

The Lutheran
SPOKESMAN



**“THE SCRIPTURE
CANNOT
BE BROKEN.”**

John 10, 35

**AUGUST
1961**

Ecumenical

Every Christian should know this word, for it is very important. It is pronounced ek-u-men-i-kal, with the accent on the 'men'. As you suspected, it comes from the Greek, and meant the "inhabited world" or the "whole world." As applied to the Church it describes the Church as universal and united, one, world-wide Church.

Ecumenical Movement

This word has been so misused during the past 50 years that it has become almost a bad word among us. The present ecumenical movement is an effort of *men* to bring about cooperation and union among the numerous denominations in Christendom. They are willing to forgo unity in Christ's teachings, the unity of the Spirit. They pervert the meaning of the Church, the task of the Church, and are organization mad. The movement consists in a feverish activity, traveling all over the globe for conference upon conference, for joint worship, joint communions, for international organizations. It leaves a long trail of discarded doctrines in its wake, which must be sacrificed for 'unity'. It is anything but an ecumenical movement: it is a great fraud and deceit. Of the ecumenical movement we want no part and we must condemn it as destructive and poisonous

to the faith of all God's dear children.

Ecumenical Spirit

But let's watch out for a trap. This does not mean that we should not be ecumenical in spirit. Christians have an ecumenical spirit. And when we lose that Spirit we have almost lost the Gospel. To have an ecumenical spirit means to always have a sensitivity for the one, true, invisible Church, the communion of those who truly believe on the Lord Jesus. The opposite is the partisan spirit of the various church bodies who apply to themselves the title that they are the true visible church. The ecumenical spirit is something within you, exceedingly personal, and a gift of the Holy Ghost.

The ecumenical spirit *rejoices* that anyone believes on the Lord Jesus, no matter in which group he may belong. And when we find a believer we are compelled to confess ourselves to him and thereby to our Savior, and even to manifest this fellowship within the bounds of truthfulness. When we meet someone who believes in Christ, this faith he demonstrates is our first concern, for by this he is a child of God and a member of the body of Christ. We will emphasize our unity and not immediately bring to the fore that there are differences in the doctrinal

positions of our respective organizations. Where there is a lack of ecumenical spirit, the organizational divisions immediately create a barrier and produce a legalistic judging and condemning. Naturally, truthfulness also belongs to the Gospel-spirit. Criticism will not be left out, but it will receive its tone from the Gospel.

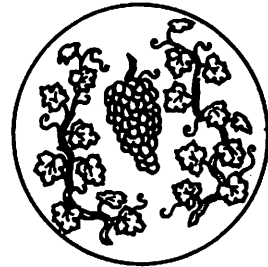
Ecumenical Confessions

A confessionally minded church stands in danger of losing its ecumenical spirit. The confessions of the Church were indeed a historical necessity to set forth truth against error. But a wrong emphasis has developed when we stress the *group* adhering to the Confessions over against all others. The Lutheran Confessions are ecumenical, for they express the truths universally believed by true Christians everywhere. We want to be very conscious of those truths, and cling to them with steadfast tenacity. But

we want to be very unself-conscious of our particular group which adheres to those truths.

We are not of the ecumenical movement, but we do not want to be un-ecumenical. The opposite of ecumenical in the dictionary is provincial. When Christians become provincial they set up barriers between themselves and others which hinder the proclamation of the good news, which is to *all* people.

W. S.



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Lights and Shadows from the Old Testament

“And say thou unto the people, Sanctify yourselves against tomorrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.

Ye shall not eat one day, nor two

days, nor five days, neither ten days, nor twenty days; but even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which is among you, and have wept before him, saying, Why came we forth out of Egypt?”

Numbers 11:18-20.

