

The Lutheran
SPOKESMAN



**“THE SCRIPTURE
CANNOT
BE BROKEN.”**

John 10, 35

**OCTOBER
1961**

Who is the Custodian of the Bible?

"Yes, The Bible Is a CONFUSING Book!" This is the blasphemous title of a recent Knights of Columbus Article. These advertisements are designed to upset non-Catholics in their convictions, and to open their eyes to the beauties of the Roman Catholic Church. They are dangerous, for they are excellently written. Propaganda at its best — or worst. They contain just enough truth to be deceiving. This particular article would rob us of a gift of the Reformation: the right of each Christian to search the Scripture.

First come the arguments to prove that the individual is not qualified to understand the confusing Scriptures: the many disagreements among the Protestants; eminent scholars disagree sharply on Bible questions; the enormous problems of the Hebrew language. "Who of us has this required knowledge?"

And what is the solution to this problem? For the Catholic that is simple. The faithful have always listened to the teachers in the Church as their authority and guide. This was true even in the period before Christ. "But in those times the faithful did not attempt to interpret Scripture for themselves. For the Jewish people in the pre-Christian era, the Synagogue was their voice of spiritual authority; and the Old Testament was preached to them by the Rabbis and fathers of their faith. In like manner, the Catholic Church was the custodian

of the inspired writings of the New Testament. . . . Today Catholics the world over still listen to only one authoritative voice — the Church — in the interpretation of God's Word."

We must thank this Catholic writer for one thing. He has shown far better than we could the horrors of his own solution to the problem of interpretation of the Bible. He has demonstrated exactly what happens when the faithful allow the "Church" to be the authority. The Jews did indeed depend on their Rabbis and the voice of the synagogue. They learned to depend on the Law for their salvation. They learned that they were saved because they were children of Abraham. The people heeded their leaders who pointed them to an earthly Messiah who would redeem Israel from the slavery of the Romans. The Jews did not try to compare Jesus of Nazareth with the prophecies of the Old Testament, interpreting Scripture for themselves. They listened to the authorities. That is how they reached the wisdom of slapping and spitting on Jesus; their leaders taught them from Scripture to ask for Barabbas; to cry for Jesus' blood to rest on them and their children; to cry with unanimous consent: LET HIM BE CRUCIFIED. That is what happens when the individual does not search the Scriptures but listens to "only one authoritative voice."

Our Jesuits outdid themselves when they described themselves as the successors to these Jewish leaders. When these New Testament custodians tell the faithful to believe in purgatory, to pray to Mary and the saints, to deny marriage to the priests, to perform satisfaction for their sins, etc., etc., etc., they do indeed sit in the seat of Caiaphas. The Jewish leaders crucified Jesus; New Testament Anti-Christ crucifies His teachings. And they both have done it by the same route, as the article admits: take the Bible away from the simple; then you can tell them what to believe.

What is the solution to interpretation? The Catholic writer has a point that Protestants have messed up the teachings of Scripture via private interpretation. Though it is easy to point out the horrors of the Roman solution of follow-the-leader, we must confess that in 450 years under the Reformation inheritance, the faithful have been equally mis-

led by "private interpretation."

The divisions in Christianity and the doctrinal confusion do not prove the Bible a confusing book. They only remind us forcefully that the flesh of each person is just as perverse as the flesh of the pope. When the children of the Reformation forget this they have substituted thousands of "infallible" people in the place of an "infallible" leader. Only Christ Himself and His Spirit are the voice of authority.

But though we also are not qualified by reason of our flesh, yet each individual has the responsibility to "search the Scriptures" and to see "if these things are so." Then let us be custodians in "fear and trembling," trusting not ourselves but God.

