

The Lutheran SPOKESMAN



**"THE SCRIPTURE
CANNOT
BE BROKEN."**

John 10, 35

**JULY
1961**

More on Conservative

Many and varied people use the word conservative to describe their position. If people hear us identify ourselves as conservative, their minds are filled with a wierd variety of mental images. It is well that we know with whom we are grouped when we use this label.

There are the Fundamentalists. This name is given to the groups within Protestant Churches which fought the tide of liberalism in the twenties and thirties. They are often called, and often call themselves, conservatives. We certainly are not Fundamentalists, nor do we wish any identification with them. These groups list a few doctrines which they consider basic and necessary, but they are tolerant of differences in other doctrinal areas. They serve the cause of unionism and indifference.

There are the crusaders; and these like to be considered conservatives. They crusade against communism, against the NCC, against the RSV, against racial discrimination, and against anything that is new, big, or different. Their papers bristle with legal proof of wicked doings by high church officials. This spirit is not of the Gospel, for their particular interest has become central. We want no identification with them.

Then there are the evangelistic groups. Their speakers seem to stress the old-fashioned Gospel and

they oppose modern and liberal trends. At first glance they might seem related to us. But they offer a miserable caricature of the Gospel. Even when they preach Christ they spoil this with their terrifying presentation of repentance: it is all up to a man to change himself, give up sin, decide for Christ, commit himself, dedicate himself, and follow Christ. When man is sure of his inner change, then he knows he is saved.

There are Lutherans who in the name of conservatism often bring disgrace upon confessional Lutheranism. They share with us a horror at departures from divine truth, but they attack too much and they attack wrongly. At times their goal is to prove that certain Lutheran teachers have departed from a position held by the fathers. They often have a doctrinal point but they are not wielding the sword of the Spirit, they are not using Scriptural theology. Such teachers attack the liberalism in Missouri with the very method which helped bring about the collapse of confessional Lutheranism in Missouri. This requires a little explanation.

It is popular to believe that Missouri declined because of a few wild-eyed liberals in its midst. This is impossible in a strong church body. There had to be a wide spread weakness in the spirit of the Missouri Synod to allow the new look to gain

a following, and to make discipline of errorists impossible. There was a great difference in the spirit of Missouri in 1900 to 1950 from the spirit which prevailed from 1850 to 1900. After Dr. Walther led them in their battles against the errors of the last century, Missouri became a church determined to preserve the position of Dr. Walther. This was fatal. It bred pride in the external organization and an over-emphasis on the formulation of a doctrinal position as opposed to study of Scripture. Confirmation instruction consisted in memorizing the questions and answers and proof passages. Sermons became stereotyped presentations of Missouri's doctrine: first law, then Gospel. The third generation received the correct doctrine, but it did not find it through a searching of Scripture, but as an inheritance. This traditional spirit begets a fear to investigate new thoughts, to re-examine the position under the light of Scripture.

There is a complacent satisfaction: we have the true doctrine, for are we not Walther's children? The doctrinal statements of the Church easily become the basis for belief, rather than Scripture itself.

Though such a church is unanimous in its confession of the truth, it has a very weak hold on the truth. Its strength is in knowledge of the hallowed truths of the fathers rather than in child-like awe of the holy ground before the burning bush. Suddenly there is a rebellion against the stifling atmosphere of a legalistic adherence to doctrinal forms. Good men wish only to dig a little deeper into the mysteries of the Gospel and they are slapped down with shop worn theological platitudes. This drove good men to the extreme of leaving Scriptural foundations and using liberty as license for doctrinal innovations. The heavy hand of legalistic traditionalism drove many to get drunk at the bar of the neo-orthodox and semi-

Second Class Postage paid at
Cheyenne, Wyoming

POSTMASTER: Send notice on Form 3578
to The Lutheran Spokesman, 137 King Ct.,
Cheyenne, Wyoming.

Published monthly at Cheyenne, Wyoming
as an official organ of the Church of the
Lutheran Confession. The issues appear on
or near the 15th of each month.

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.

Material submitted for publication should
be sent to the editor three weeks before the
date of publication. **Church and School
News Items** should be sent to Pastor DeRose.
Subscriptions and address changes and re-
quests for sample copies must be sent to
the Circulation Manager.

