

# *The Lutheran* SPOKESMAN

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**“THE SCRIPTURE  
CANNOT  
BE BROKEN.”**

**John 10, 35**

**JULY  
1960**

## More Human Judgment?

On May 19, 1960 at St. Louis, Missouri, the Wisconsin Synod Committee on Doctrinal Matters issued the following statement to the Joint Union Committee: "Our Commission on Doctrinal Matters must regretfully express the conviction that in our efforts to resolve our differences with respect to the Scriptural principles of church fellowship — differences which we hold to be divisive — an impasse has been reached . . . ." According to the June 19 issue of the *Northwestern Lutheran*, Vice President Habeck explained that the commission became convinced of a deadlock not only on the basis of many unresolved incidents in which Missourians participated in unionistic activities, but also on the basis of Missouri's presentation before the Joint Union Committee of its position on church fellowship. Here Missouri upheld the principle of joint prayer with those with whom we are not in fellowship.

In 1959 the Wisconsin Convention instructed its commissioners to meet until harmony was achieved or until an impasse was reached. Accordingly the Commission will now report the deadlock to the Wisconsin Synod.

The Lord has been gracious in that He did not permit the Wisconsin commissioners to be further deluded, though they had sorely tempted Him by conducting these meetings in disobedience to His Word.

Our hope is not simply that Wisconsin will now break from Missouri. We have greater hopes. It is our hope and prayer that having become disillusioned, the leaders in Wisconsin will reappraise their past actions and statements on church fellowship, and in sincere repentance come to the greater conviction that Wisconsin has been pursuing an unscriptural course. Please God, may they realize that when it became evident over a decade ago that Missouri taught contrary to the doctrine which we learned, that then God asked us to "avoid them." Yes, we dare to hope that Wisconsin will not only separate from the unionistic Missouri Synod, but that it will also reject its own false teaching that God's command to separate from those who teach contrary to the Word is dependent on our judgment as to the outcome of admonition.

There are some dangers in the report of the commissioners. It could so easily become a snare. In kindness, some warnings are in place. Is this "conviction" again a matter of human judgment? Does the committee only mean that in its opinion admonition will no longer avail? Could this become a repetition of 1953 when another committee reported its findings and stated that "it was impossible to continue our affiliation . . ."? Will separation be right if a majority at the next

convention agree that further admonition is futile? And if the judgment of the majority is that separation should be delayed, will that make continued fellowship God-pleasing? Is there a danger that external fellowship will be justified, as long as there is no fellowship with the error in the hearts of Wisconsin people? Yes, this report could be a snare to comfort those in Wisconsin who have considered their Synod's position wrong, but now will live in false hopes.

Hopes and fears! All will soon know whether there is any reason for hope or whether our fears are

realized. If the Wisconsin commissioners, who condemned Missouri's joint prayer with errorists, join in devotions with errorists at the Conclave of Theologians (July) and at the Synodical Conference Convention (August) then there is no reason to hope. Their testimony is worthless. If both they and the Wisconsin and ELS delegates refrain from joining in prayer, then there has been a change and we would be a little encouraged in our hopefulness.

W. S.

### INTERIM CONFERENCE CONVENTION — A CHANGE!

One day has been added. The convention will be held August 9-12, 1960, Tuesday through *Friday*. The place, Trinity Ev. Lutheran Church, 1700 East Kemp Ave., Watertown,

South Dakota. Pastors, teachers, and official delegates are asked to announce at an early date to the host pastor:

The Rev. Chr. Albrecht  
1026 E. Kemp Ave.  
Watertown, South Dakota

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## PROFILES IN CHURCH HISTORY

### I. CALLING ALL PHILIPPISTS

Numerous articles in church periodicals have alerted us to the fact that the year 1960 brings us the anniversary of the death of Philipp Melanchthon, one-time associate and friend of Luther and a charter leader of the Reformation. Though he is long dead, his spirit lives. *But it is not the Reformation spirit.*

In 1547, a year after Luther's passing, Emperor Charles V of the Holy Roman Empire determined to restore the unity of the church which, as he thought, had been disrupted by the Reformation. He ordered a confession drawn up which could be accepted both by the Protestants and by Rome. A Roman theologian and the Lutheran John Agricola were put to work at it.