To search the Scripture is an operation of faith. It is taking God at His Word when He says His "Word is a light unto my path;" when He says: "If ye continue in my word . . . ye shall know the truth." Such trust approaches God

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with the humility that we have no light of our own, but are in darkness. Such trust is confident that God will remove our thoughts and wisdom and give us the "eagerness" of the Bereans to hear what God is saying to us. Such trust believes God will cause us to "know of the doctrine, whether it be of God." He who approaches the word in faith will not in pride take a passage here and a passage there and twist them to his own way of thinking. In fear and trembling let us take our work as custodians seriously and be more zealous to *daily* read, study, and

hear the Word of God. True children of the Reformation will not only condemn every effort of leaders to make themselves authorities, but will also meditate in the Word day and night. Two dreadful perils lie close at hand for us in our day: either we revert to the papacy by letting the "synod" do our thinking, or we fall into the pit of Protestantism where each one believes what he *wants* to believe. God help us to be worthy custodians of the Word! May it never be veiled in night!

W.S.

PSALM 46

What made Martin Luther a great leader and his Reformation a success? He was sure God was with him. How could he know? God's Word was his confidence. If we have the Word, we have God. If we have Him, we will have no fear. Luther was fearless before popes and councils, emperors and princes, before Satan and his cohorts. Why? He had God in His Word.

This must also be our confidence or we fall to the evil foe. Luther sings this confidence into our hearts with his Reformation hymn, A Mighty Fortress, which is based on our Psalm. *God is our refuge and strength, a very present help in trouble.* If God is our strength, then let happen what will. We are safe. *Therefore we will not fear though the earth should change, though the*

mountains fall into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. Earthquakes shaking the solid earth and tidal waves pounding upon the earth show the great power of God. It makes men faint with terror at the thought of God's judgment coming upon the world. But God's children will not fear. God's great power rather makes them the more confident of the mighty Fortress God truly is for them. His power is our protection, our help in every need.

How can we be so sure God's strength is with us and not against us? *There is a river whose streams make glad the city of God, the holy habitation of the Most High. God is in the midst of her; she shall not be*

moved; God will help her right early. God's people have a river of grace, the sure word and promises of God. Here is our confidence of God's protection. For the mighty God set His strength in battle against "the old evil Foe". He had to. For there is no power on earth, in nature, much less in man, that we can lay hold of against him. There is no equal on earth against his craft, against his armed might of hell. "With might of ours can naught be done." To our rescue came the Valiant One who brought the Prince of hell to defeat. Our Conqueror from heaven used His mighty power for our rescue from the powers of darkness. He fights for us, not against us. This makes glad and confident the people of God.

So then let Satan stir up his own on earth against us, as he did against the people of Israel. *The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted.* God's word made Israel a sure stronghold against all her enemies. The Word is God's presence and protection. We have God with us in His Word, the enemies have God against them. The same Word which is our protection is the enemies' defeat. It is the sure victory against every enemy of the Church. With the Word we tremble not "tho' devils all the world should fill, all eager to devour us". This world's prince is already judged, "one little word can fell them". Sing with confidence: *The LORD of hosts is with us; the God of Jacob is our refuge. Selah.*

God's children have always enjoyed this protection. *Come, behold the works of the LORD, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot with fire.* The LORD wondrously protected His people, even at times without Israel ever raising a weapon in defense. At one time He would turn the enemy upon themselves, or again send an angel to kill the captains and leaders making the enemy helpless. So we need not fear. His Church is safe. When He bares His arm to fight for us, we are made glad and confident. His mighty works exalt Him who is our Defender. *Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth.* Though it may often appear to us He is giving the enemies the victory over us, yet God is still glorified in our weakness, He is our Strength in defeat. With God's Word we are in a kingdom which is not of the earth, as the enemies believe. His kingdom is eternal as His Word is eternal. No power on earth or of hell can bring His kingdom and us, the people of His kingdom, into ruin. "And take they our life, goods, fame, child, and wife, let these all be gone, they yet have nothing won; the Kingdom ours remaineth." Without fear we will confidently and boldly sing: *The LORD of hosts is with us; the God of Jacob is our refuge. Selah.*

L. G. BERNTHAL

OBSERVING THE NATIONAL RELI

"Masonry has been defined in light to illumine the path of man and as the embodiment of convincing truth by which he may be guided. It desires him to walk in the clear light of reason, not in the dim twilight of superstition and unfounded assumption. Hence, when first rising over a world wrapped in the shadows of idolatry, the sun of ancient Masonry beamed forth and began to drive away the hosts of darkness."

