

The Lutheran
SPOKESMAN



**“THE SCRIPTURE
CANNOT
BE BROKEN.”**

John 10, 35

**JUNE
1960**

The National Religion-II

We all know how the Jews of the Old Testament changed the true religion and developed a national religion. We are likely to think that in America the separation of Church and State has guarded against such a development in our land. This has not been the case. The separation of Church and State has prevented a national church, but it has not prevented a national *religion*, that is, that the people as a whole gradually share in a common set of beliefs. And this religion shared by almost all our friends and neighbors is our greatest danger to remaining separate unto God, His peculiar people. The serious question which the devout Christian ought to pose to himself is this: "Though I belong to a conservative Church, and though I use distinctive creeds and forms of worship, yet to what extent am I conforming to this common American religion?" We are attempting in this series to demonstrate the reality of this American religion, to describe its beliefs, and to show how it is expanding and absorbing all people.

Each nation has certain characteristics and backgrounds which influence its culture, art, and also its religious attitudes. The outstanding characteristic of Americans is *freedom*. Though unlike in so many ways, all have freedom and cherish it. In this land each individual has certain rights, guaranteed freedom. The individual can choose. He can

disagree. This great blessing, which means so much to us, has had a great influence on the national religion. There is nothing to stop dissenters from stepping out of churches and forming new groups. Individualism produced about 250 Protestant bodies in America. At first glance it appears that we have developed quite the opposite of a national religion.

But this freedom, while bringing division and sub-division, was giving birth to some basic beliefs, some common "truths." The importance of the individual made religion man-centered. The dignity of man is central and the doctrine of utter depravity is universally hated. Individualism resented all authority, — of men, of creeds, even of God and His Word. I decide; or, we, the people, decide. Staunch church leaders soon learned that to be effective one must bow to the will of the people. As the people insist upon a religion of self-determination, of salvation by personal character, each church becomes more and more alike.

A change also took place in the character of the nation. From 1607 to 1865 this individualism ruled. Since 1865 the trend has been steadily toward more cooperation, more uniting of forces in all walks of life. Let us sacrifice individualism for the sake of "working together." And the same freedom which earlier was used to dissent and start over, is

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now exercised to brush aside any stodgy objections to uniting in church work and in joint worship and prayer. We are all Americans. We all think alike. Theological differences mean nothing. We shall pray together whenever and wherever we, the people, will.

Brethren, you and I are proud and grateful Americans. We are fiercely democratic and love our freedom. But in the midst of a people which in the likeness of Eve

uses freedom to set aside God's Word and authority may we ever fear that one freedom which leads to slavery forever: Freedom from the Word. As we exercise our freedom each week to come and worship according to our conscience, may we by the Spirit ever remember to remove our freedom shoes as we hear the Voice of our God. This is holy ground.

W.S.

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LIGHTS AND SHADOWS FROM THE OLD TESTAMENT

*"For the divisions of Reuben there were great searchings
of heart."* Judges 5:16

Deborah, a prophetess and judge in Israel, included this line in her hymn of victory. Israel had again found peace in her promised land by the defeat of the heathen oppressors; and Deborah led her people in triumphant song.

But what she said about the tribe of Reuben was more than poetry. Her words are like a sharp blade that slices bare from the folds of history a message for us to read who live today.

The people of Reuben had no share in the victory just obtained. Nor did their cousins, the tribes of Gad and half of Manasseh. They were sitting with their flocks in the plains of Gilead east of the Jordan River, watching but not participating in the struggle of Israel against the violence and cunning of those enemies who desired to rob God's people of their heritage and bind them in slavery to the power of their evil ways.

This was exactly the way the shrewd princes of Reuben, Gad, and Manasseh had figured it many years earlier, when they had confronted Moses with their proposal: "Let us stay on the east side of the Jordan, in Gilead. We like it there, and we won't want any portion of Canaan. We have sheep and cattle, and Gilead is a land for grazing. This is good enough for us."