The product was finished the following year and became known as the Augsburg Interim. It contained 25 articles which all churches, Catholic and Protestant, were ordered to accept as an interim (temporary) confession until a General Church Council could be convened to make the final settlement.

The Catholic Encyclopedia describes this interim confession when it says: "The points of doctrine were all explained in the sense of the Catholic dogma, but couched in the mildest and vaguest terms . . ." It corrupted the teaching of salvation by faith alone; it said that

Lutheran pastors should be subject to the Catholic bishops; it restored the Catholic Mass, the five false sacraments, the worshipping of images, and other abominations of the Antichrist.

One might think the Lutherans would stand as one man against such desecration of the Truth. Many did. Lutheran congregations everywhere suffered because they resisted this hideous compromise with error. Some 400 clergymen were driven from their homes and many were imprisoned.

Dare we assume that these oppressed defenders of the Truth received stalwart support from the faculty of the University at Wittenburg, that stronghold where Lutheranism had been cradled? Who was left there of the former associates of Luther? Melanchthon and Bugenhagen, for example. And under the leadership of the former, that faculty permitted the Interim to pass without protest. At first Melanchthon had blustered that he would not "allow his conscience to be burdened by this confession." But when it became dangerous to protest, he adopted the principle that under such circumstances you do the best you can and try to save what you can, but without getting hurt at it.

After the given name of Melanchthon this school of spineless Lutheranism came to be called the "Philippists." They were the cause of grave

offense to many in the Church, so that even John Calvin, the Reformed leader wrote to Melancthon: "Your condition is another one than that of so many; for it is more disgraceful for the leaders or standard-bearers to tremble than for the mass of soldiers to flee."

Very touching was a letter received by this compromiser from one who had suffered prison because of his opposition to the Interim. He wrote:

"Oh, my Philipp, Oh, I say, our Phillip, return through the immortal Christ to the former candor, to the former sincerity, to the former constancy! Do not make the minds of our people languish by your fright and half-heartedness! . . . You must not be the cause of such immense offenses within the Church! Do not permit your so excellent writings, words, acts, by which you have done so wonderfully much for the Church and schools, to be turned in such a

way through that fault of disregard, innovation, moderation! Think of how much courage your plans give on the one hand to the opposition, and on the other hand how it robs our side! We pray that, mindful of your profession, you and your Wittenberg men would conduct yourselves as you did in the beginning of this matter, that is, that you would think, speak, write and do what becomes Philipp, the Christian teacher, not the court-philosopher."

In this anniversary year of Melancthon we feel moved to address a similar plea to many of our own day, once stalwart confessors in the visible church and now tolerating unionistic association with such who in doctrine and in practice give here, and are silent there, in the hope of achieving a formula of agreement that can achieve peace only by enthroning error and surrendering the Truth to its enemies.

E. S.

### *Shepherd My Lambs*

Where does the first and chief responsibility to shepherd the lambs of Jesus lie? With the head of the family, the father! There is where the Good Shepherd places it, for St. Paul wrote to the fathers of the congregation at Ephesus (6:4): "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." To bring up children in the nurture or discipline and admonition

of the Lord is to carry out the command, "Shepherd My Lambs!"

Dr. Luther emphasized this very responsibility of every father in his Small Catechism by introducing each section with this reminder: "As the head of the family should teach them it in all simplicity to his household." He wanted each father to realize that he was God's representative, duty-bound to care also for the spiritual life of his children.