(1)

In this issue we begin a study of the influence Freemasonry has had and is exerting on the national religion. It will be well first to refresh our memories on the characteristics and doctrines of the religion of Freemasonry. Of course the Masons have insisted that Masonry is not a religion. They have said so thousands of times. But the mere saying of it does not make it true. What they mean is that they permit and encourage their members to belong to other churches. That they are a religion is true not because we say so. We will let them speak for themselves in a few quotations from recent issues of *The New Age*, the official organ of the Supreme Council 33°, Ancient and Accepted Scottish Rite of Freemasonry.

"Masonry is a builder of character, a teacher and monitor of virtue and holiness, a restorer to the old paths of integrity and righteousness, a regainer of souls for God and His truth. Freemasonry's aim is to

abolish prejudice and intolerance. The Craft stands for moral progress among all sects and races, declaring them to be brothers." (2) Here, Freemasonry not only takes to itself the entire commission of the Church, but makes itself a sort of super-church, elevating its members above the delusions and prejudices of their particular denomination. After you have learned from the Bible that you are brothers with all who are baptized into Christ and who believe on Christ as their Savior, you then enter Masonry where you are declared brothers with those who deny Christ.

"Masonry has been defined in many ways. One authority states that it is a moral and philosophical institution founded on the Fatherhood of God and Brotherhood of Man. It is a way of living. It offers us a plan by which we may build in ourselves a character so strong and true that nothing, not even death, can destroy it." (3) Masonry also teaches faith as basic: *"To achieve success in life and business, one must first have a good purpose; back of that purpose there must be principle, and back of that principle, faith. Faith in oneself, faith in the prevailing good of all mankind, faith in the might of right and in the ultimate victory of a good purpose diligently pursued."* (4) In a paraphrase of the psalmist: *"Blessed is the man who can stand alone if need be."* (5)

GION AT WORK

by the Editor

"Masonry uses symbolism to present the great truths of life and morality, and the transcendent truth of immortality. The symbolism of Freemasonry thus inculcates all the duties which we owe to God as being His children, and to men as being their Brethren." (6) Why do they insist that they are not a religion? "The opponents of Freemasonry claim that Freemasons substitute the teachings of the Fraternity for those of Christianity. The fact is, however, that Freemasonry expounds the basic moral concepts of all faiths." (7) And again: "Freemasonry is not intended to supersede any form of worship or faith. It does not touch upon sectarian doctrines, but teaches fundamental religious truth." (8) So in their thinking, they are not a religion. But what they are saying is that they will take Lutherans and expound to Lutherans the basic moral concepts of the Lutheran faith. They will teach Lutherans the fundamental religious truth. They are not a church, they merely teach religion to the churches.

Several of Masonry's fundamental truths are apparent from the above quotations: the meaning of faith, brotherhood, salvation by character. Another fundamental truth they will gladly teach members of all denominations is evolution. "There are, however, vast differences between us and every previous form of life. Chief among these are the facts that

evolution with us is on a spiritual as well as a physical level, and that we are no longer merely the passive product of evolution. We, unlike our primeval ancestors, can consciously affect the future. We can deliberately hasten or retard the rate of evolutionary development by the measure of our cooperation with the great, ineffable Creative Power behind the evolutionary process — with God." (9)

Their theology is very clear. ". . . it is sufficient for us that a man worships God, no matter under what name or in what manner." That includes quite a few golden calves. In an article on the Persian prophet, Zoroaster, a writer says: "Masonry has always recognized Truth as universal, not the possession of any one people or of any particular faith . . . This same idealism which we today call Christian, was being preached in many parts of the world long before the birth of Jesus." (10) So another basic truth a Lutheran would learn in Freemasonry is that the Christian religion is not an absolute religion, and that Jesus Christ is not the only way to heaven.

