

The Lutheran
SPOKESMAN



**“THE SCRIPTURE
CANNOT
BE BROKEN.”**

John 10, 35

**MAY
1961**

We Now Implore God the Holy Ghost

Conservative - Do We Want the Label

Raymond Moley is a political writer whose column "Perspective" appears in *Newsweek*. G. C. Berkouwer is a Dutch theologian who writes on "Current Religious Thought" in *Christianity Today*. In one week* they both had something valuable to say about the use of the word *conservative*. Moley is concerned that the recent growth of conservatism in politics is threatened by groups like the John Birch Society, which bring discredit on conservatism. To preserve the reputation of sound conservative principles, he feels compelled to "repudiate the John Birch Society and methods." For the Church Dr. Berkouwer suggests that *conservative* is a useless label for illustrating the orthodox position, and points out that it creates bad and wrong impressions. "We must refuse to let ourselves be branded as conservative."

I think most of us have applied this label *conservative* to ourselves. We cannot do anything about the names others call us, whether it be conservative, super-conservative, or ultra-conservative. But it might not do any harm to reflect a moment on the wisdom of applying such a label to ourselves.

Conservative is not the same kind of label as *Christian* or *Lutheran*. These names have a very definite meaning, no matter what people might try to do with them. When people disgrace them, we can point

to the teachings of Christ or to the Lutheran Confessions and disavow false Christianity or pseudo-Lutheranism. How about *conservative*? Mr. Moley tries to keep the word intact by disavowing false conservatism. In political thinking this is possible. It is the name of a party in Britain, and they have a platform which gives the name substance, even as Lutheran.

But what gives the word meaning in religious circles? It means whatever you or I think it means. Alas, it also means whatever our hearers put into the word. Worse, it acquires meaning from everything others do who also call themselves *conservative* in religion. This makes it at best a dangerous term. Two particular dangers suggest strongly that we may be wise in giving the label a long deserved rest. One is the effect it has on our own thinking, and the other the effect it has on our message to other people.

Such a label starts out all right. I think most of us mean by *conservative* that we want to conserve the Truth and are opposed to change in Scripture doctrine. That surely is one trait of Christians, but it is not a full description of Christians. This trait of conserving, or preserving, is not the measure of the Christian's actions, attitudes, and his life. The guideline for our life and work should be the Gospel itself, Christ and His wonderful works. Now when we brand our-

**Newsweek*, April 17, 1961

Christianity Today, April 24, 1961

selves *conservative*, we will want to live up to that banner. When something is proposed, we all too often ask: would this be conservative? The test questions for each decision, problem, and policy should rather be: Does this befit the Gospel? Is this in line with the Gospel-spirit? Will this serve Christ and His Kingdom? A label such as *conservative* can replace Christ as the measure of all things.

This would have fatal results. We might find that we are not only conservative in doctrine, but that we are also conservative in things where we should be liberal. To be conservative, do we shrink at being progressive in areas where we should be progressive? Are we so anxious to remain conservative, that we are afraid to be modern when we surely ought to be modern? Sometimes we almost take a little pride in "sticking with the old" in our methods and resemble the elderly lady who refused to go by airplane, because she "always took the train, which God had created." *Conservative* can lead to conserving everything from the fathers, both

good and bad. "We will have Communion only four time a year, because our grandfathers had it four times a year." We can become afraid to sing unto the Lord a *new* song; we become uncomfortable if the presentations of the Gospel in sermon and song and classroom are not in the very terms and words and forms of the fathers. We feel it is safer to be against everything from filmstrips to modern Bible translations, because they are *new*. We must stick to tried and true methods of mission work, otherwise we would not be *conservative*. It is harder of course to measure everything by the Gospel, but only then will we be Christians who are conservative, progressive, liberal, and modern.

The other danger is the effect this label *conservative* has on our message to other people. To paraphrase Moley: our beliefs are endangered by those who assume the dress of conservatism, but adopt fanatical methods.

Of this second danger we hope to have more to say at a later date.

W.S.

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Editor W. Schaller, Jr.
1906 Garrett Ave. Cheyenne, Wyo.

Church News Editor D. C. DeRose
2868 Elm St. Denver 7, Colo.

