primarily to the mind. Let our sermons be vigorous and lively,

portraying the wonderful works of God. It is not enough to *know*. The Word must *dwell*, live, have residence, be at home in our hearts. The words Christ teaches must be as familiar to us as a piece of furniture in our living room. And *richly!* We are faced with a frightening poverty in Bible knowledge among us. How much stress are we placing on Bible reading? Our Church is as strong as the individual layman's familiarity with Scripture. Knowledge of Lutheran doctrine will prove useless, if it does not flow from a thorough knowledge of Scripture itself.

What a high place Paul gives to music in the Church! Luther understood this. It is not a coincidence that Luther's Reformation was successful and that he and his co-workers developed the Lutheran congregational hymn. And it is not a coincidence that the Lutheran churches in America lost their vigor and love for the Truth in the same years that they changed from German to English and lost the use and appreciation of the Lutheran hymns. They turned to hymns of English origin which were much weaker in theology and music expressive of God's glory. This Gospel weapon, the Lutheran Chorale, is needed today to nourish the hearts with good food. It will take much work and persistent work by all concerned to teach 16th and 17th century hymns, until we learn to prefer

them to the sticky candy we have grown to like.

Paul urges *teaching* and thorough teaching. Teaching that affects the heart. In America the children will be taught, for the law of the land insists upon that. The question is only whether the small tender plants of faith will be subjected to training and teaching by the immoral, greedy, idolatrous world, or will they be taught exclusively within the flock of the Good Shepherd. This is the most serious and chal-

lenging task facing our congregations in the CLC. It is quite inconsistent to have served ourselves from church bodies *leavened* with worldly wisdom, and then turn around and send our children to the source of that leaven, the world and its philosophy.

Here are three mighty weapons against Satan and his friends: Bible-reading, the Lutheran chorale, the Christian Day School.

W.S.

YOU ARE NOT IMMUNE

While looking through material in a file folder, I came across a clipping from *Life* magazine. It caught my eye because one sentence was underlined with pencil: *Propaganda, however absurd, finally has an effect on any listener, however alert and skeptical he may be.*

That sentence says something we do not like to admit.

We keep telling ourselves we are pretty well immune to propaganda; that we know what is true and what

isn't, and that we will not let any departures from the truth influence us.

Now here comes a man who says we are *not* immune!

He is a political refugee from Poland, who had escaped out of the Chatham, a Communist prison. His information about propaganda and its effect on the listener is first-hand. And he learned that even absurd propaganda has an effect also on the alert and skeptical listen-

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er.

He writes: "My own case is a perfect example. As a college professor schooled in the logic of the law and with a firm conviction that the Communists lie from morning till night, I nevertheless succumbed to a certain extent to the Communist propaganda line. I really believed many unemployed Americans were starving . . . I had accepted some of the Russian fiction about the snobbishness of America and its contempt for the underdog."

But what has all this to do with our Christian faith? Just this. We hear ourselves saying, "I am a Christian by conviction; I studied the Bible quite carefully before becoming a member. I believe with all my heart that God is my dear Father, that Jesus, His Son, redeemed me from all sin, that the Holy Spirit called me to faith by the Gospel, and by the Gospel keeps me in faith day by day. Surely a little fellowship for politeness' sake, or in testimony to the truth, cannot hurt my faith. Like with everything else one hears, you must select the good and lay the bad aside."

If ever we catch ourselves talking that way, we know it isn't our real self . . . and we would be ashamed of clothing such fellowship in a garment of righteousness.

Yet there is at least one Lutheran who does not seem ashamed. In the *AAL Correspondent** he is described as a "Lutheran intellectual," "a top Luther scholar," "a graduate of

Concordia Seminary, St. Louis." He is Dr. Jaroslav Pelikan of the University of Chicago.

We are told he would like to see the synods of the Synodical Conference "take a more active part in intersynodical and interdenominational programs and organizations." He explains we should do so in an attempt to arrive at agreement. ". . . We must bear witness to the unity of Christians, not just to the differences."

