

The Lutheran
SPOKESMAN



“THE SCRIPTURE
CANNOT
BE BROKEN.”

John 10, 35

NOVEMBER
1961

WORKERS TOGETHER...

In an editorial entitled "Not a Matter of Indifference," (March, 1961) we spoke of congregations giving up the use of some of their rights when they join a larger church body. This remark caused some concern. We have been requested to explain *what* rights are involved.

Maybe we should start right at the beginning. Every Christian is a king and priest and possesses all the power of the Keys. In any discussion on church government and administration we do not want to lose sight of the amazing glory bestowed upon us: each of us is entrusted with the proclamation of the forgiveness of sins. Each of us is given a new purpose in life: as the Father sent Him, so the King sends us forth to bring life and salvation and peace and everlasting glory to the miserable and wretched ones.

Since each of us is designated by Christ the King as an ambassador of Him, it is certain that no one can take away any of our right to perform His services. No one can take away what the King Himself has given; and that includes preaching, baptizing, giving the Sacrament, admonishing, giving absolution.

Since we ambassadors are messengers of the King with the greatest message ever proclaimed, our one concern is that we please our King and do not hinder His work. There can be no differences in rank

among us; no one is master except the Master. No one has any authority by reason of his person or position. We are all the same stuff: lost sinners; sinners saved by Christ; saved sinners made kings and priests of our LORD. There can be no group which has special power or authority over other groups. There is one supreme, that is Christ. There is one ruler, that is Christ. There is one final authority, that is Christ.

This is why we spoke not of giving up rights, but giving up the *use* or *exercise* of some rights. For though each of us is a king and priest, we also are joined in families with other kings and priests. With rare exception we are joined in congregations. Here we call pastors and elders and trustees, Christian day school teachers and Sunday school teachers. We want to do a better job of proclaiming the Gospel so we work jointly. The sacraments we have are so precious that 50 ambassadors ask one ambassador to perfect himself in their administration. We all recognize this as an advantage. Have we lost a right? No. But as soon as we do this jointly through one person, we have given up the exercise of that right individually. In emergencies we show that we still have that right.

But some of our ambassador work is difficult to do well as congregations. We can do more for the

King if we unite in larger families or clans with other congregations. Actually we extend the sphere of action of each ambassador by such joint activity. By working with other congregations we can do better training of pastors and missionaries and teachers. We can extend our missionary activity and send the Word to more places, even to foreign lands. We can utilize more gifts and produce better Sunday school lessons, catechisms, hymnals, and even Bible translations. We can do a more effective job of preserving and defending the Gospel as well as spreading it. Under the leadership of Peter the early Church fell into wrong practice in its relations with the Gentile Christians at Antioch. But in the wider fellowship there was a Paul who courageously admonished Peter and his congregation. So, although one Christian possesses all the power of the Keys, and if necessary functions all alone (and can look for

God's strength to be made perfect in his weakness), yet when possible he joins with other ambassadors, and groups of ambassadors join with other groups.

In so doing they give up the use of some rights. What rights? That may vary considerably. Basically, the individual who works with others has given up to a degree, the right to act individually in areas where he is working jointly. He thinks of himself as a member of a family. In this family certain members are called a mission board and made responsible for mission work in other cities and countries. The individual congregation, as a congregation, has given up the right to decide just how its mission dollar is spent. A congregation has the full right to call pastors. Having joined with other congregations, it no longer acts alone in this. It seeks counsel and approval from its sister congregations in preparing a list of candidates. We no longer

Second Class Postage paid at
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.

POSTMASTER: Send notice on Form 3579 to The Lutheran Spokesman, 137 King Ct., Cheyenne, Wyoming.

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 requests 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.

act alone in the preserving of the doctrine and practice. We submit our constitutions to each other, and if a group should depart from correct doctrine and practice we would admonish each other.

We gladly sacrifice some of our autonomy. Though we are lords over all, we make ourselves servants of all for the sake of the King's business. W.S.

Lights and Shadows from the Old Testament

"And it came to pass after this, that Joash was minded to repair the house of the Lord. And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened it not.

