

# *The Lutheran* SPOKESMAN



“THE SCRIPTURE  
CANNOT  
BE BROKEN.”

John 10, 35

MR. JOHN DELEGATE

Sometown, USA

THIRD ANNUAL  
CONVENTION  
OF THE  
CHURCH  
OF THE  
LUTHERAN  
CONFESSION



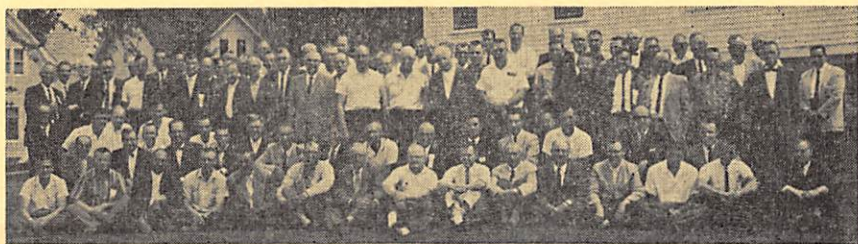
ST. PAUL'S LUTHERAN  
CHURCH

Manchester, Wis.  
August 9-14  
1962

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SEPTEMBER  
1962

No. 4



All Photos Courtesy Don Evans and the Markesan Herald

# THIRD ANNUAL CONVENTION

Manchester, Wisconsin, August 9-14, 1962

It is all in the word *abounding*. We heard it in the Sunday evening convention sermon and saw evidence of it in nearly every report: Doing more of the work of the Lord and doing it better. This was the center around which the convention activities turned.

**Missions** Congregations needing the financial help of the Mission Board have been necessarily receiving only part of the help they need. Even with subsidy, some pastors and teachers have had to divide themselves between secular employment and the work of the Church. The Mission Board pursued a determined policy not to add any congregation or preaching station to the list of those receiving aid, except on a full subsidy basis. Now at the convention, delegates heartily endorsed the Mission Board's proposal to grant full subsidy to all stations under its supervision.

This aim is to be achieved gradually as the money becomes available. There seemed to be a general hope among the delegates that this could be achieved by July, 1963.

During the past year two new missions were opened—at Missoula, Montana, and Carlsbad, New Mexico. Another congregation, previously organized and having declared itself in agreement with the CLC, became a subsidized mission. Messiah Lutheran of Milwaukee, Wisconsin, grew sufficiently to provide full salary support for its pastor without aid from the Mission Board. The Carlsbad congregation is made up chiefly of families who had separated from their synod and were worshipping together, but without a regular pastor.

**Church Extension Fund** There is a small church extension fund (\$2,500.00). This

fund is for loans to congregations under the supervision of the Mission Board. Such loans are to be only for land and buildings to be used as churches or schools. Help in purchasing parsonages is in the more distant future. The fund, of course, needs to be very much larger. Here is a particular area where we obviously need to exceed our past efforts.

**Japan** From Hachiman-Dori Ev. Lutheran Church comes the report that organizational membership with the CLC was discussed, but without solution of the problems involved. On the other hand, the Japanese congregation expressed a readiness to assume the monthly property payments as soon as possible. The convention feeling was that although the sending of a second missionary did not appear immediately urgent, it did recommend that the Mission Board continue to consider the sending of a second man in the

mutual interest of our missionary, the Japanese Christians, and the CLC.

Missionary Tiefel reported that there were five weekly instruction classes, with an overall attendance of 26 adults. The classes and all regular services are in Japanese. The sermons are prepared by Pastor Tiefel. After translation they are memorized and delivered by five Japanese preachers, who are voting members of the congregation. A mission Sunday school, some distance from their own place of worship, is conducted by members of the congregation. The convention complied with Pastor Tiefel's and his congregation's request for a board to review material they wish to put into final print. The Board of Doctrine will serve as this board. Translated material in mimeographed form and pictures of the Japanese at work, and of their office and equipment, were on display during the convention.

