

The Lutheran
SPOKESMAN



**“THE SCRIPTURE
CANNOT
BE BROKEN.”**

John 10, 35

**JUNE
1961**

The Prospectus

The following article is brought to your attention at the request of Pastor Paul Albrecht, President of the CLC.)

What's that? It's a preview — not in pictures, but in words. It's a preview of the business that will be before our coming Spokane Convention. Each board reports on what it has been doing since the Sleepy Eye Convention in your behalf and what it plans to do in the future in the area assigned to it. You, through your representatives at the convention, are to approve or disapprove, direct, support, and encourage the various boards in the tasks you have assigned to them.

The prospectus is a mimeographed booklet of but a few pages, but it's important for you and your church. That is why it has been sent to each pastor for distribution in the congregations. Now it's up to you to study it so that you know what has been done, what problems confront us, what lies ahead, but especially what YOU can and should be doing to help do the work that the Lord has entrusted to us.

When you read the prospectus, you will become aware of a particular blessing that sets us apart from many other church bodies. We have a surplus of trained experienced and skilled pastors, whereas most other church bodies are experiencing a shortage of trained manpower. We have men who should now be teaching and preaching, but who are working in this or that secular field. We have men in mission fields that are white unto harvest who

cannot work those fields as they should because they must support their families in part by secular work. Why this waste of talent and training? The answer is as sad as it is simple: We do not have the financial strength to put these men to work.

We have a school . . . What a flood of needs gushes forth from that word! Buildings we have, but we have not paid for them. Instructors we must have, but they have wives and children who must be supplied with food and shelter. There must be housing for students who come so eagerly from many parts of our country. There must be equipment — equipment that is expensive, but necessary. The needs demand great strength, but great weakness is our lot.

We need means of communicating with one another. We are a scattered group: from Florida to Minnesota, from Indiana to Washington and Arizona. It's costly to travel for conference where we could sit down with one another and discuss and settle our mutual problems. It's difficult also to arrange such meetings because so many of our men are working at full or part-time jobs. We need to be able to communicate with one another. We all need to be informed as to what's going on in all parts of the vineyard that the Lord has entrusted to us. The best solution would seem to be a printing office that could spread information quickly and cheap-

ly through the mails. An opportunity for establishing our own printing office has fallen our way. Of that you will be hearing more at the convention.

After hours of consultation and study a proposed budget has been set up in the total amount of \$64,666.50. Under ordinary circumstances that would be no great problem, for we number some 5000 communicants. But our circumstances are far from ordinary. Many of our congregations have lost all their property and must literally build from the ground up. We have congregations of but a few families, a mere handful of communicants, that are supporting their own pastors. We are doing things that were considered impossible but a few years ago. But these heroic efforts at home do tend to weaken our joint efforts.

What word can best summarize our position? Is it not "weakness"? So few in number we are — mocked as a splinter among the lofty trees in the forest of church bodies today. So feeble in financial strength we are —

unable to raise for all our purposes the amount that many a church body needs to hold its convention. What weakness, O Lord!

Shall we despair and cast the burden down? No, never! For our very weakness is the key to our strength. It is and shall ever remain one of the unchanging laws of the Kingdom that God's strength is made perfect, achieves its goal, carries out its purpose in connection with human weakness. How weak the Church appeared on Pentecost morn! What strength the Lord has brought forth out of that weakness! How weak was not Luther as he faced such over-whelming odds! What strength, and we are heirs of it, our God wrought through him in his weakness. He learned the secret of strength in weakness, as did St. Paul (2 Cor. 12:9-10). May we learn that lesson. Then we shall be able to face our weakness and still say with Paul, "When I am weak, then am I strong."

PAUL F. NOLTING

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Federal Aid to Education and The National Religion

In its May, 1961 issue *The Cresset* had some thought provoking material on this subject. Our readers are well acquainted with our own efforts to describe the national religion. In the *SPOKESMAN*, October 1960, we demonstrated how the public school was the vehicle for training the next generation in this national religion. The *Cresset* relates this thought to the problem of Federal aid to education for public and private schools.