And at the king's commandment they made a chest, and set it without at the gate of the house of the Lord. And they made a proclamation through Judah and Jerusalem, to bring in to the Lord the collection that Moses the servant of God laid upon Israel in the wilderness.

And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end. Now it came to pass that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that there was much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance." 2 Chronicles 24:4-5 8-11.

From the time he had become king of Judah at the tender age of

seven, Joash was confronted with the spectacle of a temple building which, as the record shows, had been broken down and despoiled by the evil queen Athaliah and her sons. Gone were the sacred vessels of the sanctuary; no sacrifices could be brought to the God of Israel, and the religious life of the People of God was disrupted. The Church of God needed building: the Temple first, and by it the Body of believers.

Joash was keenly aware of this, especially after he grew a bit older; and it became his determination to restore the glory of the Church. He was minded to do it—which means that it was not only in his mind, but became an obsession with him, a thing that positively must be done with all speed and dispatch. And since nothing is said to the contrary, we must assume that the seriousness of his purpose was founded upon a true love of God and of the people over whom he ruled. He regarded the building of the Church, in every sense, as the outstanding obligation of his administration.

If we did not have people among us who "have a mind to" build the Church, it just wouldn't be built, at least not by men or through men. There is not much use in talking about it or making extensive plans if the persuasion of Joash is missing. The work to which Christ has put our hands is not an assignment that can be accomplished by

an indifferent assent, and it is not furthered by those who grudgingly say: Yes, we suppose we really ought to help. The work must be done by people with fire in their eyes and a flame in their hearts. Half-hearted consent is of no consequence here. It is not a question of whether we like like Christ, but of whether we love Him with great devotion; not whether we think all men ought to be saved, but whether we think it of the utmost importance that WE reach them with the Gospel of salvation. May God grant that the flame of His Spirit burn as brightly in our hearts as it did in the heart of Joash. Given that, the work will truly be done.

Yet not with ease, nor without meeting obstacles. Joash promptly put his intentions to work, and began by summoning the men who naturally would be the leaders in the movement, the priests and Levites. They were to be sent out over all of Judah, and their instructions were: "Gather of all Israel money to repair the house of your God from year to year." Does that not have an interestingly familiar sound? And with the directive came an urgent order from one whose heart understood the need of haste: "And see that ye hasten the matter." So the movement was launched; and then, abruptly, it bogged down. It struck a mud-bar in the shallow hearts of the men who ought to have been at work. The priests did not hasten the matter.

Was this the resistance of selfish interests, or was it mere indifference? We are not told. But Joash, taking the project into his own hands, ordered a huge chest to be built with a slot in the cover and had it placed at the gate of the Temple. He issued a royal proclamation to the people asking them one and all to deposit, of their own free will, a sum of money. As a goal he suggested an amount equal to the tax imposed by Moses for a similar purpose many years before.

It was an open appeal; it reached every ear. There before the Temple stood the box, and it preached a pleading sermon. No force was applied, no threats were made. But behold the result! No one gave any chicken suppers or put on bazaars or raffles. But people and princes came, quietly, and filled that box. Moreover, they did it with great rejoicing, providing proof positive that to the rank and file of Israel God's House meant everything, and that the Savior-God was dearly beloved. No doubt there were, even then, certain individuals who walked past the box, blinded perhaps by preoccupation with local parochial interests or simply by unbelief. But what they failed to give was not missed. God's saints, washed in precious blood and seeing before them the inheritance in light, rejoiced greatly and did not walk by. This will be as true today as ever it was.

Meanwhile it is equally true, now

as then, even as Joash indicated, that success in this enterprise cannot be attained through one enormous effort, but calls for repetition. The people had contributed liberally. But it is common experience that much is not always the same as abundance. The gifts were great, but not great enough to reach for the entire task. Capacity does not always add up to adequacy. It is apparent that Joash did not intend or expect it to be so. But neither did he hesitate, then, to continue his efforts. The chest having been emptied, he ordered it carried back to its place. No one took this amiss. When the children of God saw the empty collection box, they caught on quickly enough. The money did

not reach for the entire project, so they would continue to give, with the same gladness and willingness until, as we read, there was abundance.

