

The Lutheran
SPOKESMAN



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

John 10, 35

**SEPTEMBER
1961**

The First Convention Report

(This sermonette was delivered on Thursday morning, 24 August, at the recent convention of the CLC at Spokane. Pastor Radtke submitted it for publication at our request. Ed.)

LUKE 22:35

Luke 22:35 — "And he said unto them, When I sent you without purse, and scrip and shoes, lacked ye anything? And they said, Nothing."

Dear Brethren:

Yesterday Pastor Koch in his devotion invited the convention to observe **The Look of Jesus**. Today I would ask you to ponder **The Question of Jesus**. This question is timely and searching as we gather here at the Master's feet to hear the reports from our congregations, boards, and committees . . . to hear of the wonderful works of God so evident in our midst once again this past year.

The Lord addresses the question of our text to His disciples: "When I sent you without purse, and scrip (a leathern sack, in which travelers and shepherds carried their provisions — Thayer), and shoes, lacked ye anything?"

The Master had sent his ambassadors into the world completely unequipped as the world would count equipment for such a mission. He sent them without purse, without shoes, and without the scrip in which the

usual "extras" were carried. He sent them without the usual so-called necessities of life . . . and then asked this seemingly ridiculous question when they returned from their mission activity "lacked ye anything?". Indeed the world would count this question either as a poor attempt at humor, or the question of a completely unsympathetic master.

But take a second look at these disciples. The Master Who commissioned them to preach His Gospel gave to them first of all great power. The very Gospel which they were to deliver to poor sinners was the power of God. The success of their mission venture was not dependent upon the disciples' own ability to win friends and influence people; to sell a bill of goods, or to persuade with silver tongue. The success of this mission was secure before the mission began. For the Lord had assured them that His Word would not return void, but accomplish that thing for which He would send it; namely, the salvation of lost souls.

When these ambassadors of Christ went forth to accomplish their mission, they had the Word in bountiful supply; they delivered that Word in season and out of season; and, despite apparent repeated rejections of their preaching, they had this comfort and conviction to drive them on with confident zeal: this Gospel which we preach is the power of God unto sal-

vation to everyone that believeth . . . it is the means of God's grace to call sinners from unbelief to faith, from sin to grace, from death to life . . . and that Word which we preach will not return without its intended fruit!

Now add to this divine power equipment of the disciples the promises of their Master: "Fear not"; "Lo, I am with you alway"; "Call upon Me in the day of trouble and I will deliver thee"; "Whatsoever ye shall ask the Father in My name, He will give it you"; These promises equipped the disciples to walk, work, and if need be to die in complete fearless trust in their Master. Even as the Lord had guided, defended, and provided for His Old Testament people in the wilderness, so the Lord provided for His New Testament disciples in all their needs.

And how beautifully, simply, yet complete is the disciples' witness to this faithful providence of God. To the Master's question, "Lacked ye anything?" they said, "Nothing!". No

thing was lacking for the successful conduct of their mission, nor yet for the personal necessities of each disciple for the efficient carrying out of their daily work.

The account of our text is by no means a single incident. Down through the ages the Lord has commissioned His disciples everywhere to preach the Gospel. And down through the ages the consistent honest reply to His question. "Lacked ye anything?" has been "Nothing!".

Permit me, brethren, to bring this question of our Lord into focus upon ourselves as we gather here before Him after another year of mission activity. The commission of the Lord is ever the same, that the Gospel be preached in truth and faithfulness according to each disciple's calling in life. To each of us, His disciples, He has given an unlimited supply of that mysterious divine power of God, His Word. That Gospel in Word and Sacrament, converts, gathers, strengthens, and preserves in the true faith as effectively

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today as it has ever done in time past. All this divine power equipment is ours. It is sufficient of itself to supply every need for the effective performance of our callings. But how gracious our Lord has been by adding to that essential equipment abundant provisions for the necessities of our daily life. Yea, far more than we would dare to call necessities. Here each disciple upon brief inventory can testify how graciously God has provided over and above that which had to be. Every report at this convention from missions to finance bears conspicuous evidence that indeed we have lacked nothing!