Subscriptions are \$2.00 per year, paid in
advance. Blanket Subscriptions are \$1.75
to congregations.

liberals. The rank and file soon followed them because they too were ripe for rebellion.

Thus conservatives who attack the new waves of liberalism in Missouri by calling them back to the position of Walther and Pieper are showing the same spirit which brought about the liberalism. They also attack too much. They not only condemn denials of God's Word, but they also attack creative theological work. It is not wrong to explore theological frontiers and to re-study doctrinal positions. The method is very correct and the approach is healthy. It is only wrong when the person pursuing such study has lost his child-like trust in His Savior and his humility before the Holy World. We do not convince the gainsayer by wielding the

law-club of doctrinal regulations, but only by a presentation of the wonderful works of God. Nor will we immunize our children against liberal religion by drumming into them "what the fathers taught," but by stirring their hearts and souls with the life giving story of all our God has done to establish happiness for man.

Two months ago we looked at the disadvantages of using the label conservative because of the effect the word has upon us. Another reason for shying away from the label lies in these associations the word has for all who hear our message. Not everybody who is against liberalism has the Gospel spirit. May the Spirit cause us to abide in His Word that we may know the truth, and through that truth be free.

W.S.



It is the opinion of this writer that as far as mission work is concerned, there is generally too much talking and writing and not enough doing. This has resulted in a reluctance to comply with the editor's request to add to the flow of words by contributing some material on mission work. Actually, of course, the trouble is not really in the writing, talking and planning of missions at all. These are all very necessary. The danger rather lies in the tendency to be satisfied with words before ever getting at the actions. We too easily enjoy a moving mission

sermon or lecture, and even deposit a good percentage of our income in the mission envelope, and then relax with the comforting conviction that we are "mission minded". Our flesh does not object too strongly to our "talking a good game" of mission activity if only we leave the doorbells unpushed. Satan will not fret much about our good intentions as long as we never actually get around to disturbing our unchurched neighbors in their lost condition.

We realize it to be a wonderful privilege that our Savior has given

us to share in the work of His Kingdom. He has not chosen to send His wonderfully efficient angels to spread the good news of salvation for all. Rather, He entrusts that vital Kingdom activity into the hands of fumbling mortals. Why? Because He wants our faith-born love to have an outlet for expression so that we ourselves may be enriched by witnessing to others. Out of pure grace the Lord arranges it this way for our benefit.

Yet, even as the love of Christ compels us to witness, the flesh hinders us and looks for ways out. Rather than face the prospect of actual personal witnessing, our flesh will even prefer to have us give contributions "so that others may go in our place". Essential as such preaching by proxy is, it is not enough. It may even become a salve for conscience, if it is allowed to serve as a substitute for opening our own mouths. It is quite true that none of us can go personally into all parts of the world with the saving Word. We gladly therefore pool our resources to send missionaries

to the far corners of the earth. But it is equally true that the unchurched family across the street is just as much a part of "all the world" as any Japanese or African family. And no one has a better chance to go to them than we do.

The Christian who finds to his sorrow that life is passing by week after week with his most important task still hardly touched needs to be reminded of the example of his Savior. He not only *planned* our salvation. He worked it out. He not only *talked* to His disciples about how "he must go unto Jerusalem, and suffer many things and be killed." He also "steadfastly set his face to go to Jerusalem," and *went!* His love compelled Him to *bear* the shame, *endure* the pain, and experience the death that was necessary to redeem us from our sins. He not only promised, but *sent* His Spirit to work faith in our hearts. And now He bids us go and tell others. For His sake, let us not be content to talk about how we will go, or give just to get out of going ourselves. Let's *GO!* N. H. REIM

PROFILES IN CHURCH HISTORY . . . 6. The Waldenses

What was it like in the Christian world during the centuries before the dawn of the Reformation? The answer, as Lutherans have learned it from their fathers, is painted in the shades of night. Darkness of ignorance filled the lands, and gross darkness the people, while Anti-

Christ ruled supreme. Though this is very true, we tend to overlook the fact that the universal darkness in which the papacy flourished was not entirely unrelieved. The Reformation did not spring up and tower like a sudden mountain peak rising from a surrounding flat

plain. It had its foothills of preparation. The Church was not dead even in the blackest age—even in the 12th Century; and Roman Catholicism was under constant challenge by the Truth. Some of the staunchest opposition came from a sect known as the Waldenses. You might in this very day find remnants of this faith in the valleys of northern Italy and in southern France.

