

The Lutheran SPOKESMAN



**“THE SCRIPTURE
CANNOT
BE BROKEN.”**

John 10, 35

**OCTOBER
1960**

The National Religion IV

THE PUBLIC SCHOOL

"Even now there are many antichrists, wherefore we know it is the last time." (1 John 2:18) We believe that the pope is the very antichrist, but let us never forget the *many* antichrists. Would it not be fatal to fight the Antichrist by joining with other antichrists? These would have access to the flock and could devour the sheep without restraint.

NOT ONLY ROME

This article is not concerned with the outcome of the national election. It is concerned with viewpoints in this campaign. For here we can learn much about the national religion. Devout Christians are worried about a Roman Catholic being president. No American has to apologize for this, since the pope has never put up into its sheath the sword of political power. But are we equally worried about the power and influence of American Protestantism, the guardians of the national religion? They are in a power battle with Rome. Don't forget, the reformed churches have never believed in separation of church and state. They too believe the state should carry out the will of the church. And they are achieving their goal, no matter who is in the presidency.

Many protestant leaders show their intent in ugly nakedness as they fight against a Roman candi-

date for president. As they go beyond the limits of truth, decency, and democracy, they alert us to another great and immediate danger to the cause of the Gospel.

UNFAIR QUESTIONS

For example. In the September 12 issue of *Christianity Today* appears an open letter from Dr. C. C. Morrison (long time editor of *Christian Century*) to Senator Kennedy. He addresses questions to the candidate, some of which are legitimate and some of which are evil. Two are very revealing. He wants to know if the candidate approves of the restraint upon personal liberty exercised by the Catholic Church when it forbids its members to attend non-catholic services. Secondly, he asks Kennedy whether he will disavow his church's boycott of the public schools.

Why does he ask these questions? The Catholic policies he attacks certainly are not in conflict with American democracy. Morrison is attacking the principles of an absolute authority in religion; of confession-alism which requires adherence to this authority; and of a parochial school system which transmits these beliefs to the next generation. As a spokesman for the "national religion" he shows that he believes these principles to be unamerican. He shows us that the majority believe all American children should be taught in the public schools. And

here they will learn that man is to develop his own religion without an authority, be it the pope or Scripture; for man reaches to God, not God to man; the child learns truth by experience, by trying, not by being presented the Truth. Everything can be tolerated except the belief that error cannot be tolerated.

PUBLIC SCHOOL PHILOSOPHY

Education is the transmitting to the next generation all that the present generation holds as important.

The public school transmits what the majority considers its heritage. Our present generation accepts the materialism and "this worldliness" of James and Dewey. They have absorbed the psychology and morality of the darwins and freuds. There are only mild reactions to the belief in the vague god of the lodges. Modern man's hope is in the social venture of cooperation in all things. These are the foundations of American education. Protestants gener-

CONVENTION
of the
CHURCH OF THE LUTHERAN CONFESSION
will be held at
GRACE EV. LUTHERAN CHURCH
Sleepy Eye, Minnesota
JANUARY 24-26, 1961

Copies of Professor Oesch's Memorandum inter Nos may be had by sending \$1.00 per copy to Mr. Carl Oesch, 1638 Main Street, Highland Illinois. Professor Oesch is from Oberursel, Germany. Memorandum inter Nos is his evaluation of the status of Lutheranism in the Synodical Conference.

Second Class Postage paid at
Cheyenne, Wyoming

POSTMASTER: Send notice on Form 3578
to The Lutheran Spokesman, 137 King Ct.,
Cheyenne, Wyoming.

Published monthly at Cheyenne, Wyoming
as the official organ of the Church of the
Lutheran Confession. The issues appear on
or near the 15th of each month.

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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 re-
quests for sample copies must be sent to
the Circulation Manager.