It is good for us to be reminded that as we gather here before our Lord His question is asked again and again, "Lacked ye anything?". While our reports answer "Nothing", must we not confess with shame that all too often in the course of carrying on His work we have exercised unjustified murmuring, complaints, and self-pity, bemoaning the faithless times in which we live and the sad circumstances under which we have had to conduct His work with great sacrifice.

We like to point out to the satisfaction of a flesh that loves to boast about self-sacrifice that we have not maintained previous organizational and membership statistics, but are few, weak, and scattered; that we have not maintained our places of worship marked by tall spire, sweet-ringing bells, stained-glass window, and rich-toned organ, but have taken to basement, garage, and lowly building; that

we no longer enjoy the rich diet, fine clothing, ample housing, and all that during the golden years in the Synodical Conference was so taken for granted as the absolute necessity for a successful ministry of the Gospel. But in the absence of all these things, and in the face of what we do have brethren, "Lacked ye anything?".

Truly, if we consider how bountifully God has provided for us and preserved for us His saving Word; how marvelously He provided faithful and eager hearers of that Word; how graciously He provided a place of shelter in which to gather comfortably to hear and learn that Word; how He blessed the preaching and teaching ministry with abundant fruit, both spiritual and material, then indeed we can do no less but give all glory to Him in answering, "Lord, we have lacked nothing!".

While we must confess before our Lord that from His hand we have lacked nothing, must we not also confess that we on our part alone are to blame for a serious lack . . . a lack of trust in His providence, a lack of zeal for His work, and a lack of thankfulness for His gracious provision of all things necessary for this life and the life to come.

May the Lord grant us grace that we here at this convention and at our several fields of labor glorify Him with grateful, trusting, happy hearts. That we proclaim before Him and witness to all about us that "We have lacked nothing". Amen.

G. P. RADTKE

GO!

Why be Orthodox?

By the grace of God, "orthodoxy" is still a nice word in our midst. It does not bring to our lips the sneer that accompanies its use in some church circles today. Many have now relegated this term to the same discard pile where lie such other unneeded and outmoded words as "creeds", "confessions", and "unionism".

We should humbly thank the Lord of the Church that the idea of preserving an orthodox position is still a vital one among us, that *die reine Lehre* is for us still the pearl of great price, the treasure for which we are ready to give up all other things if necessary. Yet it is well for us to remind ourselves frequently just why orthodoxy is that important. We do not wish to make the mistake of thinking, after the bitter battle has been fought and the saving Gospel by divine help has been preserved intact against error, that we have then accomplished our goal and can take a well earned breather. Orthodoxy dare never become an end in itself. It is not like a vintage automobile that is carefully preserved by a connoisseur, endlessly polished and tuned up only to be admired in a parade now and then. It is rather similar to a vehicle that must be kept in perfect condition because it is needed for heavy, daily highway use.

Orthodoxy is important because it is a **means** toward an End. It is able to make people wise unto salvation.

Scriptural truth must be kept pure because of the many souls sitting in darkness that it must still guide to the glorious light of Christ.

St. Paul declares that "the Gospel of Christ . . . is the **power** of God unto salvation to everyone that believeth." All error that is permitted by men to creep in can only reduce the efficiency of this wonderful power plant. Of all Christ's servants then, we to whom He has entrusted the greatest measure of pure doctrine should be most zealous in mission work. After all, we have the most Spiritpower with which to work. When the Master distributes His capital a pound to each slave, and commands them to trade with it — put it to work — will he not look for most return from those servants whom He has most fully instructed in its use?

If one develops the attitude of the servant who carefully wrapped the pound in a napkin and laid it away to keep it safe, then one has nothing but the sad thing called dead orthodoxy — something just as unprofitable as dead, unused capital. The wrapped-up pound gains nothing. Finally it must be taken away from the unfaithful servant and given to another who will use it.