Constant Complaint

The complaint of the children of Israel during their long journey in the Arabian wilderness repeated itself so often and on so many occasions that it has become to us as familiar a part of this history as are the stories of the Golden Calf, the crossing of the Red Sea, and the plague of the fiery serpents. We have grown so accustomed to hearing of Israel's murmurings that we seldom bother to ask the sensible question: Whatever was it that so strongly aroused their unbelief and blinded them to their true blessings? For it was indeed unbelief that lamented and rebelled, not faith. Israel would have liked to have us think, as it made itself believe, that the hardships of the journey — lack of water, lack of the comforts of life, the stern authority of Moses, the sharp rocks of the desert, and a monotony of diet — that these shook and shattered their trust in the Lord and His promises. But it

was not really so; and on one occasion the Lord undertook to reveal their self-deceit by giving them meat until they were filled with nausea, in order that the true thoughts of the people as exposed by God through Moses might become evident to them and all posterity: “. . . it was well with us in Egypt!”

Freedom of Slavery

On the face of it this attitude may seem incredible. We too, can think back to Egypt; and we remember the gruelling years of bondage, the whistling whips of the taskmasters, the wailing of the mothers of infants drowned by the soldiers of Pharaoh. No leeks, onions, garlic, or fish, after which the desert wanderers said their bellies yearned (Numbers 11:5), could possibly have compensated for the pitiful misery of slavery. Their God had appealed to Israel's knowledge of the blessings of their free state when at Sinai He made His love for this people the

issue, saying: "I am the Lord thy God which brought thee out of Egypt, out of the house of bondage." And Israel itself had stood upon the far shore of the Red Sea singing: "Thou in Thy mercy hast led forth the people which Thou hast redeemed," Exodus 15:13. What, then, had been so good for them in the land of Egypt? Did they, perhaps, long for the freedom of slavery?

Yes, indeed; that was it, exactly! Whoever thinks that the freedom of slavery is a contradiction in terms does not know human nature. In Egypt, this people had been subject to human masters. While they were free to eat the food supplied them and to sleep at stated times in the homes provided, their productive life was completely regulated for them and they spent their days without facing the responsibilities of free men. They had no decisions to make. They did what they were told from morning to night, year in, year out. That is freedom of a sort.

Freedom's Burden

Now, suddenly, they were truly free. Not that they were without law; for at Sinai their God had made a covenant of Law with them. But this covenant made them responsible for a voluntary obedience of love, a purposeful choosing of God's way, a life of service in faith. It called upon their faith to exercise itself in meeting the vital issues confronting them in life with individual, personal decisions, do-

ing the kind of thinking for which God's children are qualified because God has called them with His blessed promises and invited them trustingly to choose the things that are good. In the days of Joshua they were still being challenged: "Choose ye this day whom ye will serve!" Elijah continued their education in freedom with his memorable words: "How long halt ye between two opinions?"

A Life of Deciding

But such decisions are often difficult to make; for the flesh rebels against the burden of the freedom of children of God. The sinful flesh, which still clings to Christians, is born to slavery and enjoys taskmasters. This we know from personal, fretful experience. Have you never had those bad hours in your life when you wished that someone else would relieve you of the moral responsibility of making a decision, and just tell you what you had to do? Is not that very spirit active in the life of Christians if they struggle against the responsibility of acquitting themselves in their priesthood by "perfecting holiness in the fear of God" (2 Corinthians 7:1); by exercising the senses "to discern both good and evil" (Hebrews 5:14); by "trying the spirits whether they be of God" (1 John 4:1); by strong personal, Scripture-based convictions held in days of conflict in the churches where error and corruption have

driven their wedge? How often must one not witness the spectacle of indoctrinated Christians who dig in their heels when the duty of faithful witnessing calls to them and refuse to move until a pastor or a synod or a majority gives the order? How willing are some to be content with managing their homes and secular affairs, enjoying the leek and garlic of comfortable existence while letting others find the answers and make the decisions in spiritual matters! Thus would hearts

dwell in Egypt and not in the covenant-promises.

Let us on our part see that we do not murmur on this way in which God has led us and on which we have followed, being convinced by the Word and intent upon the end of our journey. It is never well with God's children in Egypt. For they are sons and not servants; not children of the bondwoman, but of the free, Galatians 4:31.