Subscriptions are \$2.00 per year, paid in
advance.

ally have caved in and adapted to all the trends and find the public school a satisfactory agent to transmit their beliefs and view of life. Their hopes and goals are also wrapped up in a strong christian-democracy, where all believe in the brotherhood of man. At most the schools need a few more spiritual ingredients, a little more Bible reading, etc.

Rome is not the only danger. Morrison's attack represents a very real and present danger to our Way of Life. He is insisting that through the public school alone a generation be trained which finds good in every religion, which learns that good and bad is something we learn by experience, not from Sinai, which learns that for democracy we must compromise religious beliefs, which believes it is unamerican to refuse to sing carols to the Christchild with all fellow-Americans, and which believes salvation from all woes lies in cooperation on the American tower of Babel.

IS IT TOO LATE?

"By which we know it is the last time." The power squeeze in which we find ourselves, like Abraham, between the 4 kings against 5 emphasizes that it is very late. Maybe Rome will soon expand its power and crush us. Already the Protestant-modern concept of religion has so twisted this generation, that only a handful of Lutherans is willing to take a confessional position. It

is not surprising. How can we expect to counteract the influence of 12 years of education in public schools, twelve years of intensive training in the American "view of life," with the leaven of Sunday Schools and instruction classes? The horrible proof is in the almost total collapse of confessional Lutheranism.

But there is a *little* time. They have not been able to close our schools because of the power of Rome. Rome has not yet succeeded in gaining control. Perhaps God sits and laughs as Antichrist wars with the antichrists, each keeping the other at bay. And we are allowed for a few more days to bring up our children in Christian schools. But I fear we are despising these precious minutes; we are taking them for granted; we consider it a matter of choice and indifference to have or not to have a parochial school; at best we deplore that it is too difficult under our circumstances. Do we really need that beautiful church and parsonage first at the expense of our children being trained in the satanic unionism which we so bravely fought? We have a little strength; but I fear we will soon be too exhausted to write out the order for the First Grade Readers.

W.S.

SINGING UNTO THE LORD

(continued)

In the previous article we concluded, "God bless our homes with good music!" Now we want to see how such good music in the home carries over into our Lutheran schools.

A blessed result of the Gospel in our Christian homes is "the singing heart". The Holy Spirit through the Gospel works faith. Faith removes all fear and is pure joy. Bodies may be sick with pain, backs bent from toil and weariness, faces cast down under the ridicule of the world, but under it all there is the singing heart. The Christian heart may be surrounded by flesh which shows all the marks of the burden and heat of the day, but that heart is filled with the Spirit which ever sings the praises of Him Who set us free from sin, death, the power of the devil, the evil world, all grief, all fear, and all sorrow.

Thus the hearts in the Christian home are filled with never-ending song. . . begun by the Holy Spirit through the Gospel when faith was kindled and continues as long as faith endures. So also the hearts of young people emerging from such Christian homes for long years of formal training in our Lutheran grade schools, high school, and college. They enter with hearts of song and our schools receive them in song.

Each day of school is begun and

closed with devotion including hymns of praise and prayer. In specific classes the singing hearts of our young people are further taught to sing well, to sing beautifully with other children of God in varied voices of sweet harmony, to sing many, many new songs unto the Lord. In a wider sense our young people also learn to sing unto the Lord from the heart as they study all useful knowledge. The studies of history, geography, science, art, arithmetic, reading, literature, writing, etc., all are studied on the basis of God's Word, that His Truth be learned in all and through It His glory shines forth to charge the heart with vibrant song to His glory.

Yes, the Christian home is a singing home. . . the child of God is a singing child. . . and the Christian school is a singing school. The Gospel in our schools is one agent of grace that strengthens and enriches the faith of our children. It moves and tunes the hearts of our children in spiritual song. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." (Ephesians 5:19-20). These hearts of song will carry over from school into church and daily life. In subsequent articles we hope to point to this significance beyond the school. God bless our schools with good music!