A positive testimony is good. But what about the dangers of taking an active part in programs and organizations of those with whom we have yet to arrive at agreement?

"I'm a Lutheran by conviction," he points out and asks, "If we're so right, I wonder why we should be so scared!"

But is being Lutheran by conviction and being ever so right a guarantee of immunity against the influence of error?

Our God answers: "Let him that thinketh he standeth, take heed lest he fall." With our faith and salvation in mind, He warns us not to take part in their programs and organizations, but rather to avoid those who teach false doctrine along with His Word. God knows better than we . . . He knows false teachings, however absurd or subtle, finally have an effect on *any* listener, *however alert and skeptical he may be.*

* Autumn, 1960.

PSALM 118:19-25

Marvelous is our salvation in Jesus' resurrection. It stirs our hearts. We long to forever be among those who praise our Savior's victory over our sin and death. *Open to me the gates of righteousness: I will go into them, and I will praise the Lord.* We want to join our praise with those who enter here: *This gate of the Lord, into which the righteous shall enter.* But the righteous enter here. How can we? We are sinners. We must know whoever will be called a Christian must also boast of himself as a righteous and holy person. A Christian must be righteous or else he is no Christian. Scripture everywhere speaks of Christians as a holy people. This boast is not pride but a confession and an article of faith. As children of Adam we are indeed damned sinners and have no righteousness. But we are baptized and believe in Christ. We are in and with Christ holy and righteous before God. Jesus has taken our sins from us and clothed us with His holiness. Our saving faith in Jesus makes us the holy people of God who are His Church. Whoever shuns to boast and confess he is righteous, is thereby saying: I am not baptized and am no Christian, I do not believe in Christ and that He cleansed me from sin — in short, I do not believe a word the Bible tells me about Jesus and my salvation in Him. Just so do

the hypocrites hate Christ and His righteousness. They love sin and their own works which they think will save them. These enter church buildings and join organized groups, but they do not enter the Lord's gate. They are not members of the Holy Christian Church even though they mingle among Christians. They are not of us. Our unity is not with these but with the righteous everywhere on earth who love our Savior and praise His righteousness. Together with the believers on earth do we offer the right sacrifice of praise and thanks to our God. *I will praise thee: For thou hast heard me, and art become my salvation.* How wondrous is our God who so graciously rules among us through our Savior. He hears our cries and delivers us in every need. Even more marvelous is His salvation for us sinners. *The stone which the builders refused is become the head stone of the corner.* The self-righteous and hypocrites do not want to build with this Stone, for Christ condemns their own righteousness of which they are proud. They crucified the Lord of glory. Yet God took the mocked, reviled, and crucified Christ and made Him the cornerstone of His Church, as Christ's resurrection proclaims. *This is the Lord's doing; it is marvelous in our eyes.* How marvelous that God should exalt Him on high whom the wise despised and rejected. God

always does that which the wise think He will not do. So He turns their wisdom to foolishness. Whoever could believe that God would make us sinners righteous through the merits of another, His Son? We need the rest of days to learn and truly believe this marvel. God has built His Church upon His Son. We believers in Christ are built up into this glorious temple of God. There is no other Church.

This is the day which the Lord hath made; we will rejoice and be glad in it. We are now living in this day — not a day of sunlight, but the time of the New Testament. The Lord is our Sun. Without any night He is shining upon us with the warmth of His love and grace, His peace and forgiveness. With

this glorious light of His Gospel He has enlightened our hearts. We can only rejoice in it and will pray: *Save now, I Beseech Thee, O Lord: O Lord, I beseech thee, send now prosperity.* Jesus' resurrection began this glorious day. We want it to continue and never end. Knowing the dread power of Satan, world, and our flesh who rage against it, we cry out: Hosanna! Save now, O Lord, help! Grant prosperity! Our cry of faith will prevail and conquer the foe. His Church shall ever stand. Our salvation cannot fail. We are righteous in His Church and will always be righteous. For who can condemn him who is in Christ Jesus o u r resurrected Savior?

L. BERNTHAL

SHIELDS

AND

WEAPONS

"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."