Yes, orthodoxy must be preserved. But only so that it can be proclaimed! The rest of the world needs the pure Gospel just as much as we and our children do. O Lord, help us go and give it to them!

N. REIM

O Come, Let Us Worship

I BELIEVE

Two most blessed words, which can nevertheless be abused until they become a snare and delusion, are these opening words of the Creed, "I believe." They are abused when man stresses the "I" and thinks of his act of confessing as a service that he renders to God, as a deed of merit that will count in his favor. These words are further abused when the word "believe" is broadened and generalized and made correspondingly vague by the idea that what counts is that every man have some belief, regardless of just what that belief may be. Both of these abuses are rectified when we note how carefully the three great creeds of the Church speak of what we believe, in whom we believe—in short, how carefully they define the object of our faith.

Whether we consider the Apostolic, the Nicene, or the Athanasian Creed, each speaks very specifically of the Father who has created all things and thus also made us and blessed us with His many gifts and blessings, greatest of which is the gift of His only-begotten Son. Each speak in particular detail of that Son who was begotten of the Father from eternity, who nevertheless "for us men and our salvation came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary and was made man." It speaks with emphasis of His atoning sacrifice, His suffering and death endured in our stead, as well as of His glorious resurrection, the assurance given to all the world that the debt

has been paid, that our sins are forgiven, that the Judgment which is still to come is one that we can await with joy and perfect confidence. And lest these blessings be lost to us through unbelief, the Creeds speak further of the Holy Ghost, whom the Nicene Creed with a particularly happy phrase calls "the Lord and Giver of Life." For it is through His blessed work in our hearts that we who by nature are dead in trespasses and sins have nevertheless been raised and quickened to that new life of faith which He not only has created but in which He also preserves us through His blessed Gospel, thus adding us to that glorious Body of Christ, the Holy Christian Church which He is gathering throughout the world.

What we actually have in these three Creeds is therefore simply a short but comprehensive review of the blessed Gospel of our Salvation. That is what we believe. That is important, rather than the act of believing. That is the glorious object of our faith, of our trust, our confidence. Let our thoughts dwell on this blessed content of our Creeds, and there will be no vague generalizing as to just what we believe, there will be no thought of merit in our act of believing, but in stead of all this there will rather be a joyful expression of **trust and confidence** in the God of our Salvation that will cause us to say with grateful feeling and profound conviction, and with the blessed response of trusting faith, Lord, **I believe!**

E. REIM

The Things That Come to Pass

A Pound of Flesh? Most of us by now are aware that the August convention of the Wisconsin Synod resolved to "suspend fellowship with the Lutheran Church - Missouri Synod on the basis of Romans 16: 17, 18." After quoting the passage in full the resolution goes on to say, "with the hope and prayer to God that the Lutheran Church - Missouri Synod will hear in this resolution an evangelical summons to 'come to herself' (Luke 15:17) and to return to the side of the sister from whom she has estranged herself." The entire resolution is of greater length having 10 parts, preceded by 12 Whereases, but the key proposition is the one quoted.

As members of the CLC it is not formally before us to come to a conclusion or make a decision regarding these resolutions. In a sense then, they are purely a matter of interest. But, since many of us were formerly of the Wisconsin Synod the question quite naturally arises and individually has been asked, "What will this mean to us?" It carries us into the same thought expressed by the president of the Wisconsin Synod in regard to us who withdrew, "May the Lord speed the day when we can labor together in confessional fellowship." That we think on these things is in order, and in so doing it is also in order that we are not revengeful in spirit, that in approaching the matter we do not seek the proverbial "pound of flesh."

Here we might properly ask, "What is the cause of our separation?" and

"What was the purpose of our separation in regard to its effect upon Wisconsin?" In its resolutions the Wisconsin Synod bids the Missouri Synod to "come to herself," paraphrasing the account of the Prodigal Son. It is said another way in 2 Thessalonians 3, "withdraw . . . have no company with him, that he may be ashamed." Obviously, these are calls to repentance. And so it was with us! Is it not true that we withdrew from the Wisconsin Synod for that purpose, that the Wisconsin Synod would not only repent of its disobedience to the Word of God in its failure to separate from Missouri, but also of the false doctrine that was developed to defend and justify it? We find no hint of a change of doctrine in the resolutions. In keeping with our very own purpose, no approach, no working point has been established. As it stands, then it can but remain a matter of interest.