This will serve as a refresher of Masonic teachings and purposes. Later we shall study its influence on the ecumenical movement and our American religious life in general.

(1) July, 1961 p. 25; (2) July, 1961 p. 26; (3), (4), (5) September, 1961 pp. 21-22; (6), (7), (8) May, 1961 p 55; (9) June 1961, p 17; (10) July, 1961 p. 46 ff.

The Things That Come to Pass

Are We Denying? In the constitution of the Church of the Lutheran Confession (Article III: Confession, D.) there are these words: "because of the differences that have arisen within the Synodical Conference we have found it necessary to define our position in a particular statement entitled 'Concerning Church Fellowship' as well as in 'Theses on the Relation of Synod and Local Congregation to the Holy Christian Church' and 'Theses on the Ministry of the Keys and the Public Ministry.'" Most of us, laymen and pastor alike, understand quite well the need in our day for emphasis on what Scripture says concerning church fellowship, but there may be some question as to why the doctrines of the Church and the Ministry were singled out for special attention.

It may not be generally known that there has been a long standing difference within the Synodical Conference on these doctrines, a difference that became apparent, in connection with a specific case, already at the turn of the century. Periodically since then there have been attempts to reach an understanding on the points in question, and various joint statements have been written, but the basic difference continues. It was never spoken of in terms of being divisive, and actual disagreement in doctrine; rather, as a different approach, or viewpoint, or application. That it is still recog-

nized as existing is admitted in a recent statement in the *Northwestern Lutheran* (Dec. 18, 1960, p. 410), "Frankness in admitting the true state of affairs would at least help to show that there is a difference between our synods [Wisconsin and Missouri, G.S.] and open eyes to the fact that it goes back to a difference in the doctrine of the church as far as the matter of church fellowship is concerned." On this point, the CLC abides in the doctrine taught at the Wisconsin Seminary all these years.

More to the point and of some concern to us are the articles appearing in *The Lutheran Theologian*, a publication of the Orthodox Lutheran Conference, directed precisely at our position. There it is openly said of us that we are denying a precept of Holy Writ (May-August, 1960, p. 42 top); and again in a later issue (Sept.-Dec. 1960, p. 56), that we are denying a clear teaching of the Word. Here the matter is placed in another category, the teaching of truth or error. We respect the honesty of these words and do not disagree with the category, but do disagree as to where the false teaching lies.

In the catechisms used by the Wisconsin and Missouri Synods, under the Third Article, "The Holy Christian Church, the Communion of Saints," there is in evidence a basic agreement concerning the nature of the Church. In both places, faith, believing in Christ, is repeat-

edly set forth as the essential. It determines the Church. *What* a man is, a believer, makes him a member of the Church. On this then there is no disagreement, no argument. If all, now, would remain with the simplicity of this scriptural truth there would be no problem, the difference would disappear.

But another element is brought in. A reference is made to the fact that Scripture speaks of the Church in this locality or that locality, and of the churches in this or that area, and with this the teaching is developed that this betokens the institution of an outward form of the church. Thus, this particular kind of gathering of believers, a local congregation, is spoken of as the divinely established form of the Church. This is set in opposition to any other type of gathering of believers, which is spoken of as purely a human arrangement. What is more, and it needs to be mentioned, the privilege of exercising the Ministry of the Keys is limited to this one type of gathering.

Indeed, Scripture does speak of believers in various places and localities as gathering together into congregations. It has to speak that way. Men are finite creatures. Even believing men, Christians, remain such. The Lord has not endowed them with omnipresence. They have to be somewhere. But this is incidental. The obvious fact that a believer has to be at a given place at a given time because of the finite nature of his being is neither the essential in

determining the nature and essence of the Church, nor does it bring about such a thing as a divinely established form of the Church, which alone can exercise the Ministry of the Keys. When the incidental is injected we are confronted with an additional proposition that *where* a believer is determines these things. We are being told that only when believers are gathered together in what is called a "local congregation" are they Church and empowered to use the Keys.