E. SCHALLER

PSALM 127:1-2

Sickness or death in the home, famine or war in the nation, can so quickly bring home or nation to ruin. Rank and position do not insure wealth and security. Those depend upon the blessing of the LORD. Yet man in his pride thinks his wisdom and strength can accomplish all things and give success. He thinks so especially when he is placed in a position of authority. And most of us do rule or govern, if not in public life, then at work or especially in the home. Now that he rules, man thinks it is all up to him. Solomon teaches us otherwise. *Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain.*

Men begin to rule in the home or in the nation with great zeal but soon find matters do not go as they plan. They cannot accomplish what they want to for people respond with unthankfulness, they judge and condemn. People become jealous, they scheme against those set over them. This leads the rulers to one of two evils. Either in stubborn pride they throw aside their responsibility to rule, do not hinder the wrong with laws and punishment, but let all go as it will. Rulers and citizens become corrupt, the home runs wild. This is called anarchy. Or in anger they become defiant and force their mind and way upon those under them by brutal might. These rulers are always at war with

citizens or workers, or in the home with wife and children. This is called tyranny.

To avoid either evil we must learn from Solomon that in our rule it does not depend upon us. We do not ever displace God in our rule, but we are His instruments. God must build the home or else all we do will be in vain. We are to labor faithfully in our governing and do all we can to direct matters in the right way. Should we have success, we are to praise God for it. If not, we must learn patience. Leave it to God to work it out as He wills. Thus a Christian speaks: LORD, teach me to rule well. Since it is your rule and I am only the instrument, stand by me. I will do what I am able, but you must give your blessing.

Just as in the home so also in government, *except the LORD keep the city, the watchman waketh but in vain.* God must keep, preserve and protect, the city, the state, the nation. Otherwise all man's efforts for prosperity, and his plans for defensive weapons and watchmen of radar are in vain. The nation is not ruled by the wisdom and strength of man. This does not mean it is wrong for men to obtain knowledge and to work faithfully to rule well. But it is wrong for man to praise none other than "I". King Nebuchadnezzar once said: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for

the honor of my majesty?" As soon as he said this, he was driven from men and did eat grass as oxen. This punishment was upon him until he knew "that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

Solomon speaks so to proud men: *It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.* Many think by their continual labor they will have and do anything they want. Their labor is all important, more important than hearing and learning God's Word. And yet to push aside God by despising His Word also sets aside His blessing. These work ceaselessly and have sorrow in return, since they worry and fret day and night. It is not wrong to work hard, but we are to look from our work to the LORD for His blessing. Thus we can have a quiet heart and peaceful sleep, for we know our success will come as a blessing from the LORD.

So then God must grant His blessing or else all building, watching, working is useless. It is His work, not ours. We prepare the ground and sow the seed, the LORD must give the harvest. It is for His blessing we pray, it is His blessing we praise.

L. G. BERNTHAL

*Except Thou build it, Father,
The house is built in vain;
Except Thou, Savior, bless it,
The joy will turn to pain.*

OBSERVING THE NATIONAL REI

ANTI-COMMUNISM-ISM

Should churches get busy with anti-communist activities? Should we form anti-communism study groups in our congregations? Should the pulpit and bulletin commend the un-American Activities Committee and urge that letters be addressed to them? Should we get signatures on letters to congressmen and senators urging the outlawing of the Communist party? With mounting intensity and excitement many churches are doing these things. We are being told that we are very remiss when we do not sponsor such activity. There is even an equation growing that orthodoxy and anti-communism are synonymous, and that modernism in religion equals communistic sympathies.

Why all this activity? The reasoning is simple. Communism is atheistic, and poses the greatest threat at the present time to Christianity. So it must be our prime target in our "contending for the faith."

This activity by churches is very bad, very wrong. And many fine Christians, we fear, are being drawn into this enthusiastic evangelism, which fights communism. They think they are serving Christ and His kingdom.