"The American people are incurably religious, and for all their denominational separatism they are remarkably agreed on their working theology. Reduced to its essentials, this theology holds that there is a good God Who is the father of all men and that under His fatherhood all men are brothers; that the whole duty of man is comprehended in the Golden Rule; that God deals with men and their societies under a system of rewards for good behavior (or at least good intentions) and punishments for violations of His law, i.e., the Ten Commandments; and that the chief objectives of religion are personal happiness and social justice.

"This religion is being taught daily by precept and example in the public schools. It is the established religion of the United States. As man-made religions go, it is a good one. The fact that it is sub-Christian, and therefore in a sense anti-Christian, occasions, among some Christians, so much concern that they have found it advisable

to maintain separate schools. So far as education is concerned, the real "wall of separation" is, therefore, a protective structure which has been erected around those schools which subscribe the established religion, and its effect is to penalize those religious groups which, for whatever reason, have chosen a non-conformist position.

"He who chooses the part of the non-conformist has no right to expect the rewards of conformity. But he does have the right to insist that the grounds on which those rewards are denied be clearly understood and clearly stated. Those of us who maintain separate schools do so not because we consider the public schools irreligious but because we recognize the strength, the attractiveness, and the nobility of the religion which is taught in them. For Lutherans, the quarrel is the old quarrel between Luther and Erasmus, a quarrel in which we learned that the more attractive a heretic is, the more dangerous he is. We fear the established religion of our country simply because we are so powerfully attracted to it."

The writer then points out that our conducting parochial schools belongs to the free exercise of religion which cannot be prohibited. Nor is Congress likely to try this. But he warns that our schools can be squeezed out in other ways: "A citizen may be effectively prohibited from doing all sorts of things simply by siphoning off, through taxation, the funds that

people may be denied the free exercise he needs to do them . . . Groups of of their religion if the institutions which they maintain . . . are forced out of existence by the preferential treatment of competing secular institutions. The allocation of federal funds to public schools can hardly fail to achieve the laudable objective of improving the quality of facilities and personnel in those schools. The denial of such assistance to private and parochial schools must therefore . . . place these schools at an even greater competitive disadvantage than is presently the case . . . Massive Federal aid to public schools accompanied by a denial of equivalent assistance to private and parochial schools means, whether we intend it or not, the end of non-public schooling. It won't happen suddenly and it may not happen soon, but it will happen."

This is not idle speculation. Historically, this is inevitable in our socialistic age. Is there a solution to the problem we face? The writer in *Cresset* explores the possibilities of Federal aid to private schools. He points out that our parochial schools also serve the interests of the state and that the state is already subsidizing the religion taught in the public schools. Do we not have a claim? Could not the state define how much mathematics, science, English, and history it deems necessary for its citizens? Could not the state subsidize any school which meets its legitimate needs? But the state is not satisfied. The modern school tries to educate

the "whole person" and "makes much of the inculcation of attitudes and values." Caesar has already taken over the work of the Church. We can be sure that the state would not only want conformity in certain basic skills and knowledge, but also in its attitudes and values. We who want non-conformist schools would be giving the apostles of the national religion a seat on our board of education.

If we do not have Federal aid we will gradually be squeezed out of our ability to operate our own schools. If we accept aid, we will become instruments of the national religion and lose our purpose of existence.

But there is a solution. Repentance. If God permits conditions to develop in our country which make it more and more difficult to conduct our own Lutheran schools, we will have only ourselves to blame. For a hundred years God has provided ample opportunity, free exercise, financial resources to bring up our children in His Way. He gave leaders who taught us the urgency of establishing Christian day schools. But most congregations have been willing to let Caesar take their children and educate the whole person. We waited for a more favorable time. Now it is going to take more and more sacrifice. Waiting will never make it easier. He has set before us an open door, and no man can shut it. But God is not made a fool of; if we are unwilling to enter the door, He will shut it, and then no man can open it. W. S.

