

*The Lutheran*  
**SPOKESMAN**

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

**John 10, 35**

**AUGUST  
1960**

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## The National Religion III

In the first two installments we had a glimpse of the constant interchange of religious thought among the churches in America. Many assume the Catholics are not involved in this melting down process of American religions. Rome wishes this were true. Recently Msgr. DeBlanc made this frank observation: "From some of the studies that have been made, Catholics indicate they follow the influence of their neighbors and do not take their cues for behavior from a divinely inspired church." Could this also be true of conservative Lutherans? Do they take their cues from the divinely inspired *Word*?

Infidelity in the home indicates "another woman." Infidelity in churches to principles, traditions, creeds, yes Scripture, is also due to another object of our devotion and love. A very popular seducer is "nationalism." Since the days of McKinley, Americans have become self-conscious of their role in the world as a nation. The more we become involved in the affairs of other nations, the more we "close ranks" against both criticism and also international dangers. In each year since 1900 the cancerous belief has grown that the churches also must serve the interests of the country. As one sect once thought it was expedient for one *man* to die that the *nation* perish not, so Amer-

ican churches think one after another of that Man's doctrines must be sacrificed for the sake of a unified nation.

Such changes in thought usually develop slowly. The trend is checked at many points. Except in emergencies. There have been three major emergency periods in this century in which a nationwide spirit grew at an abnormally increased rate. These were World War I, the Great Depression, and World War II.

The first World War unified the nation in its first major engagement with world powers. It united Americans in a mission, — making the world safe for democracy. It inspired a missionary spirit to spread democracy from pole to pole. Democracy became the *gospel* of the nation, and religious leaders have been quite unashamed to substitute this gospel for the true Gospel of the forgiveness of sins.

God sent the depression to remind us of the vanity of material possessions. America hardened itself against the lesson and determined to prevent poverty, want, and loss of earthly goods by cooperation and closer union. The country's creed now took on socialistic overtones. Help is in a united society. To survive the individual must fit himself into the group, and the groups must fit themselves into the



building of a national Babel. Not only is democracy our religion, but as such it must provide final happiness here on earth.

Lutherans succumbed to the trend. In the Waverly Resolutions of the ALC in 1935 (which initiated the current merger wave) a reason for Lutheran union was given, that we "*owe it to our nation.*" The Savannah Resolutions of the ULC in 1934 stated that the [desire for Lutheran unity] is strengthened "when we consider the present *state of our nation.*" Churches are drawn together to meet the common problems and enemies of the nation. Doctrines must be sacrificed.

World War II brought drastic changes, for the groundwork had been established. Conservative Lutherans were embarrassed by their aloofness. The nation faced its greatest challenge. Chaplaincies involved unscriptural practice, but we

can't be unpatriotic. The challenge of delinquency had to be faced by joint committees on scouting. The firmness went out of Wisconsin's testimony of 1938 to 1940, and during the forties became more and more blurred. Fellowship principles were tempered, for confessional rigidity just did not fit the new age.

Our neighbors insist it is good for America to pray together, worship together. Our television sets show us one clergyman after another parading to the rostrum of the conventions to unite us in partisan prayer. Are we taking some cues from them or do we take our cues from Him who says: "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you." Let us not be deceived. We can be loyal and patriotic Americans without angering our Father in heaven.

W. S.

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## Lights and Shadows From the Old Testament

*"And Elisha said, Thus saith the Lord, Make this valley full of ditches. For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts. . . ."*

*And it came to pass in the morning when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water."*

2 Kings 3:16, 17, 20.

Jehoram the King of Israel, and Jehoshaphat the King of Judah were on an expedition together against Moab, the little nation that had risen up against Israel after the death of Ahab and thus threatened also the security of Judah. The allies and their armies took the route that led through the wilderness of Edom, and after a seven-day journey found themselves stranded without a water supply.

Elisha the Prophet was a member of the expedition. Jehoshaphat, who in contrast to Jehoram was a thoroughly God-fearing ruler, suggested seeking Elisha's counsel in this extremity; and of course the liberal opportunist Jehoram, having nothing to lose by a little show of piety, agreed.

Elisha scorned Jehoram. He assured him that he would not even glance in his direction, much less

recognize him. The prophet was concerned with the welfare of Jehoshaphat and his little nation. For the sake of this godly king there was a promise of the Lord at hand. There would be water tomorrow, plenty of it; and without wind or rain, too. So it came to pass, as the text relates.