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

**Education** From a list of six ILC sites proposed for future expansion and relocation of Immanuel Lutheran College, the Planning Committee recommended the purchase of the Eau Claire property. It is a 20 acre site, on an elevated portion of ground overlooking the Chippewa Valley, about 3½ miles from the center of Eau Claire, Wisconsin, yet lying within the city limits and adjacent to Messiah Lutheran Church.



Convention speakers: H. Witt, O. J. Eckert, Fred Tiefel, John Johannes, and host pastor Egbert Albrecht

There was much debate on and off the convention floor about a possible division, separation, and relocation of the high school, college, and seminary department of ILC. The convention recommended that the Board of Trustees purchase the Eau Claire property with a portion of a bequest, which it would, in any case, invest until needed for its stated purpose, and that it purchase the property as an investment without in

any way committing the CLC to a policy regarding possible relocation of ILC or of separation of its three departments. Also, a special committee was elected to study policy to be followed regarding possible division, relocation, and related matters. This policy committee will report at the 1963 convention.

Another matter which evoked spirited debate was the proposal to purchase an apartment house in Mankato as an answer to the student housing problem. The convention recommended the purchase, subject to the specific approval of the Coordinating Council. This would be marketable property that can again be sold after our need for it may have been met in another way.

**The Budget** The new budget calls for \$106,-209.74. This is nearly double that of the past fiscal year . . . about \$1.60 per communicant per month. \$51,518.80 is earmarked for missions, of which \$8,000.00 is for Japan, and \$4,-800.00 for a new mission. ILC's share is \$46,640.94. The Book House subsidy totals \$3,000.00. \$4,150.00 is allowed for Board of Trustees' budget.

**Doctrine** The Board of Doctrine took note of the correspondence between President Albrecht and President Naumann of the Wisconsin Sy-

nod. No meeting has yet been arranged which might deal with the issues that lie between us, namely: "deviations (on the part of Wisconsin) 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."

From the floor committee on doctrine came a resolution adopted by the convention, that an essay be assigned for presentation at the next convention regarding the meaning of *basileia* (kingdom). The reference is to its use in the New Testament, especially to its relation to *ek-klesia* (church).

The essays *The Relation Of Synod And Local Congregation To The Holy Christian Church* and *Concerning The Ministry Of The Keys And The Public Ministry* were recognized as scripturally correct and adequate, and adopted as a part of the public doctrine of the CLC.

**Statistics** Six congregations became voting members. The total now stands at 48. In addition, ten congregations and the Japan mission hold confessional membership. Five pastors became voting members. At the end of 1961, there were 8,128 souls, 5,505 communicants, and 1,527 voters. Christian day schools numbered seven; the enrollment stood at 322. \$366,651



M. Witt, Vice-President; Paul Albrecht, President; P. Nolling, Secretary; C. M. Gullerud, Moderator.

were contributed for home purposes, \$47,667.00 to the CLC, for a total average per communicant member of \$76.67.



**Pastor George Tiefel — 53 years, and Pastor Gerhard Pieper — 50 years in the public ministry.**

**Anniversary** On August 11, the convention paused to observe the fiftieth anniversary of Pastor Gerhard Pieper's ordination and the 53 years in the ministry of Pastor George Tiefel, Sr. Pastor O. J. Eckert addressed the jubilarians on behalf of the convention, on the basis of Genesis 32:10.

**Essayists and Speakers** Four essays were heard and studied: Two concerning Church and Ministry by Professor E. Schaller, "The Meaning of Ekklesia (church) in the New Testament" by Pastor Paul G. Koch, and "Clergy and Laity" by Pastor Roland Gurgel.

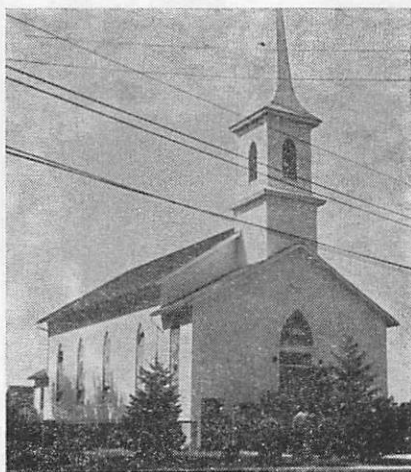
The sermon at the opening communion service was preached by Pastor H. Witt (1 Kings 19:1-8); the Sunday evening convention sermon by Pastor Otto J. Eckert (1 Corinthians 15:58);

and the closing devotional address by Pastor John H. Johannes (Hebrews 12:1-3). Missionary Fred Tiefel preached in the Sunday morning services at both the Marquette and the Manchester churches.

