

The Lutheran
SPOKESMAN



**“THE SCRIPTURE
CANNOT
BE BROKEN.”**

John 10, 35

**APRIL
1960**

GEMS OF SCRIPTURE

It Is Finished

John 19:30

Of all the "Gems of Scripture" this one could perhaps be considered as the most basic or fundamental. If the substance proclaimed by this word were removed or nullified, so that it would never come to pass, then all the other Gospel-statements of Scripture would cease to be "gems" and would be transformed into dreadful deceptions. In that sense the "gem" we are observing and pondering here could be considered the most important of all.

These words were uttered by our dying Savior from the Cross on Calvary's hill. They have a rich meaning and convey a comforting message, yet to many thousands of people they mean very little. When these words were first proclaimed from the lips of Jesus many people heard them, but comparatively few realized what they really meant.

There were those present who considered the crucifixion and imminent death of Jesus as a sure sign of defeat for Jesus and His teachings. What did these words mean to them, as Jesus cried: "It is finished"? They could have meant little more than: "Soon this will all be over," as though Jesus were waiting for death to come and relieve Him of His pain and anguish. Many people today are satisfied with that explanation. But this is not their meaning.

The correct understanding of these words of Jesus, "It is finished," is closely connected with the three hours of darkness during that early afternoon and with the words which Jesus spoke before that darkness was terminated: "My God, my God, why hast thou forsaken me?" Surely there were such who were present at Calvary who connected these words of Jesus from the Cross and understood their real meaning.

Those who thus understood, no doubt, also remembered the words of John the Baptist, when he pointed to Jesus and said: "Behold the Lamb of God, which taketh away the sins of the world." The message of the Old Testament prophets must have occurred to them, such as Isaiah's description of the coming servant of the Lord: "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed. All we like sheep have gone astray, and the Lord hath laid on Him the iniquity of us all."

To those who remembered these prophetic announcements about the promised Messiah there was rich comfort and hope conveyed by the words of Jesus, "It is finished." To them they meant that Jesus had completed the suffering of hell as the full penalty for the sins of all

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the world, serving as the substitute for all sinners of all time.

This is the Truth which these words also convey to us. The penalty for every one of our sins has been paid in full. Christ has suffered hell in our stead: we have been set free. Since our sins have been atoned for, we have again be-

come God's children and have access to His throne in prayer.

When this word of Jesus is observed in the light of these Biblical truths it ranks as the highest among the "Gems of Scripture": IT IS FINISHED!

G. BARTHEL'S

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The National Religion I

America has a national religion. By this we mean that the great majority of its people have voluntarily adopted a common faith. Too often we consider the many efforts at church unions and interdenominational services inconsistent, or even ridiculous. They are not that at all. They have a firm basis in this general conformity of thought which crosses all denominational lines. If we are to be successful in retaining our great heritage it is necessary that we be very much aware of this common religion in our land.

The Influence of Revivals

Many factors have played a part in shaping this religion and in spreading it. Our history, our environment, our philosophers, scientists, educators, the public school, religious leaders have all contributed. In this article we wish to show the influence of the revival movements in bringing together different elements and breaking down doctrinal barriers between churches. This is of particular importance at the moment because we are in the midst of a revival movement which began after the war and will continue into the sixties. Much valuable information was gained from a recent book, *Modern Revivalism*, by William McLoughlin (The Ronald Press, New York).

The Colonial Days

Before the Revolutionary War, Calvinism was the leading religion

in the colonies. It was strict, doctrinal, sturdy. Even the groups which did not adhere to strict Calvinistic doctrine shared the Calvinistic desire to bring about a visible kingdom of God on earth. In Europe this meant using the power of the State to carry out the discipline of the Church. It was Whitefield and Edwards who (about 1750) adapted these principles to American soil. This was the first revival movement and it was a revolt against clericalism, a sort of ecclesiastical declaration of independence. Through their energetic revivals they early established some general foundations for an American religion: sectarian, democratic, puritanical, and pietistic.

1825 - 1850

The next big name in revival work is Finney. He labored during the awakening of 1825-1850. There was much in strict Calvinism which was not pleasing to Americans. As the theology shifted it was Finney who did much to popularize this changing religion. In brief, God was removed as source and center, and it became basic to American religion that in this country, *men reach to God*.