Should some complain "You are too severe. You are asking too much. It is a vengeful demand for a pound of flesh," we simply say, "It is very scriptural. And is no more than Wisconsin asks of Missouri."

The Dilemma. The above mentioned resolution of the Wisconsin Synod was passed by a vote of 124 to 49. This divided vote needs more than passing attention. It hardly need be said among us that a vote on a question involving scriptural doctrine is a matter of confession. Like signing a document or constitution an "aye" vote expresses ap-

proval and agreement. For years now the Wisconsin Synod has had a divided vote on essentially identical resolutions, which means that it has had two confessions, was not of the same mind and the same judgment, was not one, in a scriptural matter. That aptly describes unionism. That the majority and minority has turned about hasn't changed things in this respect. The Wisconsin Synod in itself continues as a unionistic church body. Unless and until it brings about a unanimous vote on this proposition it will not have the agreement and unity called for by Scripture. Perhaps it desires to do so, and if so, it has our encouragement but we wonder whether it is aware of its own problem.

Some might protest and say, "The vote was not a matter of confession at all." This in spite of the fact that Romans 16: 17 was cited. The point is well taken. This aspect of the vote was not ignored on the floor of the convention. It is reliably reported that when the resolution was discussed there were those who considered it a matter of conscience, a matter of choosing whether to be obedient or disobedient to Scripture. In their sense, to vote

"no", would mean to sin. Others objected, and insisted that this was purely a matter of sanctified Christian judgment. This was not contested. It hardly could be contested by the official Synod, since that is its very own theology-human judgment evaluating reactions to admonition.

If the divided vote is allowed to stand on the basis that this is not a scriptural, and thus not a truly confessional matter, then the Wisconsin Synod has no doctrine of fellowship that is binding on the conscience. If the vote is acknowledged as confessional, then we have disagreement in a scriptural matter, which, if tolerated, is unionism. And the synod is helpless in resolving it. The minority is but exercising the teaching the synod itself proclaims. Until it changes its theology it can do nothing with the minority. Hence the dilemma. Either they repent of their teaching as mentioned before, or continue as a unionistic church body.

O Wisconsin! Who has bewitched you that you do not see the futility of your own teaching! May you, too, "come to yourself," and return to "the first works!"

G. S.

Immanuel Lutheran College and Seminary

Registration Afternoon, Sept. 18, 1961
Opening Service 7.45 p. m., Sept. 18,
1961.

Classes begin September 19, 1961.

E. REIM, Dean

(Note: Immanuel Lutheran High
School began its Fall term on Sept. 5.)

PSALM 131

This little song of David reveals a humble heart of a Christian. David had more than enough reason to be proud. Had the LORD not anointed him to take Saul's place as king? Had he not defeated Goliath? Yet he did not push himself forward and scheme against Saul. For about ten years he rather let himself be persecuted by Saul. He let Shimei curse, he fled before Absalom, his son. The LORD was his wisdom and strength whom he let exalt him. "LORD, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me."

Such a humble heart is the work of God in us, for our flesh is proud. Were it not for the grace of God we would be like the unbelieving world which is blinded by their pride to just how little wisdom and strength they do have. Their eyes are lofty and their heart desires great and high things. They always know it better than others and want to be considered more than they are.

In spiritual matters pride becomes nothing but a virtue for them. Every person can believe as he pleases and must be respected in his belief. "I don't need a preacher to tell me", they say. With their haughty heart they believe they are fully able to soar into heaven and know the great and high things of God. All want to be undisturbed in their dream of who God is, how to worship Him and be saved. Man's own little vision must be so respected as though it were the very

wisdom of the LORD. Thus God is judged to be an ignorant fool in His Word. For who listens to Him?