Moses, as well as the whole congregation of Israel were stunned by this announcement. They were about to taste the fulfillment of the hopes and aspirations of faith by entering Canaan; and now the very tribes whose distinction it was to have been to lead the march wanted no part of it. Only at the insistence of Moses did they agree to make a gesture of loyalty. They would participate in the crossing of the Jordan, take part in the conquest of Jericho, and stand by during the ceremony at which the division of the land was officially declared. But then they would return to the security and peace of their sheepfolds in Gilead. The remainder of Israel might accept their inheritance of the Land of Promise if they desired. Let them have the trouble of clearing it of heathen. Let them have the fighting and the trials that come to those who go all the way in obedience to the Lord and in the hope of His promise. Reuben, Gad, and Manasseh would say "Good for you; we admire your courage and your convictions. But for our part, we just haven't the heart to put up with all the hardships you are going to have over there. We wouldn't think of saying that you are doing wrong! You must act according to your conscience. We prefer to stay

out of it, though. It's easier that way."

Easier it was, of course. Although when Israel went through cross and affliction, battles and fightings and fears, there was some great searching of hearts in Reuben. Deborah pointed this out with some irony. No doubt there were meetings and rallies held in Gilead, and brave resolutions were passed upholding the cause of Israel. Unfortunately, the searching of heart was not honestly conducted, and came to nothing. These Israelites had once entered into the Land of Promise on earth and tasted its fruits. But they preferred the outside world with its convenient peace, and they were trapped in it. The results of this policy we find recorded in 1 Chronicles 5:26: "And the God of Israel stirred up the spirit of Pul, king of Assyria, and the spirit of Tilgath-pilneser, king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Mannasseh . . ." — The people of God saw them no more forever.

The one thing we learn from history, somebody said, is that people never learn from history. In our day, too, there are the Reubenites, Gadites and Manassehites. They tasted with us the glory of a church unity created by the Spirit of the unadulterated Gospel, a veritable Canaan in a world of spiritual corruption. They saw both the problem and the promise of these latter times: the problem of preserving

inviolable the Holy Word and doctrine in our midst, and the promise of genuine peace and security to those who obey the Word and venerate its authority. For a time they were in the front ranks. They even marched about the walls of a unionistic Jericho and blew trumpets. But when the walls did not fall, and signs of a severe struggle were evident, they said to us: "If you feel that you must now separate from synod for the sake of the Truth, go your way. As for us—we have gone as far as we care or dare. The conflict would be more than we can bear. We prefer the security of the sheep-folds of our congregations and of the synod. It is better that way."

Whoever the author of this set of couplets may be, he has made the point:

"God has His best things for the few who dare to stand the test;

God has His second-best for those who will not take His test;

It is not always open ill that risks the promised rest;

The *better* often is the foe that keeps us from the *best*."

We wonder whether, on the green plains of a synodical Gilead, there are not some great searchings of heart these days. Are there none who know that the God of Israel yet lives, and do they not see the dark and ugly shape of the King of Compromise who is carrying them into slavery?

E. S.

Redeeming The Times

NEW MERGER. During the last week in April at a gathering in Minneapolis, Minnesota, a new Lutheran church body came into existence through the merging of three Lutheran groups, the American Lutheran Church (ALC), the Evangelical Lutheran Church (ELC), and the United Evangelical Lutheran Church (UELC). The new body has designated itself The American Lutheran Church (TALC).

This it is true is of no immediate concern to us, but surely it is of more than passing interest. It should be recalled that because this new merger was in the offing the Missouri Synod set aside its dealing with the ALC on the basis of the Common Confession. It should also be recalled that the Wisconsin Synod strongly objected to the Missouri-ALC negotiations since 1939, and specifically declared the Common Confession an untruthful and unionistic document, and asked that it be "repudiated." When the Missouri Synod set aside the Common Confession as a functioning union document, the Wisconsin Synod naively assumed and said that its request for "repudiation" had been met, but not without strong protest from its own midst.