Associate Editor G. Sydow
505 E. Third Ave. Ellensburg, Wash.

Circulation Manager V. Sprengeler
137 King Court Cheyenne, Wyo.

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PROFILES IN CHURCH HISTORY

5. Quietism

In 1640 a boy was born in a city of Spain who bore the name of Miguel de Molinos. He became a noted teacher, and his beliefs were given the name of *Quietism*. He grew up to become a Doctor of Theology and a priest of the Roman Catholic Church. From the year 1669 to the time of his death he lived in Rome; but despite his ordination he never actually served as priest of any particular church. Instead, he became a spiritual adviser for certain devout and serious people who were unhappy about the outward show and system of the Roman Catholic establishment and felt that something was wrong or missing in such worship.

For his little circle of admirers Molinos published a devotional book called "Spiritual Guide," which soon attracted wide attention and was translated into several languages. In his book Molinos took exception to all church forms and ceremonies, declaring that the highest and best worship of God consists in a state of sweet rest of soul; of pure unselfish love of God; and of a clear, direct contemplation of God that has no need of bell, book or candle, of Word or Sacrament. According to his view, to do anything actively, even to pray, is to offend God. One must abandon oneself wholly in God and just exist, somewhat like a lump of clay. Natural

activity is the enemy of grace. To be restless and uneasy because of one's sins is in itself a form of resistance and opposition to God; for God knows how to make even of our sins rungs on the ladder that we can climb to heaven. So just be utterly quiet, say nothing, do nothing, worry about nothing, do not repent, do not ask anything, just be, and stare at God in the spirit.

This sort of thing might prove very practical for people who need no Savior, who prefer to be known as "Christians" but don't particularly care for the effort that repentance and the pursuit of sanctification call forth. For us the curious and deadly error of Molinos has little interest except for the entertaining and instructive circumstances that surrounded it and him.

The Pope who reigned during the years of the growth of Quietism in Rome was Innocent XI. Strangely enough, he was a bosom friend of Molinos. They were very close, and no doubt often had long chats about the evils of the Jesuits, that Order of Roman priests which did so much to persecute and burn heretics at the stake. Innocent had no use for the Jesuits, and publicly condemned 67 of their principal tenets. When they, in turn, sought to force the Pope to deliver that heretic Molinos into their hands for trial and execution, Innocent turned a deaf ear

to their demands and spoke very highly of Molinos' little book, which he thoroughly enjoyed.

But there was, after all, only one living Pope, while there were many enemies. Innocent became aged and feeble, and the organized pressure of the Jesuits grew too heavy to bear. So Innocent finally threw Molinos to the wolves, with the single stipulation that his friend's life be spared. Molinos was tried by a court of the Inquisition. With that delicate sense of the fitness of things for which Jesuits are famous they listed exactly 67 errors of Molinos, just as Innocent had cited 67 errors of the Jesuits. Then Molinos was lifted out of his Quietism and provided with some action. Dressed as a penitent in sackcloth and carrying a lighted candle, he was marched to a church in Rome where he was obliged to renounce one by one the errors charged to him. This he did very cheerfully, with a resignation that was almost gay and lighthearted. The Jesuits knew how to brainwash too, you see. Thereafter he was confined to a Dominican monastery for the remainder of his life, with a fixed routine: Twice daily reciting the rosary, once the Apostles' Creed, fasting three days a week, going to confession four times annually, and attending communion mass as often as his supervisory priest demanded it. His end came in 1696.

It is always difficult for a lone man, or a minority, to survive in a position that opposes entrenched ec-

clesiasticism in a church, whether that man or minority be a defender of heresy or a defender of the Truth. Pity then the earnest Christian who in such a situation unwisely favors the idea that one can best combat organized evil in the church, not by taking resolute action according to God's Word, but by a gentle sort of *quietism*: a continuing, persuasive dissent that never comes to a conclusion. This is *quietism* in a different sense and in quite another form than that referred to in our heading, but equally dangerous in that it disagrees with the counsel of God. The Pope condemned the errors of the Jesuits, but failed to disband and scatter the organization. Molinos disavowed their theology but stayed in the church which nourished them. In the end, both not only lost the battle but accepted defeat with a certain contentment. How much less can the mere protests, vigorous or otherwise, of the righteous advocate of Truth hope to prevail against the established error of a hierarchy? Perilous is the illusion that, if Christians contend for the Truth, they will fare better in such a situation because the Truth must ultimately prevail. Wherever error is not casual and due to momentary weakness, but aggressively insists on maintaining itself and enlists leaders of a church in its defense, truth must separate itself and stand apart, lest its friends be at last divided, conquered, and broken.