But it is so easy for us fathers to try to shift our responsibility to someone else. Don't we find ourselves saying or thinking, "I have to get up early and work late to support my family. When evening comes I'm too tired to bother with teaching my children the Bible stories and the catechism. Let mother do that! She can do it better than I can anyway." It's so convenient to have a wife around the house. When something goes wrong, we fathers can parrot Adam and say, "The woman Thou gavest me — she's at fault." So also when it comes to accepting our God-given responsibility, it's so convenient to shift the burden to our wives. Certainly the mother is to assist her husband in the care not only of the bodies, but also of the immortal souls of the children. But the first and chief responsibility must remain where God has placed it — on the head of the family.

Some Christian fathers, perhaps without even realizing it, shift their God-given responsibility to the Christian Day School. No finer aid for assisting fathers to carry out their responsibility of shepherding their children has been found. Yet not even a Christian school can or dare remove the responsibility of shepherding his children from the shoulders of a father. In recent times some Christian fathers have been forced to take their children out of Christian Day Schools because the teachers in those schools and the congregations that support-

ed them have become unfaithful to the very Word of Truth that is to be taught in the school. It may well be that the Lord is in this way reminding such fathers that there is no substitute for them. The Great Shepherd of the lambs wants the fathers to remain responsible for the shepherding.

How is a Christian father to discharge his responsibility? He is the priest in his family. That means that he is responsible for erecting and administering at the family altar. The father is to conduct the family devotions for his household. That is best! If the father does not do so personally, he is to see to it that his wife or an older child conducts such devotions. But the responsibility remains with the head of the family.

Dr. Luther offers a valuable suggestion to each father when he advises us to follow his example of "praying the catechism." Let the father lead his family in praying the commandments, the creed — both text and explanation. This may at first prove a bit embarrassing to a father, for he may find that his wife and children know the catechism better than does he. Then let him take his catechism and read while the family prays from memory. But let not the father seek to evade his responsibility.

"Shepherd My Lambs!" Ye fathers, hearken unto these words of the Good Shepherd, for the responsibility is yours!

PAUL F. NOLTING

# **SHIELDS**

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# **AND**

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# **WEAPONS**

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*"Who was delivered for our offenses, and was raised again for our justification."*

Romans 4:25

The Apostle Peter reached the high point of his sermon on the day of Pentecost when he said Jesus was *delivered* by the determinate counsel and foreknowledge of God, and again when he said God raised Him up "having loosed the pains of death; because it was not possible that he should be holden of it." The deliverance of Jesus unto death and His resurrection are two acts of great importance. While they are closely bound together, the one resting on the other, they are not to be confused. A child knows that the crucifixion is not the resurrection and that the resurrection is not the crucifixion. To some people this might seem so self-evident that it is childish to say it, and yet as we take a look at some of the current theology, it becomes clear that it is necessary to say just what we have said.

From the Scripture text at the head of this article it is clear that Christ died for our sins. This is another way of saying that He secured and provided the forgiveness of sins by His redemptive work. Luther has said it in plain and

simple words: "Jesus Christ . . . has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy, precious blood, and with His innocent sufferings and death."

Jesus was delivered for our offenses. Our debt has been paid in full. This was accomplished according to the decision made by God in eternity. This redemption is an accomplished past act and is true whether it is believed or not.

Now if God had delivered His Son for our offenses and then refused to forgive the sins of the world, we could only say that He is a cruel and unjust God. But we know that He is just and righteous altogether. He did not permit His Son to die in vain. When He raised His Son from the dead, He then and there declared the whole world righteous. Jesus was raised for our justification. God, because of the death of His Son and on the basis of it, forgave the sins of all men. Now this is what we call objective or universal justification. It is not to be confused or identified with redemption although the two go together, the one resting upon the other. It is impossible that the Son of God should die for our sins and then be held in the bonds of death. For the death of Christ which He suffered in our stead called for resurrection, and the resurrection followed the death of Christ as an inevitable and necessary result. We

would not tear the one from the other and yet they are not to be confused or treated as if they were one and the same act or as if one could stand without the other. And so it is also false doctrine when redemption is dealt with as though it were justification.