It should be further recalled that at the time the Missouri Synod set aside the Common Confession, the

president of that synod openly stated that as soon as the new body was formed, negotiations for establishing the practice of fellowship would again be resumed. This prediction was carried out by the San Francisco convention of the Missouri Synod last June with a formal resolution inviting representatives of TALC to meet with them. Thus this merger is only an interruption of what was contemplated and intended with the Common Confession. This substantiates what was obvious in 1956, that the spirit and attitude which produced the Common Confession had not abated, had not changed. This is further proven by the Board of Home Missions of the Missouri Synod even becoming a member of the Division of Home Missions of the National Council of Churches. These are rather strange doings for a synod which, according to the "progress" reports of the Wisconsin Synod, is being restored to its former ways.

THE 'NEW FORUM' CONTINUES. Perhaps of more immediate interest to us is the report of the Wisconsin Synod's "Commission on Doctrinal Matters" appearing in the February 28 issue of *The Northwestern Lutheran*. It deals with the October 1959 and January 1960 meeting of the doctrinal committees of the four synods comprising the

Synodical Conference. A joint statement on the doctrine of justification is to be ready for the next meeting. The doctrine of fellowship is being discussed at present. This will be continued at the next meeting, which will be held May 17th to 19th at St. Louis. We will bide our time.

ONCE OVER QUICKLY. What caught the eye in the above mentioned report was a passing remark near the end, "that a seminary professor whose writings question the inerrancy of Scripture is being dealt with." Apparently this is to satisfy; all is well, be not disturbed. But it hardly does justice to reality.

Last summer *Christianity Today* reported on the Missouri Synod's San Francisco convention and mentioned that the "Brief Statement" was reaffirmed. In this connection the comment was made that the crux of the debate on the matter "appeared to be functional rather than strictly doctrinal." Also this, "Fears were expressed as to the careers of certain professors, but assurance was given that a 'club' or 'sword' was not intended." To say the least, these remarks were quite puzzling, which we attributed to the misun-

derstanding of an outsider looking in. But a little later when we read that the *Cresset* (a publication arising from within the Missouri Synod) "suspects" that this resolution is "already a dead letter," and with it the Missouri Synod made "a bit of an ass of itself," we begin to think that maybe *Christianity Today* did not misunderstand. Shortly thereafter comes the startling information that Dr. M. Scharlemann, of the Concordia Seminary (St. Louis) faculty, has written papers denying the inerrancy of Scripture, a denial which the Brief Statement quite properly brands as "horrible and blasphemous." This denial was made public before the St. Louis faculty already in February 1958. It has been continued and spread before various conferences to which Dr. Scharlemann was invited to present his views. Prof. Scharlemann still continues as a seminary professor. We have to grant that *Christianity Today* and the *Cresset* apparently knew quite well what they were talking about. To call the statement in the *Northwestern Lutheran* a misleading understatement is in itself an understatement.

G. S.

INTERIM CONFERENCE CONVENTION

to be held at

Trinity Ev. Lutheran Church

Watertown, South Dakota

August 9 - 11, 1960

GEMS OF SCRIPTURE

Exodus 39, 25 . . . *And they made bells of pure gold and put . . . them upon the hem of the robe.*

Some of the gems of Holy Scripture are phrases and verses easily overlooked by us in a reading of that wondrous book. To the Old Testament people this little verse portrayed one of the moments of deepest suspense ever known to them. It might well be called the **MOMENT OF TERROR IN BELLS.**

It was a moment of the most ominous silence. A silence that made the heart of every worshiper stop and hold short for a terrible minute. For the bells were silent! They could not be heard! Would they become audible again or would they die forever? Would they signal to them that their worship could continue — that their worship was acceptable — or would their worship and lives drift away from before the face of God in the hopeless silence of destruction?

It was the **GREAT DAY OF ATONEMENT**, when once a year the High Priest, dressed in the simple garb of linen, must enter into the Holy of Holies in God's Temple, behind that awesome double curtain, into the presence of the Triune God, before the mercy seat; where, having made atonement for his own sins, he must now sprinkle the blood of atonement for the people. Thus bowed low, the worshipers waited in the Temple of God.