A New Century

Moody and Sunday need no introduction. They led the third great revival movement, just before 1900 and after. This was another period of great upheaval in thinking. Mod-

ernism and Darwinism filled the land. These men opposed modern thought, but did not check it. They preached and stressed fundamental doctrines. Frequently they made beautiful presentations of Christ and His work. But in general their "gospel" degenerated into extreme sentimentality. They made the fatal error of trying to save America, make America great. They helped the modern thought take over by giving commitment to Christ the promise of material gain. Take Christ and be successful! The individual needed to be "born again" to reach the top, and America needed many "born again" Christians to be great. Quickly *democracy* and Christianity were being equated. Patriotism was confused with loyalty to Christ. Their efforts for prohibition gave the earthly character to their message. With all revival preachers they contributed a vagueness to beliefs by their hatred for creeds. Their contribution to the American religion: reform the country and deemphasize creeds; sickening sentimentality in music and worship.

Present Day Revivals

Since World War II we are in the 4th period. Graham is completing the thought of Christianity equals democracy, and that of an American variety. The enemy is not alcohol now, but communism. The tie with the state is complete as democracy under Christ squares off against Communism under Satan. Since modernism failed in its

promises (two wars and a great depression) it is wise to return to some fundamental teachings. But their significance is lost in the great emphasis placed on personal commitment, renouncing sin, taking Christ, and only when man has decided for Christ does he qualify for forgiveness of sins.

American revivalists from Finney to Graham have harnessed God's power to the American machine. They appear to be against the times and very courageous. Actually, they are very careful not to trample on that which America really believes in: the American dream of success, progress, and a heaven on earth through reform and an uplift of morality. Have you ever heard them oppose Boy Scouts, YMCA (which Moody founded), lodges, and the entire structure of self-salvation, self-commitment, self-improvement?

The Effect on the National Religion

Revivals have failed in their avowed purposes. They have not changed America into a Christian nation. They have not re-vitalized the churches. They have not even increased church membership and attendance, when the figures they boast of are analyzed. Revivals *have succeeded* in helping to unite people of all faiths in a common, general, vague, American belief. They have brought millions to worship together, and certain general beliefs have become universal in the land.

This is the heritage, brief and

sorrowful which America clings to: man reaches to God, not God to man; Christianity is democracy; morality is puritanical avoidance of certain externals, especially alcohol; creeds are of no importance; prayer always helps, if you pray hard enough; the Word and Sacraments are of little importance, religious experience is all-important. They have done far more than we suspect in bringing about a great conformity in religion, a conformity which threatens to sweep each

one of us along in a mighty flood. The churches turned to these men for help; and they lost their distinctive teachings when they did so.

Our controversy has focused on fellowship. It is more than that. It is part of a fight to retain for us and our children the heritage of the Lutheran Reformation, the way of salvation in Christ alone. Brethren, you are building an ark and Noah is very much alone in his construction.

W.S.

INTERIM CONFERENCE CONVENTION

to be held at

Trinity Ev. Lutheran Church

Watertown, South Dakota

August 9 - 11, 1960

NOTE:

The Rev. Gilbert Sydow, Ellensburg Washington, has been appointed an Associate Editor of THE LUTHERAN SPOKESMAN.

The Appointment was made by the Rev. M. Witt, Chairman of the Interim Conference.

Pastor Sydow's prime responsibility will be to keep us informed of significant news in church and state.

May the Lord grant him grace and use him as His instrument bear witness to the Truth!

W.S.

The Virtue Called Patience

Opening devotion at the January Conference in Mankato, Minn.

Text: James 5: 7-11

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. Take, my brethren, the prophets who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

Dear Fellow-Redeemed:

To some it might appear to be wholly out of character that the excellent virtue called "Patience" should receive attention in the opening session of such pastors, teachers, and delegates as are here assembled. And yet it is very much in place as it was also most appropriate for James to write of it to the twelve tribes which were scattered abroad. In fact the apostle writes of patience both at the beginning and at the end of his epistle. It is noteworthy that the apostles who had passed through many fiery trials of body and soul wrote as they did concerning the exercise of patience. Coming out of the crucible of affliction, they learned from experience the need and the importance of a patient spirit. Being tossed about and torn during periods of testing, they had come to have a deep appreciation of such words as these: "The Lord is very pitiful and of tender mercy." It may seem to be a contradiction to say that when we are most sorely