When a defender of the Common Confession (the document accepted as an agreement between the Missouri Synod and the ALC) tells us that no false doctrine is involved in the statement on justification, we disagree. We label it false doctrine! And we do not attempt to soften the charge simply by saying that it is a false definition. What does the Common Confession say. "By His redemptive work Christ is the propitiation for the sins of the whole world; hence, forgiveness of sin has been secured and provided for all men. (This is often spoken of as objective justification.)" This is identifying redemption and justification and when this is done we may draw on our Bible passage as our shield and weapon: "He was delivered for our offenses and raised again for our justification."

But is it so serious when redemption and justification are confused? It *is* serious for this confusion robs the sinner of his true comfort. The statement of the Common Confession goes only half-way in presenting *OBJECTIVE JUSTIFICATION* and then stops. It says that Jesus provided and secured forgive-

ness of sins but then does not go on to say that God, on the basis of Christ's work, declared the whole world righteous. And it is this latter act of God which is *OBJECTIVE JUSTIFICATION*. Christ not only suffered and died for the sinner thus obtaining forgiveness, but God accepted the sacrifice of His Son and forgave the sins of the whole world. Christ was raised for our justification. This is the unconditioned Gospel and the true Easter Gospel."

C. M. GULLERUD

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Summary of Mission Committee  
Financial Report

February 22 — May 23, 1960

Balance on hand,		
February 22 . . . . .	\$ 476.13	
Receipts, Feb. 22		
- May 23 . . . . .	1849.75	
	<hr/>	
	2325.88	2325.88
Mission allocations	1305.00	
Immanuel College		
and Seminary . . . . .	616.60	
Committee		
expenses . . . . .	50.00	
	<hr/>	
	1971.60	1971.60
	<hr/>	
Balance, May 23		354.28

## REDEEMING THE TIMES

WE WISH IT WERE TRUE! A writer in the *Confessional Lutheran* (March 1960) makes this statement, "By and large our people will not stand for the false doctrines of Modernism which are trying to take over our Church today if only they know the truth of the situation." This comment parallels the thoughts of one of my laymen, a former member of the Missouri Synod, by the way, who felt that surely if the lay people knew what was going on they would do something about it. That was the fond hope of many of us, that once our people were made aware of the error that was being foisted upon them they would arise up in mass indignation and "throw the rascals out." But for the most part it didn't work that way.

It is true, as Scriptures say, that "many false prophets are gone out into the world," who with their "good words and fair speeches" deceive many. But they exist only because there are many who willingly and gladly hear them. This is not a one-sided matter, but a mutual, reciprocal exchange and agreement between speaker and hearer. This has always been the sad truth, as the prophet Micah says, "if a man walking in the spirit and falsehood do lie, saying, I will prophecy unto thee of wine and of strong drink; he shall even be the prophet of this people." The officials are not alone guilty of misleading the peo-

ple. They stand and hold their position because they are saying and doing just exactly what the majority of people want them to say and do. The layman shares a responsibility in this. Having ears itching for liberalism and unionism they heap to themselves the kind of teachers they want. During these days the matter has been put to test again and again. Let the man who is now just talking be warned. When you finally learn the long, hard, painful lesson of what "avoiding" means and actually seek to do it, don't be surprised that you are rejected with contempt. That is the pattern that is set before us, even in Scripture itself.