Lights and Shadows from the Old Testament

"But these five kings fled, and hid themselves in a cave at Makkedah. And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah. And Joshua said, Roll great stones upon the mouth of the cave, and set by it for to keep them: and stay ye not, but pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the Lord your God hath delivered them into your hand

And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel.

Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave . . . And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them . . .

And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening." — Joshua 10:16-26

You have heard of the famous battle that was won by Israel when Joshua commanded the sun to stand still until the victory had been gained. The miracle which the Lord there wrought because He fought for His people has bemused a great many people, led others into useless speculation and found still others ready to indulge in ridicule of God's inspired revelation. Most of them fail to notice that there is more to that story than the marvellous disruption of nature that occurred.

The verses printed above report briefly the outcome of the great vic-

tory. The final scene pictures five grisly corpses hanging from five trees. Here dangled the bodies of the five kings who had dared to contest Israel's right and power in Canaan. Their armies were being utterly destroyed while they themselves took refuge in a cave. This desertion availed them nothing; for their hiding-place was detected and Joshua bottled them up for safe-keeping. Not until quiet had again settled down over the countryside did Joshua release the kings and bring them to justice. And what fierce justice it was! All company commanders of the army of Israel took turns in putting their feet on the necks of the five kings as they lay prostrate on the ground, to signify their complete submission and disgrace. But that was not the end. After their degradation they were slain, and their bodies hanged in full sight of all.

There are those who will say that Joshua went too far; that he might have been content with the fact that the kings had been utterly vanquished and uncrowned. After all, their power was broken, their armies wiped out, their land conquered. What harm could they do? Is it the Christian thing to do to demand the last pound of flesh, to kill the enemy when he is down and out?

That depends upon the enemy. It also depends upon the responsibility of the agent of God upon whom the decision falls. Joshua was a ruler of God's nation and was engaged in earthly warfare in God's name. He

had his orders; and God had great purposes for the land of Canaan in which later generations would come to know a village named Bethlehem, a place called Calvary and a temple filled with the Pentecost miracle. The five kings had disputed God's authority for all this; disputed, let us realize, our own right to live as children of God in our day here on earth. Enemies who would abort the coming of the Fulness of the Time and thus challenged the very prospects of eternal salvation for mankind dared not be allowed to live.

Thank God that we need not deal with our human enemies as Joshua was obliged to reckon with the opponents of God. We have not even been left with the impossible task of putting to death Satan our greatest foe; for with no might of ours could this be done. He has been crushed by God's Son. But an execution remains to be carried out that each of us dreads and none of us can afford to postpone.

Every child of God is endowed with a new nature, incapable of sinning, the issue of a new birth through the Holy Spirit. Yet in each of us there remains an old nature, incapable of holiness; and that has been condemned to death. "That the Old Adam in us be drowned and die". . . that is the will of God and our will. This task will not be adequately performed as long as we allow certain sins, perhaps the chief sins, to hide themselves like kings in the cave of our heart and fail to bring them out into the light of day, judge them, condemn them, deal with them without any indulgence.

We rejoice in mercy. We triumph in redeeming grace. For that very reason we cannot afford to show mercy to the hidden foe within our breast. Away with the false charity that is transparently disobedient to our highest assignment. We are inclined to profess lightheartedly that our sinfulness is a beaten foe. We suggest that we can contemptuously leave him to lurk in his cave. For are we not redeemed? Are we not reborn unto a new life? A recent newspaper headline summarizes a point made in a study by the United Presbyterian committee on evangelism with the words: "Presbyterian Report calls most Christians 'Skimmers'," meaning that "most Christians only skim the surface of their religion." There is too much truth in that observation to dismiss it as a generalization. In "cleansing their way," Christians too often do a surface job and fail to comb the caves for the surviving sins that once ruled their unregenerate lives. Do we pretend that we can afford to ignore the foe while he regains strength to sally forth in our unguarded moments to overwhelm us and blight our life and our testimony?

As there is rejoicing in the tabernacles of the righteous, as they celebrate their victory in Christ, as they go on their life mission in behalf of the Gospel, there must be quiet hours of stern judgment and ruthless condemnation upon our surviving sinfulness. This belongs to "sincere contrition and repentance." And the sun will not stand still for us. The time is now.