E. SCHALLER

The Things That Come to Pass

FREE CONFERENCE

A free conference of members of the Missouri Synod, who are disturbed over the inroads of liberalism and modernism into their synod, has been set for May 15 and 16, at the Schroeder Hotel, Milwaukee, Wisconsin, the two days preceding the recessed convention of the Synodical Conference, to be held in the same city. Almost 10,000 letters announcing the conference were sent out to pastors, teachers, and laymen of the Missouri Synod, by the Rev. Cameron A. MacKenzie, of Detroit, who is the presiding officer of an unofficial group which calls itself the State of the Church Conference. He states, "The reason for this conference is that, officially, we don't ever seem to come to grips with this problem." (from the *Milwaukee Journal*)

SPLINTER GROUPS, AGAIN!

In a short item under Protestant Panorama, *Christianity Today* (Feb. 13, 1961) reported, "Thirty-four congregations are applying for membership in a new church body to be known as the Church of the Lutheran Confession. All but 2 of the 34 formerly belonged to the Wisconsin Evangelical Lutheran Synod . . ." In the April 10th issue of the same periodical, a pastor of the Wisconsin Synod questions the accuracy of the above statement, and explains, "there were indeed a few congregations that left the Wisconsin Evangelical Lutheran Synod and

are now applying for membership in the CLC. But the overwhelmingly greater part of those 34 congregations did not even exist until very recently. They are, in fact, splinter groups, which broke away from congregations of the Wisconsin Ev. Lutheran Synod.

Although we consider the matter of the count somewhat on the trivial side, in the interest of accuracy, to say "the overwhelmingly greater part did not even exist until recently," overwhelmingly overstates the matter. By a careful but unofficial count, 15 of the congregations were formerly members of the Wisconsin Synod, 17 are new, and 2 are from other synods.

What interests us most, however, is the term *splinter groups* which is used to describe certain congregations of the CLC. It is quite a descriptive expression, which may indeed present a true picture. In itself, we do not fault it. But as commonly used, it is an expression of scorn, used with derision and disdain for that which is of so little significance it is hardly worthy of attention.

A splinter is a small piece broken off from the larger. In the affairs of men it would indicate a newly arising minority separated from the older, established majority, with the difference in size quite pronounced. As far as Scripture is concerned a difference in size, being large or small, proves very little. In itself largeness is not an evil, smallness is

not a virtue. Both Scripture and Church history testify to the fact that many a splinter was a matter of a "false prophet arising and deceiving many." Whatever is to be decided concerning the good or evil of the small or the large will have to come from an exercise of the injunction, "Prove all things!" "Try the spirits!" "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing . . . and destitute of the truth . . ."

But this is true. Scripture speaks of believers of any given age as being a "few" among many, the "remnant" among the people. The term splinter with its connotation of smallness fits quite nicely. What is more, the truth of God has not only been found among them, but was carried on by them. *The North-western Lutheran*, of April 19th, quotes with approval an article in which this is said, "It makes no difference how lonely, how difficult, or what the cost, the separatist position is correct." Properly understood, we agree. This much is certain. If one is concerned about the truth he will most likely find it in a minority, seldom with the majority.

Consider such notable splinter groups as the family of Noah over against the entire world; Joshua and Caleb over against the nation of Israel; and quite singular, Elijah at Mount Carmel. If we choose to speak of splinter groups we have to

admit that Christianity had its beginning as a splinter broken off from Judaism, likewise, Lutheranism, a splinter from Roman Catholicism. Throughout all ages the truth has been preserved among men by splinter groups, and there is no reason to suppose it will be any different until the end of time. This is in keeping with the ways of God who chooses "the things which are despised, yea, the things which are not, to bring to nought the things that are."