G. RADTKE

PROFILES IN CHURCH HISTORY

2. LETTING GEORGE DO IT.

When the day comes that heralds the fulfillment of the dream of unionistic Lutherans, the day when all except a few stubborn "separatists" have clasped hands and established one great Lutheran Church on earth upon a compromising doctrinal platform, we should like to be available to nominate a candidate for president of that vast body. This man deserves the honor. His name is George. True, he has been dead these many years since 1656; but he might at least be recognized posthumously and given the title of president emeritus. For undoubtedly he, and not Melancthon of whom we spoke at an earlier date, must be accounted the father of Pan-Lutheranism and the guiding spirit of all unionists.

Who was George? If Melancthon was the stump, he was the sprout that grew from the stump. His father, who had been a pupil of Melancthon at Wittenberg University, proved true to his teacher by opposing and rejecting the Formula of Concord with its vigorous denunciation of error and errorists. His son, whose family name was Calixtus, was sent to the University of Helmstedt where the later theology of Melancthon found a refuge and breeding-place. After his graduation, George was called to teach at Helmstedt and held his professorial chair there for forty-two

years. During all that time he was a thorn in the flesh of the true Lutheranism of his age, and his spirit lives in the very air we breathe today.

Some twenty years ago a Lutheran pastor, member of the Synodical Conference, was heard to remark at a meeting of the clergy that only the statements of the Apostles' Creed were dogmas to be believed and held. All other confessional statements, found for example in the Lutheran Confessions, contain only doctrines, and these are hardly important enough to divide the churches. His hearers may not have realized it at the time, but this was George Calixtus come to life.

He was dedicated to the proposition that the Apostles' Creed contains a complete doctrinal guide of truth for all time and expresses the fundamental teachings of the Scriptures, so that really nothing more needs to be added. Therefore all churches which confess the Apostles' Creed are basically one church and ought to recognize one another without further debate or contention about doctrine. When Prince Ulrich of Brunswick asked him whether a Protestant princess could with good conscience marry a Roman Catholic king and join his church, Lutheran George said: Since the Roman Catholic Church does not err in the foundation of

faith and the matter of salvation, confessing as it does the Apostles' Creed, therefore a change of one's church membership from Protestantism to Roman Catholicism is permissible.

While it is true that for the individual salvation depends upon the attitude of the soul toward Christ the Savior, and not upon the knowledge and formal acceptance of a fixed number of doctrines, it is just as true that the Gospel, when it is accepted in faith, calls for confession of the whole Truth of Scripture, both by the individual believer and by a church body. For all Scripture truth is fundamental in that the Holy Spirit has been promised as our guide to lead us therein and by the word to preserve our faith.

If the Lutheran Church is to let George do what he wanted to do, it must, as Johann Dannhauer correctly said in the 17th century, stop praising Luther and his Reformation and apologize for the schism he caused in Christendom.

Essentially this is what the modern drive toward Lutheran union without unity means. If it is possible to recognize and fellowship those who, under the Lutheran name, regard some Bible doctrines as open questions, approve of joint prayer and worship with such who hold to unscriptural practice, and are willing to settle for church union on the basis of existing agreement on the "fundamentals" of Christianity, no power of persuasion or

reason can limit the union movement to Lutheran circles. Inevitably and logically Lutherans will be driven to include the Reformed sects in their fellowship, and ultimately there must be a reunion with Catholicism. As we know, proposals for a re-study of the Roman Church have already been advanced, and it has been politely suggested that popery is no longer what it was in the Middle Ages. Perhaps we can get together.

If a report in the Milwaukee Journal and in Time Magazine can be trusted, George is already having his way within the Faculty of Concordia Seminary at St. Louis. In a paper delivered at the July Conclave of Lutheran Theologians at Thiensville, Wisconsin, Dr. Martin Franzmann is alleged to have taught that, while prayer with non-Christians is a compromise with the Christian Faith and we must therefore abstain from praying with Moslems, Hindus and pious agnostics, it is not always necessary to refuse participation in joint prayer with non-Lutheran Christians. Under certain circumstances such refusal might constitute a harsh rebuff and may not be called for.