With the pride of reason soaring above the Word and wisdom of God comes the divisions and sects in Christendom. Whoever has lofty eyes in the Church will misuse the Word to set himself above others, over God Himself. Any admonition or correction from the Word is turned to the realm of reason. It becomes one man's idea pitted against another's. So if a person does not agree with the minister of Christ, the Word he speaks becomes the preacher's own idea. Others can be right too, they say. But even worse, a haughty heart with its own little notion is altogether restless and must find others who will praise his "isn't that right?". Thereby come divisions. Why? Because pride places the glory of God in His Word outside the Church and reason dictates to God. Why can't man find his pleasure in the LORD and be content to have Him and let Him be his all in all? David sings: "Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child." His soul was not restless and dissatisfied, wishing to be somebody more or higher than others, much less than the LORD Himself. Surely because of flesh he was tempted to it, but he quieted his soul like the calm surface of a lake. As a believer he no longer is an impatient and craving infant at a mother's breast, but is now as a weaned child who is con-

tent simply to sit upon mother's lap. So he as a child of God was content simply to have the LORD as his LORD and let Him work in and through him as He willed.

How does one have such a content soul? "Let Israel hope in the LORD from henceforth and forever." To trust solely in the LORD'S wisdom, strength, and righteousness overcomes our pride. This the LORD wants of us. But man does not want to do it. He rebels against God. To rebel and live is im-

possible. To whom shall you turn for salvation outside the LORD? Why would you want to rebel? He has nothing but blessings and salvation for you in Christ Jesus. He does not lord it over us as men try to lord it over Him, but He deals with us in long-suffering and in great mercy desires only to give us the rich treasures of heaven. We have every reason to pray that we continue and never cease to trust in the LORD and to ever remain humble under Him in His Word.

L. BERNTHAL

The Second Annual Convention Spokane, Washington

Consolidation describes with fair accuracy the business of the Spokane convention. A small church body of 7,000 souls, only recently organized, working under a new constitution, assuming responsibility for a high school, college, and seminary, obligating itself to supervise and support mission congregations in seven states and in Japan, engaging in doctrinal discussions with other Lutheran groups, can

expect to find need for consolidation, for establishing itself more solidly and efficiently in each area of its various activities.

A Coordinating Council A coordinating council was set-up to coordinate and unify the work of all boards and committees. The goal: greater efficiency. The president, and the executive committees of the various boards will be voting members.



CONVENTION SITE — TRINITY LUTHERAN CHURCH, SPOKANE, WASHINGTON.

The vice president and the editors-in-chief of the *Journal of Theology* and of *The Lutheran Spokesman* will be advisory members. It will function under temporary regulations adopted by the convention until these are replaced by permanent constitutional provisions.

Area Divisions Five area divisions, to be known as conferences, were approved by the convention: Washington, Colorado-Wyoming-Nebraska, Dakota, Minnesota, Wisconsin, Michigan-

Indiana. Congregations in areas not defined by these general designations (such as the congregations in Phoenix, Arizona, St. Louis, Missouri, Winter Haven, Florida) will be included in that area closest or most convenient to them. The president is to arrange for the election of visitors in each conference.

Periodicals and Publishing The convention took the first step in establishing a publishing and marketing



CONVENTION DELEGATES

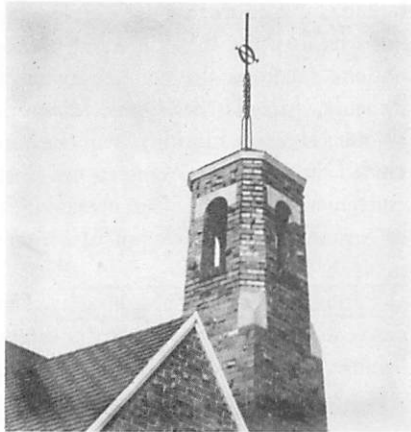
agency, by authorizing the initial investment for the purchase of printing equipment. Printing and publishing has reached considerable volume in the CLC, and other materials will need to be published, such as confessional documents and educational materials. Information reported to the convention pointed to eventual but considerable savings, if the CLC had its own modest publishing and marketing agency. This agency will be a business under the direction of the CLC. A two-man committee of control responsible to the Board of Trustees will exercise this direction.