Isn't that a wonderful word when it is applied to the needs of the Gospel and the Church of Christ? It is this for which we, too, are striving by much the same method. Month after month an empty treasury is placed before us to be filled out of the bounties which the Lord bestows upon us. And it is expected that on each occasion both princes and people, the rich and the poor alike, will rejoice. For who has more cause for rejoicing than we do?

E. SCHALLER

PSALM 118:1

"Things aren't bad, but they could be much better." How often we hear this. It is familiar because we hear ourselves speaking. We don't like to admit this, yet we more easily complain than give thanks. We need to hang our heads in shame. We are a wretched people. When we Christians complain we are saying our Father is stingy and doesn't give us much. No, this evil we must put away. Urge the people in your lives as the psalmist does: *O give thanks unto the LORD, for He is good, for His mercy endures forever.*

These words we know well. We say them often. But do we just repeat them thoughtlessly or are they

living in our hearts and lives? We know how hard it is for us to even make a start to thank our LORD. We think of one or two blessings, then stammer and can't go on. However we can give a whole list of things we do not have. How will we ever begin to give thanks when we find so much to complain about? While we grumble in discontent we at the same time have such a LORD who is compelled with His whole heart to only good, who is gracious to help us and bless us willingly and continually, day after day. Still we need to be admonished to thank our loving and gracious LORD. We need our blessings spelled out for us before we know what to be thankful for. Must we not blush for shame. What's wrong

with us?

We don't know what we want. We always think—if we only had a few things more we would be satisfied and be thankful. No sooner do we have them, we are disappointed. Only a few things more, we again say. We must know this is Satan's lie: You will be like God, knowing good and evil. For the lust of wanting more will never be satisfied. It gets worse. A person becomes so blind to what he does have, he can only desire what he does not have. How will this person ever give thanks? So the world lives and our flesh lives in perfect agreement. Who remembers to thank God for sunshine, the air we breathe, for food and drink, for eyesight, five fingers on our hands, a healthy body? These are so common. People take them for granted. To make more money and buy the things they want is the world's way of life. Since when will money buy a day of sunshine? Who can breathe, eat, or drink money? What good a mansion piled with riches if the LORD would not let the earth produce food? How can man be so blind? Why do we have to lose even one finger before we realize the blessing of having five fingers? These blessings which are taken for granted as so common are the richest blessings we have. And we have them abundantly. Day after day our gracious LORD provides them for our well-being and happiness. Look at the blessings

we do have. It must lead us to thank and praise Him who is good and merciful continually.

And yet flesh grumbles. "You say God is good, but why sickness, wars, tragedies?" Man believes he deserves his good from God. That man does not thank, serve, and obey his Creator, God must wink at and overlook. Man thinks he is good enough for the LORD as he is and in his life. God is to blame for not giving what man deserves. So it is. Let man sprain his finger, let the nation have a slight recession, and people begin howling in anguish as though they have not ever received a single blessing from God and He were denying them heaven itself. By their very grumbling and discontent people make known what they really deserve from God. Righteous wrath and anger upon hearts which cannot even find a thought of thanks. And yet the unworthy, undeserving sinner receives blessing after blessing from fatherly goodness and mercy.

These must move us, the children of God, to never ending praise and thanks. Praise and thanks is the highest worship of our LORD. It is not a heavy and burdensome service. What is easier to say: You are a good and gracious LORD who day after day gives us unworthy sinners such rich blessings and good; praise and thanks you must have. Our hearts, our lips, our lives can never be anything but a continual psalm of thanks.

L. G. BERNTHAL

Observing the National Religion . . .

In our previous issue we refreshed our memories on the basic teachings and principles of Masonry. Masonry stands for the Fatherhood of God (any god), the brotherhood of man (creeds are unimportant), immortality, and salvation by character. With its mystic deism it cannot but help make the minds of men superficial in thinking and this-worldly in outlook.