Luke 1:35

There are those who say that it matters not for faith and life if Jesus was born in a natural way of human father and mother, or in a miraculous way of a virgin. They say the Christian religion will still retain

its meaning and power without the doctrine that Jesus was conceived by the Holy Ghost, born of the Virgin Mary. This is a common belief in our day (also of such union promoters as Bishop Pike) and we have to reckon with it. We should be ready to answer this for our own salvation's sake and for the admonition and warning of others.

When the angel announced to Mary that she was to conceive in her womb and bring forth a son who should be called Jesus, she asked the question "How shall this be, seeing I know not a man?" The angel answered: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing

which shall be born of thee shall be called the Son of God." Jesus was conceived by the Holy Ghost in the womb of Mary, and in that miraculous and wonderful way, took upon Himself the human nature. This makes it clear that He is God and therefore fully able to atone for our sins through the shedding of His blood. It makes it clear that He was born without sin. His mother, Mary, was born in a natural way, flesh born of flesh, and so a sinner who needed grace and confessed her need when she called Jesus her Savior, Luke 1:47. But *Jesus*, being conceived of the Holy Ghost, was born a holy thing — without sin. He bore a human nature which was untouched and unstained by sin. Thus Jesus presented to the Heavenly Father a human nature pure and holy. What does this mean to us?

If we would know what this means to us we need to consider what our nature is like. Concerning this matter God has spoken very plainly. Of the deep depravity of our nature Scripture says: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually, Genesis 6:5. And so David confessed: "Behold, I was shapen in iniquity and in sin did my mother conceive me," Psalm 51:5. Paul said: "I know that in me (that is, in my flesh) dwelleth no good thing, Romans 7:18. From this root has sprung forth all manner of evil thoughts,

words, and deeds as well we know, if we will but examine our lives. Every sinful act we commit, every evil thought that arises in the heart, is a testimony to the fact that we have the Old Adam.

What will be our fate? Our hope is found in the glorious truth that Jesus by His sinless conception has assumed a human nature that is holy, undefiled, untouched by sin. This He has done for us. When God therefore looks upon us in Christ, He sees the sinless human nature of His Son covering us. This gift we have received through faith. What a wonderful Lord Jesus we have! What a comfort comes to the heart from the truth that Jesus was conceived by the *Holy Ghost*, born of the *Virgin Mary*! Of His fulness have all we received and grace for grace. As we grieve over the corruption of our being and over the sins which proceed from it, we turn to Christ Who is our redemption and sanctification. Let us see "how and whereby it was accomplished, that is, how much it cost Him, and what He spent and risked that He might win us and bring us under His dominion, namely that He became man, conceived and born without sin, of the Holy Ghost and of the Virgin Mary, that He might overcome sin; moreover, that He suffered, died, and was buried, that He might make satisfaction for me and pay what I owe, not with silver nor gold, but With His own precious blood." (Large Catechism)

C. M. GULLERUD

OBSERVING THE NATIONAL REL

One thing hastening the *united* action of American churches is the great increase in attention the churches give to secular affairs. When the mission of the churches becomes this-worldly, having to do with social and political matters, then there is no longer any reason why they should not cooperate. When we labor in Christ's kingdom, we need agreement on *His* teachings. If we have forsaken His Kingdom, then it is only intelligent to unite with such as share the same earthly goals we happen to have. Doctrinal differences on the Lord's Supper have little relation to Red China's admission to the U. N. Here are a few religious (?) issues of the past month on which the SPOKESMAN has not even taken a position.