Where did the water come from? Not from the clouds; not from the desert soil. And while it came "by the way of Edom," it certainly did not come *out of Edom*. It came from God who had promised it; and in a spiritual, but very real sense, it sprang from the hearts of Elisha, the King, and the pious soldiery. The means of survival in the struggle against evil are given to godly men and their associates in faith from within. This, too, is included in the promise of the Savior Who said to us: "Whosoever shall drink of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:14.

Dr. Alan Redpath makes this historical observation:

"There is a special little bit of land in this world which has for me very precious memories. It covers an area of about eighty miles south of the English-Scottish border. . . . If you go round that district you will find very many old and ancient towers, some of them



in complete ruins, others of them beautifully preserved almost as they were. If you ask why it is that some of them are in ruins and some are in good condition, you would be told this story :

“Several hundred years ago England and Scotland were at bitter enmity, and the English in Northumberland were constantly being attacked by the Scots, who carried away their cattle and stole their crops. Therefore the English built castles near the border to defend themselves. Some of those castles had secret springs that provided a constant flow of water. Other castles had to receive their water supply through a pipe from a well many hundreds of yards away. The Scottish invaders were astute enough to know what to do — they would cut the pipe, then sit around the fortress and wait until the people inside died of starvation and thirst. But those who had a secret spring in their castles were invincible. So those castles stand until this day as living reminders of their invincibility. The other castles lie in ruins.”

Pity those souls which are like cisterns that can find no water unless it is piped in at second-hand from some synod or church body, and which wither and die as soon as the supply is cut off by an act of the evil foe. The hearts that have within them a fountain of life fed by the deep, indwelling reservoir of the divine Word will survive and make the desert about them to bloom.

How sad, then, that any of us

should shrink from pressing forward in our campaign against the Foe in fear of the calamities and hardships that attend it. Because we cannot be content with past achievements; because the deceitful Moab within and without the visible church will always again launch an uprising against the Truth; because even now we are as a city besieged in our effort to possess and maintain the inheritance of a genuine Lutheran, scriptural faith — let us remember the hidden well of water planted in us by the Holy Spirit and prayerfully call forth its streams, that we may be refreshed.

The aches and pains of our struggle must not make us spiritually inactive or sluggish. There is no natural water in the valley of our confessional minority; for sin and falsehood and calumny and distortion of truth have blighted the land in which we walk. Yet let us in faith scar the land with ditches, as Elisha commands; let us groove it with congregations, though they be small. For the hearts thus assembled, where the Gospel in its purity still finds obedient welcome, are the basins that will store and hold the moisture of which we and others shall drink in the heat of the day. Assuredly, “thus saith the Lord, Ye shall not see wind, neither shall ye see rain: yet that valley shall be filled with water, that ye may drink . . .” After all, “this is but a light thing in the sight of the Lord: He will deliver the Moabites also into your hand.” (2 Kings 3:18.)



## *Shepherd My Lambs*

The first and chief responsibility for shepherding the lambs of Jesus lies with the home, specifically on the shoulders of the fathers. But the fathers are not to bear that burden alone. The Lord has provided help for fathers. That help comes from the congregation of believers. To them, His Church, the Lord Jesus has also given the responsibility of shepherding His sheep.

This truth is taught in the very passage in which Jesus gives this command, "Shepherd My Lambs." The command was given to Peter who had fallen so deeply the night he denied his Lord three times. Peter had repented and been forgiven. The Lord had personally forgiven him by appearing to him privately after His resurrection. One question remained as yet unanswered: Had Peter by his fall disqualified himself for the office of an apostle? That question the Lord answered when He talked with Peter after He appeared to the seven disciples at the Sea of Tiberias. (John 21). Three times Jesus asked Peter, "Lovest thou Me?" Each time His question penetrated deeper into the heart of Peter. Peter was humbled and filled with sorrow, as the Lord thus brought to his mind his past sin. Three times he softly sighed, "Yea, Lord; thou knowest that I love thee." Three times the Lord responded with the command, "Feed My lambs and My sheep."

Peter was to continue in his office as apostle. He was to continue in the work the Good Shepherd Himself had done while here on earth.

