

The Lutheran
SPOKESMAN



**“THE SCRIPTURE
CANNOT
BE BROKEN.”**

John 10, 35

**MAY
1962**

AUTOPSY

When, last August, the three hundred and fifty thousand member Wisconsin Evangelical Lutheran Synod, by suspending fellowship with the Lutheran Church-Missouri Synod, brought to an end the last appearance of unity in the federation of Lutheran Churches called the Synodical Conference, the action was regretted in the same degree as when a patient who has long been invalid expires. Though the immediate cause of the severance was the question of church fellowship, the doctrinal unanimity of the Synodical Conference (which had originated [?] in a great controversy on predestination that shook the Lutheran churches in this country during the last two decades of the nineteenth century) had for some time been only a pious fiction. It was no secret that, among other things, the Wisconsin Synod had been a drag on Missouri's moves toward ecumenical participation. The possibility of offending Wisconsin had served as the excuse, even when it was not the

(Reprinted from *DIALOG*, Volume I, Number 1, p. 70. Though we cannot subscribe to every implication in this article, there are historical insights in the article which have a value for all who are involved in this crisis of confessionalism. — w.s.)

reason, for great official reserve toward churches outside the conference.

It seems most unlikely that a detailed account of these latest fruitless negotiations between the two synods will be written; for they began at almost the same point where two decades later, after an appalling expenditure of time, manpower and money, they ended. But a sample reading in the documents yields a number of unmistakable lessons which ecclesiastical leaders ought to ponder.

First, the negotiations vividly exhibit the pointlessness of carrying on discussions when the power of self-criticism is lacking. It was not an accidental irony that Wisconsin treated Missouri with the same arrogance that Missouri had been accustomed to showing to other Lutheran groups. For the Wisconsin Synod, by excluding, as it had, the genuinely prophetic criticism of the Protestants (as they were called) which had arisen in its midst more than a decade before there was a hint of any in Missouri, had lost its power of self-criticism. In the expression of its view, therefore, it assumed more and more the tone of magisterial incorrigibility. [a supreme authority who is incapable of correction].

Second, the dismal failure of the discussions is a tangible example of the inadequacy of the traditional terms in which issues continued to be discussed even when the principles were leading to incompatible conclusions. Instead of looking for a new approach to the problems, the participants doggedly persevered in tracing over and over again the same steps to the same dead-end. Thus, Wisconsin's legitimate criticism of Missouri, and conversely, never succeeded in coming intelligibly to the fore in all the yes-and-no concerning the scouting movement, the military chaplaincy and church fellowship.

Third, the bitterness manifested in the final action contains a strident warning of the danger of substituting church politics for forthright discussion. The frustration of the Wisconsin Synod leaders is certainly

understandable when one notices how their correct intuition of a changing attitude in Missouri was repeatedly answered by paternalistic denials or by apparently deliberate attempts to slant or suppress the evidence. While the tactical skill of Missouri's leaders did delay the final break, it did not prevent it. In all likelihood, the break is the more irrevocable because Wisconsin was ultimately forced to conclude that the representatives from Missouri either were incredibly ignorant of the state of affairs in their own churches or were deliberately glossing the troublesome differences and making promises they could not, or did not intend to, keep.

It is to be hoped that the energy devoted to those negotiations will now be channeled more usefully and that no one will make the fatal mistake trying to resurrect *this* corpse.

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Lights and Shadows

"And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord. And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?

That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: Peradventure there shall lack five of the fifty righteous"

Read Genesis 18:20-33

"The effectual fervent prayer of a righteous man availeth much." (James 5:16). To demonstrate this, the Apostle refers to the prophet Elijah who by his prayers caused a drought to set in, and later brought back the rains that God had withheld for more than three years. No less availing was the prayer of Abraham which stands as a classic example of the relations of a righteous man with his God — relations which are the priceless privilege of every child of God and which ought to be common and constant in our Christian lives.