There is a correct opposing of communism which belongs in the

sphere of the Church. But we must carefully distinguish between social theories of a communistic nature and foreign nations which have developed forms of government and policies on the basis of these social theories. Communistic theories have been with us a long time. Plato, Thomas More, Hegel, Feuerbach, Marx, and Engels all contributed. These philosophies and social theories must indeed come under the scrutiny of the Gospel for we judge all things. The pastor of today will be alert to the historical truth that since 1917 *socialism* is the number one thought pattern which is dominating the minds of the 20th century. Its influence affects everyone in the world, for we are all children of our age. Many changes and disruptions in the Church today are due to the socialistic ideas sweeping through the minds of men. We should contend for the faith and each time godless and anti-Gospel ideas threaten our heritage received from Christ, we should oppose and condemn them with courage, clarity, and conviction.

But this has nothing to do with Russia, Red China, or Castro. There are communistic nations whose interests conflict with the interests of the United States. These nations

RELIGION AT WORK . . .

by the Editor

may be more or less hostile toward our nation. They may wish to destroy capitalism and the democracies. They may pose a serious military threat to our nation. They may have a huge network of spies infiltrating our institutions and social structure. This is the affair of Caesar: of the State Department, the Department of Defense, the FBI, the Congress, and the White House. In our democracy this involves every citizen within his sphere of activity: learning history, keeping abreast of new events, listening to his President's speeches, paying his taxes, and writing his legislators when he is pleased or displeased with their work. And a democracy will only be as strong as the strength of its citizens. But a good State Department, a good executive, strong defense, good counter espionage, intelligent legislation against subversive activity has *nothing, nothing* to do with the commission of the Church of Jesus Christ. The Church is not a society to help Messrs. Kennedy, Rusk, McNamara, and J. Edgar Hoover carry out their tasks.

Ideas and theories and philosophies affect the soul. We oppose wrong ideas with the powerful Word of the Gospel. These ideas in the hands of foreign powers may pose a threat to our nation, our democratic way of life, our free-

dom, even our right to worship as we wish. This is a physical enemy. This requires physical weapons, and the Church just does not have any in its arsenal. Baptism does not qualify a person for expert work in legislation, espionage, or missiles.

The Church has an assignment. A very big one. To preach the Gospel of our Lord in its truth and purity to everyone we can reach. National Religion continued When the Church sticks to that work it also brings blessings on the nation. God does not destroy nations in which His Gospel flourishes. Thus we help the nation when we stick to our work of the heavenly kingdom. But when we depart from our commission to forgive sins and engage in anti-communist activities we actually serve the cause of communism. For we make the church a servant of the state. We shall assist the enemy by sacrificing our heavenly charter for a license to engage in earthly business. That is the bitter irony of it all.



GO!

Orthodoxy vs. Mission Growth?

Sometimes you have to be careful *not* to learn a lesson. Even if the lesson seems to be as clear as day. As individuals and as congregations, we in the CLC have garnered a great number of experiences during the past trying months. These should be valued as good, solid, spiritual lessons. The Holy Spirit has been covering important chapters with us in His School of Wisdom. But we must always beware of picking up false lessons together with the true.

There are some who believe that a church body must choose whether to spend its energies preserving purity of doctrine or spreading the Word in a strong mission endeavor. It is true, a church body that is "numbers hungry" will be strongly tempted to let down its confessional bars to admit more people. A group that closes its eyes to the leaven of the Pharisees and tolerates lodge or scout membership will find it much easier to show statistical growth than one that holds the line on such issues. The church that "moves with the times" will have a wider appeal than one that is considered narrow and old fashioned. Does this mean we must choose between orthodoxy and growth?

This view seems to have considerable support in recent church history. Was it not just during the last generation, while launching a

powerful mission drive, that the Missouri Synod lost its confessional moorings? It is now hardly a decade since the Wisconsin Synod became earnest about its obligations toward foreign missions. Is it only coincidence that during this same period the starch began to wilt out of that synod's confessional fabric?