The president and vice president in

conjunction with the conference visitors will appoint the editors of the *Journal of Theology* and of *The Lutheran Spokesman*. Their term of office will be for two years.

Manpower and Missions

The presidential report pointed out that eleven men, formerly in the ministry of the Church, but now without a call, stand ready to serve the Church in the capacity for which they were especially trained. Furthermore, more than 20 presently serving the Church are also engaged in secular work to support themselves and their families. These men represent a tremendous unused potential, but a loss



to the Church so long as they are doing secular work, or necessarily dividing their time and energy between secular work and work in the Lord's vineyard.

In keeping with this situation, the report of the Board of Missions emphasized the need to strive for a specific goal: to have all missionaries serve full time in their fields. We not only have workers ready to serve, but also fields which offer God-given opportunities. The need is for funds to unite the worker with the field.

A Church Extension Fund (CEF) has been established since the January convention. This fund as it grows is to be a source of assistance to congregations, by way of loans, in purchasing property, and erecting buildings. A recommendation that an annual offering on Thanksgiving Day be used to build this fund was approved by the convention. We were also encouraged to use memorial wreaths to increase the CEF and to make it the object of bequests and special gifts.

There is also a reminder in the Board of Missions report that when we become a part of a larger organization and when we place ourselves under the jurisdiction of the Board of Missions, we necessarily give up the exercise of some of our independence and the use of some of our rights as congregations and individuals. For instance, we were asked that missionary and congregation open no preaching station, begin no school, add no classroom without the concurrence of the Mission Board, and that no property be purchased or sold without first consulting the Board. And that of course is understandable if we want to do things orderly and together.

The office of special correspondent with the Japan mission has fulfilled its purpose. It will therefore be discontinued. Other news notes from Japan include: The Sunday school project at Shin-tokorozawa is supported by the congregation. However, the congregation will need a building loan if property is to be purchased. All forty Sunday school children are of non-Christian families. More than 30 students are enrolled in three Bible classes. There is also a special class with the hoped-for second candidate for the ministry. The first ministerial student has begun his training and expects to complete it, by God's grace, in the fall of 1963. Material ready for printing include the Catechism, Sunday school lessons, and a Japanese translation of the liturgy together with an explanation. The convention endorsed the hope for an indigenous Church in Japan.

but also thought it advisable that another American be trained that contact with the Japanese Church be continued in any eventuality, should Missionary Tiefel suddenly be taken from his congregation and us. A furlough for Missionary Tiefel and his wife at the time of the 1962 convention is to be financed largely through a special collection. The length of future furloughs and the method of financing them is to be determined by the next convention.

Immanuel Lutheran College

The convention set as a goal a full time, four year college. Since a four



Pres. Paul Albrecht — Vice-Pres. M. J. Witt

year college would make necessary an expansion program and possible relocation, a College Expansion Committee was elected to do the necessary research, planning, and to prepare recommendations. The problem of student housing is serious and requires immediate attention to alleviate the situation, at least temporarily. Provision was made for the election of a president of Immanuel Lutheran College. He is to be the administrative head and serve a two year term. The

Seminary will have a second full time professorship, which will take the place of the present temporary arrangement.