Death Penalty Abolition urged by Episcopalians: "To agitate against the evil of capital punishment is part of the mission of the church! . . . Lutheran Peace Group Elects New Officers; their aim: "To work steadily to bring the Gospel to bear upon our social order; testify against military subscription; provide friendship for conscientious objectors" . . . State Council of Churches opposes residency requirements for Relief Applicants . . . Connecticut Churches oppose pari-mutuel horse racing . . . Ministerial Alliance asks Birth Control information be Disseminated at General Hospital . . . NLC issues statement on Federal

School Aid Issue . . . Presbyterian Synod urges Death Penalty Repeal . . . Catholic Weekly asks end of Death Penalty . . . Religious leaders denounce legalized prostitution . . . Oklahoma Methodists oppose pari-mutuel bill . . . Church Council backs Medical Care for Aged . . . Ministers fight Repeal of Pre-marital examination . . . Ministerial Association asks Governor to oust eight officials . . . Baptist Group opposes Water Fluoridation . . . Religious Leaders hail creation of Peace Corps . . . Pastors hit 'Operation Abolition' . . . Baptist official criticizes G. Mennen Williams for 'Africa for Africans' statement . . . Church Council backs bill outlawing discrimination in housing . . . Divorce Decree Bill endorsed by State Council of Churches . . . Lutheran editor attacks 'Operation Abolition' . . . Catholic Editor condemns 'Operation Abolition' . . . Fair Housing Bill endorsed by State Council of Churches, the Catholic Interracial Council, Rabbinical Association, and Pastors' Action Group . . . NCC condemns state and local laws barring aid to dependent children because of illegitimate birth . . . NCC urges strengthening of U. N. . . Churches call for programs to share our wealth and farm surpluses . . . Church advocates organizing of farmers in labor union.

This is the sampling from 10 days of news. This week nobody asked

RELIGION AT WORK

by the Editor

for the end of nuclear warfare. The main areas of church work just now seem to be discrimination, gambling, birth control, death penalty, and of course, Communism. To combat communism a Missouri Synod pastor launched a new magazine and an ambitious program to establish 500 anti-communism study groups in the Missouri Synod in the next 12 months.

These activities are nothing new. It is funny that we are often told that the social gospel is a dead thing. By that they really mean there is no longer any need to crusade for the social gospel. Just about every church has sold its birthright and moved its office from Jerusalem to Washington.

Two results are inevitable. As we said above, when churches enter into legislation and social improvement, they will surely be drawn into the large federations of denominations. To succeed in a program of legislative pressure you need large numbers behind you and joint statements. The second inevitable result: we all lose a little more freedom of religion each time religious groups *succeed* in getting favorite legislation passed. For it means that a denomination's concept of morality is forced upon the rest of us. The outstanding example was the now repealed amendment establishing prohibition.

Protestants forget it is just as intolerably un-American for them

to interfere in matters of the state in the name of the church as it is for the Roman hierarchy to do so. Our Lord told us: "My kingdom (kingship) is not of this world; if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews; but now is my kingdom not from hence." (John 18:36) Our Lord has instructed His Church to preach the Gospel of salvation from sins of all mankind; He has distinctly *not* told the Church to run the governments of this world. These churches are suggesting policies and even the details of the laws not in their capacity as private citizens, but as those who speak in the name of the Church.

We lose religious freedom in yet another way by these activities. The churches are hereby sacrificing their privileged position in America, that the government may not tell the churches what to do. If churches are here to build a better America, institutions to promote social and civil improvement, then the government is free to call upon the churches to serve the government in carrying out *its* designs, its social programs. When churches offer themselves as handmaidens to the state, they may expect the state to treat them as handmaidens. In another issue we shall bring some examples of interference by the government in the church's work.

Lights and Shadows from the Old Testament

Lights and Shadows from

"Jehoshaphat made ships . . . to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber."

I Kings 22:48

At the ship-yards in Ezion-geber, near Eloth on the Red Sea, you might have seen a big project in the making. It was an ambitious plan that had been launched — of the sort to which men might aspire when they are moved by the memory of their great forefathers and seek to follow in their footsteps. But this venture was taken without the blessings that God bestows on the truly great and must often withhold from their imitators.

Those ship-yards had been erected by Solomon in the heyday of his glory. In the days of his youth and strength, when his heart was not yet drawn away from his God, he had laid keels for a whole fleet of ocean-going vessels which he sent to far-off places in search of treasure. The flotilla had returned with strange tales of distant Ophir and with a vast cargo of its gold. For the hand of God was with Solomon in all that he did.