It is here that we raise a strong objection and urgently say in reply: *Regardless of what combination of believers get together in Jesus' Name, they are always Church, and retain the power of the Keys fully and completely, unimpaired and undiminished, to use in evangelical freedom as they see fit, according to their need, means, and opportunities, governed solely by brotherly consideration and good order.*

In speaking of relationships, such as between a congregation and a synod, let us not get lost in trying to explain something that doesn't need to be explained. Each group is a gathering of believers. That says everything essential, and eliminates speaking in terms of delegated authority to exercise the Keys. Whatever we want to say in terms of relationship has to do only with good order and brotherly love. Scripturally speaking, it is also rather strange language to speak of one group of believers as being "sovereign" and "autonomous" over

against the other. One is our Master, even Christ, and we are brethren together. Christ is King. He rules among us with His Word. That Word is sovereign and nothing else. All other things being in order, it matters little who speaks the Word to us, a synod, a congregation, an official, a pastor, a layman, a woman, a child, as long as it is the Word of truth. Whatever arrangements are made among believers, what forms established, are never to be set one against the other. In the overall exercise of the Keys as given to the Church some things are done best by small gatherings of believers, some things may be done best by larger gatherings of believers. That is all there is to it. When we stay with the basic concept that believers are the Church and are given the Keys there is no problem.

ELS Convention. The News Bureau of the National Lutheran Council brings this information concerning the convention of the Evangelical Lutheran Synod (Norwegian) held in Mankato, Minnesota, Aug. 22-27. "Dissolution of the Evangelical Lutheran Synodical Conference was called for by one of the four church bodies comprising the 90-year-old organization of conservative Lutheranism." The convention voted "to submit a memorial to next year's biennial meeting of the Synodical Conference which would institute measures to dissolve the Conference long torn by dissension over the question of church fellowship."

"At the same time, the ELS reaffirmed the suspension of fraternal relations with the Lutheran Church - Missouri Synod, which has been in effect since 1955 on charges of unionism. . . . The Wisconsin Evangelical Lutheran Synod voted a similar suspension at its recent convention in Milwaukee, Wis."

"In taking its action, the ELS pointed out that since two of the Conference's member bodies now refuse to have fellowship with the Missouri Synod, the Conference is no longer functioning according to its intended purpose and its existence 'is no longer truthful.' A series of resolutions adopted by the ELS said that it and the Wisconsin Synod 'have not been able to prevail upon the Missouri Synod to maintain and uphold a doctrine and practice in its midst that is in conformity with the orthodox confessional standards of the Synodical Conference.'" So far the News Bureau.

It is well to take note of what others have noted, that the recent action of the Wisconsin Synod was really not anything outstandingly new or different, but merely a following after of what the ELS did already in 1955. Although we never saw merit in this action as carried out by the ELS, we grant that they make an advance and seek to take the next logical step which follows in the procedure they are pursuing, that they seek dissolution of the Synodical Conference.

G. SYDOW

SHIELDS and WEAPONS

*"So then faith cometh by hearing,
and hearing by the Word of God."*

ROMANS 10:17.

This passage brings to mind discussions with those who claim that the Holy Spirit brings people to faith in the Savior without the Word of God. In one such case the parties noted not only the day but the exact hour and minute of the day when they suddenly "began to feel wonderfully happy and knew that they were saved. It came upon them suddenly," they said, "by a direct and immediate action of the Holy Spirit without the means of the Word."

This sounds like Zwingli and Calvin who said over against Luther that the Holy Spirit needs no wagon to bring the message of grace and to work faith in the hearts of men. He would come directly without Word and Sacrament or any other means. An example of this thinking in our times is found in Hodge, (a Presbyterian theologian), who says "Efficacious grace acts immediately. Here is no place for the use of means". This is the Calvinistic position which sets aside Scripture, and denies the means of grace (Word and Sacrament) the place God has given them in the Church.