It all began at a dinner party held one day in the year 1160. A wealthy merchant of Lyons in France, known as Peter Waldo, sat at a table with friends who were discussing the great corruption which had invaded the church of which they were members—the church of the Pope. These men were aware of the fact that Christian worship had become a show of human ordinances and that the priests were blind leaders of the blind. During the somber dinner conversation, one of the party was suddenly stricken and fell dead from his chair.

Everyone was stunned and shaken by this experience; but none more so than Peter Waldo who, in the days that followed, was haunted by the need of his soul which insisted upon asking the age-old question of the sinner: "What must I do to be saved?" Peter did not have the answer. His church, he knew, did not have it either. What was he to do? To whom could he turn for counsel? With a desperate prayer he began to search in his extensive library for the wisdom of godly

men. He found a few volumes of writings by the church fathers which gave him some instruction. But above all, he was fortunate enough to be one of the few in that day who owned a copy of the Holy Scriptures; and in them his soul began to mend, his heart found peace.

In the joy of faith, Waldo could not help but be moved by the thought of the countless number of his fellow-men who were still wandering in their darkness; and the sense of the obligation was strong in him. He disposed of his prosperous business, retired to his library and with the help of two theologically trained friends translated the Bible into his native French. Using his wealth, he had numerous copies of this translation made and distributed. But he also accompanied the copies in person as he could, taught and explained to others the things which he had learned, lectured openly, and attracted both disciples and fame.

Archbishop John of Lyons was not slow to act. He met the invasion of the Truth in his bishopric by issuing a restraining order prohibiting the preaching and explaining of Scripture by Waldo and his associates. But Waldo replied that he ought to obey God rather than men and proceeded to expand his fortune rapidly in the further distribution of hand-written copies of the Word of God. Fearful that these might all be confiscated by the servants of the Pope, many of

his followers spent endless hours committing the entire Bible to memory. And so the movement grew in intensity, and in numbers.

In 1184 the Pope excommunicated Peter Waldo and his adherents. This forced Waldo to leave his homeland, and he became a fugitive for the remainder of his life on earth. Enduring poverty and much misery, but spreading the flame of faith everywhere along the way, he died in Bohemia in the year 1197. The life that he had helped to kindle continued to flourish. Though he had by no means attained to an understanding of all the truth, and his preaching—as well as the confession of his followers—was still heterodox, especially in regard to the Sacraments, in adiaphora and in matters of church fellowship, he nevertheless clung to the motto which later became a symbol of Luther's Reformation: Scripture alone, Grace alone, by Faith alone! The degree of Christian understanding of the Gospel evidenced by their confession is an amazing thing to find in the record of history three centuries before Luther.

The Waldenses were described by one of their opponents as "consisting largely of coarse, uneducated folk," who because of the persecution that raged against them "often went about clothed in the skins of animals and lived in miserable huts or in caves. But all could read and write. And we found farmers who could repeat the entire Book of Job

from memory. Their preachers cannot qualify for the office unless they know most of the New Testament by heart."

The lot of the Waldenses was a bloody one. They were called scoundrels, criminals, cave-dwellers and a wolf's-brood. They were arrested and tortured. They were imprisoned until the supply of jail cells ran out. They were caught in the flaming persecution directed against another sect, the Albigenses, in 1209, and for twenty years thereafter were slaughtered, whole settlements at a time. In the city of Mainz 35 men were burned at the stake in a single day, in Strassburg 50. And so it went until in the spiritual fires of the Reformation the blood-bath subsided. Most of the Waldenses found themselves closer to the teachings of the Calvinists and ultimately affiliated with the Presbyterian persuasion, though some discovered the full glory of Luther's Gospel.

The Dark Ages indeed were dark; but there was light to see for men who did not wilfully close their eyes. The Gospel hung like a full moon in the vault of that night. And in Bohemia where Waldo died, John Hus, who is often called the forerunner of Luther, came to life and labor. The ashes of his martyrdom were not yet cool in the hearts and consciences of men when the blows of a hammer rang out at the doors of the castle church in Wittenberg.