All they could hear were those little gold bells on the hem of the priest's garment. When those became silent they all visibly stiffened and waited . . . for now he was in the presence of God. They had no right to expect God to accept their sacrifice. They must depend wholly on the Almighty's mercy. What a wondrous relief of sins forgiven, when the little bells came into earshot again. The Priest, who had gone for them, had returned.

What a wondrous picture of the climax of the Passion story. How the Lord and Savior with His blood on the cross went as both High Priest and Sacrifice into the Holy of Holies . . . before the mercy seat of His Heavenly Father. He went not with a year's payment, but the blood of payment for all times. The silence of that Saturday with all its hopeless fears, we see only too clearly in the Easter gloom of the disciples, both male and female. But what music those eternal bells ring out for us since that first Easter Morn, as the hem of the garment of that everlasting and victorious High Priest brushes His disciples with the *message of sins paid and forgiven* for all times to come. Joy everlasting has replaced the *moment of terror in the bells* — they now ring out with life restored.

R. E. S.

O Come Let Us Worship

Understandest Thou?

Philip's question was a good one, as the Ethiopian's answer and the subsequent events on the road to Gaza have demonstrated to all who are in the least familiar with that wonderful story. It is a good one for us, especially when we address ourselves to the question of worship, particularly the forms of worship. They are so familiar. We use them so glibly. But do we understand?

Take the Trinitarian Invocation, the first words spoken by the pastor to his congregation: "*In the Name of the Father, and of the Son, and of the Holy Ghost.*" What do they mean to us who hear them? They might, and indeed should, send our thoughts ahead to what from previous experience we know will follow. It is to *the Father* that we shall presently be making our confession, turning to Him with the certainty that there we will find refuge in His infinite mercy and grace, receiving from Him the assurance that our sins are indeed forgiven, fully and completely, freely, and without any consideration of merit on our part.

For it is *His Son*, Jesus Christ, our Lord, who dies for us and for whose sake our sins are forgiven. It is His perfect sacrifice which places the seal of certainty on the "Amen!" with which we receive the Absolution. It is in His Name that we offer the prayers that now follow. It is His work of which we have most to say as we confess our

faith in the historic creeds of the Church. It is His Word that we hear, in the lessons and in the sermon, and His Spirit who makes it live and work in our hearts.

Yes, *the Holy Ghost* — of whom we say so little, and to whom we owe so much. For it is He who taught both Prophets and Apostles to speak His Holy Word, who has brought it down to us in our day, who has thereby wrought the miracle of faith in our hearts, and who preserves us in this faith by that very Word as it is proclaimed to us in the worship service that we have just begun in His Name — even as also in the Name of the Father and of the Son.

Pentecost is at hand, the festival which puts into the foreground the wonderful gift that is ours since there has been that outpouring of the Holy Spirit without measure, without restraint, but which reminds us as well of the Father who has given the gift, and of the Son who, with the salvation that He has wrought, is the central subject of the witness of the Spirit. Trinity Sunday is to follow, teaching us to review the blessings that are ours through those Three Great Persons — our One True God.

We begin our worship in the Name of the Triune God. We close it with the Blessing of the Triune God. Could anything be more fitting?

E. REIM

SMALL HINGES

Great events turn on small hinges. Robert Bruce once took refuge in a cave from a pursuer who was seeking his life. A spider at once wove a web across the mouth of the cave, and when the pursuer came up, seeing the web he took it for granted that no one had entered, and so he passed on. The lives of millions of people hinged upon that little spider's web.

We cannot always discern which are the little or great events in God's records. God has taken the humble method of preaching the Gospel and the despised witness-bearing of Christians as the means for the building and spreading of His Church. God has called each Christian to assist in this blessed task of turning men from the darkness of sin and Satan to God, who is the Father of light and salvation. He has called each Christian to guard and keep His Gospel pure and unadulterated so that sinners might be converted to that pardon, comfort and peace which Christ has won for all men. When we think that each of us, by what we do or do not do, by what we say or do not say, by what we give or do not give, by the testimony we give or do not give, may be a pivot on which turns the destiny of a nation or an age, certainly we should be spurred on in our faithfulness to God. God uses insignificant people, the seemingly

small talents, and the seemingly feeble efforts of His humble followers for His glory.