Now we will not for one moment doubt that the Holy Spirit can work faith without means. But He has not chosen to do so. Even the great-

est miracle of the Holy Spirit, performed on the first Pentecost, was not a miracle without the means of the Word. For, according to the promise of the Savior (John 14:27) *the Spirit brought all things whatsoever Jesus had said to the disciples to their remembrance.* He worked with and through Christ's Word. Also all those who were converted then, were converted by the preaching of the Word and not by an immediate and direct operation of the Spirit — Acts 2:41.

But what difference does it make whether you believe the Holy Spirit works directly or whether He works by means? It makes a big difference — the difference of whether we are going to accept or reject what God says. The Scripture couldn't say it more clearly than in our text, that the Spirit works by means of the Word. Read the whole 10th chapter of Romans. See how it nails down the point that faith comes through a message proclaimed and heard — a message from the Word of God. See I Thessalonians 2:13.

Messages independent of the Word are not of the Spirit but of human reason, sentiment, judgment, or opinion. They are of the flesh which can bring only disorder and error to the Church. Of this Luther says: "God has regulated His Spirit to come in an orderly manner through the Word — He does not

want you to flitter about hither and yon to seek out or dream up a Spirit and say: 'I have received it through the inspiration of the Spirit'. This Christ does not want. He binds us to the Word alone. He does not want the Spirit separated from His Word. Therefore, if you hear anyone boast that he has received something by inspiration of the Spirit and there is no Word of God for it, tell him that it is of the devil, whatever it may be."¹

It is folly to look for salvation in the shifting sinking sand of a wonderful feeling of happiness, or in an emotional experience or condition inside of man. Human feelings change from day to day and may well be a snare of the devil. Luther says: "Do you not see the devil, the enemy of God's order, in this? See how he opens up his mouth wide to you and says: 'Spirit, spirit, spirit', and at the same time tears down bridge and stairs and road and ladder and everything through which the Spirit would come to you, namely the outward order of God in baptism and His written and spoken Word. So the devil does not teach you how the Spirit comes to you but how you should come to the Spirit, and leads you to soar in the clouds and to ride on the wind."²

But he who soars in the clouds and rides on the wind will take a mighty tumble. So will a faith-which is based on feeling. In fact it is not true faith to begin with if it does not rest on the Word. True

faith says: "I believe I am saved not because I feel it, but because God says that He so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." It stands on the sure foundation which never changes. It is the true source of our joy and peace in believing. It is the source of all we should preach and practice. Read it! Hear it! Study it! Follow it! Trust it!

Preserve Thy Word, O Savior,
To us this latter day
And let Thy kingdom flourish,
Enlarge Thy Church, we pray.
Oh, keep our faith from failing,
Keep hope's bright star aglow.
Let naught from Thy Word turn
us

While wandering here below.

OTTO J. ECKERT

1 Translated from St. Louis III, 925.

2 Translated from St. Louis VII, 2388.

Church News

Hecla, South Dakota—

Mr. Clifford Kuehne has accepted the call to serve the Guelph Lutheran Mission as pastor for one year. Pastor David Gullerud, who had been serving the congregation, received a requested peaceful release from his call for reasons of health.

—o—

Mankato, Minnesota—

Miss Irma Speerschneider was installed as teacher of the kindergar-

ten of Immanuel Lutheran School on September 17 by Pastor Gordon Radtke. Miss Speerschneider formerly taught at our Lutheran school in Winter Haven, Florida. While teaching at Mankato, she will also attend Mankato State College to complete her credits for her degree in education.

The other faculty members are: Mrs. Norman Harms, grades 1-2; Mrs. Esther Heinze, grades 3-4; Mr. Martin Garbrecht, grades 5-6; Mr. Robert Rehm, principal, grades 7-8. Enrollment stands at 124.