Now once again the dry-docks at Ezion-geber were bustling with workmen as the building of a new fleet neared completion. But the mighty men involved in this construction were not Solomon's. Ahaziah was king of Israel as another son of Ahab; Jehoshaphat

was king of Judah. They had embarked together upon a plan that should bring them fortune, if not fame. Solomon did it; why not we? They were going to re-enact the feat of David's great son and successor. From the rich mines of Ophir gold would come by their ships to illumine the land of the Jews with its soft and mellow glow. They had visions of a glory that had not been seen in Canaan since the decline of the nation that was named God's people but had departed from His Word in so large a measure.

So here we meet again the amazing Jehoshaphat. The readers of this column will perhaps remember him from earlier snapshots taken at the time of his ill-starred alliances with Ahab and with Ahab's elder son Jehoram. Each time there were grand plans afoot; each time Jehoshaphat participated, in the hope of bringing betterment and glory to God's people. And each time Jehoshaphat distinguished himself by seeking such achievements to the glory of God at the side of the ungodly and disobedient. It never did work out. The first plan ended, as you may recall, with the utter defeat of Judah's army. The second project brought the flower of Judah's manhood within an eyelash of death by thirst in a waterless desert. And now, on the third occasion, there proved to be too much water about.

The ships hardly managed to get their keels wet before they were turned into kindling. There is a touch of irony in the words of the holy writer. "They went not." The means by which the destruction was caused is not expressly mentioned; but we may safely assume that the ships were piled on the rocks by tremendous storms.

Yes, the lesson is simple. But many have been the shipwrecks and bitter disappointments of those who turned their hearts from its truth. Inevitable disaster — that is the epitaph written over many a broken dream of achievement. In any enterprise, it is not we, but the quality of our associations that determines success or failure, especially for people like Jehoshaphat who, themselves God-fearing, want to serve the Lord and aspire to glory for His sake. Alas, sometimes they cannot accept the plain truth that no undertaking, be it ever so promising and worthwhile in itself and honestly endowed with good intentions, can succeed when the blessing of God does not abide upon it. And God commits Himself to no venture, indeed to no aspiration, which for its attainment requires unequal yoking of the godly and the ungodly, a union of darkness and light. Collaboration between truth and error never glorifies the Gospel and never builds or edifies the Church; it helps no one but the errorist, and him only to his downfall. Jehoshaphat and God could indeed have brought gold from Ophir; Jehoshaphat and

Ahaziah never. Christian ships of achievement do not sail without God in sole partnership.

We all have our disappointments of note. The shores of our lives are dotted with the wreckage of more than one hope and not a few purposes toward which we labored with zeal. We may have to confess that in some of these, though they were advertised by us as designed for the glory of God and the good of the saints, we were involved in a shabby little secret alliance with the devils of pride, fleshly ambition, and vain-glory. Even if that association was involuntary and brief, it may have been enough to cause the Lord to scuttle the whole project. We remember Moses, the man of God, who by one hour of unsuccessful struggle with arrogance and self-importance was at the last brought to the lonely vigil on Mt. Nebo whence he looked upon the Promised Land as one who would never reach the end of that toilsome journey of forty years to enter Canaan.