However, the task of shepherding the lambs of the Good Shepherd was not the responsibility only of Peter, but rather the responsibility of all followers of the Good Shepherd. The great command to "Make disciples of all nations" includes the more specific command to "Shepherd My Lambs." If the church today is to be found faithful to the orders received from its Head, then an important part of its work must be the shepherding of the lambs of Jesus. And so it is the responsibility of the church to come to the aid and assistance of the fathers in this matter.

We find the churches endeavoring to do just this. There is so much activity in the churches today — so much hustle and bustle, so many committees and programs. There are so many departments in the organization of the churches. Among them there is usually in rather a prominent position a "Department of Christian Education." This is the department which is especially entrusted with the responsibility of carrying out the command of Jesus, "Shepherd My Lambs." The churches aren't, by any means, forgetting this command. At the denominational headquarters there is usually much office space assigned this de-



partment. On the local level special buildings are constructed and dedicated to the service of the youth. The presses of the church publishing houses hum with the production of educational materials for young people. The market swells with the volume of such literature. The many post offices throughout the land daily handle the material and deliver them safely to the churches of the city, village, and rural area. There is, indeed, activity in the churches, as they seek to carry out the Lord's command to care for the tender youth.

But certainly all should realize that the mere fact of great activity in the field of Christian education does not prove that the Lord's command to shepherd His lambs is being carried out as He wants it to be. Parents can spend much time and expend much energy in the care of their children and still not be caring for them as the Lord would have them. So also in the church!

It is then important that we in the church know what our Lord means by "shepherding His lambs." This we would consider in coming issues.

PAUL F. NOLTING

## Redeeming The Times

### THESE ALSO ARE TO BLAME!

Periodically we read articles exploring the increasing degenerate moral state of the nation. Recently it was reported that "major crimes are up 8% in 1958 over 1957." This is mentioned in connection with a survey of crime entertainment appearing on TV programs. The comment is made, "We need not think that we can feed the minds of our children such awful fare and avoid the harvest of crime we are reaping." The well-known opera tenor, Lauritz Melchior, ties the same things together. After making the very worthwhile suggestion that "our youth be introduced to the fineness of great music and art," he says, "instead we give them criminal entertainment and savage music that builds up in them excitement

that they are told they must not release."

Obviously this situation disturbs churchmen of any and all faiths and they give considerable attention to it. They all have this common ground of being interested in bettering the moral standard of the nation. Indeed, to many, improving society, making "this world a better place in which to live," has become the primary objective. The eternal things of Scripture, making the world to come a place in which we might live, are discounted in favor of the more practical "social gospel." In attaining this objective they belittle, set aside, or deny the scriptural truth that the Bible is the very Word of God, and its singular message that salvation comes alone through faith in Jesus Christ, with-



out the deeds of the Law. In so doing, these churchmen have established a contradiction which really defeats their purpose. How can one go about undermining and destroying men's confidence in the Word of God and in its redemptive message, and still expect them to reverence and stand in awe of this Word when it speaks of morals and conduct. Without a positive norm, ethical matters become purely relative, judged by the standards of the time or the place. Without the authority of being God's holy will, they have little abiding strength and power.

Some time ago we read of a mother who had decided to tell her daughters that in sex matters certain things were "sin." She had well analyzed the times and had observed that "sin has become not only ugly but passe." People are only "immature, underprivileged, or afraid, or sick." Among us, such an evaluation would cause little comment. But evidently in a broader sphere this viewpoint was somewhat novel and unique. Two national magazines approvingly printed what she had to say.

When the nation as a whole no longer understands or hardly cares what sin is, who is to blame? We cannot say that the secular, unbelieving world does not bear the big responsibility for the low moral state of a people, nor do we discount the detrimental influence of constantly seeing and hearing wickedness and

evil. But churchmen, who have vitiated the message of the Bible by denying its divine inspiration and have thus failed to build a regard of trembling awe, are not without guilt. Only when they speak to men in terms of "Thus saith the Lord," only when they teach men to react as did Joseph, "How can I do this great wickedness and sin against God," only when they tell men, who have departed from the Word, "thou hast not lied unto men, but unto God," can they consider themselves free of responsibility for the deplorable moral state of the nation.

#### **ECCLESIASTICAL PERIL ALSO:**

A recent *Time* concludes an article on a politician running into difficulty when he spoke too openly and definitely on a religious matter with the comment, "But it was still a lesson in what every politician should know: that any utterance bearing on religion more specific than an attack on sin or an endorsement of God is fraught with political peril."