Though freemasonry developed in England in the 18th century it had more influence on the churches and religion in America than anywhere else. It had much help, of course. From Germany came the destructive theology of the 19th century and from England came the destructive practice in Freemasonry. It remained for American pragmatism (if it works, it's true) and social consciousness to embrace these destructive forces and bring modernism to full flower.

While the theological changes took place slowly and often in bitter battles between the forces of traditionalism and the "new" thinking, in the lodge the church members were embracing the new way of life. On Sunday ministers and members confessed Christ as the Son of God and confessed that they were saved by His merits. In the lodge meeting they confessed the very opposite and learned the new brotherhood. It does not matter what you believe, it is the external righteousness that counts. In the

lodge clergy and laity practiced that it is unpatriotic to think that your church has the truth and that other American groups are false churches. Eventually the protestant churches in general brought their theology in line with their lodge religion and stressed their social obligations and political purposes more than the Gospel.

One must give the lodges credit for providing ecumenical experiences for the Protestants long before there was an ecumenical movement. The masonic lodge was modernism at work. Here people of different faiths prayed together and buried together. And the masons were very careful not to make battle outwardly with the churches. They did not object to the doctrines of any church and assured their members that their church membership was fine. "Go to church on Sunday." They did not object as long as they could make their influence felt, and bring about a steady downgrading of the importance of creeds and beliefs.

What about today when modernism as such is in some disgrace and the churches are turning to something called neo-orthodoxy? This would seem to put Masonry out of style. But that is only a superficial view. First of all, we want to remember that the "return to orthodoxy" is not very different from modernism. Neo-orthodoxy resists doctrinal formulations as much as Modernism and Liberalism. Though

neo-orthodoxy seems to return to the idea of original sin, it really went to the opposite extreme and makes sin a part of man himself, from which he must pull himself out. This suits Masonry very well, for this is in line with an evolutionary development of man. Though it is popular to speak of miracles again, yet modern orthodoxy still determines with his reason and higher criticism which miracles shall stand, and how they shall be understood.

Masonry has achieved most of its goals in America. They have seen the churches (with rare exception) turn away from Christ and His Gospel and adopt a deistic religion with salvation by character. The brotherhood of man has become a national creed. Their main efforts today are in their championing of the public school. They have assumed the role of guardian of this institution.

The Scottish Rite Creed reads: "The cause of human progress is our cause, the enfranchisement of human thought our supreme wish, the freedom of human conscience our mission, and the guarantee of equal rights to all peoples everywhere, the end of our contention." To implement this creed: "The Supreme Council 33° favors 1. The American public school, non-partisan, non-sectarian, efficient, democratic, for all of the children of all the people."

The Sovereign Grand Commander wrote in *The New Age* (May,

1961, p 4): "The keystone in the arch of American security is the public schools . . . When the urgency of this matter was brought to the attention of The Supreme Council at its 1957 Session, and it realized the marvelous strategic position it holds with reference to public education, it adopted . . . an elaborate program in support of the public schools . . ." He then urged each Mason to become acquainted with teachers, principals, board members; give them copies of masonic books; take a position on the School Board.

There are committees to evaluate textbooks. Awards are made in the schools to certain students. Their "task is the assumption of a dynamic open, and powerful role in the defense of the Republic. For its armor and weapons alike it has the *precepts and ideals of Masonry*. (My emphasis, Ed.) . . . It can direct its efforts to teaching the real fundamentals of the Nation's greatness to American school children."

Masonry is determined that the schools will bring up this generation to be loyal Americans. That is fine. But their ideals and precepts and concept of patriotism include a denial of confessional beliefs. They make sure no religion (sectarian) is taught in schools, and that is good. They are trying to make sure that evolution, the brotherhood of man and fatherhood of God, development of masonic character *is taught* to every child. Masonry is still a force to contend with. Their men hold

key positions in most areas. That is why you and I get nowhere when we protest teaching of evolution or a baccalaureate service, or a Christ-

mas program in the schools. The Masonic light shines brightly in our land and gross darkness covers the people. W. S.