**Convention Hosts** The convention assembled at St. Paul's Lutheran Church, Manchester, Wisconsin. The Manchester church and its sister congregation had created special committees to take charge of the building and grounds facilities, transportation, and housing. The Ladies' Aid societies served the meals. The host pastor, the Rev. Egbert Albrecht, serves both the Marquette and Manchester churches.

**The 1963 Convention** The date of the Fourth Annual Convention was set for August 8-13, 1963, at Marquette, Michigan.

D. DeROSE



# OFFICERS, BOARD MEMBERS, ELECTIONS

## Officers

\*Indicates election or re-election at the 1962 convention  
 Figures in parenthesis indicate term of office remaining

<b>President</b>	—	*Pastor Paul Albrecht, Bowdle, South Dakota
<b>Vice President</b>	—	*Pastor M. J. Witt, Spokane, Washington
<b>Moderator</b>	—	*Professor C. M. Gullerud, Mankato, Minnesota
<b>Secretary</b>	—	*Pastor Paul F. Nolting, Sleepy Eye, Minnesota

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 Pastor C. Albrecht (4)  
 Watertown, South Dakota  
 Pastor H. C. Duehlmeier (2)  
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\*Mr. E. Radtke (3)  
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Pastor E. Albrecht (1)  
 Manchester, Wisconsin

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 Pastor Rollin Reim (2)  
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 Mankato, Minnesota

Mr. O. Kessler (2)  
 Nicollet, Minnesota  
 Mr. W. Batterman (1)  
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### \*Policy Committee (Regarding ILC)

Pastor O. J. Eckert  
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 Pastor G. Pieper  
 Fond du Lac, Wisconsin  
 Pastor R. Schaller  
 Coloma, Michigan

Mr. E. Trapp  
 Sanborn, Minnesota  
 Mr. L. E. Jones  
 Mission, South Dakota

### Doctrine (Appointment Ratified)

Professor E. Reim (1)  
 Mankato, Minnesota  
 Professor E. Schaller (1)  
 Mankato, Minnesota

Pastor H. C. Duehlmeier (1)  
 Sanborn, Minnesota  
 Pastor R. Gurgel (1)  
 Cheyenne, Wyoming

## Lights and Shadows

"And Jehoshaphat said, Is there not here a prophet of the Lord besides, that we might enquire of him?"

And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil."

1 Kings 22:7-8.

It came to pass that Jehoshaphat, king of Judah, visited at Samaria where Ahab had his seat of government for northern Israel. Jehoshaphat was there because he had very foolishly signed an agreement to join Ahab in a war against the king of Syria. Now he had thought it over and was worried. He should first have investigated to see whether or not God approved of such a plan for war. So in Samaria he tried to make up for the oversight by asking Ahab to call in some prophet and inquire of him as to God's Will. Ahab promptly called in the prophets of Baal. These, as you can well understand, told Ahab and Jehoshaphat that everything was just fine. They knew on which side their bread was buttered. But Jehoshaphat was far from satisfied. He had no confidence in Baal's priests and politely asked Ahab whether there were not some other prophet that he could call in, just for a check. Yes, growled Ahab, there is one other; but I hate

him, for he doth not prophesy good concerning me, but evil!

Our attention is caught and fascinated by this remark of a man who could not stand to be told the truth. It is so true to life, so characteristic of human nature, that we may profit greatly by meditating upon it.

In his conversation with Jehoshaphat Ahab does not even mention the great Elijah, because he had written off that prophet long ago, even as he now discards Micaiah, and for the same reason. These men of God had told the king the truth about himself and his doings. They gave him no encouragement in his sins, but painted them in their most lurid colors. Their sharp words and dark forecasts of God's wrath were very painful to Ahab. But it was most unreasonable that for this he should hate them.