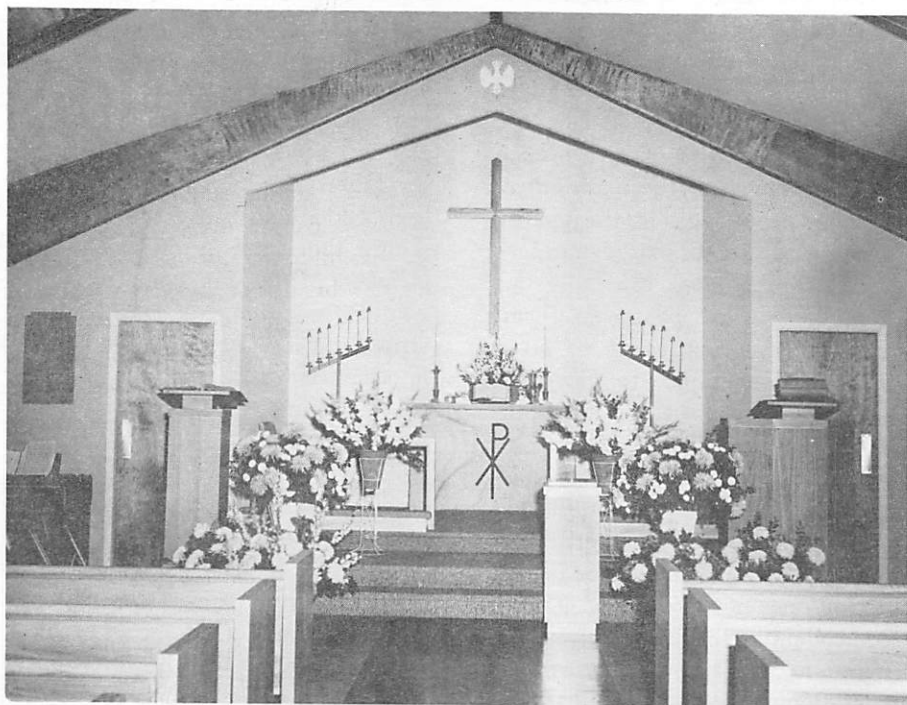
But whether the graves of high intentions and plans were dug by our own incautious association with things opposed to the Lord, or whether they opened simply by command of the inscrutable designs and council of God, as in the case of David who despite all longing was not permitted to build the first Temple for Israel — whatever the cause of failure, with God's children the wreckage is always the seed-bed for hope, promising fruit of spiritual improvement. Jehosha-

phat after sitting crushed upon the shore covered with the litter of his shattered ships, arose and returned home a better ruler of God's nation. At long last he had come to see that there is no future in a sinful union. Someone once wisely wrote that disappointments are like a sieve.

Through its holes the base and worthless motives fall and leave the precious grains of faith to be preserved. Something better than the gold of Ophir then remains to glorify God and enrich heart and life.

E. SCHALLER

Church News



New Church Dedicated

Coloma, Michigan—

Faith Lutheran dedicated its new church building March 19, 1961. Two special services, open house between the services, and an evening meal for the congregation and its guests were the highlights of the

dedication festivities. Pastor Gordon Radtke, Mankato, Minnesota, and Pastor Paul G. Koch, La Crosse, Indiana, preached the sermons. A mixed choir and a male chorus provided special music. Total attendance passed five hundred.

Work began on November 1,

1960, and proceeded rapidly. Within less than five months, the new church was erected, furnished, and dedicated.

What is perhaps even more unusual is that all the work from beginning to end was done by the congregation. Only with the furnace work did the members receive outside professional assistance.

The building is a *Pruden-Steel* structure, 30 by 84 feet. The exterior is beige aluminum siding with a gray-tan brick front. The pastor's office is to the left upon entering. The narthex is small, but opens into a cloak room, 10 by 10 feet. Another room 16 by 30 feet, provides facilities for the Sunday School and smaller group meetings. Seating capacity of the nave approaches two hundred.

Both building and furniture are of simple contemporary style. The altar is stone, the pews natural oak, the lighting prismatic fluorescent, the floor tiled, except the chancel and church office, which are carpeted. Above the altar hangs a large cross, five feet seven inches in height.

All in all, Faith Lutheran has a church home of simple beauty, valued at \$35,000.00 for an approximate cost of \$12,000.00, including the pews.

The cooperative zeal of Faith Lutheran congregation is worthy of emulation. Pastor Ralph Schaller writes, "The members of the congregation and friends worked and did not grow weary as so often hap-

pens." There seemed to be no lack of donated labor and gifts. The dedication bulletin lists nearly a page of special gifts from pulpit to church clock.

An Encouraging Progress Report
Fond du Lac, Wisconsin—

GROUND BREAKING

Luther Memorial congregation broke ground on its new church and school site Sunday, September 4, 1960. It was a brief but memorable service. The next day the contractor's work crew began the excavation.