SHIELDS and WEAPONS

"Now I beseech you brethren, by the name of our Lord Jesus Christ that ye all speak the same thing, and that there be no divisions among you; but, that ye be perfectly joined together in the same mind and in the same judgment",

1 Corinthians 1:10

DISAGREEING JUDGMENT

Perhaps you have heard: "It is entirely probable and possible that two people could go to the Bible with the same question, consider the same passages, and find two different answers."

This is true. Luther looked at Christ's words, "This is my body. This is my blood," saw the simple meaning, and said: "*It is the true body and blood of our Lord Jesus Christ under the bread and the wine.*" Calvin and Zwingli looked at the same words, added their reason, and said: "*It is not the true body and blood. It only represents or pictures them, since Christ's body and blood are in heaven.*" Luther looked at the words in 1 Peter 3:21, "The like figure whereunto even baptism doth also now save us," and took them and other passages on baptism at their face value, and said: "Baptism saves by working faith through the word that is in and with the water. It is a means of grace for all, including children."

The Anabaptists drained the mean-

ing out of the passage by sly reasoning and said: "Baptism is just a creature because it is nothing but water. Therefore you should have no confidence in it. It is only an outward sign or figure and has *no value for children.*"

In our day there are two schools of thought on Romans 16:17: "Mark them which cause divisions and offenses contrary to the doctrine which you have learned; and avoid them." The one school takes the words as they stand and says: "The passage allows no delay in avoiding those who have become manifest as causers of divisions and offenses. It does *not* provide for an *area of human judgment* or opinion as to whether they will persist in the future before avoiding them. Besides only God can look into the future." The other school brings in such an *area of human judgment*.

JUDGMENT TO BE IN AGREEMENT WITH THE WORD

That is not right. We should "all speak the same thing in the same mind (understanding) and judgment (verdict)." Using the same words with a different understanding of them is ruled out. Paul states a general principle concerning spiritual matters in the Church.

In the next verses Paul applies

this principle to frictions that were beginning to threaten the unity of the congregation at Corinth. Some called themselves followers of Paul, others of Apollos, others of Peter, still others said they were of Christ. It was as though Christ stood for something different from Paul, Apollos, and Peter, and as though they stood for something different from each other.

Paul asks in verse 13: "Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?" No. Christ was their one and only Master (Matthew 23:10). Because one is their Master they should all think the same, speak the same, and pass the same judgment on the foolish pride which led them to quarrel about their ministers. So, black is black and white is white and the Word of God is always right. *It determines "the same judgment" — not human resolutions, agreements, or past commitments and actions.*

The Word also keeps us united concerning passages that puzzle us. It bids us to "cast down imaginations, and every high thing that exalteth itself against the knowledge of God, bringing into captivity every thought to the obedience of Christ" (2 Corinthians 10:5). We do not pry into the dark trying to solve seeming contradictions. We then leave unanswered questions such as: "Why has God chosen some before others?" In agreement with the Word we should give no answer.

SANCTIFIED CHRISTIAN JUDGMENT

Such agreement should also be there when the answer *is* given. Otherwise we are not listening to God. We are telling Him what to say. Of this Luther says: "We see it in the Sacramentarians. Christ says, 'Take and eat, this is my body: drink ye all of it, this is my blood!' But they say, 'No, No. It is not His body and blood, but only a sign for His body and blood. For Christ is at the right hand of God.' So they judge the Word by their reason. Oh, for shame! It is like teaching the hens how to lay eggs and the cows how to calve when you want to tell our Lord God how to preach."*

Some may defend their differing by saying: "We are using our sanctified Christian judgment." Christ says John 17:17: "Sanctify them through Thy truth, Thy Word is truth." Sanctified Christian judgment is sanctified by the word and follows it. Otherwise it is *not sanctified Christian judgment, but fleshified human judgment.* With that there can never be the same speech and mind the Lord wants.

O Comforter of priceless worth,
Send peace and unity on earth.
Support us in our final strife
And lead us out of death to life.

OTTO J. ECKERT

* Translated from GEIST AUS LUTHER'S SCHRIFTEN, Walch XIII 1688.