If this is Missouri Synod theology, they are surely letting George do it. For Prof. Franzmann's views, when they have been relieved of their decorative trappings and irrelevant qualifications, will be found compatible only with the unscriptural conclusions that Calixtus represented with less sophistry

and more forthrightness. He always did say that no church could call itself the true Church because all churches, Rome included, have the fundamentals of the Apostles' Creed. "Can the members of other churches not be saved, God Himself adopts His children, and we must recognize them as brethren in

the faith." If this reasoning prevails over Scripture in what still calls itself orthodox Lutheranism, we may have to revise our original plan and nominate George Calixtus for one of the vice-presidential spots in the Synodical Conference. May we not have to live to see the day!

E. SCHALLER

SHEPHERD MY LAMBS

"Shepherd my lambs!" So the Good Shepherd once commanded His Church.

Jesus took the word picture from the daily work of the many shepherds who "shepherded" their flocks on the hills and in the valleys of Israel. The shepherd's first duty was to feed his flock on the green pastures and with the living waters. In carrying out that part of his work the shepherd would lead, not drive, his flock to the pastures and waters. He would go on ahead calling out to his sheep who would confidently follow, for they knew their master's voice. But dangers lurked in the dark ravines and on the rocky hillsides. The lion and bear were watching and waiting for an unwary or wandering sheep. So the shepherd had to guard his sheep, at times at the risk of his own life. If a sheep would be torn by a wild beast or by the thorns and bramble of the wilderness, or if it would fall into a deep ravine and hurt itself, the shepherd came to heal and nurse the wounded sheep back to health. These common, everyday act-

ivities of shepherds the Lord had in mind when He instructed His Church to shepherd His lambs. He wants Christian parents, Christian schools, and Christian congregations to feed, lead, guard, and heal His lambs, our children.

Shepherd my lambs—feed them! With what? With the Word! Because the Word is *the* food for the souls of His sheep and lambs, Jesus calls it the Bread of Life and the Living Water. He characterizes the content of that Word by calling it the Word of Truth.

But what is truth? That age-old question constantly pops up when we speak of the Word, which is the food for our children, as Truth. In this world we frequently find that something may be true today, which was considered false yesterday, and may well be considered false in the future. The metal uranium, which was once considered worthless, is now most valuable, but may in the future be replaced by somethings even more valuable. At one time it was considered indecent for a lady to be found in a saloon.

Today the bars and cocktail lounges are over-crowded with women. Perhaps opinions on the matter will change in the future. What is truth? Many people are ready to say, "Nothing is *always* true. Truth changes as the times change." The philosopher would say, "Truth is relative." Is this the food that we are to give our children—uncertain truth that may be true today but false tomorrow?

No, not at all! The Word, His Word, is the food. It is the Word of Truth that was true yesterday, is true today, and shall be true tomorrow and forevermore. In His solemn prayer the night He was betrayed Jesus said, "Thy word is truth." Of that same Word He said, "Heaven and earth shall pass

away, but my words shall not pass away." His Word alone shall remain, for in contrast to the words of men, His Word is Truth, true always, at all times and in all places.

This Word of eternal Truth is the food and drink for our children. We are to know and be assured that when we teach our children a Bible passage or a Bible story or a truth of Scripture we are feeding them with the Truth that is ageless. That Word shall still be true when our children are teenagers, young married people, middle-aged, and grandparents. To teach and to train our children to think and speak and act—to live according to this Word of eternal Truth is the task the Lord has set before us when He told us to shepherd His lambs.

PAUL F. NOLTING

One by One They Will be Won

The field is large and the costs are great. But the Lord has always found willing hearts and hands to do His work. The funds may have been low at times and the treasures for missions may have been burdened with disagreeable debts, yet the Lord's work went on. We are confident that the Lord will find cheerful givers and that you will be numbered among those people who "shall be willing in the day of Thy power." Ps. 110:3a. We all may have been doing something for the building of His Kingdom, but we can do still more. Have you or I

done as much as the widow who gave her last two mites? How much have we ever denied ourselves? How many luxuries, delicacies, amusements have we foregone because our contributions for God's work constrained us to do so?