Despite all the turmoil that is involved in having suddenly to begin over, the congregation did not forget its children. Luther Memorial's *History* breathes a wonderful spirit. Here is an excerpt:

SCHOOL ESTABLISHED

"The actual work on the building project had now begun. But there was another cause for great rejoicing and gratitude. It was just the time of the opening of the new school term, and a building which would temporarily serve as a place for conducting our school had been put at our disposal.

Our separation from St. Peter's had left us without a school. Since the Lord had already provided the congregation with two teachers, it had been the hope of the congregation that temporary quarters for a school of our own might be found, enabling the children to complete the remainder of the school term. But this hope was not realized.

Then, during the summer months

literally hours and hours were spent by members of the School Committee and others in an effort to find a place that would provide suitable rooms for the next school term. It appeared also that this summer search for a school would prove fruitless, and the hope for our own school by fall, 1960, had all but been abandoned. Then suddenly in the latter part of August the committee chanced upon an office and show-room building on Western Avenue. The building was secured for the congregation's use at the rental cost of \$200.00 per month. Books and supplies were quickly ordered, and used desks and equipment obtained from 'basements and attics.' Sixty-four children were enrolled, with Mr. Gerhard Mueller serving as principal and teacher of grades four to eight, and Miss Dorothy Schmollesky teaching grades one to three. The hand of the Lord was evident in all these humble beginnings. He had graciously blessed our efforts."

CORNERSTONE LAID

On December 11, the congregation gathered at the church grounds for the cornerstone laying. Since then much progress has been made. The outside work has been completed and the entire building is now under roof. The pews and chancel furnishings have been ordered. It is expected all will be completed for dedication around Pentecost. Luther Memorial is served by Pastor Waldemar Schuetze and Pastor Gerhard Pieper.

A Look Forward to the 1961-1962 School Year

Mankato, Minnesota—

Professor Robert Dommer, Principal of Immanuel Lutheran High School, and Professor Paul R. Koch, Dean at Immanuel Lutheran College, are looking ahead to the 1961-1962 school year. What is more, they invite you to look with them, particularly if you are a prospective student or the parent of one. They are asking interested students to fill out a *pre-registration form*. Cooperation from potential students will help the faculty plan the curriculum for the next school year, and will assist the administration in planning classroom, faculty, and dormitory facilities. These pre-registration forms are available through each local pastor.

HIGH SCHOOL

Tuition at Immanuel High School is \$150.00 per year. Room and board is \$12.00 per week . . . on the basis of a forty week school year, and activity and book fees between \$15.00 and \$20.00.

The high school course of study includes all subjects required by the Minnesota State Board of Education. All language and other requirements are provided for those who are going on to college to become pastors or teachers. Also offered are college preparatory courses, enabling the student to enter other colleges or universities.

COLLEGE

During the first school year college students attended only part-

time. That is, they enrolled at Mankato State College for those subjects which could not be offered, because of the small teaching staff. During the second year the Freshmen attended full-time, and were offered all courses on one campus. For the 1961-1962 school year the plan is to offer all classes also for the Sophomore year.

There are three courses of study: (a) *Pre-theological*, for men preparing to enter the Seminary; (b) *Normal*, for men and women preparing to enter the teaching ministry; (c) *General*, for men and women wishing an education in a Christian environment without necessarily preparing themselves for specific work in the Church.

College tuition is \$200.00 per year for full-time students, \$100.00 per year for part-time students. However, it must be remembered that the tuition for part-time students is in addition to the cost of attending Mankato State College. Room and board is \$12.00 per week.

DISCIPLINE & SUPERVISION

Room and board for out-of-town students will be provided in private homes or supervised dormitories. At these homes and dormitories the students are under the direct supervision of their respective house parents, where they are provided meals and lodging as well as laundry. Each home is, of course, subject to the discipline of the school which prescribes study hours and definite rules and regulations regarding free time.