The Things That Come to Pass

SELC Convention (News Bureau, NLC) The convention of The Synod of Evangelical Lutheran Churches [Slovak], a member synod of the Synodical Conference, was held in early October at St. Louis, Missouri. Among other things, the convention "voted to approach the three other Synodical Conference participants with a plea for renewed talks. Future of the 89-year-old Synodical Conference has been in doubt since the recent action of the Wisconsin Evangelical Lutheran Synod suspending fellowship with The Lutheran Church-Missouri Synod . . . During the Milwaukee convention, the Wisconsin Synod declared itself ready to resume discussions with the Missouri Synod with the aim of re-establishing unity of doctrine and practice along with fellowship relations if there was new reason for further talks. Dr. John Daniel of Bethlehem, Pennsylvania, a SELC pastor and president of the Synodical Conference, made a plea here for optimism in the Conference and 'healing of its wounds.' Presidents of the three other synods, Dr. John W. Behnken, Missouri Synod; the Rev. Oscar Naumann, Wisconsin Synod; and the Rev. Milton Tweit, Evangelical Lutheran Synod (Norwegian); addressed the convention at various times."

Bound to Come (News Bureau, NLC) "A Presbyterian proposal to engage in theological conversations

has been accepted by Lutherans, it was disclosed today. All major bodies of both denominations in North America will be represented when the talks are initiated early next year." It was emphasized that "merger is not being discussed," and "these conversations are to be purely theological." The talks "have been arranged to explore the theological relationship between the Lutheran and Reformed Churches 'to discover to what extent differences which have divided these communions in the past still constitute obstacles to mutual understanding.' Among questions at issue in the past, the most controversial, it was pointed out, centered on the Lord's Supper and Christology, election and predestination, and polity and discipline." "The National Lutheran Council "invited the Missouri Synod to participate in the free conference. In replying favorably, the committee said that 'we are sincerely and wholeheartedly ready to participate in these conversations.' "According to the planning committee's proposed agenda, the first session will be devoted to the following topics: An historical review of relations between Lutherans and Reformed Churches in the past with special reference to the controversial issues which have divided them. A theological evaluation of these issues in the light of contemporary thinking in both Churches."

The words to look at are "still

constitute obstacles," and "in the light of contemporary thinking." Without these the "talks" would have little purpose. In the past these church groups knew very well what the other taught. This could be learned from their century-old confessions, and as long as they held to their confessions staying apart was the only possible way of exist-

ence. But "contemporary thinking" can change all this. Although these churches hold to their denominational names and do lip-service to their historical confessions, the inroads of modern theology, "contemporary thinking," has given them a great deal in common. This they will "explore" and they will find something. G. S.

Church News

Ground-breaking Saginaw, Michigan—

Gethsemane Lutheran Church broke ground during special ceremonies, October 15. Work on the structure has since begun. The building is patterned after a one-story colonial house to enable the congregation to use it as a parsonage when another larger building is erected on the property. Plans call for a white brick building 56 x 28 feet, with an attached double garage, to seat 180 to 200 people. The full basement will be used for class rooms and a kitchen. Cost of the project has been estimated at upwards of \$17,000.00, depending somewhat on how much volunteer labor members of the congregation will contribute.

Gethsemane Lutheran recently purchased more than four acres of land bordering Northview subdivision. The congregation has been meeting at the Marr Theater since its formation in 1959. Members and Pastor hope to be worshipping

in their own building by Christmas. The pastor is the Rev. O. J. Eckert.

* * *

New Church Site Purchased Lemmon, South Dakota—

St. Luke's congregation recently purchased eleven lots for a proposed new church plant. The new site offers a commanding view of the city and would advantageously locate a new church building. A former roller rink stands on the property. This building could be used temporarily for church services and later converted for class room use.

The present church building dates back to the congregation's early history (it celebrated its fiftieth anniversary in 1959) and bears the marks of an extremely severe hail storm of more recent times.

The Rev. Vernon Greve is the pastor.

* * *

Ellensburg, Washington—

Mr. Omar Doblle, who had served as CLC delegate for St. Paul's congregation and was otherwise well

known by many of our people, died on September 15, 1961. He was burned by steam while at work on September 12 and flown to Seattle for medical care.