E. SCHALLER

New Delhi II

At Amsterdam in 1948 delegates from 147 branches of Christianity representing over 100 million members formed the World Council of Churches. That which frightens most is the speed with which all of Christianity (except Rome) is being engulfed in this movement to unite. Last month we surveyed the quarter of a century from 1910 to 1938 during which the three streams were developing. In the next 10 years from 1938 to 1948, despite W.W. II, all participating churches were united in a fellowship of churches which accept the Lord Jesus Christ as God and Savior.

How did it come about? In 1935 there was an important meeting at Princeton, New Jersey. Here representatives of five world-wide bodies (Faith and Order, Life and Work, International Missionary Council, World Sunday School Association, and World Alliance for International Friendship through the Churches) determined that an effort should be made to set up a world-wide organization of the Churches. The response was amazing. By 1938 eighty leaders of Christendom, representing all the great communions except Rome, met at Utrecht in the Netherlands, and completed plans for the world-wide organization. They set forth the functions of such an organization: (1) to carry on the work of the two movements, *Faith and Order* and *Life and*

Work; (2) to facilitate common action by the Churches; (3) to promote cooperation and study; (4) to promote the growth of ecumenical consciousness in the members of all Churches; (5) to establish relations with denominational federations of world-wide scope and with other ecumenical movements; (6) to call world conferences on specific subjects as needed. They shaped the government, placing principal authority in the Assembly of 400 members to meet every 5 years, and arranged for a Central Committee of 90 members who would carry on the work between assemblies.

The work at Utrecht was provisional since the denominations would have to vote on the actual joining. It remained provisional for 10 years because of World War II. Even as a provisional organization it was extremely active during the war. It became the vehicle for much "practical ecumenism" especially in work among the prisoners of war and refugees. The International Missionary Council stepped up its activities in preserving missions which were orphaned due to the war. As the war ended, the activities turned to caring for displaced persons and relief work.

By 1946 the Provisional Committee was able to meet. They arranged for the first Assembly of the World Council and they convened a world conference of Christian youth which met at Oslo in 1947. In this same year

several other world wide conferences met and helped pave the way for Amsterdam.

The dreams of the ecumenical leaders were fulfilled amid much pomp and ceremony in the Nieuwe Kirk at Amsterdam, August 22, 1948. This marked the end of the period of formation and the beginning of the new era. What had been the dream and ambition of ecumenical enthusiasts was now an organization in the care of the denominations themselves.

The second Assembly of the World Council was held at Evanston, Illinois, in 1954. In the intervening years it became necessary for the Central Committee to define the nature of the Council. They warded off the thought of a super-church and said rather that "all member churches at least recognize in other Churches *elements* of the true Church and that obliges them to confer with one another in the hope that the sharing of the elements of truth may lead to a unity based upon the full truth." The solving of theological problems lagged behind the organizing and joint action. At Lund, Sweden, 1952, the theologians met and turned away from the method of listing agreements and disagreements, which hadn't been a very successful method, and turned to the *depth* method. This they called a turning toward a deeper study of the very roots of Christian experience. They also decided that *worship* must be more used as a means toward unity.

The second Assembly at Evanston

in 1954 had as its theme: "Christ the Hope of the World." This caused a bit of trouble since many thought it referred to a second coming of Christ, while others were under the impression it referred to a kingdom of Christ here and now on earth. But they did agree that diversity in teaching and practice is good as long as we do not let the diversity disrupt the manifest unity.

Since Evanston the World Council has been much more active. They still provide aid and services to refugees, carry on programs to increase fellowship among various groups, provide health services in mission fields, do tremendous relief work, and carry on many studies on the relation of the Church to society.

One thing has been lacking. The International Missionary Council has until now carried on its work separately. It is really a federation of denominational mission boards, rather than a federation of the denominations. The I.M.C. decided at Ghana in 1958 to integrate its work with that of the World Council.