That is a shrewd observation. But the writer says more than he realizes. It applies to more than the political field. In this day of ecumenicity and unionism it holds true also in the religious field. A preacher can easily and comfortably get by with vagueness and generalities, but just let him speak exactly, "specifically," on any given point and he is quickly branded a loveless, unevangelical bigot, devoid of all Christian charity and forbearance.



Is it not true that much of the preaching we hear today is little more than being "for" God and "against" sin, which, as the writer

admits, is the safe course to follow. No one gets hurt. But the question is, "Is anyone saved?"

G.S.

## THE SWORD AND THE TROWEL

Since the Samaritans mixed truth with heathenish error Jesus had to say of their worship: "Ye worship ye know not what." (John 4:22). Typical of those who cry "deeds, not creeds," the Samaritans wanted to help rebuild the temple in Jerusalem. The returned exiles of Israel had just been through an era of wholesome chastening. As chastened, obedient children of God they replied: "Ye have nothing to do with us to build a house unto our God." (Ezra 4:3). As a result of this refusal to do joint church work with errorists, the Samaritans "troubled them in building, and hired counsellors against them, to frustrate their purpose." (Ezra 4:4-5). False accusations and slanderous words were spoken and written against the inhabitants of Judah and Jerusalem. But did the faithful of God now settle back and lick their wounds and crawl into a shell? Indeed not! They had a task to perform; they had a cause to uphold; they had a city to build. With a sword in one hand, in order to protect themselves against the enemy, and with a trowel in the other, in order to build the city of God, they went forward with the work of the Lord.

The cry is often raised against

those who refuse to do mission work with "those of a different spirit" that they are lacking in missionary zeal. It is to be feared that this cry comes from those who picture mission work almost exclusively as the task of winning souls for Christ, of bringing the Gospel to those who have it not, while the equally important assignment of "teaching them to observe all things whatsoever I have commanded you," is played down. Yes, we need the Sword of the Spirit, in order to try the spirits whether they be of God. At the same time we dare not become lopsided and forget to take up the trowel. It is only those who are properly equipped with the sword and the trowel who qualify as true missionaries of the Lord. It is said that our boys who fought for our civil liberty came back home with a deeper appreciation for the very things which they were beginning to take for granted. We must send out pastors, teachers, and missionaries from a home base that has not become indifferent to the truth, and filled with a spirit of sectarianism and unionism. Let us not forget the trowel! We have the Word of Life and we will keep it only as long as we will give it away!

ARVID G. W. GULLERUD



GEMS OF SCRIPTURE  
THE COVERED TRACK

Luke 10:32 — Likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

This portion of the famous parable of the Good Samaritan is one that is easily passed over and missed. In reality it is one of the most striking portrayals of the *Covered Track*. We are so overcome by the calloused action of the priest and the Levite, that we miss the cleverness shown here. The Levite was a Christian on a secure trip. He was not alone, though he traveled as an individual. He had a priest walking within shouting distance in front of him and a Samaritan behind. Scripture pictures him as a carefree whistling follower, who suddenly is placed before an accomplished crime, the battered Jew. His first thought — where was the priest? He looks back, but in the shifting sands of the wilderness path, he can see only his own prints. Now he looks over the situation carefully and having surveyed it, returns to a new point of action — that of the priest before him. In doing so he acted as one who had truly evaluated the situation: He covered his track so that he would look like the priest, who wanted people to believe he did not see (or hear) the groaning man lying in the path — not his responsibility.

The act of covering our track is such a common weakness of all humans, that it becomes an overlooked one. Who hasn't heard the very

righteous indignation of a Christian berating the acts of other people, until it happens in his own family. Suddenly it is not so serious — he can even defend it. Then we are faced with the fact before our door and must cover our track and go around another way. Or who has not seen the proud grandfather suddenly change his righteous anger at an infant crying in church to a pleasant understanding smile. The child turned out to be his grandson. Now he must cover and go a new route.

Church bodies are very accustomed to such acts. When Baptist Conventions of a few years ago would be faced with a great argument — someone would burst into singing of a mighty hymn and so unite them without facing the problem. They back-tracked in the hope of recovering. The Missouri Synod of a past decade used the common cover of not letting the thing, which lay battered before them, come to the convention floor and they went by on the other side. When the Wisconsin Synod in its carefree following saw that they were standing directly before the passages they had so carefully outlined (2 Thess. 3), they simply covered their tracks by having the *same* theologians write new interpretations. Indeed we will ever be finding great problems at our door. May we then remember the little message of the *Covered Track* and avoid the pitfall of those, who go by on the other side.