The lesson would seem to be: if you want to have a strongly confessional church and keep the Gospel pure, give up ideas of intensive mission activity. Be content with preserving the Truth for yourselves and your children. Resign yourselves to the idea of remaining small.

Woe is us in the Church of the Lutheran Confession if we ever learn this lesson! It is not God's Spirit but rather Satan that tries to lead us to such a conclusion. If he cannot garble God's message concerning man's Savior, he is determined to bottle it up and keep it from the masses who need it.

We should go farther back in the history of the Church for our lessons here. Nowhere do we see St. Paul yield a half inch on sound doctrine. His letters abound in warnings against false doctrines and false teachers. And yet, who has ever been such a tireless missionary as this same apostle? His passion for souls gave him no rest from tramping the earth and speaking to strangers about his risen Christ.

Must we then choose between

preserving doctrinal purity or carrying out an energetic mission program? Paul would be the first to

answer: Do the one, and leave the other not undone!

N. H. REIM

The Things That Come to Pass

The Great Fallacy. J. Edgar Hoover, writing in the July 19th *Christianity Today*, under the heading, "What Does the Future Hold?" seeks to establish a decided contrast, a "clash of ideologies," between democracy as found in our country and communism as found elsewhere. He writes, "'Men,' says the Declaration of Independence. 'are created . . .'" This presupposes a Creator — indeed, one who is acknowledged in the same breath. Here, then, is the key contradiction in the two major ideologies now clashing throughout the world."

"Man, says the Declaration of Independence, was created by God. No, says communism, man is merely a fortuitous product of the ceaseless interaction of chemical and physical elements — he has no soul. And, communism continues, nature is all — there is no God. . . . Today's great struggle, in simple terms, relates to the nature of God and the nature of man. Man, says one ideology, is a spiritual creature with an immortal soul. On the contrary, says the other ideology, he is a material creature in a material world."

It cannot be questioned that the Declaration of Independence acknowledges a supreme-being religion. However, it is more than likely that

at the time of its writing all nations in Europe, including Russia, would have acknowledged as much. The theory of evolution is of a later date. It also can hardly be questioned that communism is crassly materialistic and wholeheartedly accepts, teaches, and furthers the theory of evolution. But surely, one would be hard pressed to maintain that on that point it is much different in our country today. The theory of evolution in all its ramifications as it affects the various fields of study is the accepted premise in all state-supported schools throughout the land. In this the United States is no different than Russia. What is more, although we would break no lance for communism, it can be given this much. At least it is consistent. Having begun with a godless, unscriptural proposition it proceeds to the religious conclusion which logically follows — atheism. In our country something else is tried.

Periodically, many of us, whose children are attending public schools, find it necessary to voice dissent and protest against the religious functions which again and again creep into the school's activities. At such times, we are heard kindly, and our children are freely excused, and we are told, "Your children have the advantage of a religious home

environment. We want to give other children not so fortunate some 'religious experience' also." We await a favorable opportunity to point out the hopeless inconsistency. After spending hours on end inculcating a theory which is wholly godless, Scripture denying and destroying, not only unchristian, but totally irreligious, they seek to add "religious experience," even daring to imply that it is Christian. What is this but another "triumph of mishmash!" At best, it can do nothing better than confuse the child, especially those untutored in the Word of God. At worst, it leads to skepticism, scoffing, and eventual rejection of all things divine.

The Hoover article also brings in the moral element, stating, "a Power greater than man's is acknowledged — a Supernatural Power which is the source of our existing moral codes." In contrast it says of no-god communism, "Proletarian utility constitutes the only acceptable moral code — the end justifies the means." Here again, there is not so much of a contrast but a parallel. Hoover, as head of the FBI, often speaks in alarm of the rising rate of juvenile crimes. Strange, is it not, in a country which boasts of its growing churches and religious youth work. But really, not so strange. We are but reaping the fruit of what has been sown — a godless philosophy which produces no respect for the things of God,

never for His Gospel, but not even for His Law.