THE INEVITABLE. The Scharlemann defection has apparently caused quite a stir within the Missouri Synod. Among other protests, we find the Texas District calling for a repudiation by the Synod of the error and an immediate suspension of Dr. Scharlemann from his position on the faculty at Concordia Seminary. All this to-do tends to make all the other previous issues fade in importance. One might think that now finally we have come to something that calls for drastic action, as if the others didn't. Let it not be forgotten that all the charges which the Wisconsin Synod made against the Missouri Synod from 1939 on still stand just as strong or stronger than ever. What we see in the Scharlemann issue is not a cause but an effect. A writer in *The Ortho-*

*dox Lutheran* says it quite well: "Now all Missourians can see what their toleration and indulgence of errors and errorists has led to; now they can see that the devil is interested in knocking out the very foundation of their faith, the foundation of the apostles and prophets upon which the church is built. They may be sure that, if the devil accomplishes this today, he will soon take away from Missouri the Chief Cornerstone, Jesus Christ. May God be merciful to His own dear children in Missouri and preserve them from the plagues that have threatened them so long!"

We quote this because it shows the inevitable path of error. As it happened in Missouri, so will it happen in Wisconsin because they would not "avoid." The Lord knows best and has graciously told us. Run from error as you would run from the devil because it is of the devil. We who find ourselves now free from a previous involvement with error should think of it only with the utmost humility. We toyed with the unclean thing also. Only by the grace of God were we spared from becoming victims of our own folly.

WORTH REPEATING. Under the heading, "What Was That?" Prof. M. Galstad of Immanuel Lutheran College, Mankato, Minn., writes to the students in the school paper, the *Immanuel Beacon*, these very fitting words:

"You recognize this question or exclamation as the remark that is made when all is going smoothly

and suddenly some unusual sound is made. Your school year just closing is one of these alerts. It came as a jolt to the "even tenor" of your school days. Suddenly you were in a new school, in unusual circumstances, doing things so differently that even a *Free Press* columnist remarked that you deserve credit for your willingness.

"No greater good can come than an awakening from a course of death-dealing spiritual sleep, the jolt that wakes you before you hit the killing obstacle. What is better than being warned before the lukewarmness leads to the final spewing out? How good to rescue the things that are 'ready to die!'"

"Students, this is the meaning of the year just passed. As different as was the ministry of John the Baptist, so different was your recent year of school. But it had a purpose: to alert you to what is slipping away in American Lutheranism so you can take a fresh hold on it and not let go: the obedient faith that stakes all upon what God has said. Be thankful for the jolt that startles you to attention so you can take safety precautions before it is too late. This, too, is the grace of God toward us."

These words have meaning to all of us who have experienced an uprooting of a deep-seated form of pastoral and congregational life. We were startled, we were shocked, perhaps we were momentarily dismayed. But in retrospect we too must say, this too is the grace of God.

G. S.

## Rejoicing Laymen

The Apostle Paul writes in Philippians 4, 4: "Rejoice in the Lord always and again I say, rejoice."

At first blush it would seem superfluous to encourage anyone to rejoice who is an heir of eternal salvation. A pleasant or successful truth and experience generally produces the spontaneous result that one rejoices. And yet the Lord's exhortation to rejoice is not only in order but also necessary. While our rejoicing in the Lord becomes evident in our prayers, hymns, and diligence in hearing God's Word, yet it is expressed in its completed form by an earnest, willing and happy activity in which the God-given gifts are put to use for the glory of God's Name and the general good and the edification of His Church. This activity as far as the laymen are concerned is revealed in the various opportunities that the Lord prepares and offers, and of which they avail themselves.

One of the many opportunities to rejoice in the Lord is given to such as are chosen by the congregation to teach in the Sunday School. It is indeed a wonderful privilege to be able to rejoice in the Lord by becoming a Sunday School teacher because such workers are reckoned as fellowservants of the apostles—even as Paul mentions in Colossians 1, 7, where Epaphras is cited as "our dear fellowservant". But this privilege is emphasized when it is remembered that the teacher in the Sunday School becomes directly in-

involved in the joy of bringing the Word of Life to children so that they might be wise unto salvation through faith which is in Christ Jesus. No man can be occupied with a more blessed activity than to tell others of their free salvation in Jesus, and when the Gospel is faithfully taught as it comes forth out of God's mouth, the Lord assures us that the Word shall accomplish that which is His pleasure, namely, the salvation of souls.