It has even been a part of the history of the Church that mission work is discouraging at times. At every hand we hear people who say that sending missionaries to save the heathen from eternal hellfire is needless and nonsense in their estimation. If we come with the invitation:

Come ye sinners, one and all
 Come, ye all have invitation;
 Come, obey His gracious call,
 Come and take His free salvation!

Firmly in these words believe:
 "Jesus sinners doth receive!"

The worldly wise will sneer and call us old fashioned. But that should not confuse and shame us. We must expect that, for by means of our missionary work we are to take man from the things that he loves and prizes the most. On the one hand, we are to deprive the self-centered Pharisee of imaginary righteousness and tell him in his face that all his righteousnesses are but as a bundle of filthy rags and that he is going straight to hell with them. On the other hand, we must tear away a slave to sin from the sins he loves so intensely. In either case, man forsakes the things he loves best and prizes most, either his personal goodness or his sins, when he accepts the Gospel of Christ, which supplies the righteousness of Christ which alone avails before God. Therefore we shall always meet with almost insurmountable obstacles and

contend with great disappointments in our missionary work. We cannot save all people. No matter how hard our sermons may strike the conscience of men, no matter how cordially we may invite, how earnestly we may admonish, there will always be such as think more of the five yoke of oxen, of their clod of earth, and of their young wives, than of the gracious invitation to the supper of the Lamb. But whatever these disappointments may be, nothing should discourage us.

Indeed, we cannot save all men, but one thing is certain beyond any doubt: one by one, little by little, we shall gather all the sheep of Christ's flock into His fold, and finally it will be one Shepherd and one flock "a great multitude, which no man could number, of all nations, and kindreds, and people and tongues," everyone of them having "washed their robes, and made them white in the blood of the Lamb." Everyone of His elect will at last be gathered. Should not that assurance inspire us to do His work with all energy and love?

ARVID G. W. GULLERUD

PSALM IV

Whenever God allows misfortune to come, His mind and will are so readily misjudged. Flesh and blood immediately judges God has cursed him who suffers misfortune. But a believer has an altogether differ-

ent confidence in God. Even though he is a sinner, he yet knows he is righteous before God through His grace in Christ Jesus. So the believer confidently prays: HEAR ME WHEN I CALL, O GOD OF

MY RIGHTEOUSNESS: THOU HAST ENLARGED ME— Thou hast always comforted my heart by Thy help — WHEN I WAS IN DISTRESS; because I am a sinner, HAVE MERCY UPON ME, forgive my sins, AND HEAR MY PRAYER. Help me in my need.

But why do the proud judge me cursed and laugh at my simple and confident trust in God's mercy for help? O YE SONS OF MEN, HOW LONG WILL YE TURN MY GLORY INTO SHAME? Why do you deceive yourselves with appearance and with falsehoods that I am God-forsaken and you, the unrighteous, are loved by God? HOW LONG WILL YE LOVE VANITY, AND SEEK AFTER LEASING? SELAH. God is not so minded, nor does He judge as you think He does. BUT KNOW THAT THE LORD HATH SET APART HIM THAT IS GODLY FOR HIMSELF: THE LORD WILL HEAR WHEN I CALL UNTO HIM. Just when it appears He has forsaken the godly, He comes to his aid.