E. SCHALLER

New Delhi III

"If It Be of God" (Macy, The Bethany Press, St. Louis) is the title of the book we have used as the source for our two articles on the development of the World Council of Churches. The title, though a misuse of the passage from Acts 5, presents us with a challenge which we cannot avoid facing. Gamaliel suggested a wait and see attitude. We are required to make a decision. If this ecumenical movement and the World Council of Churches is of God, we must be at New Delhi come December. If it is not of God, you and I must be ready to give answer to the community for our lack of support for the movement. Let's take a look at the movement as Paul Macy describes it.

On page 25 he writes: "Together, though but a tiny handful, they (the first Christians) dared to proclaim the end of Imperial Rome when the 'kingdoms of this world are become the kingdoms of our Lord.' *Together* is the important word. Disunited, the first Christians would have been overwhelmed and quickly forgotten in a pagan, totalitarian empire. United they shook it to its foundations." First, it comes as a surprise that the apostolic Church proclaimed the end of Rome. Second, it is a grave untruth that their unity was their strength, when "His strength was made perfect in their weakness." Their only power was the good news

which was God's power unto salvation. Error No. 1: the church's strength is in her being united.

Pages 26-27: "Unity, then, characterized the early Church, but not uniformity. . . . That the Church did not begin with a uniformity — of organization, of worship, or even of doctrine — is evident . . ." This is an important premise for the World Council. They cannot have unity of doctrine, so it has been discarded as something not even desirable. According to Macy, the apostles had no uniformity in doctrine ("discrepancies between the written Gospels"). "The binding force is love." What does God say? "They remained steadfast in the apostles' doctrine." Is that not uniformity? "That ye all speak the same thing." "With one mouth glorify God." "That they also may be one in us." Error No. 2: The World Council is based on a unity without unity in doctrine.

According to Macy the principle task of the Church is to "hold the world together." And he means this in an active sense. Page 29: "Even suppose that, when war threatened, the Christians of the world had wanted to voice a united protest. . . . What agency was there that could have given expression to the Church's will?" Here we see the wrong motivation for a World Council of Churches. These churches have given earthly goals to the Church. The Church has become an agency to preserve this world, and

in their minds has ceased to exist for the one purpose of preaching Christ crucified to a dying world. World Peace has become the goal in place of the Word of reconciliation, the forgiveness of sins. "My kingdom is not of this world." Error No. 3: The ecumenical movement is based on the concept of a church with earthly goals.

Macy perpetuates a historical error of d'Aubigne, whom he quotes in a footnote on page 33: "The Reformers in the different countries spring up almost independently of one another; but no sooner are they born than they hold out the right hand of fellowship. . . . From their very origin the Protestant Churches form a 'whole body, fitly joined together.'" This is a half truth. There is a similarity of spirit and a kinship among many of the reformed groups, but this was never true of Lutheranism and Calvinism or the children of Zwingli and Calvin. It ignores the sharp division at Marburg when Luther expressed it so well to Zwingli: "You have a different spirit." There is some truth that among the non-Lutheran Protestants, many divisions are superficial. But the difference between Lutheran and Reformed remains as fundamental as the difference between Lutheran and Roman Catholic. Every 14 year old Lutheran knows this from his study of the Sacrament of the Altar. But Macy is not to be censured too much, for if two-thirds of the Lutherans in

America can join the World Council and have forgotten the cleavage, what can we expect of a non-Lutheran observer?

A significant contribution Macy makes to the literature on this subject is a constant stress on the value of united worship as a path to unity. On page 148 he writes: ". . . at the great ecumenical gatherings — Lausanne, Stockholm, Edinburgh, Oxford, Oslo, Amsterdam, Evanston, Lund — a new experience of spiritual unity in worship was discovered . . . they discovered that they were most profoundly at one when they *worshiped* together." To further this approach the author provides samples of ecumenical services which can be used locally. God tells us in Romans 16:17 to avoid those who cause divisions and offenses contrary to the doctrine which we have learned. The World Council rests on the principle that if you worship with those who teach contrary you will experience a sense of unity. This is starting with the fruit and through the fruit arriving at the tree. We do well to take note of this weapon, for this has infiltrated the most confessional groups. Joint worship, joint prayer are no longer manifestations of unity, but the method of approach to unity.