The prayer of a righteous man is invited prayer. It should be noted that Abraham did not intrude himself upon God to plead with Him about Sodom and Gomorrah, but that it was rather the other way around. The Lord God was speaking to Abraham. He was a guest

in Abraham's tent; and He told Abraham what was on His mind, namely, that He was prepared to settle the case of those wicked cities after a careful investigation. How wonderfully the Lord thus coaxed Abraham into talking with Him about the matter. He wanted Abraham to pray. The two angels went down the road toward Sodom; but the Lord remained behind: "And Abraham stood yet before the Lord." It was his cue. Very pointedly, the Lord had not announced to Abraham that His mind was made up, that He knew what He would do, but left the issue open and then waited.

The door of prayer stood wide ajar, and Abraham stepped in. He had the invitation he needed — God had revealed it to him, and Abraham could talk sensibly to God on the basis of God's own words. This

gave him the right to speak. And once begun, God urged him on to ever greater boldness by his repeated promises of forbearance.

All true prayer is invited, in the same way. The idea that everybody can pray, or has a right to pray, is foreign to Scripture and totally untrue. Stories about availing prayers of those who know not the true God, or care nothing about Him, or who reject Christ, are fairy tales — and dangerous ones. It is true that the Bible gives great promises to prayer. But such promises are directed always and only to “the righteous.”

As “Abraham believed God, and it was counted unto him for righteousness” (Romans 4:3), so those to whom God has revealed Himself and who have accepted His revelation are righteous. Jesus said: “If a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him” (John 14:23). God has confided also in us. He has told us His glorious plans and His great work for our salvation. As to people made righteous through faith in the blood of Jesus, God stands before us waiting for us to speak to Him in prayer. This is our invitation.

The prayer of a righteous man is an understanding prayer. Two features are prominent in the pleading of Abraham. He understood himself, first of all. Though he spoke boldly, yet he trembled with the knowledge of his sinfulness and

pleads that God might not regard it. He does not consider it his natural right to pray, but a most unnatural one, a miracle of grace. Abraham understood his unworthiness. Yet that did not hinder his praying, for he also understood God. His prayer is filled with the familiarity of one who is speaking to a tried and true friend. Such assurance rested, not on guess-work, but on a firm knowledge of God’s Word and on experience of the things that God had done for him.

There are things that you just know about a friend which others do not know. You know his way of thinking and of doing things; therefore you can speak to him as others cannot. Some people have God as their friend. Those are the righteous. They know what God wants and how He wants it. They know how God’s heart works. That is because they have intimacy with God. They have studied and continue to ponder His Word by which He revealed Himself. They walk with Christ. In prayer they know where they stand with God, and they know just how far they ought to go. Only the Holy Spirit can teach this wisdom; and without it there is no availing prayer.

The prayer of a righteous man is a loving prayer. First and foremost, Abraham prayed out of love for God’s honor. This was his chief concern, that God should not destroy the righteous with the wicked and thus appear to be an unrighteous

Judge. You may feel this to have been a bit too bold on Abraham's part, as though he feared that, unless he prayed, the Lord might not do the right thing. But God understood, you see, that his friend did not doubt Him at all. If God had destroyed the righteous with the wicked, Abraham would have been the first to say: "The word of the Lord is right; and all His works are done in truth."

But Abraham was anxious about God's honor among the heathen. They would not understand; they would mock the God of Abraham to their own destruction, and that concerned this man who loved his God so dearly and loved the heathen too. It was for their sake also that he prayed.

And certainly Abraham also loved the righteous. There were, he trusted, people in those cities who believed as he. Lot, perhaps, and his family. This nephew had done Abraham little kindness, had caused

him grave difficulties, had even endangered his life. But the righteous man can forget that as he prays for love's sake. That is why God and the righteous are a good team and work well together. There is no prayer without true love.

Indeed, where love fails, even the prayers of Christians are failures, for then they arise from the flesh. The source of every true prayer is love of the Lord; but where there is hatred or enmity, selfishness and grudging in the mixture, the prayer cannot be in accord with the plans of God's heart, for He works only in love always.

If a man owned a machine which could cure the world's ills and he allowed it to fall into disuse and disrepair, what would you think of such a man? Now the prayer of a righteous man availeth much. What attention and use does it find in your life?

E. SCHALLER

IMPORTANT DATES

June 20 - 30: The Lutheran Church-Missouri Synod convention at Cleveland, Ohio.