Winter Haven, Florida—

Mr. Henry Hasse was installed as teacher in Immanuel Lutheran grade school on August 27 by the pastor, the Rev. Richard C. Kuehne. The opening day greeted the school with a capacity enrollment, 25 in kindergarten and 21 in grades 1-4. Kindergarten is taught by the pastor and grades 1-4 by Teacher Hasse. In addition, two members of the congregation serve as assistants in the classrooms.

Every child in the congregation from kindergarten through grade four is enrolled, besides a goodly number from outside the congregation, who pay \$10.00 per month per pupil toward support of the school. Fifteen children of non-members were turned away for lack of room.

For this, among other reasons, the congregation hopes to build two full-size classrooms for the 1962-63 school year, after conferring with the Board of Missions.

The other definite need is for more adequate parsonage facilities. (The study presently serves also as a living room, bedroom, and church meeting room.)

Immanuel congregation is a daughter of Immanuel Lutheran Church, Mankato, Minnesota.



Morris, Minnesota—

Bethel Lutheran Church dedicated its house of worship, September 3, 1961. This was also the date for the installation of the church officers and of the pastor, the Rev. Elton A. Hallauer.

Pastor H. C. Duehlmeier, of Sanborn, Minnesota, preached the sermon *What Makes A House of God?* based on Genesis 28:16-19a.

Bethel's beginnings were small and humble. The members held their first service on June 12, 1960. For more than a month they worshiped in a two-car garage and sat on backless "pews" constructed of planks and concrete blocks.

In July, 1960, they rented a large house southeast of Morris, which served as a parsonage-chapel until June, 1961. By January 30, 1961,

Sunday, September 3, the work continued so that now all is finished, except the basement.

Bethel congregation became a charter member of the CLC at the 1961 Spokane convention. It did so in the hope that, through cooperation with other like-minded Christians they would be able more effectively to carry out the Lord's work of sharing His saving Gospel with others.

Recently several families, who resigned from the Missouri Synod congregation 70 miles away at Parkers Prairie, have been worshipping with them. Membership numbers 21 communicants and 45 souls. Attendance on dedication Sunday approached 100. The church is located they had already been able to purchase the property on which a rural school was standing. Most of the work or remodeling the school into a church was done by the members. Men, women, and children gave of their time and talents to complete the work. They opened doorways, eliminated a wall, closed a door opening, installed a tile ceiling, painted walls and chancel furniture, electrified the reed organ, and refinished pews. They wanted their church to have an external environment in keeping with its name, Bethel, the house of God. By June 18, 1961, the work had progressed so far that they were able to hold their first service, a confirmation service. Between that date and dedication

about three miles southeast of Hancock, Minnesota.

—o—

Mankato, Minnesota—

Two newly called, full-time, college professors were installed during the service opening the 1961-62 school year at Immanuel Lutheran College. They are Professors Egbert Schaller and Martin Galstad. Professor Galstad will also assist in the high school department.

The service was held Monday evening, September 18. Chairman of the Board of Regents, Pastor Rollin Reim, performed the rite of installation. Professor Edmund Reim, Acting President, preached the sermon. His text was Proverbs 9:1-10.

Enrollment at the Seminary stands at six; there is no change from last year. College enrollment numbers twenty-two, an increase of four. Of the college students, fourteen are boys and eight girls; thirteen are preparing for the teaching ministry, eight for the pastoral ministry, and one is taking the general course. Sixty-three are enrolled in the high school; this is an increase of six.

Fifty-seven out-of-town students from the three departments (seminary, college, and high school) are being housed, thirty-four in private homes and twenty-three in two boys' dormitories. The dormitories are rented homes and are a new venture this year. Bunks, study desks, and

footlockers are furnished the students. Another dormitory will almost certainly be needed next year. The rate for board and room is \$12.00 per week, or \$48.00 per month for nine months.