At Mission Festival time pastors are wont to speak quite stirringly of another well-known splinter group, the twelve apostles, who went out, an insignificant number against hopeless odds, and established the preaching of the Gospel "among all nations." But only too often, from lofty pulpits in large and costly churches, robed in fine ecclesiastical raiment before large and prosperous congregations, they are smitten with the splendor of it all and, in turn, speak with scorn of splinter groups. Something might be learned from the wily, old Pharisee, Gamaliel, who offered some sage advice when the Sanhedrin wanted to move against that first bunch of splinters in Jerusalem. Speaking of their preaching and work he said, "Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought; But if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God." And so it will be with the CLC!

G. SYDOW

New Delhi I

As the scene of the Third Assembly of the World Council of Churches, New Delhi, India, will be much in the news this year. It might be wise at this time to take a little refresher course in the history of the movement toward unity among Christian churches, called the ecumenical movement. One of the simplest presentations of the development of the World Council of Churches is the recent book of Paul Griswold Macy, *If It Be of God*.^{*} Dr. Macy is an enthusiastic worker in the movement, so we cannot expect a critical review of the World Council. His book gives us a concise and accurate history and at the same time reveals the unscriptural principles which govern this ecumenical movement. In a series of three articles it is my intention to give a bird's-eye view of this history and an evaluation of the principles involved. We hope this information will help the individual to understand better the events of 1961 as he reads of them in the newspapers, and also to relate the activities in the Lutheran Churches to the larger picture of which they are a part.

The history we want to learn is not difficult, since the dates and main events all occur in the past 50 years. For the first 300 years after the Reformation we find only division and more division among the Protestant churches. Denominations simply did not work together. In

3 Streams

Missionary—
Faith & Order —
Life & Work —

1910

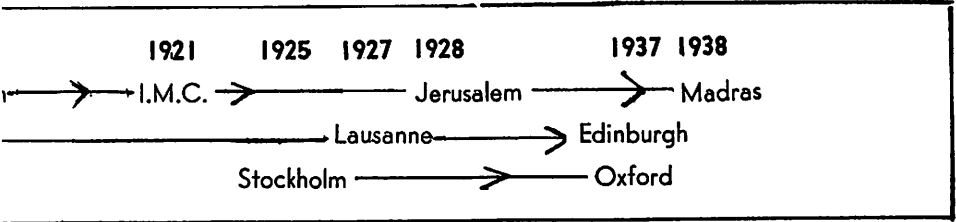
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1795 a beginning was made by the formation of the London Missionary Society made up of Anglicans, Presbyterians, Methodists, and Independents. The 1800's saw some efforts at cooperation in the Bible societies, Sunday School unions, Christian student unions, and societies such as the Y.M.C.A.

But the modern ecumenical movement actually began at Edinburgh, Scotland in 1910. This was a council of missionary leaders composed of delegates appointed by the missionary boards of various denominations. This *missionary* group formed one of three streams leading toward the mighty river of a "united Christendom." A continuation committee was brought into being which led to the establishment of the International Missionary Council in 1921. The next great missionary council was held at Jerusalem in 1928, followed by another at Madras, India, in 1938. At Madras the younger churches (those formed on mission fields) played a larger role, insisting on a greater measure of unity. It is important here to note that the main impetus for the ecumenical movement came from the missionary side of the church.

The second stream is known as

^{*} St. Louis, The Bethany Press, 1960; \$4.00



the "Faith and Order" stream. It also received its start at the Edinburgh meeting of 1910. A certain Bishop Brent, who attended that meeting, felt the need to ease the tensions between cooperating churches by removing or lessening the doctrinal differences. Under his urging denominations now began to appoint their union committees. By 1913 thirty such commissions had been appointed. The first World War intervened and the first meeting of the doctrine men was not held until 1927 at Lausanne, Switzerland. "The delegates found to their great joy, that the things which held them apart became progressively less important and the things which they had in common were even greater than they had dared to hope."*

In 1937 the "Faith and Order" group met again at Edinburgh. There the theology of the ecumenical movement began to find concrete expression in an "Affirmation of Unity" which was adopted. It recognizes the need for unity *without uniformity*. In other words: let's work together, even if we do not agree.