To prophesy evil concerning a man is indeed a very difficult, unpleasant and dangerous thing and must never be done lightly. But Micaiah, whom Ahab said he hated, could afford to condemn Ahab because Micaiah was a preacher of the Gospel, the great, glad message of God's mercy in the Messiah. The Gospel is the best friend that any human being can have. None can speak so kindly to us



or make so much of us as the Gospel. Could any of us, for instance, make himself as clean and pure as the Gospel can make him? We can try with much apology to make men think we are not as bad as we seem. Our dearest human friend may in part cover up our faults with praise of our virtues. But that, at its very best, is a poor business to our true interests. How much better does not the Gospel of Jesus Christ treat us than we could treat ourselves when it is willing to say to us: "There is therefore now no condemnation to them which are in Christ Jesus?" (Rom. 8:1). What other friend offers to go the whole way with us as the Gospel does when it says: "Though your sins be as scarlet, they shall be white as snow"? (Isaiah 1:18). The poor, wretched sinner who falls at the feet of the crucified Savior who bore all sins in His own body on the Tree, and says, "Lord, remember me," is not offered a suspended sentence, or a reprieve, or a lighter sentence, or a purgatory, but is told: My son, thy sins are forgiven thee.

Just because the Gospel declares us to be cleaner, purer, holier in Christ Jesus than any human friend would dare make us out to be—just because it is able to cleanse us so utterly, it can also afford to be severe. If it can make our sins whiter than

white, must it not also serve to make the sins for which Christ died a terrible death blacker than black, especially when someone lives in them impenitently? The same Bible which speaks comfortably to Jerusalem, crying unto her that her iniquity is pardoned, also uses the heavy brush of the Law to show how terrible sin really is and paints it in darkest colors for warning and reproof. The surgeon who is able to apply healing medication and a skillful needle also has the right to cut a deep wound with his scalpel.

Therefore Micaiah the prophet wounded Ahab. He prophesied evil concerning Ahab because Ahab's heart was evil as hell itself, and because God had withdrawn His blessing from Ahab until Ahab would repent of his idolatry. But Ahab hated Micaiah. In reality he hated the Gospel, his best friend.

This stupid, unreasonable attitude is common, as we well know. There are countless people who avoid Church and hate the sound of preachers because they do not want to hear the truth about themselves. There is a great craving among men for a religion which will decorate and beautify without erecting barriers to men's lusts; for a religion which is toothless and has no bite in it. We see signs of Ahab's attitude even within Christian congregations. We

find ourselves satisfied and very much interested in hearing the pastor denounce and condemn sin from the pulpit as long as we are able to say: He means the other fellow, not me! Then we can encourage him and say: Go ahead, pastor, lay it on hard; he needs it, that wicked one. But let it become necessary to feel and say: He is speaking of me and prophesying evil concerning me—oh, how different it is then! The Old Adam shouts: He may be a prophet of the Lord, but I hate him!

Would you, by hating the truth about yourself, hate also the truth that you are beloved of God and bought with a price? For love without truth cannot be.

Ahab's hatred caused him to do stupid things. Like a child, he at first refused to call Micaiah. His reasoning ran thus: If that prophet comes, he will tell me the truth about myself, so I had better have nothing to do with him! With the same sort of wisdom a sea captain will row over to a warning buoy that marks dangerous rocks in the channel and take the clapper out

of the bell to silence it. He will also put out the light in the lighthouse so that he will not need to see the place where the ship would strike and sink.

Do not men act so when they hate the *Gospel*? But removing the warning bell does not remove the rocks; rather, it brings men only the sooner upon their sharp edges and destroys them. The end of this story is the end of Ahab. Hating his best friend, he went into battle and came out of it a crimson corpse. Though he was practically plated from top to bottom with steel and brass, the arrows of God found a crevice, and Ahab lay in his blood on the floor of his chariot.

The Apostle Paul said to the Galatians: "Am I therefore become your enemy, because I tell you the truth?" (Galatians 4:16). Thus our best friend, the Gospel, addresses each of us. Shall we hate it, or him who proclaims it, because they paint the rainbow of deliverance upon the back side of the storm-clouds of the Law which has stripped us of our pretenses?