At New Delhi, India this year, all the streams of the past 50 years will have converged into a remarkably efficient working force known as the World Council of Churches. 173 church bodies hold membership, including all major Lutheran groups in our country except those of the Synodical Conference. God-willing, we shall bring an evaluation in a future issue.

W. S.

PSALM 111:1-4

Each person wants to find his own way to worship God. He thinks his way is better than or as good as anyone else's. How does God want to be worshipped? *Praise ye the LORD.* That's it—the right worship of God. The LORD wants nothing more than that we from our hearts praise Him as our Creator and Redeemer. Who so worships God? When men have the good things of life, they are proud and secure; when these are lacking, they despair and have no confidence God will provide. Men act as robbers, as though they have stolen their good from God rather than received it from Him. There is no thanks for their blessings, nor are they used to serve Him but themselves. With anxious fretting men become rash and rebellious to scratch for more and more, and use the good against God Himself, use it to serve their god. Are not these men liars when their lips praise the LORD? Just because of this wretched sin the unbelieving world is condemned by the Apostle Paul at Romans 1:21: "for although they knew God they did not honor him as God or give thanks to him". Only the believer praises the LORD. He is taught by the Holy Spirit that he receives his good by grace, without any merit or worthiness in him. His praise is not lip service. *I will praise the LORD with my whole heart, in the assembly of the upright, and in the congregation.* From his heart he thanks the LORD in public worship,

for praising God is not something personal or private. A believing heart will assemble himself with those who gather in the name of Jesus. In the assembly of the upright, the congregation of believers in Christ, is the true worship of God found. A thankful heart will be found among them, and raise his voice in praise with them.

We have more than enough for which to praise our LORD. *The works of the LORD are great—so great that who can name them all?* Should every creature, every blade of grass, have voices, who could hear every wonder of God? Who can count every blessing our Creator gives day by day to preserve us? These are works *sought out of all them that have pleasure therein.* Only the congregation of believers have pleasure in God's works and seek them out for His praise. The blind world takes them for granted. What about it, they say, that the sun shines, fire warms, children are born, the earth produces food? this is a common thing and has gone on for thousands of years. But does that make God's works little and commonplace? Were there only one spring of fresh water in our country, not all the money of the world could buy it. Would only one mother bear children, all would say, Look, there is God. But now mothers have always given birth to children. Billions of people are fed from the earth every day, but it has always been that way. Before people

will be amazed and joyful in praising God, they will first grumble and complain, worry and fret in unthankfulness.

His work is honourable and glorious; and His righteousness endureth forever. A believer will especially praise God for having created and established the home and government on earth. Because of these we can live orderly and peaceful lives without servant rising over master, citizen over ruler, child over parent. This to the LORD'S praise that He upholds the right and hinders lawlessness. But more than all do we praise Him for the ministry in His Church. *He hath made his wonderful works to be remembered.* What our Creator wants us to especially remember is that He is also our Redeemer. We who were damned in sin, lost in death, slaves to the devil, have now through the death of Jesus been brought from sin to righteousness, from death to life, from the devil to God. What a wondrous deliverance, an eternal deliverance from the captivity of Satan in sin and death. Nothing on earth or in heaven can be compared to this glorious work of God. We have the remembrance of it in the preaching of the Gospel and in the Sacrament of the Altar where we are kept ever mindful of the body and blood of Jesus which He gave and shed for our salvation. But who praises the LORD for it. Is it not also to our shame that the memory of Jesus shedding His precious blood should move us no more than to be told the sun shines. We think,

Who does not know this? In this way people get itchy ears for something new and fall in with false prophets and churches. Our deliverance from sin and death is so glorious that an eternity will be too short to thank our LORD enough for it.