If it be of God We are compelled to answer that wherever we examine the ecumenical movement and the World Council of Churches we find it to be contrary to God's will. We cannot accept

the premise that the church's strength lies in united action; God does not want unity without unity of doctrine; the Church has not been given the task of holding the world together; Lutherans are not fundamentally agreed with other Protestants; and joint worship with errorists is never God-pleasing.

We will bear reproach and shame on every side for this aloofness, but the assembly at New Delhi is not of God. We must decline. We must do more than that. We ought be

concerned that we are not being blown by the same winds in our own sails. May we ever be sure that we are not putting trust in our organized unity as a source of strength; that we are not more concerned with our newly found fellowship among brethren, than in having uniformity on matters of God's Word. When loyalty to the organization supercedes loyalty to Christ and His Word, then our goals have become as earth-bound as those of the WCC.

W.S.

The Things That Come to Pass

This Doesn't Help. The State of the Church Conference (see Spokesman May, p. 6 and June, p. 12) to all immediate appearances had as its purpose the very worthwhile objective of correcting doctrinal aberrations in the Missouri Synod. That it made a sincere effort in this direction is not questioned. However, the effort loses some of its force because of extraneous matters attached to it. The moderator of the conference, the Rev. Cameron Mackenzie of Detroit, is on the Board of Directors of an organization called the Church League of America, with headquarters at Wheaton, Ill. Although the practice of fellowship in the pulpit, prayer, altar, sense of the word may not be involved, it does sound Lutheranism little good to make common cause with Protestantism in general, even though it be of Fundamentalist leanings. Luther's dictum

at Marburg, "Yours is a different spirit" is still true. When we understand it, we understand something about Lutheranism.

Moreover, it is evident that the Church League of America, headed by Edgar C. Bundy, former Air Force intelligence officer, is interested mainly in combating Communism, especially in connection with its infiltration of Protestant churches. Reports indicate that this very thing was very much in evidence at the conference held in Milwaukee, to the regret of many who were present. Disappointment was expressed "that this issue is before us at all," and "at the trend taken by the meeting." In all this Lutheranism was not served.

About Complete. In recent months all 32 Synods of the United Lutheran Church in America ratified a merger agreement with three other Lutheran bodies, the Augustana Luth-

eran Church, the Finnish Evangelical Lutheran Church of America (Suomi Synod), and the American Evangelical Lutheran Church. The new body will be known as the Lutheran Church in America. The Augustana Lutheran Church completed its ratification of the agreement at its recent convention in Seattle, Washington, June 12 - 18. Final action will have been taken by the Suomi Synod at its convention, June 25-28. It has already approved the merger by a referendum held early this year. The AELC endorsed the merger at its convention last year and will take final action at its August 15-20 meeting.

The constituting convention of the LCA is scheduled for June 28 to July 1, 1962 in Detroit, Michigan. The new body will have 3,250,000 members. The American Lutheran Church, formed this year by a three-way merger, has 2,260,000; the Missouri Synod, 2,470,000. Most nominal Lutherans in the United States and Canada will be members of one of these three bodies.

Still Some Deciding to Do. As scheduled, the Overseas Theologians presented their proposed study, "Fellowship in its necessary context of the Doctrine of the Church" to the recessed convention of the Synodical Conference, May 17-19, Milwaukee, Wisconsin. As a result, resolutions were passed that asked the respective synods "to hold their presentation on Fellowship in abeyance," until fellowship can be

studied on the suggested basis; that the committees on doctrinal unity "form one Commission on Doctrine for the Synodical Conference," with the addition of the Committee of Overseas Theologians, who would serve on a consultive basis; and that this Commission restudy the doctrine of the Church and from this basis formulate theses on Fellowship for study and adoption or rejection by the synods involved. These resolutions were adopted by a considerable majority, but observers report that the weight of approval came from the Missouri Synod delegates who hold a three-to-one edge in voting strength over the Wisconsin Synod.

In connection with these resolutions an evaluation by the Wisconsin Synod's Commission on Doctrinal Matters is of particular interest to us. We quote parts I and II in full. "Our Commission's Conclusions: I. On the basis of the Synodical Conference discussions we saw no change in the position of the Lutheran Church - Missouri Synod relative to the Doctrine of Church Fellowship. a. The position expressed in part II of A Theology of Fellowship was defended. b. The practice, too, continues to be in keeping with the principles enunciated therein. II. We see in the theses proposed by the Overseas Delegates and the resolutions adopted by the Synodical Conference the creation of another forum of discussion rather than a practical solu-

tion to our problem. a. We are not convinced that in our treatment of the Doctrine of Fellowship we have slighted the Doctrine of the Church or the Marks of the Church. b. Nor have we been convinced that the suggested use of a different approach would in any way discredit the Scriptural soundness of our presentation of Church Fellowship."