afflicted and tried, the Lord is by that very method working patience in the hearts of His children; and yet it is true! Thus we have the Lord saying through His mouth-piece James: "My brethren, count it all joy when ye fall into divers temptation; knowing this, that the trying of your faith worketh patience." And again through the apostle Paul: "We glory in tribulations also; knowing that tribulation worketh patience." Indeed if you look for a truly patient man, you will find him in that child of God who has been sorely afflicted. You will find him in that man of God who again and again has found his highest comfort in the long-suffering and patience of Jesus who, both as our Atoner and Substitute, suffered patiently on the cross without complaint. He who has drawn from *that* well of salvation and found his refreshment there, will also be exercised in the virtue of a patience which will shine through the lowering clouds with a bright light. Yes,

the truth that patience is a virtue of great excellence and of great value is shown in the second epistle of Peter where it is listed as one of those things of which it is said; if they are in you and you abound in them they make you that ye shall "neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." On the other hand the warning is issued: "he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins."

✓ TROUBLES WORK PATIENCE

What is this patience which is so highly extolled? Since we are all in need of a daily renewal also with regard to the exercising of this virtue, it is well that we address ourselves to this question for our mutual edification and learning. In the great majority of the passages dealing with patience, this virtue is spoken of in connection with affliction, tribulations, and persecution. Typical are the words of our Savior: "And ye shall be betrayed both by parents and brethren and kinsfolk and friends, and some of you shall they cause to be put to death. And ye shall be hated by all men for my name's sake, but there shall not an hair of your head perish. In your patience possess ye your souls." The classic example of patience is referred to in our text — the patience of Job. While the word "patience" is not used a single time in the book of Job, yet that whole book and the

example of Job breathe forth the message of patience in suffering and tribulation. This was a man who suffered such losses as hardly any man has experienced. Speaking upon the announcement of the tragic death of his children, we find him saying: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." When his wife turned on him and said: "Dost thou still retain thine integrity? curse God and die", we hear Job saying (out of the midst of potsherd and ashes): "Shall we receive good at the hand of God, and shall we not receive evil?" When his friends came with their ill-conceived accusations, he said: "Though he slay me, yet will I trust in him." Though his flesh was clothed with worms and clods of dust; and his skin was broken and loathsome; though he was full of tossings to and fro unto the dawning of the day; though his inward friends abhorred him, we hear him speaking these wondrous words: "Oh that my words were now written; oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! For I know that my redeemer liveth and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself and mine eyes shall behold and not another; though my reins be consumed within me." When we consider the example of

Job and of the prophets who have spoken in the name of the Lord, can we say less than this: "Behold we count them happy which endure"? We have seen the end of the Lord in these sufferings. In these examples we have seen the happy issuance and deliverance from all afflictions and persecutions and have come to see and appreciate that "all things work together for good to them that love God; to them that are the called according to his purpose." We see how tribulation worketh patience.

GOD EXERCISES US

But do we not often find it hard to wait upon the Lord; to wait for the Lord's time? Are we not often like unto the children of Israel who waxed impatient when it took so long before they could enter the promised land of milk and honey? They chafed under the hardships and inconveniences of the desert travel and then lacked faith when they were brought to the very shores of the river Jordan. And so the Lord found it necessary to visit more trials and more tribulations upon them in order that they might be exercised in patience and endurance. In our waiting for the com-

ing of the Lord; in our waiting for the Lord's hour to strike, we are in constant need of being reminded: "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." And as we await the deliverance from all woe, it behooves us to guard against becoming impatient with one another and start grudging one another as though there were an inequality in the Lord's dealing. If we grudge one another we also become impatient and the warning stands there: "Behold the judge standeth before the door." Here is the prayer that should be ours: "Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus; that ye may with one mind and one mouth glorify God even the Father of our Lord Jesus Christ." "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." "Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." "In your patience possess ye your souls." Amen.

C. M. GULLERUD

What God Ordains Is Always Good

C H U R C H N E W S

WATERTOWN, SOUTH DAKOTA —

The festival which Trinity congregation had hoped to celebrate on November 22, but which was delayed because of unfavorable weather, was observed on January 31. It was a threefold festival: the installation of the pastor, Chr. Albrecht; cornerstone laying; and mission festival.