The third stream is known as the "Life and Work" group. This

stream gave the most opportunity for expression of fellowship during these formative years. This group deals with the social and political problems of life. Where the other streams were interrupted by wars, this group actually thrived during the war years. In the emergency atmosphere almost all denominations felt compelled to drop their aloofness and cooperate to meet suffering and hardship. The first meeting of this group took place at Stockholm, 1925, where they addressed themselves to the principles which should govern the social questions of the day. In 1937 they met at Oxford and applied these principals to concrete issues such as war, economics, totalitarian governments, and so forth. Major emphases were the disintegration of society, the collapse of standards, and the waning authority on the part of the Church itself.

So from 1910 until the beginning of the 2nd World War these streams were beginning to flow and were heading surely toward one united organization. Next month we hope to see how these three streams converged to form the World Council of Churches.

w.s.

*If It Be of God, p. 48

PSALM 110:1-2

The LORD said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: Rule thou in the midst of thine enemies.

To be king over the strong and prosperous nation of Israel was a great honor. King David had this glory. And yet he despises his kingly wealth, power, fame. He humbly bows before Him who would be the Son of David. He addresses Christ, the promised Messiah, as "my Lord": The LORD said unto my Lord. The LORD had promised that Christ would be the Son of David according to the flesh. Yet David did not think this to be an honor for Christ, as was the mind of the later Jews, Matt 22:41ff. He rather confesses the Son of David to be so great a person that all men and kings of earth must bow before Him. For the Son of David is also a King. He has a throne. Not the trifling throne David had, nor even the greatly desired throne of world dominion. His throne is much higher. Right next to God: *Sit thou at my right hand.* His is the power and rule of God. He truly is a King. Our feeble words can never explain the glory and power of a dominion over all things under God. Who can sufficiently believe that Jesus Christ is equal with God? King David is most happy to have Him as his Lord and to be obedient to Him. It is our salvation. Those

who are under Him cannot remain in death, anxiety, fear, but must be taken from all evil, made alive in body and soul, and live with Him without all sin. Since He died for us, we must be and have all He is and has and live with Him always.

Why should so great a King still have enemies opposing Him? Yet He has, as David declares. Why does He have enemies at all? Men do not see Christ sitting on a throne and ruling as men do. They think: what kind of King can He be? By despising Him they become fools and think themselves wise. When Christ comes and condemns their spiritual ignorance, they become proud, they rebel and begin persecuting. Their wisdom and power makes Christ appear weak and helpless, for He does not seize them with the strength of men. Men are offended with such a King. Why doesn't He exert His power and crush them? How can He be so great and yet so weak against this opposition? We must learn we cannot see Christ's kingdom with our eyes, we have it only in His Word and in faith. His kingdom is great power and at the same time it is weakness. It must have the glory that it is God's power and rule. He rules in another way than we can understand. To make the wise fools, Christ's kingdom remains a kingdom of faith. He does not annihilate His enemies but subdues them in such a way that He hides

His wisdom and power from reason. He will establish His kingdom through the foolishness and weakness of men. He will be a God and Savior, not of the strong, wise, righteous (as reason wants), but of the weak, unlearned, and afflicted sinners who need a God and Savior.

So let the enemies boast and rage as they will. They are already judged and must become Christ's footstool. Let them scheme and attempt what they will, our King rules over them. He either turns their ways to their own defeat or to the good of His Church. Thus does our King seize them, not with the strength and weapons of man, but turns their highest wisdom and strength against themselves. So has Christ ruled throughout history.

Even though His kingdom is one of faith, yet it can be known where it is on earth. Otherwise how could enemies oppose it? But where will it be found? *The LORD shall send the rod of thy strength out of Zion.* The LORD had separated Israel from all other nations and settled them at a definite place on earth. All men could know where they should look for this King. There where David ruled. Here the King came and here He established the preaching of the Gospel, His scepter, which is the rod of His strength. From Zion the Gospel was sent out through His Apostles and the mighty scepter of His Word was spread out over the earth, and continues today through His called servants. It is just this preaching of the Gospel

come out of Zion through the Apostles which is the outward sign and mark of Christ's kingdom. Since no other teaching than that of the Apostles was sent out of Zion, one can know that where this Gospel is, there is also Christ's kingdom, and there is His Church. Where you find the Apostles' doctrine, you can know there is Christ with His son, know there is Christ with His own, no matter how few there be.