We revere the memory of a son of God who would not compromise the truth of God's grace in Jesus Christ.

* * *

Teachers Meet

Fond du Lac, Wisconsin—

Luther Memorial hosted the annual teachers' conference, October 19-20, 1961. Seventeen teachers and four professors, and several visitors attended.

In the opening sermon, Pastor Egbert Albrecht, of Manchester, Wisconsin, spoke of *God's Course of Study*, that teaches sinners to hope for salvation in Jesus Christ and also how to live in that hope. His text was Genesis 3:14-21.

The conference agenda was a crowded one. It included a paper by LeRoy Greening, of Cheyenne, Wyoming, *Methods of Evaluating and Reporting to Parents*. There seemed to be considerable interest in developing report cards that would be more meaningful to the parents of our children. A sample report card incorporating the methods discussed in the essay was submitted for study and criticism.

Professor Robert Dommer, of ILC, Mankato, Minnesota, spoke on *Music Curriculum through the Eighth Grade*. His was a continuation of an essay begun at a previous conference.

Professor Martin Galstad, also of

ILC, read a paper entitled *Grammar and Language*, showing that grammar and language are means to an end, and not an end in themselves, the tools for communicating thoughts, feelings, and information. The purpose of teaching language and grammar is to equip the pupil to use these tools effectively, with simplicity and precision. Too often the rules of grammar are regarded as strict police regulations and when that happens they inhibit self-expression and impede communication.

Miss Dorothy Schmolesky, of Fond du Lac, Wisconsin, gave a class room demonstration in *Primary Reading*.

The pastors of Luther Memorial are the Rev. Waldemar Schuetz and the Rev. Gerhard Pieper. Gerhard Mueller, principal, Miss Dorothy Schmolesky, and Miss Rhoda Lau make up the school faculty.

Conference meals were prepared and served by ladies of the congregation.

At the business session Professor Ronald Roehl, Mankato, Minnesota, was elected chairman for the coming year, and Miss Rhoda Lau, secretary. The 1962 convention will be held at Redeemer School, Cheyenne, Wyoming.

* * *

News of Pastoral Conferences Lemmon, South Dakota—

The Dakota-Nebraska Conference was formed at St. Luke's Lutheran Church, Rev. Vernon Greve, pastor. Geographically, it will prob-

ably be the largest pastoral conference in the CLC, including pastors from Colorado, Wyoming, Nebraska, North and South Dakota. Eleven pastors attended.

Chief item on the agenda was the essay *On Relation of Synod and Local Congregation to the Holy Christian Church*, which was submitted to it, and the other pastoral conferences, for study, criticism, and revision.

Pastor Herbert Witt, Valentine, Nebraska, was elected chairman, and Pastor Kenneth Hallauer, Mission South Dakota, was elected secretary.

Rejoice in the House that God Builds was the theme of the conference Reformation sermon preached by Pastor W. Schaller. In this house we are sons of God, Christ is the Lord. (2 Samuel 7:8-16).

The conference met on October 31 to November 1.

* * *

Manchester, Wisconsin—

Another pastoral conference, the Wisconsin - Upper Michigan Pastoral Conference met at St. Paul's Lutheran Church, October 31 - November 1. The host pastor was the Rev. Egbert Albrecht.

The agenda included *On Relation of Synod and Local Congregation to the Holy Christian Church* and a paper, *Civic Righteousness*, by Pastor Arvid Gullerud of Eau Claire, Wisconsin. Pastor George Tiefel, of Stambaugh, Michigan, was sched-

uled to preach the conference sermon.

D.