Why then do we often experience a reluctance on the part of some of our lay-people to rejoice in the Lord by becoming Sunday School teachers? It is because of the sinful flesh. With Paul the Christian says, "For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." (Rom. 7:22,23). In order to overcome this interference of our sinful flesh more and more, and in order to bring into fuller execution that which we actually delight in after the inward man, the Word encourages us to rejoice *in the Lord*. When the Apostle says, "in the Lord", he means that we are to grow in a fuller appreciation and gratitude of the salvation the Lord won by His suffering and death. As a person's gratitude increases, the willingness to rejoice in the Lord by serving as Sunday School teachers will also increase.

M. J. WITT



It is utterly amazing that the world readily tolerates all manner of godless teachers and idolatries, but Jesus Christ and His Gospel they do not tolerate. *Why do the Heathen rage, and the people imagine a vain thing?* What do they hope to accomplish with this insanity against Christ, as in His crucifixion, as against His Gospel (Acts 4, 24-30)? And just look who the worst of these are: *The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His Anointed* — they are not satisfied to persecute but want to utterly destroy the kingdom of the Lord and His Anointed — *saying, let us break their bands asunder, and cast away their cords from us.* They hate the Lord for having made His Anointed their King, and they seek to overthrow Him.

Are these feeble defiant ones a threat to Him who is enthroned in majestic heaven with almighty power? *He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure.* Under His wrath they are condemned. Let the enemies do what they will, *yet have I set my king upon My holy Hill of Zion.* It will be no

## PSALM II

other way, Christ is made, and He remains, the Head of the Church.

See now who this King is. He says, *I will declare the decree: the Lord hath said unto me, thou art my Son: this day have I begotten Thee.* He is none other than the Son of God. Therefore this King is not a David with an earthly kingdom, but He is an eternal King with an eternal kingdom, a King who so blesses us that in Him we shall never die. Nor does He have a small area on earth for His rule: *ask of me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession.* Although all do not obey Him, yet all are in His power. Those who will not have Him as King, shall be shattered like clay pottery, as God says: *Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.* Thus the Lord admonishes them: *be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling.* Despair of yourselves and your righteousness, confess your sins and admit your guilt, fear and tremble before God's judgment, and yet rejoice since you are righteous before Him through trust in His mercy. In this way serve the Lord: *kiss the Son, believe in and honor Him; lest He be angry and ye perish from the way, when His wrath is kindled but*

a little. He is the only way to salvation, outside of Him is no righteousness before God. Accept Him or be eternally lost. Do not be deceived, His wrath will come suddenly upon the unbeliever. Christ died, rose again, and is now enthroned in heaven that He might make all blessed who accept Him as their King. *Blessed are all they that put their trust in Him.*

L. BERNTHAL

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### *For Christian Homes*

We intended to begin immediately speaking of certain books for children, young people and adults that would be good examples of "words fitly spoken," which are, as the Scriptures say, "like apples of gold in pictures of silver" (Prov. 25:11).

We shall still do that, if you will allow us to say from time to time some of those things that usually come "by way of introduction." Quite high on such a list is the thought that good books are not there primarily to teach a moral. Nor should Christian literature too readily "point a moral." It should tell a story that leads to an insight, an understanding. It should lead us to say after we have read it that this or that is obviously true of life.

For example, the Biblical Book of Proverbs is recommended by worldly writers for its morality. To us it teaches primarily the wisdom of God. But after reading it you look back and find among many

others this insight: those who hurt and harm others by mouth or hand do damage only to themselves. To know that is not so much knowing a moral as to have an insight into how things go in life.