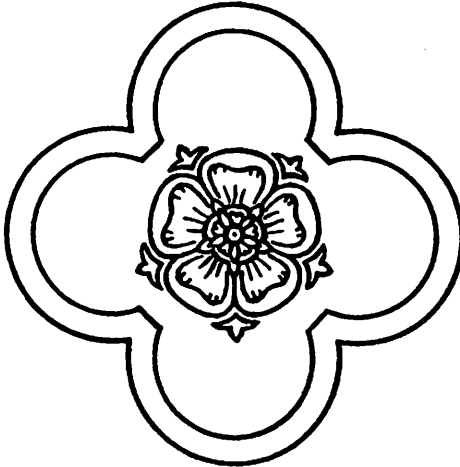
So that we might never be offended with the outward appearance of Christ's kingdom, we must also know: *Rule thou in the midst of thine enemies.* Our King does not only have enemies without, but also within. Enemies live and move among His believers. "Antichrist will sit in the temple of God, that is, he will rule and bear office in the Church." In their pride the enemies loudly boast of the name Church and under this name persecute the truth with their lies. They have every appearance of great wisdom and strength. The Church patiently endures their enmity and has every appearance of being weak and helpless. You must know: our King rules right in the midst of his enemies. He rules in His own way. He does not give His believers weapons to defend themselves bodily against these enemies. For not even the dreadful nuclear weapons of destruction can ever defeat Satan. Against Satan we need the godly power of our King. He rules over him with a strength our reason cannot understand. We need never fear.

Our King rules.

Rather than be offended with enmity, we must expect it in Christ's kingdom. Where His kingdom is, there will also be His enemies. Should the world become our friends, then is Christ no longer our Friend. Having Him as our King, we will have enemies. But we have Christ. He already has all enemies under-foot. Let the devil and his own rage

and storm. They cannot harm us. Were it not for Christ's kingly power, no Christian could ever continue to live and preach the Gospel in the midst of Christ's enemies. We are under our King's protection. We already have the victory over the tyrants of sin, death, hell. In spite of every enemy, He will safely bring us where He now is.

L. BERNTHAL



1. Now His disciples all rejoice
And sing his praise with cheerful
voice;
Come let us grateful offerings bring;
Our Brother is our God and King.
2. Ascended to His throne on high,
Hid from our sight, yet always nigh;
He rules and reigns at God's right
hand
And has all power at His command.
3. Above the heavens in glory raised,
By Angel hosts forever praised,
All creatures His dominion own,
He holds an everlasting throne.
4. He rules and reigns at God's right
hand
And has all power at His command;
All things are subject to His Rod —
The Son of Man and Son of God.
5. The world and sin and Satan fell
He overthrew, with death and hell;
Dispute who will His mighty reign,
He still the Victor must remain.
6. The man who trusts in Him is blest
And finds in Him eternal rest;
This world's allurements we despise
And fix on Christ alone our eyes.

A Little Dictionary of Bible Words

The Psalmist teaches us that God's Word is a lamp unto our feet and a light unto our path. God has given us a clear message. Yet we have all complained at times that this or that sentence is difficult. This is usually due to the weaknesses of human language or our grasp of the language being used. The first grader would have much difficulty, and the sixth grader would have more difficulty than the high school student. In order to increase everyone's enjoyment of the devotions suggested on the back cover, here is a list of definitions for some words in these chapters from St. Luke which may cause the younger children a little trouble. Our suggestion is that the reader of the devotions glance at this list before reading the selection. The word used in the King James Bible is listed first, followed by a definition or synonym.