Professor Edmund Reim, Dean of Immanuel Lutheran Seminary and College, Mankato, Minnesota, preached the sermon for the cornerstone laying and installation service in the morning. Pastor M. H. Eibs, of Berea Lutheran Church, St. Paul, Minnesota, delivered the mission sermon in the afternoon service. With the weather ideal, the Hidewood congregation, thirty-five miles distant, and guests from as far as Mankato swelled the attendance to about 250 in each service.

Organized with twenty-seven voting members in July, 1959, the congregation now has thirty-three voters. Construction of the church was begun in October and on Christmas Eve a happy and thankful congregation gathered in the basement for the first service. The exterior superstructure is nearly completed. Before the end of spring Trinity congregation hopes to worship upstairs in the church proper.

The members were formerly associated with the Wisconsin Synod congregations at Grover, and Mazepa Twp., Summit, South Dakota.

JAMESTOWN, NORTH DAKOTA —

The news from Jamestown is a request, a fraternal one.

Our Savior's Lutheran Church wants to call two lady teachers, one for the lower four grades and one for the upper four grades of its Christian Day School. It is asking for suggestions, information, and names of lady teachers who may be able to serve the congregation, and who, of course, share its confessional position. It seems inadvisable to the congregation to call a male teacher, because it cannot see its way clear to provide the necessary living quarters.

An uninterrupted continuation of the 1959-60 school term was made possible through the special efforts of the congregation, pastor and temporary teachers.

Direct the requested information to the congregation in care of Pastor Helmuth E. Rutz, 424 Fifth Avenue S. E., Jamestown, North Dakota.

NORTH PLATTE, NEBRASKA —

There is a new congregation at North Platte. It is named *Zion Lutheran Church*. The pastor is the Rev. H. P. Bauer.

Zion Lutheran came into being January 17, 1960. On the previous Sunday, at its annual meeting, St. Paul's congregation voted to remain a member of the Wisconsin Synod. Thereupon five members and the pastor resigned, because they could

not in good conscience support the Synod's and the Congregation's position in the controversy concerning church fellowship. The members of Zion Lutheran are now worshipping in a home.

SEATTLE, WASHINGTON —

A number of families in the Seattle area have identified themselves as *Redemption Lutheran* congregation. They are meeting regularly for reading services and are conducting a Sunday School. On the third Sunday of every month, at 7:00 p.m., a Communion Service is held with Pastor G. Sydow, of Ellensburg. The F. Peterson home at 19061 20th N. E., Seattle 55, Washington is the place of worship. Although formal incorporation is not contemplated for the immediate future, enough organization is planned to function in an orderly manner. The Seattle area may well be one of the next areas for conference mission expansion.

EAU CLAIRE, WISCONSIN —

Pinehurst Lutheran Church elected a five-member committee on doctrine at its annual meeting in January, 1959, after hearing the pastor and delegate report concerning the controversy in the Synodical Conference. It also directed this committee to draw up a memorial (a petition) addressed to the Evangelical Lutheran Synod (Norwegian Synod). Then in May, 1959, the congregation passed the following resolution defining its stand in

the current controversy and addressed it as a memorial to the Synod:

"WHEREAS, Scripture warns us clearly and emphatically against the entanglements with errorists, Romans 16: 17-18; Titus 3: 10; 1 Timothy 6: 3-5, and,

WHEREAS, any reluctance to heed these warnings and commands of scripture is unionism already conceived in the heart, which if allowed to develop will result in full fledged unionism, as history also attests, and

WHEREAS, further negotiations will only serve to divide us as a Synod and weaken our position scripturally, and

WHEREAS, the Evangelical Lutheran Synod will benefit by a complete break with the Synodical Conference by a new alignment of conservative orthodox Lutherans,

THEREFORE BE IT RESOLVED, that the E.L.S. sever relations with the Synodical Conference in this year of our Lord 1959 and take a stand of unadulterated doctrine that will benefit our children and their heirs for generations."

Since the E.L.S. answered this memorial by majority vote to continue its membership in the support of the Synodical Conference, *Pinehurst Lutheran Church*, together with the pastor, withdrew its membership from the Synod. This was done at the quarterly meeting, July 19, 1959.

Pinehurst Lutheran congregation had studied and discussed its relation to the current controversy in the church council and congregation-al meetings for more than a year. The Rev. Arvid G. W. Gullerud is pastor of the congregation.