TREASURER'S STATEMENT

July 1, 1961 to September 30, 1961

BUDGETARY

RECEIPTS:

Total cash balance	
July 1, 1961	\$8,208.46
Budgetary collections	10,871.51
Memorials	9.00
	<hr/>
Total receipts	10,880.51
	<hr/>
	19,088.97

DISBURSEMENTS:

General	
administration	630.21
Japan Mission	2,100.00
Home Missions	2,300.00
Immanuel Lutheran	
College	7,694.88
	<hr/>
Total disbursements	12,725.09
	<hr/>

Cash balance	
Sept. 30, 1961	6,363.88

NON-BUDGETARY

RECEIPTS:

Japan Mission	
(furlough fund)	49.70
Printing press	200.00
Immanuel Lutheran	
College	26.50
	<hr/>
	276.20

SPECIAL FUNDS

Church Extension	
Fund	640.55
Japan CEF and	
Emergency Fund ..	625.50
Bequest for ILC (bldg.	
site or bldg.)	6,000.00
ORVILLE NOELDNER, Treasurer	
South Shore, South Dakota	

GETHSEMANE LUTHERAN CHURCH
E. 11315 BROADWAY
SPOKANE, WA. 99206

The Bread of Life

Nov. 19 — Hosea 4:1-9	569, 1-3	
Nov. 20 — Hosea 7:8-16	569, 4-6	
Nov. 21 — Hosea 8:1-14	569, 7-9	
Nov. 22 — Hosea 11:1-12	36, 1	
Nov. 23 — Hosea 14:1-9	36, 2	
Nov. 24 — Amos 5:1-15	36, 3	
Nov. 25 — Amos 5:16-27	609, 1	
Nov. 26 — 1 Kings 22:41-46	609, 2	
Nov. 27 — 2 Chron. 17:1-9	609, 3	
Nov. 28 — 2 Chron. 17:10-19	611, 1-4	
Nov. 29 — 2 Chron. 18:1-11	611, 5-7	
Nov. 30 — 2 Chron. 18:12-22	590, 1	
Dec. 1 — 2 Chron. 18:23-34	590, 2	
Dec. 2 — 2 Chron. 19:1-11	590, 3	
Dec. 3 — 2 Chron. 20:1-12	} During this season a favorite Christmas hymn or carol may be sung.	
Dec. 4 — 2 Chron. 20:13-19		
Dec. 5 — 2 Chron. 20:20-30		
Dec. 6 — 2 Chron. 20:31-21:1		
Dec. 7 — 2 Kings 11:1-8		
Dec. 8 — 2 Kings 11:9-20		
Dec. 9 — 2 Chron. 24:1-14		
Dec. 10 — 2 Chron. 24:15-27		
Dec. 11 — 2 Chron. 26:1-15		
Dec. 12 — 2 Chron. 26:16-23		
Dec. 13 — Isaiah 1:1-17		
Dec. 14 — Isaiah 1:18-31		
Dec. 15 — Isaiah 6:1-13		
Dec. 16 — 2 Chron. 27:1-9		
Dec. 17 — 2 Chron. 28:1-15		
Dec. 18 — 2 Chron. 28:16-27		
Dec. 19 — Isaiah 7:1-25		
Dec. 20 — Isaiah 9:1-12		
Dec. 21 — Isaiah 11:1-16		
Dec. 22 — Isaiah 12:1-6		
Dec. 23 — Isaiah 35:1-10		

INSTALLATIONS

Vicar Clifford Kuehne at Guelph, North Dakota by the Rev. H. Rutz; Dr. N. Madsen assisted; 12 November 1961.

Vicar Daniel Hanel at Missoula, Montana, 19 November 1961, by the Rev. M. J. Witt.

GENERAL PASTORAL CONFERENCE
 Time: January 9-11, 1962, first session to begin at 9:00 A.M.

Place: Austin, Minnesota, St. Paul's Ev. Lutheran Church

Speaker: Pastor C. M. Gullerud
 PAUL ALBRECHT, President

ANNOUNCEMENT

Michigan - Indiana Pastoral Conference
 Opening Session: November 24, 1961,
 9:00 A.M.

Place: Faith Ev. Lutheran Church
 Coloma, Michigan

Host Pastor: R. E. Schaller
 Agenda: Galatians 2, E. Boniek
 Spokane Convention Report,
 Paul G. Koch

Please send announcements and requests for lodging to the host pastor.
 E. BONIEK, Secretary