June 28 to July 1 at Detroit, Michigan — Constituting Convention of Lutheran Church in America, uniting Augustana, AELC, Suomi, and ULCA in a new denomination of more than 3,200,000 members.

October 18 - 24 at Milwaukee, Wisconsin — First general convention of American Lutheran Church (2,307,000 members). The ALC began operations on January 1, 1961 as successor to the former Evangelical Lutheran Church, American Lutheran Church, and United Evangelical Lutheran Church.

The Christian Bookshelf

THE FAMILY ALTAR

"What would you suggest for family devotional materials?" is a question often asked of pastors. They are happy to be able to refer their people to such guides for daily Scripture as the one you are familiar with on the last page of your *Lutheran Spokesman*. For additional material, they frequently suggest such books as the following, which might find a welcome place on your bookshelf:

"The Christ of the Gospels"
by William F. Beck (\$3.00)

For a refreshing change, try reading the glorious life of our Lord as offered in this book. This writer has tried it, and found that it holds the attention of even the little sprouts around the table. And still it is the Bible text of the Gospels in all its full richness. The secret? Professor Beck took the events in Jesus' life as they appear in the Gospels and recast them in sequence. Then he translated them into the easily understood language of our time. The result? A new impact of these saving facts on the reader's heart. One can use this translation with confidence.

"The Devotional Catechism"
by Peter Krey (\$1.75)

We would suggest this for fam-

ilies where someone is in the pastor's instruction class, or where a teenager would benefit from a review of his formal instruction in the catechism. Some of the vocabulary is too advanced for pre-confirmation children, but the general idea of the book and its make-up are good. Each portion of Luther's Small Catechism is followed by a more detailed explanation and a suitable prayer.

"Day By Day We Magnify Thee"
by Martin Luther, translated and compiled by Steiner & Scott (\$3.00)

This is a gem. Perhaps the finest devotional book of its kind. Ideal for post-confirmation level usage. The editors of this book have a keen knowledge of the Church Year, with its glorious procession of great truths of Scripture. For each day of the week following a certain Sunday in the year, they found a section of Luther's writings (mostly sermons) which extends the thought of the Sunday. These selections, together with the text, are quite short. But they are exceeding rich fare. Many readers say that they start all over when they have finished a year's reading. Since most pastors follow the Church Year, the reader happily finds himself deepening the insights he gained from the Sunday sermon.

R. REIM

The Things That Come To Pass

THINK AGAIN! Recently, because of the death of one man and the near death of another, attention has again been focused on professional boxing. *Sports Illustrated* (April 9, 1962), in reply to the charge that professional boxing is immoral, says "nonsense," and seeks to prove its point by calling to witness the percentage of fatalities in various sports, boxing rating about 11th. Here they are caught with their thinking down. Morality in sports, or anything else, is not determined by death statistics, but by purposes, motives, and intents. It is the obvious deliberate intention of professional boxing to cause incapacitating injury. As *Time* says it, "The aim is to maim!" But even among natural man, and sports fans at that, we find those who see the immorality involved.

To the Bible believing child of God there is no question. The motivation of professional boxing is far removed from godliness. We should have learned this well from our catechism, "We should fear and love God that we do not hurt nor harm our neighbor in his body."

LIKE THE CHAFF In connection with the inauguration of a new president, our local college here in Elensburg, is seeking a momentary place in the educational sun with a symposium, at which, among other invited speakers, will be none other

than Jaroslav Pelican, whose theological views are known to many of us. The clergymen of the town have sent a number of writings pertaining to the moral and religious aspect of the gathering. They tell us something.

The theme of the symposium is "American Values in a Time of Crisis." The motivation of the study is commendable. We know some of the men involved and how sincerely and deeply concerned they are with what they agree is a serious national problem. We are struck with the remarkable clarity shown in evaluating the moral scene as we find it in our country today. We were inclined to think only men of our turn of mind could come to such conclusions. They realize our age has lost a concept of values. They see that this has come about because the Bible as a source and norm has been discarded. And that this has been caused by the learning of man. "The present techno-scientific civilization rendered traditional value systems no longer meaningful." They find that the moral teachings of Scripture are deeply imbedded and grounded in its teaching about salvation, "that biblical morality is inseparable from biblical doctrine;" "that the leaching out of this inherited religious substance has now produced a situation in which many

people no longer have an antenna for the signals of traditional religion." It is summed up this way, "Protestant but not Christian is a basic problem." With this we agree. Without faith in the teaching of Scripture there is no holding on to its morality.