R. SCHALLER



## SINGING UNTO THE LORD

It is almost impossible today to tune in on radio and hear something musical that offers more than a thundering beat with off-key melody, or a rhythmic twang behind a tortured voice drawling some verse well suited for outer space, not our Christian homes. Many of the favorite "master-works" programs now throb with the same shrieking off-color harmony of modern contemporary composition. While it is said to be appreciated by those who "understand" it, it seems rather to be indicative of the nervous state of our age in its daily pressures and tensions.

The lack of balance in good music is particularly noticeable among the young people in our homes. Parents need to be concerned and make a concerted effort to guide our young people toward a balance in music appreciation . . . a balance that will both cultivate an appreciation of the standard classics, and especially, for us Christians, the treasured musical heritage of our church.

The popularity of recordings in our day offers the Christian home a wonderful opportunity for good sacred and secular music. Building up a record collection provides several advantages. First of all, parents will have the occasion to guide their young people in the selection of recordings. Secondly, the home will be able to enjoy music which

they might otherwise seldom or never hear, church music such as our congregations, choirs, organists may not be able to render. Thirdly, it supplies an urgent need in an age wherein even the Christian (sad to say) finds less and less time to sing his hymns of praise, prayer, and thanksgiving in and about the home, an all too busy age wherein the family devotions frequently omit hymn singing. Finally, a good record collection enables the members of the family to hear the music they desire when they need it, whether for peace, cheer, comfort, or joy.

While there is a great variety of good music available on recordings, certainly our Christian homes will want to base their collection around a number of J. S. Bach's treasured Lutheran chorals, hymn arrangements, and organ works. In time of stress many a soul has relaxed to the peaceful tones of Bach's *Air for the G String*; in time of sorrow, found great comfort in his *Jesu Joy of Man's Desiring*; in the various seasons of the church year, had the spiritual experience of listening to the Bach oratorios and cantatas: *The Magnificat* at Christmas, the *St. John* and *St. Matthew Passions* during Lent, *Christ Lay in the Bonds of Death* at Easter, *Jesus Thou My Wearied Spirit* for the post-Easter season, *Sleepers, Awake* at the close of the church year, to say nothing of the wonderful *Mass in B Minor* (the church service in song) for any time of the year.

Such good listening in our homes



is a blessing in more ways than one. Our young people particularly will develop an appreciation and an "ear" for the Lutheran choral and music, will find it meaningful in expressing the texts of Holy Scripture for which they were written. This appreciation will show itself also in the vocal and instrumental music which our young people themselves produce at home. What a joy to hear our young people sing or play *Jesu Joy of Man's Desiring* rather than the latest "hit"!

God bless our homes with good music!

G. P. RADTKE

### PSALM III

When the believer is opposed by the enemies of Jesus Christ, he is greatly tempted to despair by the appearance of his being alone and powerless in the face of their great numbers and show of power: *Lord, there be which say of my soul, me! Many are they that rise u against me.* And to think that many of these called themselves his friends. But how much worse is the evil desire of many to kill his soul: *Many there are which say of my soul, there is no help for him in God. Selah.* They want me to believe God has forsaken me for then they have destroyed faith. The many voices sorely tempt the believer to think the many are righteous, but he is under God's curse.

Yet hear the voice of faith victorious: *But Thou, O Lord, art a shield for me; my glory, and the*

*lifter up of mine head.* In spirit the believer is not alone against their persecution, mockery, and urging to despair. Confident faith created by the Holy Spirit leads the believer in the face of all tribulation, even hell itself, to confess God as his Helper and Salvation and so to overcome all tribulation by faith and prayer. *I cried unto the Lord with my voice, and He heard me out of His Holy Hill. Selah.* The believer need not spend sleepless nights in anxiety: *I laid me down and slept; I awaked; for the Lord sustained me.* No matter how great the evil, he is bold and confident: *I will not be afraid of ten thousands of people, that have set themselves against me round about.*

Thus faith praises and thanks God for His help. It has no fear because it can so confidently cry out in prayer: *Arise, O Lord; save me, O my God:* and just when the mouths of the ungodly are open widest in scorn and hate, and it appears God surely has forsaken His own, God gives the enemies such a blow that He silences their mouths forever: *For Thou hast smitten all mine enemies upon the cheek bone; Thou has broken the teeth of the ungodly.* Therefore do not fear the curse of man, for *salvation belongeth unto the Lord: Thy blessing is upon Thy people. Selah.* Just as man's blessing cannot help you, just so can his cursing not harm you. Salvation is from the Lord. Go to Him in your need.