It was the seemingly insignificant invitation of Philip to Nathanael: "Come and see" that started the tremendous missionary movement of the early Christian Church. It was through the "chief of sinners," Paul, who had been saved to bring the saving Gospel of Jesus to others, that the European continent was Christianized. It was due largely to the testimony of Luther that the deteriorated church was restored and that we today enjoy the truth of the Gospel. It has been the mission zeal of a minister here, a layman there, that has started our congregations. The small efforts of but a few school-minded Christians have been the small hinges that opened many of our Christian day schools. The insignificant, but consecrated, gifts of all our people pooled together have and will open the door of God's truth to many more blood-bought souls. We may not turn out the largest number of candidates. We may not open up the most mission stations. But the little we do, let us do it with all our might. Let us do it in the Name of our Lord, and great things will happen. Great events turn on small hinges.

ARVID G. W. GULLERUD

SHEPHERD MY LAMBS

" . . . and these are *our* children." we parents proudly say, as we introduce our children to guests in our home. And so right we are, for *our* children are flesh of our flesh and blood of our blood. They bear our name, resemble us in physical appearance, perhaps even in temperament and disposition. They live with us, eat at the family table, come to us with their problems, look to us for comfort, encouragement, protection, and expect us to pay their bills. By the law of nature and by the law of the land our children are indeed *ours*.

One guest in our homes, however, would disagree when we speak of *our* children. He wouldn't dispute the fact that our children are *ours*, but He would add that *our* children are also *His* children. This Person, who daily knocks at the door of our homes and who ever-desires to be our Guest, is our Lord Jesus. He calls *our* children "*My lambs*." What tender love and concern radiate from those two little words, "*My lambs*"! What comfort for Christian parents to know that Jesus speaks of their children as "*My Lambs*"!

A beautiful picture is brought to mind by those words, "*My lambs*," but more — a basic truth is also expressed by them. Our children *are* the property and possession of Jesus, are they not? Do not we parents joyfully exclaim, "Know ye that the Lord he is God: it is he

that hath made us, and not we ourselves; we are his people, and the sheep of his pasture." If we are His sheep, then our children are His lambs. We are the parents of our children; Jesus is their Creator. He gave them body and soul, eyes, ears, their reason and all their faculties. He breathed into them the breath of life, and so He has every right to call *our* children, "*My lambs*."

But more! "All we like sheep have gone astray." Our children have followed us, as little lambs follow the sheep. They also have wandered into the dread kingdom of darkness, ruled by Satan. We parents were unable to rescue our children, for we were unable to pay the ransom demanded for their release. What a dreadful future awaited our children: a life in sin, then death, and then the fiery lake of hell. But Jesus came to the rescue. He became for our children, His lambs, "The Lamb of God." He paid the ransom for our children with His holy, precious blood. Indeed, *our* children are *His* children! Jesus can call them "*My Lambs*," for He has done for them what we couldn't ever do for them. He redeemed them.

It follows then, that He has something to say to us about the care of our children that He so rightly calls "*My lambs*." What He has to say to us we would consider in this series of articles that we shall call "*Shepherd My Lambs*."

PAUL F. NOLTING

PSALM I

No man hates blessings, but wishes to enjoy the good. How will one find happiness in a sin-cursed world? BLESSED IS THE MAN THAT WALKETH NOT IN THE COUNSEL OF THE UNGODLY — to have that blessedness which is eternal keep away from the sinful thinking of the ungodly who do not believe in God and therefore despise His teaching. The ungodly proudly parade their own counsel as godly wisdom and the way to salvation, and under this cloak of righteousness they stand fast in sin. So the blessed man neither becomes hardened with them, NOR STANDETH IN THE WAY OF SINNERS; and also avoids their teaching, creed, and worship; NOR SITTETH IN THE SEAT OF THE SCORNFUL. For the scornful boast of and promote their poisonous teaching of standing righteous before God by their own deeds and thereby mock the Gospel of salvation.