It is in rediscovering values for American life that the symposium has its purpose. One would think that since they have by themselves come to the realization that it is loss of faith in Scriptural doctrine that caused the moral breakdown, they would be eager to return to the Bible and reestablish its power among the people. But that they will not do. They are governed by Bultmann's dictum, "All our thinking today is shaped irrevocably by modern science. A blind acceptance of the New Testament mythology would be arbitrary. . . . It would involve a sacrifice of the intellect which could have only one result — a curious form of schizophrenia and insincerity." With the scriptural avenue rejected, they are committed to fall back on their own devices, on the mind of man, "taking up into itself values from all the great traditions of humanity." The symposium is only asking questions. "We do not expect to find answers. We do hope, however, to find new methodologies, new ways of asking questions."

As we contemplate these propositions we immediately think of God's description of the Athenians, as a

people who "spent their time in nothing else, but either to tell, or to hear some new thing." Seeking the "new thing" quite aptly characterizes the intellectual of this world. His thinking is based on the evolutionary process of continual change. Thereby he is committed to what Scripture says, "ever learning, and never able to come to the knowledge of the truth;" always in the process of becoming, never arriving, never reaching a conclusion; "unstable in all their ways," "like the chaff which the wind driveth away."

In contrast the believer knows a God who says, "I change not," and who has revealed Himself and His will in a Word "which liveth and abideth forever," "forever settled in heaven." But what do we mean when we insist that God's Word doesn't change, that Biblical doctrine is "frozen." Are we then guilty of letting it become "an opiate of the people," as has been said? Are we against progress, and must we not admit that the science and learning of men has brought about change? Indeed it has, but only in the material creation. To study and learn more of the world in which we live is quite in keeping with the Lord's injunction to "subdue it." There is no quarrel between Scripture and a true science, a science that acknowledges that "the earth is the Lord's and the fulness thereof," and studies it in holy awe to see that all things are indeed "fearfully and

wonderfully made." Such a learning would not relegate Scripture to the ash heap. Quite the contrary. It would let it speak and then would

have values centered in the redemptive work of Jesus Christ, values laid down by the immutable, only-wise God Himself. G. S.

Hi Fidelity Preaching

by a true son of Abraham

Our Easter Hallelujahs have been sung and we are about to observe our Saviors ascension to His heavenly throne. He is no longer with us visibly, but He has not left His Church comfortless. Ten days later, on Pentecost, He sent the Holy Spirit to the faithful at Jerusalem. Peter's great Pentecost sermon in Acts 2 brings 3000 to faith. The "man lame from his mother's womb" is healed. A crowd gathers and Peter preaches again. Then the persecution begins. One Bible summarizes Acts 4 like this: "Peter and John imprisoned. Peter boldly proclaims the lame man to have been healed by the name of Jesus. They are commanded to preach Jesus no more. Threatenings are added, *whereupon the Church fleeth to prayer.*"

The *St. Paul Oratorio* begins with this prayer of the early Church, after which the believers sing: *All glory be to God on High . . . To us no harm shall now come nigh.* (Hymnal, 237) The same enemies who killed the Savior were out to destroy His Church. A dark picture indeed. But faith turned to prayer and found strength in the Word. No *real* harm could come to them.

Stephen enters the scene: false witnesses, the trial, his great sermon in Acts 7, the stoning, "I see the heavens opened . . .," Jesus sadly and tenderly singing "O Jerusalem, Jerusalem, thou that killest the prophets . . .," "Lord, lay not this sin to their charge . . .," Stephen falls asleep. The funeral hymn is based on Paul's "For me to live is Christ, and to die is gain," from Philippians 1:21, and it is sung to the tune of *If thou but suffer God to guide thee.* (Hymnal, 518) A more comforting funeral hymn is not to be found.