L. BERNTHAL



## Church News

Fond du Lac, Wisconsin—

The beginning of *Luther Memorial Church* was on February 7, 1960, when a special meeting of St. Peter's congregation was held to decide the issue of continued membership with the Wisconsin Synod. By a vote of 110 to 96 the congregation voted to remain with the synod.

It had been made clear to the congregation that the issue involved the pastors' and two of the teachers' continued service to the congregation, since they could not for reason of conscience, continue to serve, if the congregation chose to remain in fellowship with an erroristic church body. Accordingly after the vote, Pastor W. Schuetze and Pastor Gerhard Pieper, two teachers, and a large number of members left, and gathered in an informal meeting to consider their future course. During the week more meetings were held, a small operating council was chosen, and arrangements made to hold services in Roosevelt Jr. High auditorium. The first German and English services were held there the following Sunday, February 14. On this first Sunday 469 persons were in attendance, evidence that testimony to the Truth had not failed to bear fruit in the hearts of many.

A choir was on hand to sing. The congregation sang to the accompaniment of organ music *without an organ*. The hymns and music had been put on tape through the use

of an organ during the week, and were amplified through the loud speaker system. This has been done ever since and affords a truly churchly atmosphere.

March 20 was the date for the formal organization. This also was installation Sunday for the church council, the pastors, and the two teachers. Pastor Egbert Schaller of Nicollet, Minnesota, was the guest speaker.

A donation of five acres on the south side of Fond du Lac, provided a fine church-school site. An additional two acres were purchased to secure necessary frontage on Twenty-first Street.

The congregation is now looking forward to the construction of an auditorium seating 450, and a five classroom school to accommodate 150 children. The plans envision the eventual construction of Luther Memorial church. Until then, the school auditorium will serve for worship purposes.

May 1st was the day set aside for a fund-raising drive. In a few hours the workers gathered \$33,000.00. This amount has now grown to more than \$44,000, a sufficient initial amount to enable construction to begin. Ground breaking for the auditorium and school is expected to take place early in August.

One parsonage has been purchased by the congregation. Pastor Pieper, however, will move in temporarily with one of the members. The home that will be available to him is still in the process of building.



Luther Memorial Church numbers 91 voting members and 407 communicants.

Surely the Lord has been with His people at Fond du Lac!

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#### La Crosse, Indiana—

Since its organization, June 27, 1955, Our Savior's Ev. Lutheran Church, has been an independent congregation, not affiliated with any synod. It is a small congregation in a community of 700. There are four other churches. But this has not kept God from manifesting His goodness.

The founding members and their pastor, the Rev. Paul G. Koch, had left the Missouri Synod, because of the synod's unfaithfulness to its own doctrinal heritage and to Scripture. They were now without a house of worship. But God wondrously supplied the need. A year later on July 8, 1956, the congregation dedicated a new church building. The zeal of the 30 communicant members was a gift from God. They built the church themselves, with occasional help from skilled craftsmen in the community.

Construction centers around three laminated arches. The roof is quite steep. The Cross of Calvary is mounted on the highest point of the church, a twelve-foot spire, and proclaims that this church exalts the crucified Savior. Its place above the entrance reminds the worshiper that entrance into the blissful presence of God is through faith in Christ the

Crucified. The altar is of Tennessee Cumberland stone. The candelabra and missal stand are of wrought iron. It is a beautiful house of worship. Mr. Karl J. Lohrman of Berwyn, Illinois, was the architect.

On April 18, 1959, Pastor Koch and his family moved into their new home adjacent to the church property. It, too, was built with help from the members.