That man is blessed who does not delight in this way, BUT HIS DELIGHT IS IN THE LAW OF THE LORD; yea, he finds God's commandments well pleasing and gladly keeps them, not seeking any reward from them nor fearing any punishment, but wants to keep them because they are holy and good. This delight can never come from sinful nature and is therefore not found in the godless, but this will-
ingness comes only from faith in

God through Christ Jesus. And the sure evidence of this delight: AND IN HIS LAW DOTHE HE MEDITATE DAY AND NIGHT. For that in which a man delights will he also gladly learn of, speak of, and pursue.

This same man who is declared blessed will the boastful world judge as God-forsaken and bearing no useful fruit among people. But God judges otherwise for the believer: AND HE SHALL BE LIKE A TREE PLANTED BY THE RIVERS OF WATER — just like a thriving tree the believer draws his life from the river of God's Word. Having been planted in God's kingdom by faith in the Savior he is such a tree THAT BRINGETH FORTH HIS FRUIT IN HIS SEASON; HIS LEAF ALSO SHALL NOT WITHER. Just as the tree does not bear fruit for itself but for others to enjoy, so the believer's willing keeping of the Law are works not for himself but for the welfare of others. These works are done to all men at all times. And since the believer has the might of God's Word and His blessing upon himself, his calling as a Christian is successful, AND WHATSOEVER HE DOETH SHALL PROSPER. It prospers even under persecution.

On the other hand, THE UNGODLY ARE NOT SO: BUT ARE LIKE THE CHAFF WHICH THE WIND DRIVETH

AWAY. What a great contrast between a living, fruitful tree and chaff, chaff driven by the wind, without root below and fruit above. Before the world the ungodly do great works and think themselves the tree, but before God they are worthless chaff since they are without faith. THEREFORE THE UNGODLY SHALL NOT STAND IN THE JUDGMENT. They shall never come to the exalted position of being lords and judges over the believers; yea, NOR SINNERS IN THE CONGREGATION OF THE RIGHTEOUS. They will never be counted along

with even the most lowly believer in the congregation of the righteous, the Church, nor ever be regarded the servants of God. The Lord will not be deceived, FOR THE LORD KNOWETH THE WAY OF THE RIGHTEOUS: BUT THE WAY OF THE UNGODLY SHALL PERISH. The outward parading of Christianity is known to the Lord and these shall perish. The Lord only knows the righteous as His own who belong to Him by faith in Jesus Christ, and these shall live eternally with Him.

L. BERNTHAL

CHURCH NEWS

INFORMATION PLEASE . . .

Our Immanuel High School is bursting its seams. This blessing from the Lord brings critical decisions which must be resolved *immediately*. Some of us have experienced the minor tragedy of excess weight requiring a new suit. The tragedy is deepened when the change to size 40 was discovered to be insufficient. We really needed a 42. Immanuel High School's situation is a bit more serious. The modest beginning with about 30 students in the first year will grow by September 1960 to 40, or 50, or 60, or 70, or 80 students enrolled. What size suit shall they buy? Shall they provide classroom space for 45 students. Shall they turn down all applicants in July and August?

Parents, you alone can solve the problem. The decision to send your high school children to Mankato is a weighty decision. Each family has its own problems. You are asked to take the extra burden of making this decision 60 to 90 days in advance. The Immanuel Board can make these far-reaching and costly plans only on the basis of applications accompanied by the \$10 deposit and the pastor's signature. *Now* is the time.

Austin, Minnesota —

By majority vote, St. Paul's Lutheran Church, and the pastor, the Rev. L. W. Schierenbeck, withdrew from the Wisconsin Synod. Here the issue, too, was the question of fellowship.