The drama builds up. "To us no harm . . ." No? Stephen is dead, and Saul who guarded the clothes of these murderers is threatening and slaughtering the believers. Saul sings phrases from several Psalms: "Consume them all, Lord Sabaoth, these thine enemies!" With such words the composer shows us Saul's self-righteous soul. As this proud Pharisee makes ready to journey to Damascus for more slaughterings, he piously prays God to help him kill the Christians there.

But a chorus comforts us with the reminder that "the Lord is mindful of His own." Comes the light

from heaven and the voice: "Saul, Saul, why persecutest thou me?" Yes, the Lord *is* mindful. Saul who hoped to destroy the Church will now become its greatest preacher, bringing the Gospel to the Gentile world. A mighty chorus explains the prophecy from Isaiah 60: "Arise, shine: for thy light is come . . .," following it with the first stanza of *Wake, awake* (Hymnal, 609).

Meanwhile the Lord Jesus has made Saul into Paul. The about-face is breath-taking. He sings: "Have mercy upon me, O God," and many other words from David's Psalm 51. The proud scoffer is now a humble believer!

Sides 3 and 4 take you through the highlights of Paul's preaching and persecutions right to the tender farewell scene when those whom Paul's preaching had won to faith knew that they "would see his face no more." The closing words from Psalm 103:1, give all glory to God: "Bless the Lord, O my soul: and all that is within me, bless His holy name."

This *St. Paul Oratorio* uses Scripture to teach us a comforting lesson. All appearances to the contrary, our Savior *does* rule, build and protect His Church by the Holy Spirit working through the Word. Only an all powerful God could perform this miracle of enlarging His Church by changing the Pharisee of Pharisees into the preacher of preachers.

But just who put this story to music? That is another miracle. The Lord caused a famous Jewish philosopher to trust in Christ's redemption. And thus it was that the Holy Spirit led that man's grandson, our great composer Felix Mendelssohn, to be baptized and raised a Lutheran. Mendelssohn's intense faith grips you in this music. You will even wonder if he felt a special love for the story of Paul because he saw in it so much of his own story — graciously snatched from Judaism and given the crown of life. And as the Holy Spirit saved thousands through the testimony of Paul's preaching, so He has surely brought many to faith through the preaching of Mendelssohn's oratorio. "God works in a mysterious way His wonders to perform."

Mendelssohn was a genius. A number of the works he composed in his teens are among the world's most beloved. Mendelssohn's respect for Bach is evident throughout this oratorio, which he completed in 1836 at the age of 29, just nine years before his early death.

England loves the *St. Paul Oratorio*, but it is not well known in our country. We thank our Lord that the world's first and only recording of it was released last month on two monaural records. Order *VUX-2006*, for \$5.95, from your record shop or *Vox Productions, Inc.*, 236 W. 55th St., New York 19.

C. THUROW

PSALM 47:5-7

God has gone up with a shout, the LORD with the sound of a trumpet. Sing praises to God, sing praises! Sing praises to our King, sing praises! For God is the king of all the earth; sing praises with a psalm.

VICTORY BRINGS CHEERING

What brings louder cheering than a victory, whether in sports or warfare? The shouts of praise in our psalm are the cheering of a festive victory parade. Like the time the armies of Judah came from the Valley of Beracah to Jerusalem in triumph. A victory parade moved to the house of the Lord with the people shouting praise, with the sound of harps and lyres and trumpets. The Lord had defeated their enemies in the wilderness of Tekoa. The enemy indeed was terrifying for it was overpowering in strength. But the Lord came down and fought mightily for His people. Now look at the enemy — dead bodies lying on the ground. None escaped. It was the Lord's victory for them. All that was left for His people to do was to take the spoil. Goods more than they could carry. The Lord made His people rejoice over their enemies. Sing praises to God our King, sing praises! He fights for us who rules on high over all.