One would think that the churches, since they usually claim some respect for Holy Scriptures, would cry out in protest, but long ago they have made their peace with evolution. In the main, Protestantism has succumbed to this philosophy of life. It has compromised itself by developing a theology which can live together with evolution. As a result, it has little to offer, really nothing to say. A well-known Scottish churchman, Sir George Macleod of Glasgow, says as much: "Protestantism is bankrupt. Churches in Britain and America can be trusted to conform to the world. No one wants to persecute them because there is nothing to persecute them about."

All this is not so far removed from us. The Lutheran Church has not escaped. Here, too, evolution has taken its toll. Let us not suppose that we will be left alone. For a start, the devil does not throw such a gross denial as evolution at us. He might again just question and belaud one doctrine, such as fellowship. Surely, we have learned that to cast a doubt on the clarity of one Word of God, casts a doubt on all the Words of God. Little wedges of supposed minor errors are but a prelude to further and greater defections, evolution not excluded. As has been said, truth is seldom lost by a blow-out, but by a slow leak.

G. S.

Church News



Faith Lutheran Parsonage

Dedication

New Ulm, Minnesota —

We Pitch Our Tents As God Directs — this was the theme of the dedication sermon preached at Faith Lutheran by Pastor C. M. Gullerud on June 4. The Lord did not provide the congregation with blueprints for construction, to be sure. Yet the reason for moving to a new site and pitching a new tent lies entirely in the Word by which He directs our course. Confident of its purpose, this group of 120 souls has built and dedicated the first part of a plant which will ultimately include a church building, a parsonage, and educational facilities large enough to accommodate a two-room day school.

The congregation's financial resources were already heavily taxed with operating costs. And it had no reserve funds. Since a church build-

ing has little resale value, the congregation could not build the usual type of church on borrowed funds without exposing the lenders to undue risk.

These considerations directed the congregation's choice: A dual purpose structure which would provide living quarters as well as an assembly room suitable for general church work. The contour of the building site enabled the congregation to erect a building which has the appearance of a house from the main street and that of a public assembly building from the lower level, where there is an ample parking area.

From this parking court the worshiper enters a 28 by 55 foot multi-purpose room which is now used as the chapel. It is of clear-span construction, acoustically treated, accommodating about 140 people, and is readily adapted for class work dur-

ing VBS, Saturday, and Sunday school.

Over this masonry structure on the upper level, there is a spacious apartment with three bedrooms, a study, bath, kitchen, and utility room. The garage is attached. There is space on the site for a conventional church building adjacent to the present structure.

Faith congregation began its building program in this way because a unit of this kind has good resale value and so could be offered as security for the bonds which were sold to finance construction. Since financing is difficult for young congregations, and since the CLC extension fund is not yet able to help, there is considerable interest in this method. For Faith congregation it has worked well, especially since some of the bond holders are in a position to waive the five per cent interest offered.

Much of the construction was done by volunteer labor, with two capable and experienced members supervising. The total cash investment for land, construction, and all incidentals (including chapel furnishings) is about \$25,500.00. \$18,500.00 of this is financed.

We mention these details in answer to the many inquiries from other groups now searching for a solution to their own building needs.

Pastor Ruben Ude of Okabena, and Pastor H. Duehlmeier of Sanborn, Minnesota, offered the much needed encouragement of the Word at other dedicatory services.

Faith Church is grateful for this answer to many prayers, and is determined to make this building an instrument of labor, a house of prayer, and a refuge for the weary in spirit. The Rev. Rollin Reim is Pastor of Faith Lutheran Church.



Entrance to Faith Chapel

Seattle, Washington—

Redemption Lutheran has moved its place of worship from a private home, which it had outgrown, to a banquet room with seating for about

150 people. It is being rented. The new address is: Redemption Lutheran Church, 1440 N. 128th, Seattle, Washington. The Pastor is N. H. Reim.