Sleepy Eye, Minnesota —

A new congregation was created by the Spirit of God the night of November 24, 1959. That was the night of the special meeting at St. John's of Sleepy Eye, to decide the issue regarding church fellowship. By majority vote that congregation decided to remain a member of the Wisconsin Synod, and to terminate the call of Pastor Paul F. Nolting. A group of voters met immediately after that meeting to make arrangements for services on Thanksgiving Day, two days later. After permission had been obtained to use the Episcopal church for services, the first service was announced over the area radio station. A standing-room-only crowd of 178 worshipers gathered to thank and praise the Lord, amidst tears of sorrow and rejoicing, for having preserved for them His holy Truth. The new congregation received its strength and comfort from the words of Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

The task of organizing the congregation and securing both a permanent place of worship and housing for the pastor was pursued with a zeal born of the first love of the Truth. The hand of the Lord was visible at every turn. Some time before, another Lutheran congregation in the city had built a new church. Their old church was being converted into an apartment dwell-

ing. The basement had been converted into living quarters, but the church proper remained practically untouched. That building the new congregation purchased, thus securing a parsonage and church that seats some 175 worshipers. New heating units were installed, additional remodeling completed, the church proper redecorated, pews and a used Hammond organ purchased, and church furniture constructed. After but five months of existence, the congregation owns its own church-parsonage and has only a nominal debt. The congregation numbers some 200 communicants and 300 souls.

February 28 was set aside as a *Day of Reconsecration and Prayer*. This was also installation Sunday for the church council and the pastor, the Rev. Paul F. Nolting. Many guests from the neighboring parishes of New Ulm, Nicollet, Mankato, and Eagle Lake joined the congregation in the three services. The name of the congregation is *Grace Ev. Lutheran Church*.

Denver, Colorado —

St. Peter's Lutheran was organized Easter Sunday, April 17, 1960. This small congregation has since purchased property on which it plans to erect a church building as soon as the Lord makes this possible. The Rev. D. DeRose is serving the congregation.

Phoenix, Arizona —

In the fall of 1958, a group of Lutherans, formerly of the Synodical Conference, organized under the name of *Holy Cross Lutheran Church*. (Lutheran Spokesman, December, 1958). Another group, together with its pastor, left *Resurrection Lutheran Church* and the Wisconsin Synod in October, 1959, citing the violation of Romans 16: 17, 18 as their reason. These two groups merged into one congregation and selected the name *Holy Cross Evangelical Lutheran Church*.

On March 27, 1960, Pastor Wm. H. Wiedenmeyer was installed by the Rev. Roland A. Gurgel. Pastor Gurgel was formerly of Belle Plaine, Minnesota.

Prospects for growth are encouraging. In fact, a school committee is working on a proposed plan for a Christian day school. The congregation is seeking a building that could be used for school classes and worship services.

Faulton, South Dakota —

The April pastoral conference held at the invitation of First Lutheran and its pastor, the Rev. Leland Grams, was attended by more than twenty pastors. Eight states were represented. This was the first general conference of those associated with the Interim Delegate Conference, which has been meeting twice each year. "How good and how pleasant it is for brethren to dwell together in unity."

Coloma, Michigan —

March 6, 1960, was parsonage dedication Sunday for *Faith Lutheran*. Pastor Paul Koch, La Crosse, Indiana, was the guest speaker. The Rev. Ralph Schaller is pastor of the congregation.

Sanborn, Minnesota —

A group of members, together with their pastor, the Rev. H. C. Duehlmeier, left Zion Lutheran Church, after that congregation recently voted to remain with the Wisconsin Synod. The separation was over the synod's false position on church fellowship.

Hidewood Township,
Clear Lake, South Dakota —

Pastor Albert Sippert preached his farewell sermon April 24. After the service, the congregation, Zion Lutheran, gave a farewell dinner.

The following Sunday, May 1, Pastor Sippert installed the Rev. Chr. Albrecht as pastor of the congregation. A reception followed.

Pastor Albrecht resides at Watertown, South Dakota, thirty-five miles distant, where he serves Trinity Lutheran. This probably makes Pastor Albrecht's parish the largest, geographically, of any of the Interim Conference.

D.

ADDRESSES

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North Mankato, Minnesota

The Bread of Life

THE ACTS OF THE APOSTLES (CONTINUED)

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