God truly had been good. Therefore, on June 26, 1960, the congregation celebrated the fifth anniversary of its organization. Pastor R. E. Schaller of Coloma, Mich., preached the anniversary sermon. A guest choir, that of Faith Lutheran, Coloma, Mich., joined the congregation in praising God. Many of our readers may well wish they had been at the anniversary service to join their brethren in singing *Now thank we all our God . . . Who wondrous things hath done!*

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#### St. Paul, Minnesota—

On Sunday, June 10, Berea Lutheran Church dedicated its church and parsonage, and installed its pastor, the Rev. M. H. Eibs. Pastor C. M. Gullerud of Eagle Lake, Minnesota, preached the sermon. His text was Revelation 21:1-6, Behold the Tabernacle of God is with Men. Pastor G. P. Radtke, Mankato, Minnesota, was the liturgist, and officiant at the installation of Pastor Eibs.

Many visitors and guests helped bring the attendance to 125. Others



unable to attend sent written messages of greeting and encouragement.

*Berea* is the first mission congregation begun through the mission committee of the Interim Conference. Its history dates back only to November 1, 1959. That was the date the first service was held. By June 5, 1960, the congregation was formally organized, the constitution adopted by the nine voting members, and the mortgage papers signed for its chapel and parsonage.

June 25 was moving day for the pastor and his family. They had been living at Eagle Lake, Minn.

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#### Mankato, Minnesota—

Pastor C. M. Gullerud has accepted the Call to teach at Immanuel Lutheran Seminary. His courses include Homiletics, Pastoral Theology, and Symbolics.

An additional professor was needed because the enrollment this year includes students in each of the three years of the Seminary course.

There will also be a new professor in the college department. Pastor Paul R. Koch, Milwaukee, Wisconsin, has accepted the Call to teach the Freshman pre-theological and teacher training courses. He and his family will move to Mankato late in August. His coming will enable the college to offer a complete Freshman course. Part-time courses, including religion, Christian education, and the languages necessary to the pre-theolog-

ical students, are offered in the Sophomore, Junior, and Senior years. The other subjects not offered the three upper college classes will again be taken at Mankato State College. The plan is to add a complete year each fall.

Last minute news has it that two classrooms will be constructed this summer to provide room for the increased enrollment in high school. The freshman college classes will be held on the high school campus to make possible an exchange of classes among the faculty.

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#### ADDRESSES:

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## The Bread of Life

These devotions are designed for families with children. The Scripture lessons are brief and usually from the Bible History material. Each day a portion of Luther's Catechism is read and recited by the family. The hymn verses are sung if possible, otherwise read by a member of the family. The devotions may be closed with the Lord's Prayer.

Date	1 Samuel	Catechism	Hymnal
Aug. 21	— 9:1-10	1st Commandment	5, 1-3
Aug. 22	— 9:11-21	2nd Commandment	6
Aug. 23	— 9:22-27	3rd Commandment	16, 1-2
Aug. 24	— 10:1-8	4th Commandment	16, 3-4
Aug. 25	— 10:9-16	5th Commandment	19, 1-2
Aug. 26	— 10:17-24	6th Commandment	19, 3-4
Aug. 27	— 10:25-11:4	7th Commandment	19, 5-6
Aug. 28	— 11:5-15	8th Commandment	21, 1-2
Aug. 29	— 12:1-5	9th Commandment	21, 3-4
Aug. 30	— 12:6-18	10th Commandment	21, 5-6
Aug. 31	— 12:19-25	Concl. Commandments	23, 1-2
Sept. 1	— 13:1-7	1st Article	23, 3-4
Sept. 2	— 13:8-15a	2nd Article	25, 1-2
Sept. 3	— 13:15b-23	3rd Article	25, 3-4
Sept. 4	— 14:1-15	Introd. Lord's Prayer	25, 5-6
Sept. 5	— 14:16-23	1st Petition	26, 1-2
Sept. 6	— 14:24-35	2nd Petition	26, 3-4
Sept. 7	— 14:36-46	3rd Petition	26, 5-6
Sept. 8	— 14:47-52	4th Petition	28, 1-3
Sept. 9	— 15:1-9	5th Petition	28, 4-5
Sept. 10	— 15:10-16	6th Petition	33, 1-3
Sept. 11	— 15:17-23	7th Petition	34, 1-2
Sept. 12	— 15:24-35	The Doxology	34, 3-4
Sept. 13	— 16:1-13	Baptism, First	36, 1-3
Sept. 14	— 16:14-23	Baptism, Secondly	38, 1-2
Sept. 15	— 17:1-11	Baptism, Thirdly	38, 3-5
Sept. 16	— 17:12-23	Baptism, Fourthly	39, 1-2
Sept. 17	— 17:24-30	Ministry of Keys	39, 3-5