Take up pen and paper and fully tell us this name: *The LORD is gracious and full of compassion.* Can you express it in words? You can only taste this name. With this name of the LORD in your heart you an afflicted sinner will experience how graciously the LORD invites you to Him, waits for you to take and receive His compassion, wants you not to flee from Him but to come boldly and confidently to Him. Should you give Him any other name or make Him to be someone else in your mind, you dishonor Him and will be in dread and terror before Him, a terror of your own making. For the LORD is gracious. His works reveal it, His salvation for us in Christ fully proclaims it. He is full of compassion. Without ceasing He forgives our sins, bears our weaknesses and failings which we yet have in this life because of our flesh. These He covers over with the merits of His Son and will not see them. He strengthens and urges us on in our new life against the flesh so that we grow more and more in His image, in that image which we shall take with us into heaven where it shall be altogether free of sinful flesh forever. How wondrous are all God's works! Sing Hallelujah! Praise ye the Lord!

L. BERNTHAL

The Things that Come to Pass

Free Conference. As announced, the State of the Church Conference was held in Milwaukee, May 15-16. This was a free conference primarily of Missouri Synod men who are deeply disturbed at the departure from Scripture that is found in their midst. A registration of 472 pastors, teachers, and laymen is reported. Essays were presented on these subjects: The State of the Church in Respect to:
 the Doctrine of Scripture
 the Doctrine of the Church and Fellowship Statement
 the Ecumenical Movement
 in Relation to Youth
 the Brief Statement
 our Professional Schools
 our Secular Schools.

A 200 page *Book of Documentation* to substantiate the evaluations given was available. Memorials were considered regarding the Brief Statement, Correction of Error, Matthew 18, the Theology of Fellowship, the Form and Function of Scripture, Publications out of Print, Lutheran World Federation and National Lutheran Council, National Council of Churches and World Council of Churches, Communism, Bible Translations and Paraphrases, and Valparaiso University. In keeping with the approach expressed in the announcement of the conference, "It is our intention in this manner to strengthen and support Synod's Presidium and Boards in dealing with this most serious and delicate problem," all of these memorials ended

with this statement, "And be it further Resolved, That all congregations, pastors and teachers be urged likewise to submit this memorial to the 1962 synodical convention and devote their efforts to securing its passage."

Surely, an effort to restore the Missouri Synod to its former doctrinal and confessional position is not to be belittled, but recent experience alone tells us not to build high hopes. Entrenched ecclesiasticism is a proud thing, and in this case has not admitted a weakness and need of help. The official face must and will be saved. What is more, the effort is really not new. For some 20 years now attempts have been made by various individuals, groups, congregations and pastors, and even other synods to correct what is amiss in Missouri. Perhaps, this effort because of its extent, externally considered, may carry a little more weight.

In the meantime, it might be well to reask the old question, "What is unionism?" It is continuing in the practice of fellowship where there is a known and admitted difference in doctrine. It "consists in joint worship and work of those not united in doctrine." Let us not forget, to paraphrase an old saying, "That which we call unionism, by any other name would smell just as bad." Going along in fellowship "as usual" under a formal declaration of a "vigorously protesting fellowship," or "State of Confession," doesn't save the situation.

Whether one disagrees agreeably or disagreeably, the essence of the matter remains unchanged.

Double - Minded Men. The May 13th *Post* brings an article, "Are Southern Ministers Failing the South," dealing with the integration issue, written by a Methodist minister in Arkansas. The article was of interest to us, not because it presented scriptural truth clearly and correctly, nor because it presented a complete answer to the question under discussion, but because it threw a revealing light on preachers and shows how they can and do compromise principle when the majority of their people are not with them. They "hedge their bets" for the sake of position, prestige, and bread and butter. What made this so striking is that it fits our own experience in connection with the doctrinal issues that have been our concern.

One minister is quoted as saying, "If I said publicly what you have, I could be voted out on my ear overnight. Finding a new church at my age would be hard, if not impossible." His honesty is commendable. And let us not say that in our stress we were not plagued with the same misgivings. We had to talk rather sternly to ourselves, "All right, mister, how about it! For years you have been teaching your children that whenever the truth is at stake, other considerations, food, clothing, comfort, pain, do not apply. You fortified yourself with the passage, 'Seek ye first the kingdom of God and His righteousness; and all

these things shall be added unto you.' To live with themselves, many risked being "voted out on our ear," and saw it come to pass. But the barrel of meal did not fail!