WINTER HAVEN, FLORIDA —

Pastor Richard Kuehne reports the dedication, December 27, 1959, of a primary classroom. The guest speaker was Clifford Kuehne, Seminary student and assistant instructor at Immanuel Seminary and College, Mankato, Minnesota. The congregation is a mission and daughter congregation of Immanuel, Mankato, Minnesota.

HIDEWOOD TOWNSHIP,

CLEAR LAKE, SOUTH DAKOTA —

Zion Lutheran Church suffered a division, following a meeting held August 16, 1959. A claim was filed against the pastor and those who had voted to leave the Wisconsin Synod. The court rejected this claim, and, instead, confirmed the validity of the defendants' counterclaim. It ruled that the Rev. Albert Sippert had not been discharged, that, therefore, he remains the pastor of the congregation, and that the defendants (those supporting the pastor) are the congregation and governing body of Zion Lutheran Church.

The others had in the eyes of the court withdrawn and formed what amounts to a new congregation with its own pastor, and therefore, as

such, have no right to the facilities of Zion Lutheran Church.

BOWDLE, SOUTH DAKOTA —

In a special meeting called for that purpose, St. John's Lutheran Church resolved to withdraw from the Wisconsin Synod. It did so unanimously. Cited as a reason: the Wisconsin Synod persists in forbidden fellowship relations with the Lutheran Church - Missouri Synod.

ST. PAUL, MINNESOTA —

On November 1, 1959, the first service was conducted. The congregation was known as *Twin Cities Lutheran Mission*.

On March 6, 1960, this same congregation, now known as *Berea Ev. Lutheran Church*, gathered for its first service in its own church.

After only a few short months, with only a small membership, and with limited financial resources, it has acquired its own chapel and parsonage . . . and it has its own pastor.

The property is very adequate and attractive. The price was \$24,000. Since the conference is not organized, Immanuel congregation, Mankato, Minnesota, consented to co-sign the mortgage agreement. The Mission Committee is granting monthly assistance.

Berea Ev. Lutheran Church is located at 1162 Marshall Avenue, St. Paul, Minnesota. This is in the Midway area between the Twin Cities, one block west of Lexington Avenue.

Since the parsonage will not be vacated until late in April, all communications should at present be addressed to the pastor, The Rev. M. H. Eibs, *Eagle Lake*, Minnesota.

MILWAUKEE, WISCONSIN —

Several families sharing the position of the Interim Conference are holding services in their homes. Persons in the Milwaukee area who would like to join in these services may contact Mr. Rudolph Mueller, 7250 S. 46th Street, Hales Corner, Wisconsin, or the pastor, the Rev. Paul R. Koch (see address, page 14). Pastor Koch served as professor at Fox Valley Lutheran High before leaving the Wisconsin Synod.

MANKATO, MINNESOTA —

The Immanuel Lutheran College Board of Directors reports that plans must be made now for expansion or relocation, for additions to the faculty, and for the housing of out-of-town students.

In a letter dated March 12, 1960, it appealed for help in getting an immediate estimate of next year's enrollment. The Board urges high school, college, and seminary students to indicate their *interest* now, even if they are not ready to register definitely. If a student, parent, or pastor wishes information, he should not postpone writing for it. See page 3 for the address. The registration deposit is \$10.00.

A general, a teacher and a theological course are offered.

FAULKTON, SOUTH DAKOTA —

First Lutheran and its pastor, the Rev. Leland Grams, have extended an invitation for a pastoral conference, April 19-20, beginning at 10 a.m. Participating pastors, and also visitors should announce their planned attendance as early as possible.

For the agenda, or other information, write to Pastor Leland Grams, Faulkton, South Dakota.

THE CONSTITUTION COMMITTEE REPORTS —

The committee is preparing a preliminary draft. Its goal is to have this draft in the hands of congregations and pastors for study before the August, 1960, conference.

Several letters were received in time for the February meeting. Some of these suggestions will be incorporated in the preliminary draft. Suggestions are welcome. There is still time to write. The committee will consider all suggestions and recommendations received by April 23.

Copies of the articles (pertaining to the confession of faith and to the duties and functions of officers) adopted at the January conference are available.

Pastor Chr. Albrecht, 1026 East Kemp Avenue, Watertown, South Dakota is the committee chairman.