E. SCHALLER



# OUR MISSION BUDGET

The Convention endorsed the Mission Board proposal that full subsidy be granted to all stations under its supervision. This, of course, can not be done immediately and perhaps not for months. This aim is to be achieved as the money becomes available.

When this proposal of full subsidy was first read in the report, when it was discussed at conferences, and when it was considered at the convention, the questions naturally came up: Can we do it? Are we spiritual-ly able? Is this not asking more than our people can do? In answer to these questions our human-self immediately answered: No, we can not do this.

As Christians we are to be good and faithful stewards of God's gifts and blessings, and we are to use our knowledge and judgment in this matter. However, is our mission work just a human endeavor? Is it not the work which the Lord has laid before us? Do we not have words of encouragement and strength from the Lord himself? Let us just consider the importance of prayer in this matter. What is the Lord's directive and promise? He says: "Whatsoever ye shall ask the Father in my name, he will give it you" (John 16:23). "Ask, and it shall be

given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matthew 7:7). "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

When many individual congregations had to start from scratch, it looked rather discouraging and even hopeless. The members prayed individually and together in their great need and the Lord answered their prayer. He gave them the will and determination and means to accomplish what at first seemed impossible. To be sure, all the financial problems of the individual congregations are not completely solved, but a solution is being found.

Now in regard to our mission budget, let us all pray, ask, seek, knock that the Lord may grant us the blessings we need and may instill in our hearts a greater love for supporting the preaching and teaching of his saving Gospel. Let us examine ourselves and honestly consider how often and how much we pray for our mission program. Does each individual member of the CLC, each lay person and each pastor and teacher and professor, pray regularly and fervently for the Lord's help and wisdom to do the work which is before us?

Does each congregation of the CLC pray regularly for the Lord's blessing upon our mission needs and endeavors? Let us individually and jointly ask the Father in Jesus' name for everything we need in our congrega-

tions and in our church. Be confident that He will give us whatever serves the preaching and teaching of His Gospel among us, and the spreading of that Gospel in the world.

H. Rutz

## THE CHRISTIAN BOOKSHELF

As our Sunday School teachers prepare themselves for the new season of instruction, they are likely to look for helps in their search for mastery in the sacred Scriptures. Also those who love the Word and search it for their own edification have equal reason for wanting books on the shelf which will help them to know and use their Bibles better. There are two types of Bible aids which are basic.

### *The Concordance*

Ever try to find a passage when you did not know chapter and verse by heart? Choose the most unusual word in the passage and look it up in a concordance. There you will find a listing of each passage where this word is employed . . . including the one you had in mind. Such listings are important to you also when you want to see how a certain word is used throughout the Bible. Suppose, for example, that you want to know how Jesus used the expression "kingdom of God."

Your concordance will direct you to the places where He used the words.

Some Bibles have a fair concordance as an appendix. While helpful on occasion, this type of concordance is not complete enough to satisfy the more serious student. For him the famous Cruden concordance would serve, in one of three editions: "The Unabridged" (\$5.95); "The Complete Edition" (\$4.00—without some original notes); and a popular pocket-size edition for \$1.95. Of other works which list also the Hebrew and Greek words, we would recommend especially *Strong's Exhaustive Concordance* (\$14.75) and *Young's Analytical Concordance to the Bible* (\$12.75).

### *The Bible Dictionary*

Another reference book much used in direct study of the Scriptures is the Bible Dictionary. While a concordance is more of a directory, the dictionary serves to gather facts and meanings. Since we are so far removed from the times during which the

books of the Bible were written, we need this aid if we are to understand many of the things which were said and done in those days.

The *Westminster Dictionary of the Bible* (\$6.00) is a fine piece of work in many ways. Its presentation of facts is accurate and interesting. Unfortunately, however, it is not reliable when it touches on matters of doctrine and faith. *Smith's Bible Diction-*

*ary* (\$3.95) is a smaller work combined with a rather good concordance, which makes it a very convenient combination volume. The author holds a false view of creation, but otherwise restrains himself from imposing his personal convictions on what is meant to be a book of facts. There is also a paper bound dictionary by James P. Boyd which sells for \$1.00.