So far so good. All this appears to be in keeping with the "impasse" declared a year ago, and the articles on fellowship matters which have been appearing recently in the

Northwestern Lutheran. But a concluding remark of an article in the *Badger Lutheran* should not be completely ignored. "If the Wisconsin Synod leaders would contemplate similar action (declaring itself out of fellowship with the Missouri Synod, G.S.) at their convention to be held in August at Wisconsin Lutheran High School, it is predicted in some Synodical Conference circles that they may have 'a very tough fight' on their hands on the floor of their convention."

G.S.

O Come, Let Us Worship

BUILT UPON THE FOUNDATION

To say that the reading of Scripture is an important part of the worship of a Christian congregation is to utter a commonplace so self-evident that it would provoke little or no further thought. Yet isn't that about the measure of attention that these readings receive? They are a traditional and accepted part of the liturgical service and one would miss them if they were not there. But let us think for a moment just *how* important they are, and what our worship would be without that Word.

The Apostle Paul describes the building of the New Testament Church in Ephesians 2:20-22. He tells us that it is "built upon the foundation of the apostles and prophets," their writings, both Old and New Testament. He tells us what

makes this Word such a sure foundation, even though it was written by men. For here Jesus Christ himself is the chief cornerstone. His glorious person and work was the sum and substance of the prophets' message. He was the One who sent the Apostles, giving them His Word to speak. Thus this foundation was provided. And it is in Him also that "all the building fitly framed together *groweth* unto an holy temple unto the Lord: In whom ye also are builded together for an habitation of God through the Spirit."—The Word is therefore the secure foundation and at the same time the very life of the Church.

It was most fitting, therefore, that the Ancient Church gave much time in its worship to the reading of the Word, "as much as time per-

mitted." No mere selected and abbreviated "lessons" for them! They read entire books at a time. They read their way through the entire Bible time and again. And—with minds uncluttered with that mass of print and speech that is characteristic of our day — they *remembered*.

How meager this makes our modern services look. Granted that they have more of the Word than just the prescribed lessons. For the various Versicles, Introits and Graduals, though short and pithy, are pure Scripture, and contain many a precious bit of Gospel. And if the sermon is worth its salt, it will certainly have much more of Scripture in it than merely the text. It should and will in its entirety be a proclaiming of this same Word of God. —Yet there are a number of things that both pastor and people can do

to enrich our worship. Let the pastor explain the reason for the choice of the traditional Gospels and Epistles for the day. (The Sunday Bulletin provides an excellent opportunity.) Let him alternate or supplement these with other well chosen series of readings, not hesitating to substitute or add other appropriate selections, as the occasion may indicate. And as for those of us who sit in the pews, let us really "give attention to (the) reading." Let us re-read the lessons at home. And let us use our Bibles (in that convenient book form that the early Christians did not enjoy) and *read*, read our Bible again and again. Thus we shall gain understanding, be built and grow and be blessed. The method is so simple that Paul could compress it into one single sentence:

"Let the Word of Christ dwell in you *richly*."

E. REIM

Church News

Stambaugh, Michigan

Another pastoral conference has formed. The place was St. Peter's Lutheran Church. The host pastor was the Rev. George Tiefel. It was a two-day conference, April 26-27, 1961.