NEWS FROM THE MISSION COMMITTEE —

The news is good. At its quarterly meeting, held February 21, the Mission Committee took care of all needs as requested and adjourned with a balance. This was a needed improvement over the previous quarter.

However, there is another need. It is an immediate and long-range one. There is no church extension

fund. And so the committee cannot promise help in financing new chapels, schools, parsonages, or land needed by several of our congregations. The committee has been willing but unable. So far, each little congregation has had to go it alone, arrange its own financing, or do without.

Here is a digest of the financial report:

Balance on hand at the January Conference, Jan. 21	\$1309.12	
Receipts to Feb. 21	958.41	
Total funds on hand Feb. 21		\$2267.53
Mission allocations	1780.00	
Committee expenses	11.40	
Total disbursements		1791.40
Balance on hand Feb. 22, 1960		476.13

To give the Japan mission the benefit of prompt and efficient communication, the committee has commissioned a correspondent, who will be responsible to the committee. He is Pastor Egbert Schaller, Nicollet, Minnesota.

The office of Secretary-Treasur-

er has now been divided. Teacher A. Sieg, R. 4, Red Wing, Minnesota is the committee secretary.

Contributions should be sent to the treasurer. Requests for assistance should be in the hands of the chairman, May 20. See page 3 for the addresses.

ADDRESSES:

The Rev. Paul G. Albrecht
Bowdle, South Dakota

The Rev. H. P. Bauer
415 W. Eleventh Street
North Platte, Nebraska

The Rev. Paul R. Koch
5332 N. 44th St.
Milwaukee 18, Wisconsin

The Rev. R. E. Schaller
P. O. Box 446
Coloma, Michigan

The Bread of Life

Why not begin today to use these devotions in your home, if you have not been having regular devotions? A few verses from Scripture and a stanza or two of a Lutheran hymn will bring knowledge and light and peace and hope into your house each morning or evening. During the next two months we shall complete St. John's Gospel and begin reading the Acts of the Apostles. The name "Acts of the Apostles" might lead us to think incorrectly that this is an account of the heroic deeds of these mighty men. Actually it is a continuation of Luke's Gospel and the hero of the Book is our Lord Jesus Christ, telling us how His Name was made great throughout the Roman Empire.

READINGS FROM THE GOSPEL OF JOHN (cont.)

Apr. 10	— 19: 12-16	"Away with Him" 172, 1-5
Apr. 11	— 19: 17-22	"There they crucified Him!" 172, 6-10
Apr. 12	— 19: 23-24	"They parted my garments." 171, 5-8
Apr. 13	— 19: 25-27	"Behold, thy son!" 171, 9-12
Apr. 14	— 19: 28-30	"It is Finished!" 169, 1-5
Apr. 15	— 19: 31-37	"Scripture should be fulfilled," 167, 1-3
Apr. 16	— 19: 38-42	"There laid they Jesus." 167, 4-7
Apr. 17	— 20: 1-10	"He saw and believed." 195, 1-2
Apr. 18	— 20: 11-18	"Why weepest thou?" 195, 3-5
Apr. 19	— 20: 19-23	"When the doors were shut." 190, 1-4
Apr. 20	— 20: 24-31	"My Lord and My God." 190, 5-7
Apr. 21	— 21: 1-14	"Children, have you any meat?" 192, 1-2
Apr. 22	— 21: 15-19	"Lovest thou me?" 192, 3-5
Apr. 23	— 21: 20-25	"His testimony is true." 192, 6-8

THE ACTS OF THE APOSTLES

Apr. 24	— 1: 1-5	"The forty days." 214, 1-3
Apr. 25	— 1: 6-11	"He was lifted up." 214, 4-5
Apr. 26	— 1: 12-14	"They continued in prayer." 215, 1-3
Apr. 27	— 1: 15-26	"The place of Judas." 215, 4-5
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Apr. 29	— 2: 5-13	"The wonderful works of God." 224, 2
Apr. 30	— 2: 14-21	"I will pour out my Spirit." 224, 3
May 1	— 2: 22-28	"By the Foreknowledge of God." 226, 1-2
May 2	— 2: 29-36	"This Jesus God raised up." 226, 3-4
May 3	— 2: 37-42	"For the remission of sins." 226, 5-6
May 4	— 2: 43-47	"All who believed were together." 226, 7-9
May 5	— 3: 1-10	"Such as I have give I thee." 231, 1-2
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