R. A. REIM

### NOTICE

*Beginning with this issue the SPOKESMAN is being published by the CLC Book House in New Ulm. Previously the printing was done at Cheyenne, Wyoming. Subscription correspondence should now be directed to: The LUTHERAN SPOKESMAN, Box 145, New Ulm, Minnesota. Other correspondence, however, should be sent to the editors at the addresses listed in the masthead on page three.*

## MICHAELMAS

Never despise one of these little ones; I tell you, they have their guardian angels in heaven, who look continually on the face of my heavenly Father.

(*Matthew 18:10 New English Bible*)

Are angels baby sitters? Jesus says they are. But don't they have more important work to do in the Church than baby sit? Talk that way and these angels will complain about you before the very presence of the Father. Sure, children just eat, play, cry, sleep. And yet their

angels know they are most important members of Jesus' kingdom. Most willingly do they take charge of God's little ones. They jealously guard these lambs of Jesus against the evil and harm the devil means to do in taking life and destroying faith. Anyone who dares tempt the faith of a little one who believes in Jesus will have these mighty defenders against him. They do not need an appointment, but

come immediately right before Christ's Father with their complaints. What the Father wills they are able to carry out. Could we see this with eyesight we would have a greater awe before the lambs of Jesus than we commonly do. But now *believe* it is true. Jesus admonishes us to be overly concerned with the faith of our children, as are the angels. Thank our Lord we have angels helping us mightily. They do no greater service in the Church, for how else will the Gospel continue on earth except through our children?

If our children are not to learn the many fables about angels, we must strengthen their faith with this word of Jesus, yes, also our own faith. Believers are against no one less than the roaring lion who seeks to devour. Against his lying and murdering we are helpless by ourselves. Alone or in throngs we cannot

withstand one devil; with the protection of the holy angels we withstand them all. How else do we keep our property, our health, our children? How else does the Church continue against his raging? Our guardian angels are stronger and wiser than the devils, for they look upon the face of our Lord who is almighty and all-wise. They wondrously protect the Lord's Church, His lambs and sheep. All through the Bible we learn this truth. For this we thank our Lord as we do at Michaelmas in the hymn text by Philipp Melancthon:

Lord God, we all to Thee give praise,  
Thanksgivings meet to Thee we raise,  
That angel hosts Thou didst create  
Around Thy glorious throne to wait.  
They never rest nor sleep as we;  
Their whole delight is but to be  
With Thee, Lord Jesus, and to keep  
Thy little flock, Thy lambs and  
sheep.

L.H. 254

L. BERNTHAL

## The Things That Come To Pass

**ON RECORD** The News Bureau of the National Lutheran Council has recently released statistics of Lutheran church bodies for 1961. Among the others was also listed the Church of the Lutheran Confession, 52 pastors serving 54 congregations and 5 preaching

stations, having a baptized membership of 8,128, 5,404 communicants. That we are one of the very small Lutheran groups in this country we already know. How we rate on this point is of little import. Our interest in this item is simply this, that public acknowledgement is made that we exist.

**OVERSEAS CONFERENCE** The July Conference of the "Overseas

Theologians" held at the Wisconsin Lutheran Seminary, Mequon, Wisconsin, to consider the Wisconsin statements on Church, Ministry, and Church Fellowship, and the "overseas" theses entitled "Fellowship in its Necessary Context of the Doctrine of the Church," brought forth a summary which reviewed the discussions and pointed out the areas of agreement and disagreement which came to light in the talks. (NWL, July 29, 1962) At the close of the conference the overseas theologians submitted an overture to the Wisconsin Synod and the Evangelical Lutheran Synod urging them to work toward a restoration of the former church fellowship in the Synodical Conference, and asking that they participate in the first "International Theological Conference," which is scheduled to take place in London, England, during the month of August, 1963. The representatives of the two synods felt that they could not commit themselves to the proposed meeting without instruction from their respective synods. However, a need was felt to continue the discussions. During the first week in August a sub-committee of the Lutheran World theologians met at Mequon to determine time and place and prepare an agenda for

another conference to be held at either Mannheim, Germany, or Paris, France, in August, 1963.