Truths that have entered into the literature of good writers are not always seen there by everyone. Take *Alice in Wonderland*. That is a classic for some and merely a mass of nonsense for others. For some it gives mere relaxation from a cold and controlled life; for others it is more than a hilarious story: they quote it to make a serious point in congress and in parliament, because it is full of insights into the interesting behavior of men. Read *Alice* aloud to the children although some may not like it till later.

M. GALSTAD

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## Church News

The first year of Immanuel Lutheran High School, College, and Seminary in History. The first graduation has come and gone.

The Lord provided all: a board of directors with the faith and foresight to plan, persevere, and see the project through; dedicated instructors; a building (through four members of Immanuel congregation); men and women with willing hearts to get the building ready . . . it had to be repaired and adapted for classroom work; and a library. The enrollment was larger than expected.

It continued to grow. There was a high school, a college, a seminary; there was a high school choir with a reputation for excellence at the close of the year. But the blessing that outshines all these blessings is the priceless Word of Life . . . and a living appreciation of it. Immanuel College is appreciated beyond the buildings, and books, and people that are a part of it. The school paper *The Immanuel Beacon*, will dispel your doubts. An item (May, 1960) *This Is Immanuel Seminary*, puts it this way: "Two students sitting across the table from a professor, all three sitting at the feet of Jesus. This is Immanuel Seminary." To have this appreciation among the students is a blessing in itself.

On June 3, the college and seminary seniors graduated, followed by the high school graduates on June 9. Professor Martin Galstad preached the sermon, *Grow in Grace*, based on 2 Peter 3:18. The Immanuel Lutheran High School choir, under the direction of Professor Robert Dommer, participated in the service, singing *Cantate Domino* and the *Benediction*.

Pastor C. M. Gullerud of Salem Church, Eagle Lake, Minnesota, and Professor of Religion in the college department, presented the diplomas to the six graduates. He did so on behalf of the Dean, Professor Edmund Reim, who was hospitalized at the time with a heart attack.

The graduates, together with their homes, are:

## COLLEGE

### RELIGION COURSE

David Menton  
Mankato, Minnesota

### TEACHERS COURSE

Henry Hasse  
Waconia, Minnesota  
Richard Ohlmann  
Valentine, Nebraska

### PRE-THEOLOGICAL COURSE

Dale Redlin  
Watertown, South Dakota  
Gene Schreyer  
Mankato, Minnesota

## SEMINARY

Clifford Kuehne  
Mankato, Minnesota

Mr. Kuehne has accepted the call as vicar at Immanuel Lutheran Church, Mankato, Minnesota, for one year.

At the high school graduation service the following week on June 9, Pastor W. Schuetze of Fond du Lac, Wisconsin delivered the graduation sermon. Miss Marie Kluckman gave the Salutatory Address, Miss Miriam Schaller, the Valedictory. Professor Robert Dommer, Principal of Immanuel Lutheran High School, presented the diplomas to the ten graduates.

A hymn of eight stanzas, written by William Maurer of Mankato Minnesota, was sung at the high school graduation service. It is entitled *Immanuel Thy Name .We Sing*, and sung to the melody of Hymn 431 in the Lutheran Hymnal.

**Nicolett, Minnesota—**

On Sunday, June 12, Faith congregation of Nicollet, Minnesota, dedicated its sanctuary to the glory and for the service of the Triune God and His Word. Pastor H. C. Duehlmeier of Sanborn, Minnesota, delivered the sermon, his message based upon the very appropriate words of the First Petition of the Lord's Prayer. The pastor of Faith congregation, E. Schaller, officiated at the service, which was attended by an overflow audience of some 125 souls. Included in this number were brethren from neighboring sister parishes. The ladies of Faith served a late afternoon meal to the assembly.

Twelve voters comprised the membership of Faith congregation last fall when the present ranch-type residence was purchased. For a time services were held in the living-dining room area of the parsonage until a chapel in the basement could be readied and an outside entrance provided. The dedication was postponed until summer weather arrived.