More, and more adequate, library facilities are among other prominent needs at the college. The faculty is preparing a room to make for a better library, but it lacks both shelves and many books. The huge task of cataloging the books remains to be done. There is no one librarian; all are taking a turn at it. Neither is there an allocation even for part-time help to establish library order. Many books are needed in every department. New and used volumes are gladly accepted, but the donor is asked to inquire of the faculty before donating or purchasing any volumes for the library to avoid unnecessary duplication.

In the science departments, on both the high school and college levels, there is a need for student laboratory equipment, laboratory furniture, and a separate room for student laboratory classes.

Large, roller, pull-down wall maps are another important need in the high school and college.

These needs are real. But we want to see them as more than needs. For they are healthy signs of growth; in truth and in fact, the result of the Lord's blessing who has provided

the students to use the needed facilities. Then, too, these needs are opportunities for us to exercise our Christian interest and concern.

The high school-college chorus numbers about sixty members. Presently they are working on a double motet by Johann Christoph Bach entitled *We Need Thee, O Lord*.

ANNOUNCEMENTS

Fall Pastoral Conference of the Dakota-Nebraska-Colorado Area

Place: St. Luke's Lutheran Church
Lemon, South Dakota

Host Pastor: V. Greve
Date: October 31 - November 1, 1961
Opening Session: 9 A.M., MST
Preacher: W. Schaller
Alternate: V. Tiefel

Please announce your intended presence or absence to the host pastor.

P. Albrecht and L. Grams

TEACHERS' CONFERENCE

Date: October 19-20, 1961

Place: Luther Memorial Church
Fond du Lac, Wisconsin

Opening Address: Pastor Egbert Albrecht

Devotions: Pastors G. Pieper and W. Schuetze

Please announce your intended attendance to:

Teacher Gerhard Mueller
220 Coffman Avenue
Fond du Lac, Wisconsin

Ronald Roehl, Chairman

The Bread of Life

Oct. 22	— 2 Kings 2:1-8	619, 1-2
Oct. 23	— 2 Kings 2:9-14	619, 3-4
Oct. 24	— 2 Kings 2:15-25	619, 5-6
Oct. 25	— 2 Kings 3:1-12	619, 7-8
Oct. 26	— 2 Kings 3:13-20	267, 1
Oct. 27	— 2 Kings 3:21-27	267, 2
Oct. 28	— 2 Kings 4:1-10	267, 3
Oct. 29	— 2 Kings 4:11-25a	261, 1-3
Oct. 30	— 2 Kings 4:25b-37	266, 1-2
Oct. 31	— 2 Kings 4:38-44	266, 3-4
Nov. 1	— 2 Kings 5:1-7	298, 1-2
Nov. 2	— 2 Kings 5:8-14	298, 3-4
Nov. 3	— 2 Kings 5:15-27	298, 5-6
Nov. 4	— Psalm 96	447, 1-2
Nov. 5	— 1 Timothy 6:6-16	447, 3-4
Nov. 6	— 2 Kings 6:1-10	19, 1-2
Nov. 7	— 2 Kings 6:11-23	19, 3-4
Nov. 8	— Jonah 1:1-10	19, 5-6
Nov. 9	— Jonah 1:11-17	21, 1-2
Nov. 10	— Jonah 2:1-10	21, 3-4
Nov. 11	— Jonah 3:1-10	21, 5-6
Nov. 12	— Jonah 4:1-11	329, 1-2
Nov. 13	— Psalm 121	607, 1-2
Nov. 14	— 2 Kings 10:18-27	607, 3-4
Nov. 15	— 2 Kings 10:28-36	607, 5-9
Nov. 16	— 2 Kings 17:1-18	607, 10-11
Nov. 17	— 2 Kings 17:19-28	607, 13-14
Nov. 18	— 2 Kings 17:29-41	607, 16-17

Pastor
 Gethsemane Lutheran Church
 P. O. Box 11315
 Broadway Avenue
 Mankato, Minn. 56002

THE ILCC RECORD

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