- | | | | |
|-------|--|-------|--|
| 9:3 | staves — walking stick | 11:25 | garnished — put in order |
| | scrip — a bag | 11:27 | paps — breasts |
| | coat — tunic, shirt, (not the outer garment) | 11:29 | gathered thick — gathered even more |
| 9:8 | Elias — Elijah (also in verses 19, 30, and 33) | 11:33 | secret place — cellar |
| 9:12 | victuals — food | | bushel — bushel basket |
| 9:13 | meat — food | 11:34 | single — sound, healthy |
| 9:21 | straitly — sternly | | evil — not sound, sick |
| 9:25 | cast away — forfeit his life | 11:37 | besought — asked |
| 9:29 | fashion — outward appearance | 11:39 | ravening — greediness |
| | glistening — dazzling | 11:46 | lade — load |
| 9:31 | decease — departure | 11:53 | urge him vehemently — to be very hostile |
| 9:33 | tabernacles — tents or huts | | ————— |
| 9:41 | suffer you — bear with you | 12:6 | farthings — pennies |
| 9:46 | reasoning — argument | 12:17 | bestow — store (also v. 18) |
| 9:59 | suffer — let | 12:22 | take no thought — do not worry (also v. 26) |
| | ————— | 12:23 | meat — food |
| 10:1 | before his face — ahead of him | | raiment — clothing |
| 10:4 | scrip — bag | 12:29 | of doubtful mind — worried |
| | shoes — sandals | 12:33 | bags — purses |
| 10:7 | hire — wages | | wax — grow |
| 10:11 | cleaveth — clings | | corrupteth — destroys |
| 10:16 | despise — disregard | 12:39 | goodman — householder |
| 10:21 | spirit — Holy Spirit | | suffered — left |
| 10:35 | pence — denarius (20c) | | through — into |
| 10:40 | cumbered — was very busy | | ————— |
| | ————— | 12:46 | in sunder — in pieces |
| 11:8 | importunity — persistence | 12:50 | how am I straitened — how great is my distress |
| 11:14 | wondered — marveled | | |
| 11:17 | brought to desolation — comes to ruin | | |

Church News

Slide Lecture

A slide lecture of CLC congregations, churches, parsonages, and schools is available for showing in local congregations. A printed commentary identifying each slide is included. This is basically the same slide lecture which was shown at the January Sleepy Eye, Minnesota, convention. If you wish to book the slide lecture for showing in your congregation, or if you wish to contribute color slides to be included in future showings, write to Mr. Erwin Neubert, Box 238, Mankato, Minnesota.

News from the Board of Trustees

A CHURCH EXTENSION FUND

Among the many important matters before the Sleepy Eye convention was a letter requesting the Church of the Lutheran Confession to begin a church extension fund. This letter was referred to the Board of Trustees for consideration and action.

This letter, however, was more than a request. Since it included a much appreciated contribution, it was the actual beginning of a church extension fund. Similar contributions have been received in another department, which will be turned over to the trusteeship of the CLC as soon as the necessary arrangements are completed.

Pastor H. C. Duehlmeier, Sanborn, Minnesota, and Pastor Lester Schierenbeck, Austin, Minnesota, are serving as a committee to pro-

pose regulations for the Church Extension Fund. They will be happy to receive suggestions.

Contributions, however, are to be sent to Mr. Erwin Neubert, Box 238, Mankato, Minnesota.

Board of Trustees

Chr. Albrecht, Chairman

Mankato, Minnesota—

A general meeting of the various boards of the CLC met at Immanuel Lutheran Church, April 17-18. The Board of Trustees was particularly concerned about arriving at a proposed budget for presentation at the Spokane convention in August. The Mission Board has since prepared a second survey sheet to help further in determining its needs. The needs of Immanuel Lutheran College and of the Mission Board will be major items in the proposed budget.

Receipts of the Mission Board continue to increase, so that more and more congregations are able to receive more and more help. May the Lord speed the day when no pastor and teacher will longer need to divide his time and energies between secular employment and Church work.

Red Wing, Minnesota—

A board and care home, primarily for elderly people, has been established by a family of the CLC. This family is a member at Our Redeemer Lutheran Church. It is a private venture. However, the facilities are offered first to brethren of the CLC, with the hope that

they will fill the small home to capacity. The staff is headed by Mrs. Ness, who has many years experience in orphanage and rest home work.

It is truly an advantage to have a home operated by brethren with a Church and a pastor nearby. The Rev. George Barthels is pastor of Our Redeemer Lutheran Church. Inquiries for further information should be sent to Mr. and Mrs. Alfred Ness, Burnside Heights, Red Wing, Minnesota.