Additional information may be had by writing to *Professor Robert Dommer, 522 Lyndale Ave., North Mankato, Minnesota*, or to *Professor Paul R. Koch, 212 Elm Street, Mankato, Minnesota*.

A Look Backward at the 1960-1961 School Year

THE LANCE

The Immanuel Lutheran College student body is publishing its annual, *The Lance*. It is a hard bound edition of forty pages, depicting the second year in pictures and comments. Subscriptions and inquiries should be sent to *Michael Sydow, 609½ Park Lane, Mankato, Minnesota*.

Good News for the Music Lover

Immanuel Lutheran High School and College, together with Immanuel Lutheran Church and Grade School will record a 12-inch, 33-1/3, long play, high fidelity record. This record will present familiar hymns and other good choral music from the rich musical heritage of the Lutheran Church. Professional recording engineers from Minneapolis will do the recording on their own equipment. The record is offered on a non-profit basis, at \$2.50 per record, plus postage.

Since the total number of records to be produced will not exceed the number actually ordered by our readers and friends, your order must arrive no later than *April 25*.

To place your order, write to *Mr. Clifford Kuehne, 219 East Spring Street, Mankato, Minnesota*.

THE BREAD OF LIFE

Apr. 16 — Luke 3:1-6	272, 1-2
Apr. 17 — Luke 3:7-14	272, 3-4
Apr. 18 — Luke 3:15-22	272, 5
Apr. 19 — Luke 4:1-13	368, 1
Apr. 20 — Luke 4:14-21	368, 2
Apr. 21 — Luke 4:22-30	368, 3
Apr. 22 — Luke 4:31-37	368, 4
Apr. 23 — Luke 4:38-44	397, 1-2
Apr. 24 — Luke 5:1-11	397, 3-4
Apr. 25 — Luke 5:12-16	397, 5-6
Apr. 26 — Luke 5:17-26	385, 1-2
Apr. 27 — Luke 5:27-32	385, 3-4
Apr. 28 — Luke 5:33-39	385, 5-6
Apr. 29 — Luke 6:1-5	385, 7-8
Apr. 30 — Luke 6:6-11	385, 9-10
May 1 — Luke 6:12-16	535, 1-3
May 2 — Luke 6:17-23	535, 4-6
May 3 — Luke 6:24-31	535, 7-9
May 4 — Luke 6:32-36	293, 1
May 5 — Luke 6:37-42	293, 2
May 6 — Luke 6:43-49	293, 3
May 7 — Luke 7:1-10	458, 1-3
May 8 — Luke 7:11-17	458, 4-6
May 9 — Luke 7:18-23	458, 7-9
May 10 — Luke 7:24-30	223, 1-2
May 11 — Luke 7:31-35	223, 3-5
May 12 — Luke 7:36-43	215, 1-2
May 13 — Luke 7:44-50	215, 3-5
May 14 — Luke 8:1-8	231, 1
May 15 — Luke 8:9-18	231, 2
May 16 — Luke 8:19-25	231, 3
May 17 — Luke 8:26-33	231, 4
May 18 — Luke 8:34-39	224, 1
May 19 — Luke 8:40-48	224, 2
May 20 — Luke 8:49-56	224, 3

ANNOUNCEMENT

from

The Board of Trustees

Until June 30, 1961,

Mr. E. R. Neubert

Box 234

Mankato, Minnesota

will serve as **Treasurer** for the CLC.

H. C. DUEHLMEIER, Secretary

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

NOMINATIONS

In the published list of candidates of the March issue of the SPOKESMAN, the name of **Pastor John Lau** should also have been listed under (b) Education and High School.

We request that communications with regard to this nomination be made by phone to the secretary by April 17, 1961.

JAMES C. PELZL, Secretary
414 McKinley Avenue
North Mankato, Minnesota

NOTICE

A joint meeting of the executives of the various boards of the CLC will be held, God willing, in Immanuel Lutheran Church basement, Mankato, Minnesota, April 17-18, 1961. The first session will begin at 10:00 a.m.

PAUL ALBRECHT, President