**ANOTHER MERGER** The National Ev. Lutheran Church (Finnish) "unanimously pledged wholehearted support of the proposed merger with the Missouri Synod," at its recent convention held in Painsville, Ohio. A permanent "Board for Finnish Affairs" will be maintained by the Missouri Synod after the merger is completed. The NELC's last convention will be held next June, in Esko, Minnesota.

G. SYDOW



**OPPORTUNITY FOR EMPLOYMENT**

The C L C Book House needs to employ a full time male worker or a part time female worker. The man should have some knowledge of printing as well as an interest in book keeping. The woman would need experience in book-keeping and the operation of an electric typewriter.

Applications are welcomed. Please state experience and other pertinent information.

C L C Book House  
Box 145  
New Ulm, Minnesota

# The Bread of Life

Date	Reading	Hymn
Sept. 23	—2 Chron. 29:1-11	569,1-2
Sept. 24	—2 Chron. 29:20-30	569,3-4
Sept. 25	—2 Chron. 30:1-12	569,5-6
Sept. 26	—2 Chron. 30:13-31:1	569,7-9
Sept. 27	—2 Kgs. 18:1-12	36,2
Sept. 28	—Isaiah 36:1-10	36,2
Sept. 29	—Isaiah 36:11-22	36,3
Sept. 30	—Isaiah 37:1-13	526,1-3
Oct. 1	—Isaiah 37:14-20	526,4-5
Oct. 2	—Isaiah 37:21-29	425,1
Oct. 3	—Isaiah 37:30-38	425,2
Oct. 4	—Isaiah 38:1-8	425,3
Oct. 5	—Isaiah 38:9-22	425,4
Oct. 6	—Isaiah 39:1-8	425,5-6
Oct. 7	—2 Kgs. 21:1-15	517,1
Oct. 8	—2 Chron. 34:1-13	517,2
Oct. 9	—2 Chron. 34:14-21	517,3
Oct. 10	—2 Chron. 34:22-33	517,4
Oct. 11	—2 Chron. 35:1-9	590,1
Oct. 12	—2 Chron. 35:10-19	590,2
Oct. 13	—2 Chron. 35:20-27	590,3
Oct. 14	—2 Kgs. 23:36-24:9	607,1-2
Oct. 15	—2 Kgs. 24:10-20	607,3-5
Oct. 16	—2 Kgs. 25:1-12	607,6-8
Oct. 17	—2 Kgs. 25:13-21	607,9-11
Oct. 18	—2 Kgs. 25:22-30	607,12-13
Oct. 19	—Jeremiah 16:10-21	607,14-16
Oct. 20	—Jeremiah 29:10-14	607,17-19

## ANNOUNCEMENTS

### Coordinating Council

The Coordinating Council will meet, d.v., October 16-17, 1962, in the church parlor of Immanuel Lutheran Church, Mankato, Minnesota. The first session will begin at 9:00 A.M., C.S.T.

Paul Albrecht, *President*

### Pastoral Conference

The Dakota-Nebraska-Rocky Mountain-Southwest Pastoral Conference meets November 6-7, 1962, at Zion Lutheran Church, Hidewood Township, Clear Lake, South Dakota. Opening time: 10:00 A.M. Please send announcement to the host pastor:

The Rev. Christian Albrecht  
1026 East Kemp Avenue  
Watertown, South Dakota.

Kenneth Hallauer, *Secretary*

### Teachers' Conference

The CLC Teachers' Conference meets October 22-24, 1962, at Redeemer Lutheran Church, Cheyenne, Wyoming.

Rhoda Krause, *Secretary*

### Books and Recordings

We are pleased to announce that the sacred music recordings of the *Cantate Co.* may now be ordered from the CLC Book House.

The books reviewed in the Spokesman may also be ordered from this agency. When cash is sent with order, there will be no additional charge for postage.

C L C Book House  
Box 145  
New Ulm, Minnesota