We believers will, however, be sorely tempted to become rebellious and disobedient under misfortune. but don't do it. STAND IN AWE AND SIN NOT: crucify the temptation, the impulse to grumble against God, and rather COMMUNE WITH YOUR OWN HEART UPON YOUR BED, AND BE STILL. SELAH. In solitude read your Bible, calm your heart, and be patient. OFFER THE SACRIFICES OF RIGHTEOUS-

NESS, AND PUT YOUR TRUST IN THE LORD. This is the right sacrifice, to trust, hope, and wait for God's help, especially at that time when that you most desire is not at hand. Flesh will then strongly urge you to unbelief. For who wants to hope in and wait upon the Lord? THERE BE MANY THAT SAY, WHO WILL SHEW US ANY GOOD? These will not hear about trust and hope, for they just do not want to suffer under misfortune and say they will find their own way out no matter how. But against this godless speech, LORD, LIFT THOU UP THE LIGHT OF THY COUNTENANCE UPON US. Be gracious to us according to your sure promise. So that I do not grumble in unbelief, keep me faithful to your Word. THOU HAST PUT GLADNESS IN MY HEART, MORE THAN IN THE TIME THAT THEIR CORN AND THEIR WINE INCREASED. That is why I will not grumble when all appears to go so well with the godless in their riches, for they do not have my joyful heart which God gives me through His Word. Let them go on, they will never find peace. I WILL BOTH LAY ME DOWN IN PEACE, AND SLEEP: others have their mammon, but I have You alone and Your Word; this is sufficient for me; I place my lot into Your hand: FOR THOU, LORD, ONLY MAKEST ME DWELL IN SAFETY.

GEMS OF SCRIPTURE

*2 Kings 6:17: Lord I pray Thee,
open his eyes, that he may see.*

So often we hear that there is great fear of reporting a criminal or an evil action to the law enforcement agents. The reason of course is the reprisal that threatens from the underworld. What will happen to me or my loved ones? Blindness to the care and protection of our God is the reason that often lies behind this fear. Our Scripture Gem brings out this sightlessness in a very beautiful way.

We hear much of some of the great actions of the life of the Lord's Prophet Elisha, such as destruction of the mockers, the Shunamite woman, his healing of Naaman, and perhaps the floating iron. But seldom do we note this wondrous gem in our Bible Histories. Here we find the prophet receiving messages from God, warning of the treachery of the Syrians, who were laying traps to capture the King of Israel, as he went hunting or on some trip of state. Elisha in turn reported to the King and he always escaped or eluded the trap. And the reprisal came. One morning at Dothan as Elisha was about to leave at the graying dawn, his young servant rushed in from the stables to report the town was surrounded by Syrian soldiers. They had come for Elisha to do away with the man, who reported their

murderous plans. The blind fear which now gripped the young servant is the same that has its hold on the world of our time; its fear of the powers of evil. He can see no help possible. Hopelessly surrounded! Thus the prophet must prod him to go forward and then comfort him with the prayer: "Lord, open his eyes."

That prayer was actually a double prayer. It brought sight to the eyes of the young servant so that he saw the angels of God and their speedy protection on the nearby mountain heights all about them. The situation was well in hand. At the same time the Syrian company marched as dazed men at the command of God's prophet, in formation, to the capitol of Samaria. What a display of the care, and the power in that care, which can only come from God! A little bald prophet with a donkey and a fearful stumbling youth with eyes cast over his shoulder, leading an armed company, as by a leash, captive to the king. A mighty reminder to learn to trust the care of God without doubt, especially for us, who have witnessed so much of it during this year and those just gone by. If we only could always keep our eyes open and not miss it. What little power this world of sin has in its reprisals!

R. SCHALLER

Church News

New Ulm, Minnesota—

Twelve years ago there was one Lutheran church in New Ulm. Now there are five bearing that name. The fifth one is *Faith*. Our readers will understand the reason for its founding.

After the Wisconsin Synod at its 1959 Saginaw convention resolved to continue a "protesting fellowship" but which allowed for joint worship and joint church work, despite the "offenses" of the Missouri Synod, which its own resolution marked as "still prevalent and unresolved," Pastor Rollin A. Reim announced his withdrawal from the synod. On September 9, 1959, St. John's Lutheran Church considered a resolution that "the congregation remain a member of the Wisconsin Synod" with the understanding that the pastor resign if the resolution carried. A majority vote carried the resolution. However, a substantial group of members quickly indicated their desire to honor their call to Pastor Reim and made arrangements for worship services in rented quarters.