The writer puts the finger on the too comfortable, too secure, too welfare-minded existence of present day preachers. "We enjoy standing richly gowned in art-carved pulpits and preaching 'Christ crucified!'" But there is no place in our scheme of things for a personal Calvary for ourselves. We eulogize the blood of the martyrs, but are much too practical to let ourselves become martyrs to any cause. Do not misunderstand me. We have the highest of ideals and we long to have a real part in promoting their practice by our people, *provided* we can remain comfortable and popular in the process."

The article concludes with an enumeration of ten "techniques" whereby ministers can indeed convey the impression of having strength and conviction in a controversial matter but are in reality "playing it safe." A layman by giving attention to these would be able to judge quite accurately whether his pastor is coming clean on a given issue. Point 10 has a familiar ring. "When an issue arises which might cause dissension, never press for what you feel is right if it will offend a vocal minority or majority. Tell yourself over and over, 'These things take time!' This is one of the easiest ways to quiet your conscience and escape your Calvary."

G. S.

Church News

Dedication and Organization Firesteel, South Dakota

On April 30, 1961, Grace Ev. Lutheran Church dedicated its newly acquired place of worship, installed its officers, and marked its own organization in a special service. Pastor John Johannes, of North Platte, Nebraska, was the guest speaker. He based his words of encouragement on John 15:17-27. Attendance numbered nearly 120, filling the church to capacity. Friends from the neighboring congregations at Lemmon and Bowdle, together with many people from the Firesteel community swelled the attendance.

The seven families that make up the newly organized Grace Ev. Lutheran Congregation are former members of the Wisconsin Synod congregations in Isabel, Timber Lake, and Trail City, South Dakota. When these three congregations, by the advice of the district president, terminated the call of their pastor, the Rev. John Johannes, these families withdrew. Since December, 1960, services have been held in Isabel by Pastor Vernon Greve, of Lemmon, who is still serving them. The congregation numbers 15 communicants and six voters.

Pastor Greve based a brief dedicatory address on Isaiah 66:1-2, and served as Liturgist during the service. President Paul Albrecht spoke briefly during the lunch hour.

The place of worship which was

dedicated in the special service is located half way between Isabel and Timber Lake. Fortunately the members of Grace had an opportunity to purchase an abandoned church building in the small village of Firesteel for \$1,000.00. This seems very reasonable considering that the building will seat about 120 persons, has a full basement and was fully furnished with piano, oak pews, tables, chairs, and a completely equipped kitchen in the basement. There are no other churches in this village and there appear to be many mission opportunities in the area.

Grace Lutheran had good reason to praise its gracious Lord for the many blessings received in the few months of its existence. May He continue to guide and lead this congregation in the way of truth!

East Lake Okoboji, Spirit Lake, Iowa

Camp Foster on the east shore of East Lake Okoboji will be the camp site for the first CLC youth camp, August 14-19, 1961.

There are 47 acres of beautiful wooded land for exploring, a sandy beach for swimming, 13 cabins, a large assembly lodge, a dining hall seating 130 campers. The waterfront is equipped with nine non-sinkable rowboats, four sailboats, ten canoes, and a dock with tower and diving boards. Other sports equipment includes archery, volley ball, badminton, and horseshoe.

With the approval of President Paul Albrecht, the camp administration is in the hands of Pastors Arvid Gullerud and Ruben Ude.

CLC young people, ages 9-21 are invited.

Cost for five days will be \$20.00.

Applications must be in the hands of Pastor Ude by **August 8, 1961**, because the number of campers must be reported.

For a descriptive folder, including a daily schedule and application blank, and for any other information write to:

Pastor Ruben H. Ude
Box 86
Okabena, Minnesota

Mankato, Minnesota

The end of the current school year at Immanuel Lutheran College was marked by a closing service held in Immanuel Lutheran Church on Thursday evening, June 1. One student, Norman Harms, was graduated from the Seminary Department. Two were graduated from the College Department. One of them, Marie Keup, completed the course in Christian Education. Ten Seniors received their High School diplomas.