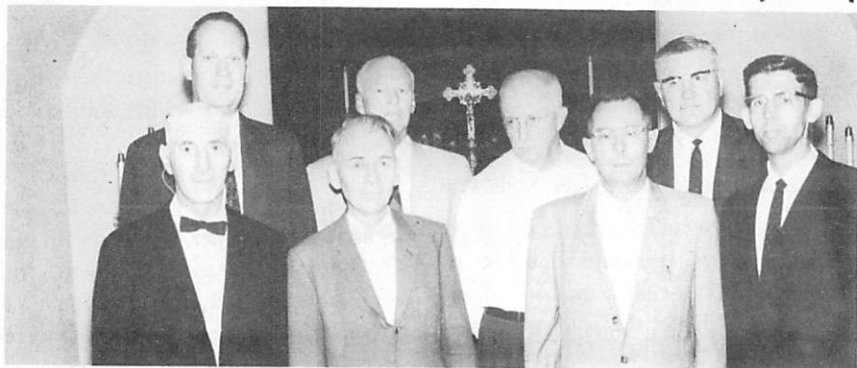
Doctrine Three doctrinal papers called for the attention of the delegates. Pastor Lester Schierenbeck, of Austin, Minnesota, concluded the reading of his essay, "The Scriptural Teaching Concerning Excommunication and the Termination of Fellowship." Pastor Paul G. Koch, of La Crosse, Indiana, read a paper, The Meaning of Ekklesia in the New Testament. This was a study of the use of the Greek word for church in the New Testament. On The Relation of Synod And Local Congregation to The Holy Christian Church, by Pastor E. Schaller, Nicollet, Minnesota, is the preliminary draft of a confessional document. It was presented as an elaboration of the Theses adopted at the Watertown, South Dakota, convention in 1960. Each of the essays was referred to the general pastoral conference which will be called at a later date.

The Board of Doctrine reported on its meetings with a group of Missouri Synod and former members of the Orthodox Lutheran Conference, with representatives of the Orthodox Lutheran Conference, with its planned meeting with Concordia Lutheran representatives, and contacts with the Lutheran Church in Great Britain. The specific subject discussed in the meetings held was the doctrine of the Church and Ministry. The suspension of fellowship with the Missouri Synod by the Wisconsin Synod was noted, but also noted was that this suspension

of fellowship does not in itself remove the real issues that lie between Wisconsin and ourselves, namely: deviations from the Scriptural doctrine of Church fellowship, and the doctrine of the Clarity and Authority of the Scriptures, as well as instances of violation of the sanctity of the call.

The Budget The budget for the current fiscal year is a modest one, \$54,216.50, covering only the barest essentials. It represents less than \$11 per communicant for the twelve months of the fiscal year ending June 30, 1962. The budget for missions, including the Japan mission, stands at \$21,000.00; Immanuel Lutheran College will receive \$23,000.00. (An additional \$16,000.00 is anticipated from student tuition.) The \$21,000.00 budget for missions does not mean that

any of the congregations supported by the Board of Missions will receive full subsidy. Full subsidy of course would make it possible for those church workers engaged in secular work to leave secular employment and devote themselves entirely to the work of the Church. The budget does include the initial investment in the printing equipment and a salary item in establishing the publishing and marketing agency. Many of our congregations are working under a proportionately large local budget because they suffered the loss of their property and must necessarily relocate and replace it; others are small and are carrying the burden of a large loan. But whatever the reason for a large home budget, we do want to remember our brethren with similar or greater needs, whether they worship



CLC OFFICERS AND BOARD CHAIRMEN

Back row: P. Nolting, Secretary; M. J. Witt, Vice-President; E. Reim, Board of Doctrine; P. Albrecht, President. Front row: C. Albrecht, Board of Trustees; C. M. Gullerud, Moderator; H. Rutz, Mission Board; R. Reim, ILC Board.

in Florida or Japan, in Michigan or Washington.

Convention Services Pastor Paul G. Koch preached the sermon in the opening service. His text was Isaiah

66:2b. Pastor Paul F. Nolting delivered the convention sermon and used as his text Revelation 13:18. Professor M. Galstad based the closing devotion on Psalm 73:24.

Convention Hosts All sessions were held at Trinity Lutheran in Spokane. Trinity, together with Gethsemane Lutheran of suburban Opportunity, and Shadle Park Lutheran of Spokane, hosted the convention delegates. Pastor M. J. Witt serves Trinity congrega-

tion, Pastor Robert Reim, Gethsemane, and Pastor I. Zarling, Shadle Park Lutheran.