Faith Lutheran Church was organized on October 15, 1959. Almost at once it became a haven for isolated fellow confessors in such area towns as Winthrop, Madelia, and Springfield, as well as in New Ulm.

Faith is now building the first two units of a church plant which will ultimately provide a worship center, two educational rooms

(adaptable for a day school), and a parsonage. The project is being financed through a well-received bond issue. God willing, the parsonage and one of the educational units will be ready for use by the end of the year. These will serve the needs of the congregation until financial strength warrants building the church proper.

The name *Faith* seems natural for a flock which boasts no wisdom but that of the Word, and no strength but that of the Lord. One hundred and thirteen souls, including 79 communicants, gratefully share the blessings of their confessional stand.

Phoenix, Arizona

Holy Cross Ev. Lutheran Church is less than a year old. Yet it has been able to open its own Christian Day School in a building rented from another church.

Mr. Richard Ohlmann was installed September 11, 1960. He is in charge of all eight grades. On opening day twelve eager children were present to learn the one thing needful.

Teacher Ohlman is not only the first teacher at Holy Cross, but also the first graduate of Immanuel Lutheran College, Normal Department, to receive a call. His home is at Valentine, Nebraska.

North Platte, Nebraska

Members of *Zion Lutheran* are now worshipping in a home purchased by the pastor, the Rev. H. P.

Bauer. The house is so designed that the living room can be used as a chapel, and yet it allows the pastor's family to get along well without making any use of that room. It accommodates about 40 worshippers.

Rankin, Michigan

Lamb of God Ev. Lutheran Church had a modest beginning early in 1956. At that time a few people came to the home of the Rev. E. Boniek, a missionary of the Wisconsin Synod. When the time came for him to move to the large suburban area to which he had been called, it was difficult to find another place of worship.

In the fall of 1957 a vacated public school building was purchased. This became possible because of the financial help of an interested layman. The members now organized and incorporated. Necessary building repairs were made, and pews and other church furnishings were donated. The church seating about 120, was dedicated June 1, 1958.

Stewardship of doctrine has been consistently stressed. Under God's blessing, when the pastor showed the congregation that he had to withdraw from the Wisconsin Synod for doctrinal reasons, the congregation resolved to support Pastor Boniek. It did so "unequivocally" and unanimously. The date was February 20, 1960.

When Pastor Boniek's other congregation voted to remain with the Synod, *Lamb of God Lutheran*

Church resolved to support its pastor alone.

The congregation now numbers 25 communicants.

Jamestown, North Dakota

The new teachers at *Our Savior's Lutheran Church* are Miss Lois Sorgutz and Miss Barbara Rutz. They will be the hostesses to the teachers conference, which meets at Jamestown, October 20-21, 1960. The Rev. H. E. Rutz is the pastor of *Our Savior's Lutheran*.

Morris, Minnesota

On June 5, 1960 at the regular quarterly meeting the voters of *St. John's Lutheran Church*, Hancock, Minnesota, voted to remain in fellowship with the Wisconsin Synod. They did so with the understanding that they were thereby rejecting the testimony of their pastor, the Rev. E. Hallauer.

Pastor Hallauer had resigned from the Wisconsin Synod on April 24 and urged the congregation to follow his scriptural course. The little group which followed him immediately arranged for divine services. At first they worshiped in the garage of one of the members. Later they were able to rent a home at the outskirts of Morris, which serves well both as a parsonage and as a chapel. The chapel seats nearly 50 worshippers. The congregation is not yet organized. It numbers 18 communicants, with 17 children in the Sunday School. The average attendance is 35. Although the con-

gregation is small by the standards of many, the members are united in their determination, with the help of God, to continue faithful to their Savior's Word.