Sleepy Eye, Minnesota—

Grace Lutheran has purchased one city block within the city limits of Sleepy Eye. It is a choice piece of undeveloped real estate that has not been previously available.

The congregation's present church-parsonage combination was a former church building that was being remodeled for apartments when the congregation purchased it. Although it includes basement living quarters for the pastor, it does not have the facilities for the re-establishment of a Christian day school. The new property will provide a site for a more adequate church plant for this congregation which numbers about 200 worshippers on an average Sunday morning.

Mankato, Minnesota—

The calls extended to Martin Galstad and Pastor Egbert Schaller to serve at Immanuel Lutheran College have been accepted. They will begin their teaching duties with the opening of the 1961-1962 school year.

Professor Martin Galstad will have charge of the education department. He is a graduate of Bethany College, Mankato, Minnesota; Concordia Seminary, St. Louis, Missouri; and the University of Minnesota, where he received an M. A. degree in Education. While in the pastoral ministry he served for ten

years in parishes in Washington and Iowa. Fourteen years have been devoted to teaching Education at Bethany College and Dr. Martin Luther College. He is the author of numerous articles and papers particularly in the field of education. Since 1959, when he terminated his fellowship with the Wisconsin Synod, he has taught from time to time at Immanuel Lutheran College on a part-time basis.

Professor E. Schaller also has taught part-time at Immanuel Lutheran College. He will teach in the departments of Religion and Languages (Greek and Hebrew). He has recently celebrated 35 years in the ministry, having served parishes in Dakota and Minnesota. He is a graduate of Northwestern College, Watertown, Wisconsin and the Wisconsin Lutheran Seminary, then at Wauwatosa, Wisconsin. Following his termination of fellowship with the Wisconsin Synod, he has served a congregation which organized as Faith Lutheran, of Nicollet, Minnesota, which called him to continue as their pastor. He has held a number of synodical positions and has taught some summer college courses in the past. He too is the author of numerous articles and conference papers.

These and the other members of the faculty have a tremendous responsibility. But their sufficiency is of God. Pray that His grace be with them to the glory of God.

The Bread of Life

Date	1 Kings	Hymn
Aug. 20	— 2:12-18	463,1-2
Aug. 21	— 2:19-27	463,3-4
Aug. 22	— 2:28-35	463,5-6
Aug. 23	— 2:36-46	463,7-8
Aug. 24	— 3:1-9	470,1
Aug. 25	— 3:10-15	470,2
Aug. 26	— 3:16-22	470,3
Aug. 27	— 3:23-28	470,4
Aug. 28	— 4:20-28	479,1
Aug. 29	— 4:29-34	479,2
Aug. 30	— 5:1-6	479,3
Aug. 31	— 5:7-12	479,4
Sept. 1	— 5:13-18	467,1
Sept. 2	— 6:1-7	467,2
Sept. 3	— 6:8-13	467,3
Sept. 4	— 6:14-22	467,4
Sept. 5	— 6:23-38	467,5
Sept. 6	— 8:1-11	467,6
Sept. 7	— 8:12-21	467,7
Sept. 8	— 8:22-30	262,1
Sept. 9	— 8:31-36	262,2
Sept. 10	— 8:37-45	262,3
Sept. 11	— 8:46-53	262,4
Sept. 12	— 8:54-61	25,1
Sept. 13	— 8:62-66	25,2-3
Sept. 14	— 9:1-9	24,4
Sept. 15	— 10:1-13	25,5
Sept. 16	— 10:23-29	25,6

Mankato, Minnesota—

Immanuel Lutheran College received a gift of \$6,000.00. This money is a portion of a bequest made to the Mission Fund of Immanuel Lutheran Church by a deceased member of the congregation. By resolution of Immanuel congregation, this sum of \$6,000.00 is to be used for a permanent site and/or permanent buildings for Immanuel Lutheran College.

The donor asks in her last will and testament that she be kept anonymous.