Next Convention St. Paul's Lutheran Church, Manchester, Wisconsin will host the 1962 convention.



TRINITY LUTHERAN PARSONAGE

Elections

BOARD OF REGENTS.

- Pastor Rollin Reim (3 years)
- Pastor Gordon Radtke (2 years)
- Pastor W. Schuetze (1 year)
- Mr. O. Kessler (3 years)
- Mr. W. Batterman (2 years)

BOARD OF MISSIONS:

- Pastor H. Rutz (3 years)
- Mr. V. Fuerstenau (3 years)

BOARD OF EDUCATION:

- Prof. M. Galstad (3 years)
- Pastor E. Albrecht (2 years)
- Teacher L. Greening (1 year)

EXPANSION COMMITTEE:

- Pastor G. Barthels
- Pastor M. J. Witt
- Mr. Ed. Beilke
- Mr. H. Ohlmann
- Teacher Robert Rehm

Church News

Mankato, Minnesota—

Pastor Gordon Radtke installed Norman Harms as vicar of Immanuel Lutheran Church. Mr. Harms is a graduate of Immanuel Lutheran Seminary. He replaces Mr. Clifford Kuehne who served as vicar here during the past year.

Cheyenne, Wyoming—

A ninth grade was added this fall at Redeemer Lutheran School. LeRoy Greening is the principal and teacher of the Junior High School; Shirley Wendland teaches the elementary school, Kindergarten through 6th grade.

The Bread of Life

Sept. 17 — 1 Kings 11:1-3	430, 1-2
Sept. 18 — 1 Kings 11:26-43	430, 3-4
Sept. 19 — Psalm 49	430, 5-6
Sept. 20 — Psalm 89:38-52	430, 7-8
Sept. 21 — 1 Kings 12:1-11	329, 1-2
Sept. 22 — 1 Kings 12:12-24	329, 3
Sept. 23 — 1 Kings 12:25-33	329, 4-5
Sept. 24 — 1 Kings 13:1-10	293, 1
Sept. 25 — 1 Kings 13:11-25	293, 2
Sept. 26 — 1 Kings 13:26-34	293, 3
Sept. 27 — 1 Kings 14:1-20	292, 1-2
Sept. 28 — 1 Kings 14:21-31	292, 3-4
Sept. 29 — Psalm 122	292, 5-6
Sept. 30 — Psalm 1	292, 7-9
Oct. 1 — 1 Kings 16:29-34	425, 1-2
Oct. 2 — 1 Kings 17:1-16	425, 3
Oct. 3 — 1 Kings 17:17-24	425, 4-5
Oct. 4 — Luke 4:14-30	425, 6
Oct. 5 — 1 Kings 18:1-16	269, 1
Oct. 6 — 1 Kings 18:17-29	269, 2
Oct. 7 — 1 Kings 18:30-46	269, 3
Oct. 8 — Psalm 115	269, 4
Oct. 9 — Isaiah 44:6-20	269, 5
Oct. 10 — 1 Kings 19:1-8	554, 1-2
Oct. 11 — 1 Kings 19:9-21	554, 3-4
Oct. 12 — 1 Kings 21:1-14	554, 5-6
Oct. 13 — 1 Kings 21:15-29	518, 1-2
Oct. 14 — 1 Kings 22:1-12	518, 3-4
Oct. 15 — 1 Kings 22:13-23	518, 5-6
Oct. 16 — 1 Kings 22:24-40	518, 7
Oct. 17 — 2 Kings 9:30-37	402, 1
Oct. 18 — 1 Kings 22:47-53	402, 2
Oct. 19 — 2 Kings 1:1-8	402, 3
Oct. 20 — 2 Kings 1:9-12	402, 4
Oct. 21 — 2 Kings 1:13-18	402, 5

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NOTICE

The COORDINATING COMMITTEE will meet at Mankato in the basement of Immanuel Church October 10, 1961. The first session will begin at 9:00 a. m.

Paul Albrecht, President