Organization and Installation

Cambridge, Wisconsin—

On Judica Sunday, March 19, 1961, Pastor Gerhard Pieper, Fond du Lac, Wisconsin, having been authorized by President Paul Albrecht, officiated at the installation of the Rev. Adalbert F. W. Geiger, as pastor of Faith Lutheran congregation. Pastor John Lau, Madison, Wisconsin, assisted in the installation service. This was also the day of reconsecration for the congregation. The ladies provided a delightful dinner for all members and guests of this special day.

Faith Lutheran organized November 29, 1960, with eight voting members, eighteen communicants, and 38 souls. The Articles of Incorporation were signed on January 10, 1961.

Since withdrawing from St. James' church and the Wisconsin Synod, the members of Faith Lutheran have been worshipping in the renovated basement of one of

their fellow members. By December 10, 1960, the congregation had found a home to rent as a parsonage; moving was completed by December 15.

It is the congregation's prayer that the Lord may make their congregation a secure city of refuge, where they, and others also, may daily learn confident dependence upon God's help, grace, and blessing.

Rankin Michigan—

Pastors from Lower Michigan and Indiana met on Monday of Holy Week at Lamb of God Lutheran Church. The Rev. E. Boniek was the host pastor. The Rev. O. J. Eckert, of Saginaw, Michigan, presented an introduction to the *Epistle to the Galatians*. Among other topics discussed were: missions and an ecumenical movement in a good sense.

The next meeting is to be held in fall at Coloma, Michigan.

Pastor E. Boniek is the secretary of the conference.

First Anniversary

Denver, Colorado—

St. Peter's Lutheran Church celebrated its first anniversary of organization, April 23, 1961. Pastor H. P. Bauer, of North Platte, Nebraska preached the anniversary sermon, based on John 15:17-27.

Although the members had been worshipping together as a separate congregation since May, 1959, St. Peter's Lutheran Church did not formally organize until Easter Sunday, April 17, 1960. Organization

The Bread of Life

May 21	— Luke 9:1-9	226, 1-3
May 22	— Luke 9:10-17	226, 4-6
May 23	— Luke 9:18-22	226, 7-9
May 24	— Luke 9:23-27	228, 1-3
May 25	— Luke 9:28-36	228, 4-5
May 26	— Luke 9:37-43a	228, 6-7
May 27	— Luke 9:43b-50	235, 5-6
May 28	— Luke 9:51-62	247
May 29	— Luke 10:1-12	249
May 30	— Luke 10:13-16	251, 1
May 31	— Luke 10:17-20	251, 2
June 1	— Luke 10:21-24	251, 3
June 2	— Luke 10:25-37	250, 1-2
June 3	— Luke 10:38-42	250, 3-4
June 4	— Luke 11:1-4	477, 1
June 5	— Luke 11:5-13	477, 2
June 6	— Luke 11:14-23	477, 3
June 7	— Luke 11:24-28	477, 4
June 8	— Luke 11:29-36	292, 1-3
June 9	— Luke 11:37-44	292, 4-6
June 10	— Luke 11:45-54	292, 7-9
June 11	— Luke 12:1-7	430, 1-2
June 12	— Luke 12:8-12	430, 3-4
June 13	— Luke 12:13-21	430, 5-6
June 14	— Luke 12:22-31	430, 7-8
June 15	— Luke 12:32-40	609, 1
June 16	— Luke 12:41-48	609, 2
June 17	— Luke 12:49-59	609, 3

became necessary then to enable the congregation to purchase property for its future church home. The purchase of this property is made possible by the receipts the congregation receives from the rental of a home on the property it is buying. This is an unusual blessing. The congregation is small and it would seem impossible to acquire property in another way.

Expansion plans for the immed-

iate future are to remodel the house purchased by the congregation in such a way that it can be used for a chapel. This would be done for an estimated \$500.00, since its design is very adaptable to that of a chapel. Before this can be done the income of the congregation, however, must reach a point where the monthly payments can be met without the rental income. In the meanwhile the congregation worships in the basement of the parsonage purchased by Pastor DeRose.

D.