The sermon was preached by Dr. Norman A. Madson, on Hebrews 13: 7-9 — **THE REMEMBRANCE THAT BRINGETH BLESSINGS**. The service was concluded by the ILC Choir singing a group of sacred numbers under the direction of Prof. R. Dommer. The attendance at the service was very good, particularly because of the

large number of visitors from other congregations, some of whom had come from far.

By all indications the problem of housing out-of-town students will be greater than ever for the coming year. Parents or pastors of new students are therefore asked to inform the respective department heads as soon as possible, even if such students may not yet be in position to make their final registration. Please write to Prof. Paul Koch, 212 Elm Street, Mankato, Minn., for College students, and Prof. Robert Dommer, 522 Lyndale, North Mankato for the High School.

Announcement

SECOND ANNUAL CONVENTION

of the

CHURCH OF THE LUTHERAN CONFESSION

to be held at

**Trinity Ev. Lutheran Church
Spokane, Washington**

August 23 - 25, 1961

Opening: 10:00 A.M.

Host Pastor: M. J. Witt

Housing and meals will be provided for official delegates and advisors, and for all guests and visitors in as far as facilities permit.

Every effort should be made to register by August 12, 1961.

Kindly send all registrations to:

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

Paul F. Nolting,
Secretary

The Bread of Life

June 18	— Luke 13:1-5	324, 1-2
June 19	— Luke 13:6-9	324, 3-4
June 20	— Luke 13:10-17	324, 5-6
June 21	— Luke 13:18-21	324, 7-8
June 22	— Luke 13:22-30	386, 1
June 23	— Luke 13:31-35	386, 2
June 24	— Luke 14:1-6	509, 1
June 25	— Luke 14:7-11	509, 2-3
June 26	— Luke 14:12-24	384, 1-2
June 27	— Luke 14:25-35	384, 3-5
June 28	— Luke 15:1-10	386, 3
June 29	— Luke 15:11-24	386, 4
June 30	— Luke 15:25-32	386, 5
July 1	— Luke 16:1-9	520, 1-2
July 2	— Luke 16:10-18	520, 3-4
July 3	— Luke 16:19-31	520, 5-6
July 4	— Luke 17:1-10	520, 7-8
July 5	— Luke 17:11-19	520, 9-10
July 6	— Luke 17:20-37	520, 11-12
July 7	— Luke 18:1-8	318, 1
July 8	— Luke 18:9-14	318, 2
July 9	— Luke 18:15-17	318, 3
July 10	— Luke 18:18-30	387, 1-2
July 11	— Luke 18:31-43	387, 3-4
July 12	— Luke 19:1-10	387, 5-6
July 13	— Luke 19:11-27	387, 7-8
July 14	— Luke 19:28-40	387, 9-10
July 15	— Luke 19:41-48	419, 1-3

Your Subscription May Have Expired This Month . . .

About two-thirds of all Spokesman subscriptions expire in June. If you have been a subscriber since before July, 1960, your subscription has expired. Before renewing your subscription please check with your pastor to see if your congregation is submitting a group or blanket subscription. If not, send \$2.00 to Vernon Sprengeler, 137 King Ct., Cheyenne, Wyoming.

ADDRESS CHANGE

Teacher LeRoy Greening
Rt. 2, Box 1714
Cheyenne, Wyoming

ANNOUNCEMENT

from

The Board of Trustees
A NEW TREASURER

Beginning July 1, 1961,

Mr. Orville Noeldner

South Shore, South Dakota

will serve as Treasurer for the CLC.

H. C. Duehlmeier, Secretary

NOTICE

The person who sent a letter to Mr. E. R. Neubert of Mankato, Minnesota, regarding a group in Iowa desiring services from the CLC, neglected to include name and address. The letter was mailed from Caledonia, Minnesota. Would this person contact President Paul Albrecht, Bowdle, South Dakota, or Mission Board Chairman, H. E. Rutz, 424 5th Avenue SE, Jamestown, North Dakota.

H. E. Rutz, Mission Board Chairman