Guests and friends attending the services have commented on the churchly atmosphere of the chapel and its beautiful appointments, which include an altar of wonderfully matched birch handcrafted by one of the members, a two-manual Wurlitzer organ with full pedal key-

board, and a deep blue dossal curtain with a pendant cross illuminated by indirect lighting. The chapel seats about 85 and an overflow room adjacent is available for seating. It serves as a mother's room and a Sunday school classroom. The entire structure represents a labor of love on the part of families who in faithfulness to the Word were compelled to leave their former church affiliation in the Synodical Conference.

**Denver, Colorado—**

June 19 was a special day for St. Peter's congregation. It was rededication Sunday, and the day for the installation of the church council and the pastor, the Rev. D. C. DeRose. Pastor W. Schaller, Cheyenne, Wyoming, was the guest speaker. The service was preceded by a late afternoon luncheon in a local park.

**Phoenix, Arizona—**

Holy Cross Evangelical Lutheran Church, W. H. Wiedenmeyer, Pastor, celebrated its Mission Festival June 19. The Rev. Paul Nolting of Sleepy Eye, Minnesota, preached the festival sermon.

D.

**ADDRESSES**

The Rev. H. C. Duehlmeier  
Sanborn, Minnesota

## The Bread of Life

In the next five weeks we complete the Acts of the Apostles and read Paul's letter to the Galatians, the declaration of freedom from the demands of the Law. With each reading a part of Luther's catechism is listed which may be read or recited (with Luther's explanation, of course!) and a verse or two from the Lutheran Hymnal.

Date	Acts	Catechism	Hymnal
July 17	— 23:11-22	2d Commandment	267, 1-2
July 18	— 23:23-25	7th Petition	267, 3
July 19	— 24:1-9	8th Commandment	262, 1
July 20	— 24:10-21	3d Petition	262, 2
July 21	— 24:22-27	6th Petition	262, 3
July 22	— 25:1-12	4th Commandment	262, 4
July 23	— 25:13-27	5th Commandment	470, 1
July 24	— 26:1-11	1st Petition	470, 2
July 25	— 26:12-21	2d Petition	470, 3
July 26	— 26:24-32	3d Article	470, 4
July 27	— 27:1-12	1st Article	526, 1
July 28	— 27:13-20	5th Petition	526, 2-3
July 29	— 27:21-32	1st Commandment	526, 4
July 30	— 27:33-44	4th Petition	526, 5
July 31	— 28:1-10	7th Commandment	36, 1
Aug. 1	— 28:11-16	9th Commandment	500, 1
Aug. 2	— 28:17-22	10th Commandment	500, 2
Aug. 3	— 28:23-31	3d Commandment	500, 3
<b>Galatians</b>			
Aug. 4	— 1:1-5	Introd. Lord's Prayer	265, 1-2
Aug. 5	— 1:6-10	1st Petition	265, 3-4
Aug. 6	— 1:11-17	Concl. Lord's Prayer	265, 4-5
Aug. 7	— 1:18-24	3d Petition	485, 1-2
Aug. 8	— 2:1-10	Ministry-Keys	485, 3-4
Aug. 9	— 2:11-21	Confession I	485, 5-6
Aug. 10	— 3:1-9	Confession II	377, 1
Aug. 11	— 3:10-14	2d Article	377, 2
Aug. 12	— 3:15-20	Baptism I	377, 3
Aug. 13	— 3:21-29	Baptism II	377, 4
Aug. 14	— 4:1-7	Baptism III	377, 5
Aug. 15	— 4:8-20	Baptism IV	377, 6
Aug. 16	— 4:21-31	6th Commandment	377, 7
Aug. 17	— 5:1-12	Sacrament Altar I	377, 8
Aug. 18	— 5:13-24	Sacrament Altar II	377, 9
Aug. 19	— 5:25-6:10	Sacrament Altar III	377, 10
Aug. 20	— 6:11-18	Sacrament Altar IV	306, 8