CHRIST HAS CONQUERED DEATH

These festive cheers of victory are to find an unending echo to the glory of God. This battle in the wilderness of Tekoa, was but a skir-

mish, the real battle was yet to be fought. Eternal peace had to be won for His people. Christ is the King in whom the words of our psalm are fulfilled. For Jesus our King descended to fight this most critical battle in history. It took place on Golgotha. After He wrestled with the powers of darkness. He now ascends on High. **God has gone up with a shout, the LORD with the sound of a trumpet.** He ascends in triumph, in victory. Sing praises, sing praise to our God, our King! Look about you. Sin and all evil, the devil and hell, and death, all lie on the ground. Dead bodies. Our King did this for us. The spoils of this victory are ours. More than enough for all eternity. **Sing praises to our King, sing praises!**

HIS VICTORY IS OUR VICTORY

Who can believe it is true? What a marvel! We look at our overpowering enemies of sin, death, devil, hell. We lose our breath in terror. But with one blow our King leaves them lie in shameful defeat. We are free of them. We can rejoice over them. Dead enemies can't harm us. It is for us to enjoy the spoils of victory. In spite of all the evil, woe, and death which we see and experience, we still triumph. For our flesh and blood in the person of Christ, is already victorious over it all. Christ our King is also true man. In Him we ourselves ascended in triumph, our very own flesh and blood are

now at God's right hand. We too, in our own body must ascend and live with our King. Nothing can ever keep His own from heaven, not even death. Sing praises over this dread monster who so terrifies the world. The world cannot sing praise for it can see no help from death. Governments with all their power cannot keep their citizens from dying. The truth is they use death as their club to rule and threaten each other with destructive weapons of death. But we are in a kingdom which keeps its citizens from dying. We have a Ruler who has triumphed over death. To some it will appear as no victory, but defeat when they think of your body corrupting in the grave. But this is only the last dying gasps of the monster death who thinks he still is gaining his former triumphs over us. The stupid beast will not believe he is mortally wounded. His fearful appearance is all sham. He is underfoot, helpless. He is now just serving our King. While he thinks he is devouring us, he does nothing more than bring us into

eternal glory. He is preparing our present bodies in the grave for the day when our same bodies shall ascend from the grave in the same glory our King now has. O Death, where is your victory? O Death, where is your sting? Sing praises to our King.

WE CHEER HIS VICTORY, NOW AND FOREVER

While we yet live here our life can be nothing but a psalm of praise to our Lord. At God's right hand he has authority over all in heaven and earth. What can ever harm us? Everything that is and that happens must serve His kingdom and His own whom He cares for and protects. Our songs of victory begin in this life and will continue forever.

*Oh, sing with exultation, Sing to
the Lord, rejoice,
And in His congregation Shout
with triumphant voice.
For, lo, at God's right hand is
Christ in glory seated;
With death and hell defeated, As
Victor doth command.*

L. BERNTHAL

ANNOUNCEMENT . . .

Members of the C.L.C. have submitted the following nominations for the Presidency of Immanuel Lutheran College:

Prof. R. Dommer	Prof. P. Koch
Prof. M. Galstad	Prof. E. Reim
Prof. C. M. Gullerud	Prof. R. Roehl
Prof. E. Schaller	

Communications concerning these men must be in the hands of the undersigned by the time of the Call Meeting, June 10, 1962.

Mr. Orlando Kessler
Nicollet, Minnesota

Church News

Newly Organized

HECLA, SOUTH DAKOTA —

What is undoubtedly the smallest self-supporting congregation within the fellowship of the CLC has organized and incorporated as *Prince of Peace Lutheran Church*. Until now it was known as the Guelph Lutheran Mission. The congregation numbers 15 souls, and worships in a house purchased last year by the congregation. Two first floor rooms are the chapel. The remainder of the house serves as the parsonage.

Prince of Peace Lutheran Church does not yet hold membership in the CLC, nor is it supported by CLC missions funds. But its members are in full agreement with the CLC and support its work.

Families in the northeastern South Dakota — southeastern North Dakota area, unacquainted with the formation of a Lutheran congregation at Hecla and desiring to be served by a CLC pastor, are urged to contact the pastor, the Rev. Clifford Kuehne. Pastor Kuehne is a graduate of the ILC seminary at Mankato, Minnesota.