Winter Haven, Florida

Hurricane Donna passed directly over Winter Haven the weekend of September 10-11. "The experience will be remembered here for a long time. Winds were as high as 100 mph. Many trees, telephone and power lines were blown down, including three trees in front of the chapel and our own power line. We held school for six days without electricity. Bushels of Spanish moss and many tree limbs were scattered over our five lots. But the building was not damaged at all, not losing so much as a shingle."

God has been good also in other ways. Attendance has nearly doubled during the past year and now averages in the forties. Confirmation-membership classes are growing too.

Christian Day school enrollment (kindergarten, first & second grade) has increased to 38. The congregation plans to add one grade each year. Miss Speeschneider of Green Bay, Wisconsin, teaches the first and second grades; the pastor, Rev. Richard Kuehne, serves as kindergarten teacher and principal.

Immanuel Ev. Lutheran Church is a daughter congregation of Immanuel Lutheran of Mankato, Minnesota, but will now be supported by the newly-organized Church

of the Lutheran Confession, with which both mother and daughter are in fellowship.

Milwaukee, Wisconsin

Brethren of the Church of the Lutheran Confession, living in the Milwaukee area, have organized as *Messiah Lutheran*. They are now worshiping in a church building made available to them on the corner of Concordia and 26th Street. The Rev. David Lau is the newly installed pastor. Details of the organization and installation will appear in the November issue. D.

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The Bread of Life

Date	I Samuel	Catechism	Hymnal
Oct. 23	— 26:13-20	Baptism I	298, 1-2
Oct. 24	— 26:21-25	Baptism II	298, 3-4
Oct. 25	— 27:1-7	Baptism III	298, 5-6
Oct. 26	— 27:8-12	Baptism IV	301, 1-2
Oct. 27	— 28:1-7	Ministry of Keys	329, 1-2
Oct. 28	— 28:8-14	Confession	329, 3-4
Oct. 29	— 28:15-19	Altar I	329, 5
Oct. 30	— 28:20-25	Altar II	313, 1
Oct. 31	— 29:1-11	Altar III	313, 2
Nov. 1	— 30:1-10	Altar IV	313, 3
Nov. 2	— 30:11-20	Duties: Bishops	482, 1-2
Nov. 3	— 30:21-31	To preachers	482, 3
Nov. 4	— 31:1-7	Civil Gov't.	581, 4-7
Nov. 5	— 31:8-13	Husbands-Wives	624, 1-2
II Samuel			
Nov. 6	— 1:1-10	Parents-children	624, 3-4
Nov. 7	— 1:11-16	Servants-Masters	417, 1-2
Nov. 8	— 1:17-27	Young, widows, all	417, 3-4
Nov. 9	— 2:1-7	1st Commandment	417, 5-7
Nov. 10	— 2:8-17	2d Commandment	406, 1
Nov. 11	— 2:18-23	3d Commandment	406, 2
Nov. 12	— 2:24-3:1	4th Commandment	406, 3
Nov. 13	— 3:6-16	5th Commandment	416, 1-2
Nov. 14	— 3:17-25	6th Commandment	416, 3-4
Nov. 15	— 3:26-39	7th Commandment	417, 1-2
Nov. 16	— 4:1-12	8th Commandment	417, 3-4
Nov. 17	— 5:1-10	9th Commandment	417, 5
Nov. 18	— 5:17-25	10th Commandment	417, 6
Nov. 19	— 6:1-11	Conclusion	417, 7

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What is the value in these listings? Anyone can read various books of the Bible in sequence without having them listed. The answer is simply that most of us need a little help to have something assigned for each day, so that we do not neglect our daily devotion. Second, many try to read too much and it becomes burdensome for little ears, and the practice often limps. Third, we believe that the finest thing a Christian family can do in devotions is to use the three big books of Lutheranism: Bible, Catechism, Hymnal. We hope the listing encourages families to adopt such an ideal program of devotions.

W.S.