Church and School Dedicated

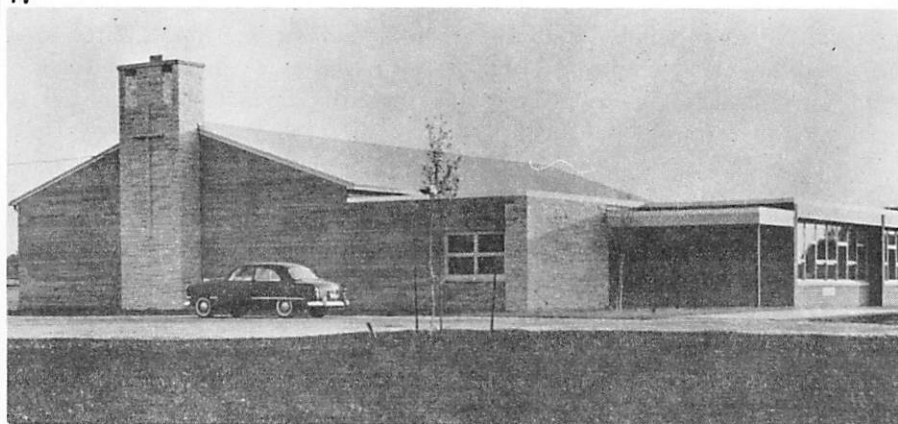
Fond du Lac, Wisconsin—

Luther Memorial dedicated its new church and school on Trinity Sunday, May 28. Visitors from Milwaukee, Cambridge, Manchester - Marquette, Wisconsin, and from

other congregations, swelled the total attendance to over a thousand.

The local pastors preached the sermons, Pastor Gerhard Pieper based the forenoon dedication sermon on Psalm 26:8. Pastor Waldemar Schuetze preached in the afternoon service on Psalm 118:23-25. The choir and the grade school children provided special music.

The newly dedicated building was but a dream a year ago. It took courage to plan for a building, but the members looked upward in trust; "The God of heaven, He will prosper us; therefore we His ser-



EXTERIOR VIEW OF LUTHER MEMORIAL

Photo by Gary R. Kiefner

vants will arise and build," Nehemiah 2:20. And build they did.

Ground was broken in a formal service September 4, and since then, under the Lord's signal favor, as well as the eager cooperation of the people, the work proceeded so well that the building now stands completed, and dedicated, offering a spacious auditorium for church services and a five room school for the training of the congregation's youth. It is erected on a seven acre tract of land. Five of the acres are the outright gift of a man and his wife.

A sky-lighted corridor runs the entire length of the school area from east to west. A lateral corridor branching off the main hallway leads to the entrance from the south. An office near the front entrance will serve the pastors and the school faculty. In the office are an automatic school timing device, and the public address system control for the entire building. This system, too, is a gift of one of the members.

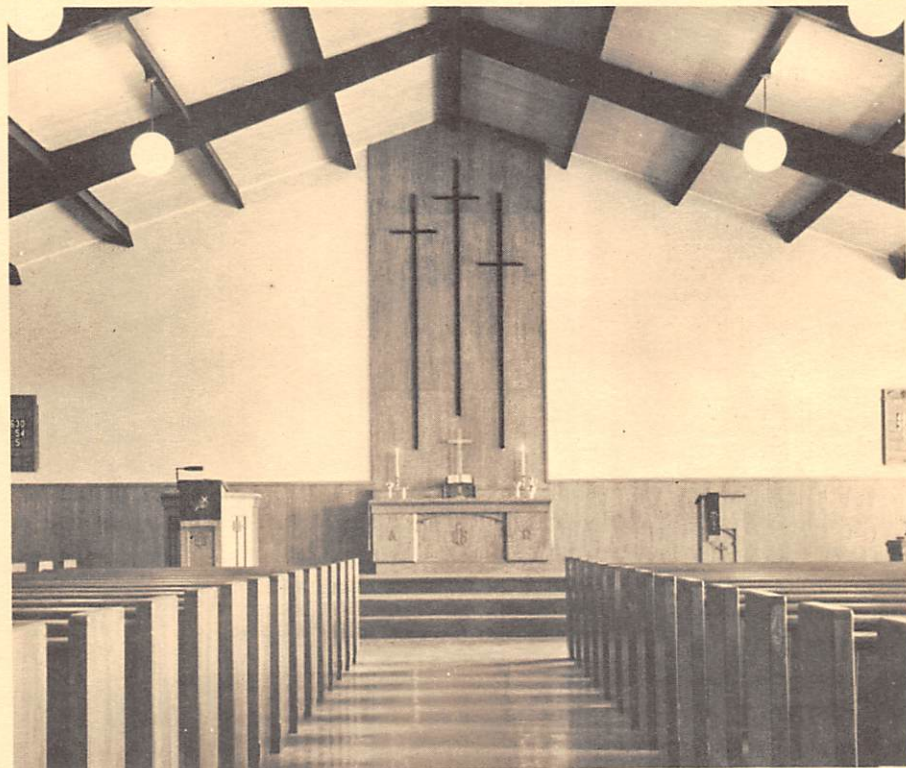
On the side opposite the corridor is the auditorium, 50 by 87 feet. The altar, pulpit, lectern, baptismal font, and hymnboards are the beautiful work of two cabinet makers, who are members of the congregation. On the elm paneling, which forms the background of the altar, are three large staggered crosses. A special section of the church is set aside for the choir, which is robbed through the generosity of one of the lady members. A large basement area under the auditorium, unobstructed by pillars, will serve for noonday lunches for the children, and for other gatherings of the congregation.