INTERIOR OF CHAPEL AT HECLA, SOUTH DAKOTA

Three Years of Camping Ended

ELLENSBURG, WASHINGTON —

Three years ago when Pastor G. Sydow of St. Paul's congregation moved with his family to their present dwelling, it was to be just a temporary measure, three months,

to be exact, until another house was vacated. The house was far from adequate but it could be "camped" in for a short time. The three months camping came to be three years, but now it is to come to an end. Three years of searching for better housing



CHAPEL-PARSONAGE AT HECLA, SOUTH DAKOTA

had produced nothing. Houses were either inadequate or beyond the financial ability of the pastor and congregation. Then in April, 1962, help came from a source previously overlooked. (Isn't that how the Lord often answers prayer?) A large house, in good repair, at an unbelievably low priced, and on terms made to order, became available.

The story of the move into a larger house would not be news, except that many of our readers know from experience what it means to live, or worship, or work as a church under a trying inconvenience. This makes it of interest and also easy to be happy with our brethren in Ellensburg.

Dedication Set

SAGINAW, MICHIGAN —

Gethsemane Lutheran, O. J. Eckert, Pastor, will dedicate its new church May 20. Pastor E. Boniek

of Grand Blanc, Michigan, and Pastor Ralph Schaller of Coloma, Michigan, are the guest speakers.

The dedication story and pictures of the church will appear in the June issue.

CARLSBAD, NEW MEXICO —

Pastor John H. Johannes has accepted the call to organize and establish a mission congregation at Carlsbad. There is a nucleus of five families. Most recently he has been living and supporting himself in North Platte, Nebraska.

New Chairman

Pastor Gordon Radtke is the new chairman of the Board of Regents. Pastor Rollin Reim will continue as requisitioning agent. Correspondence with the Board should now be addressed to:

Rev. Gordon Radtke
213 East Spring Street
Mankato, Minnesota

O. P. Kessler, *Secretary*

The Bread of Life

Date	Reading	Hymn
May 20	— Acts 1:1-11	387,1-2
May 21	— Psalm 110	387,3-4
May 22	— Eph. 1:15-23	387,5
May 23	— Acts 1:12-26	387,6
May 24	— Acts 2:1-13	387,7
May 25	— Acts 2:14-21	387,8
May 26	— Joel 2:26-32	387,9-10
May 27	— Acts 2:22-36	458,1
May 28	— Psalm 16	458,2-3
May 29	— Acts 2:37-47	458,4
May 30	— 1 Cor. 12:1-13	458,5-6
May 31	— Acts 3:1-16	216,1-3
June 1	— Acts 3:17-4:4	458,7
June 2	— Deut. 8:15-22	458,8-9
June 3	— Acts 4:5-22	267,1
June 4	— Acts 4:23-31	267,2
June 5	— Psalm 2	267,3
June 6	— Acts 4:32-5:11	231,1
June 7	— Acts 5:12-26	231,2
June 8	— Acts 5:27-42	231,3
June 9	— Acts 6:1-7	231,4
June 10	— Acts 6:8-15	224,1
June 11	— Acts 7:1-16	224,2
June 12	— Acts 7:17-34	224,3
June 13	— Acts 7:35-50	233,1
June 14	— Acts 7:51-8:3	233,2-3
June 15	— Romans 10:8-18	233,4-5
June 16	— Isaiah 55:1-13	233,6-7

ANNOUNCEMENTS

The funds needed by the Japan Furlough Fund should be sent to the treasurer, Mr. Orville Noeldner, South Shore, South Dakota.

God willing, the current school year at Immanuel Lutheran College will close with a special service at Immanuel Lutheran Church of Mankato on May 29, 1962, at 7:45 p.m., **Central Daylight Saving Time**. All friends of our school are cordially invited.

This service will include the graduating of classes in each of the three departments, High School, College, and Seminary.

E. Reim, Acting Pres.

Pastor
Gethsemane Lutheran Church
P. O. Box 11315 Broadway Avenue
Spokane 62, Wash.

Third Annual Convention
of the
Church of the Lutheran Confession
August 9 - 14, 1962
at
St. Paul's Lutheran Church
Manchester, Wisconsin

Youth Camp

Okoboji Lutheran Youth Camp

Ages 9 - 14

July 9 - 14, 1962

For information write to:

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