A wide driveway encircles the building, offering considerable parking space along its side. The grounds surrounding the building have been leveled and seeded and money has been set aside by a woman member for landscaping.

Anyone acquainted with the history and development of the con-

gregation is deeply impressed with the spirit that moved the members in undertaking so large a building project. Not only has the Lord through His Spirit knitted the hearts of kindred minds together and stirred up personal interest in the welfare of the congregation, but men

and women and young people showed themselves ready at every opportunity to offer their help, the use of their cars, trucks, and machinery. Others furnished materials or brought gifts of money in truly sizeable amounts, voluntarily, without solicitation, in appreciation of



INTERIOR VIEW OF LUTHER MEMORIAL Photo by Gary R. Kiefner

God's unceasing mercy offered in the Gospel and Sacraments.

May the Lord accept the newly dedicated building from the hands of Luther Memorial and let it serve the members in a truly God-honoring manner.

Luther Memorial has called Miss Rhoda Lau as its third teacher. She will teach grades 3-5. The other teachers are Miss Dorothy Schmollesky, and Mr. Gerhard Mueller, Principal.

D.

The Bread of Life

July 16	— Luke 20:1-8	19, 1
July 17	— Luke 20:9-18	19, 2
July 18	— Luke 20:19-26	19, 3
July 19	— Luke 20:27-33	19, 4
July 20	— Luke 20:34-40	19, 5
July 21	— Luke 20:41-47	19, 6
July 22	— Luke 21:1-9	260, 1
July 23	— Luke 21:10-19	260, 2
July 24	— Luke 21:20-28	260, 3
July 25	— Luke 21:29-38	260, 4
July 26	— 1 Thess. 1:1-10	260, 5
July 27	— 1 Thess. 2:1-8	260, 6
July 28	— 1 Thess. 2:9-12	500, 1
July 29	— 1 Thess. 2:13-20	500, 2
July 30	— 1 Thess. 3:1-5	500, 3
July 31	— 1 Thess. 3:6-13	611, 1
Aug. 1	— 1 Thess. 4:1-8	611, 2
Aug. 2	— 1 Thess. 4:9-12	611, 3-4
Aug. 3	— 1 Thess. 4:13-18	611, 5
Aug. 4	— 1 Thess. 5:1-11	611, 6
Aug. 5	— 1 Thess. 5:12-28	611, 7
Aug. 6	— 2 Thess. 1:1-4	264, 1-2
Aug. 7	— 2 Thess. 1:5-12	264, 3
Aug. 8	— 2 Thess. 2:1-12	264, 4
Aug. 9	— 2 Thess. 2:13-17	264, 5
Aug. 10	— 2 Thess. 3:1-5	264, 6
Aug. 11	— 2 Thess. 3:6-13	265, 1-3
Aug. 12	— 2 Thess. 3:14-18	265, 4-5
Aug. 13	— Titus 1:1-4	292, 1-2
Aug. 14	— Titus 1:5-16	292, 3
Aug. 15	— Titus 2:1-10	292, 4
Aug. 16	— Titus 2:11-15	292, 5-6
Aug. 17	— Titus 3:1-7	292, 7
Aug. 18	— Titus 3:8-11	292, 8
Aug. 19	— Titus 3:12-15	292, 9

ANNOUNCEMENTS

A New Treasurer

The Board of Trustees announces that Mr. Orville Noeldner, South Shore, South Dakota, is the new Treasurer of the CLC, effective July 1, 1961.

H. C. Duehlmeier, Secretary

The Second Annual Convention
of the
Church of the Lutheran Confession
will 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