

The Lutheran
SPOKESMAN



**"THE SCRIPTURE
CANNOT
BE BROKEN."**

John 10, 35

**JUNE
1962**

Conventions - - 1962

On the 20th of June The Lutheran Church - Missouri Synod meets in convention at Cleveland, Ohio. A week later the U.C.L.A., Augustana, AELC, and Suomi synods meet in Detroit to form the Lutheran Church in America. In August the CLC meets at Manchester, Wisconsin. In October the new ALC will hold its first general convention at Milwaukee.

One can hardly evaluate the meaning of these 1962 Lutheran conventions and relate them to each other, without viewing them in relation to the outstanding man in American Lutheran church history. During the past 18 months much has been said and written about him, for 1961 was the 150th anniversary of his birth. There is no doubt in my mind that he was the greatest gift of God to His Church since Martin Luther. Carl Ferdinand Wilhelm Walther was assigned the most important role in Lutheran history since the Reformation.

Luther had brought to light not only the true Gospel but also the true picture of the Church which the Gospel teaches. For him there was one Church, with Christ as its Head; there was one correct presentation of the means of grace; and Luther could not give recognition to any church which corrupted the means of grace. Yet he was truly ecumenical and knew that whenever true Gospel was taught in any

church it would produce fruit. The long drawn out tragedy of Lutheranism is that after Luther's death this true confessional Lutheran Church never really developed. With the Book of Concord in 1580 it had its opportunity. But again and again Luther's concept of the Church was sabotaged by unionists, pietists, rationalists, and German politics. What confessionalism there was, was determined by geographical boundaries and the position of the ruler in a given area.

At Luther's time the Lord of the Church was already paving the way for a new country in a new continent where His Church could be established free from all political interference, and the influence of European churches. The early Lutheran settlers in America did not take advantage of this opportunity and were willing to compromise the Lutheran confessions for the sake of patriotic unity with other Protestant groups.

It was not until 300 years after Luther's death that it happened. Under Walther's leadership a group of Lutherans in Perry County, Missouri, established a Church faithful to God's Word, confessionally honest, sacrificing all the easy advantages of uniting and working together with older Lutheran groups. They held steadfast to God's Word and the Lutheran confessions without any political reasons, without

national interests involved, simply because by the Holy Spirit they wanted to be loyal to Jesus Christ.

This was a once-in-history miracle of the Holy Ghost. Here on the clean and untilled soil of Midwestern America, Luther's seed sprouted and flourished in amazing growth and beauty. This Church became a magnet for individuals and little groups who yearned for such a Church. No ravenous beasts of reformed syncretism, pietism, rationalism, unionism, nationalism dared to enter upon this highway of the Lord. Walther's influence affected all Lutheranism in one way or another. For this Missouri Synod did not become a sect. They were ecumenical. They helped other synods like Wisconsin and restored them to the true paths. For some this brilliant presentation of the Gospel was an offense; it caused false Lutherans to harden their anti-confessional positions. But for others Missouri was a mighty rock to which they might cling in the wild storms of free thinking in

the free country.

The effect of the ecumenical movement on American Lutheranism is not something new. In its four hundred year history most manifestations of Lutheranism have been a combination of Reformed and Lutheran thinking. Walther was the unusual phenomenon which all too briefly interrupted the corroding influences of Calvin and Zwingli and Melancthon on the Lutheran Church. The Walther moment was the moment to be grasped and held. But man always throws it away again for "that he also is flesh." Pride and institutionalism soon crumbled the foundations. The Synodical Conference received new life for a brief time from three of Walther's last students, who labored creatively and richly at Wauwatosa in the Wisconsin Synod in the second and third decades of this century. They tried to stem the tide of traditionalism which was rapidly engulfing the children of Walther. They sounded ominous warnings;

Second Class Postage paid at
Cheyenne, Wyoming

Published monthly at Cheyenne, Wyoming as an official organ of the Church of the Lutheran Confession. The issues appear on or near the 15th of each month.

Editor W. Schaller, Jr.
2360 Bellaire St. Denver 7, Colo.

Church News Editor D. C. DeRose
2868 Elm St. Denver 7, Colo.

Associate Editor G. Sydow

Contributors L. Bernthal, O. J. Eckert,
B. Naumann, R. A. Reim,
E. Schaller, C. Thurow

POSTMASTER: Send notice on Form 3579 to The Lutheran Spokesman, 1906 Garrett Ave., Cheyenne, Wyoming.

Material submitted for publication should be sent to the editor three weeks before the date of publication. Church and School News Items should be sent to Pastor DeRose. Subscriptions and address changes and requests for sample copies must be sent to the Business Office, 1906 Garrett Ave., Cheyenne, Wyoming.

Subscriptions are \$2.00 per year, paid in advance. Blanket Subscriptions are \$1.75 to congregations.

but their voices have not been heard.

The Walther moment in history has passed. Missouri meets at Cleveland but it is not Missouri. They are ashamed of Walther's concept of the Church, the means of grace, and the fellowship in the Gospel. And they do not realize that they have lost that which came only once since 1546. Even the attempts of the conservative groups within Missouri, who bombard each convention with memorials, are rather sad. They are fighting symptoms in a hopeless battle, not realizing that the old body is hopelessly ridden with the cancer of Reformed-Lutheranism.

The new Lutheran Church in America and the new ALC missed their chance to become true Lutherans. They are more than willing to unite Lutheranism with all Pro-

testant groups in a great social battle for democracy. They have rejected what God was giving them through Dr. Walther.

A little CLC meets at Manchester and struggles with mission problems and educational problems in its infant organizational pains. But we have only a very little strength. There is no place for cockiness and shallow optimism. We are children of this age, the age that discarded Walther; an age of love grown cold. We are an offshoot of a blessed people who failed to appreciate the greatest event since 1517. It is an age living under the dark clouds of Judgment. An age that should make us tremble and that calls for a "Lord, have mercy" in every breath we draw.

W. S.

SHIELDS and WEAPONS

Was not Abraham, our father, justified by works when he had offered Isaac, his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith Abraham believed God and it was imputed to him for righteousness: and he was called the friend of God. Ye see then how by works a man is justified and not by faith only.

James 2:21-24

A MAN JUSTIFIED BY WORKS?

It may seem that the Bible contradicts itself when you place the words: "*Ye see then how by works a man is justified and not by faith only,*" beside the words of Romans

3:28: "*Therefore we conclude that a man is justified by faith without the deeds of the law*".

But any thought of a contradiction quickly evaporates when you look at the case of Abraham. Here his example is held up to those who claimed they had faith but in no way showed it by works. Their faith without works was a dead faith; "for even so faith, if it hath not works is dead, being alone" (James 2:17).

With a dead faith Abraham would have been unwilling to offer up Isaac when God asked him to. Why? Because God had given Abraham the

express assurance that the Savior of the world would be a descendant of Isaac. Abraham believed this would be the case, even if God would have him carry out His command to slay his son on Moriah. Hebrews 11:19 tells us he considered "that God was able even to raise up Isaac from the dead". Abraham's willingness to sacrifice Isaac showed a firm faith in the promise of a Savior. Refusal would have shown that he had no such faith.

OUT OF THE EVIDENCE OF — NOT BY MEANS OF

Thus Abraham's faith was active in his works. By works faith showed itself a true living faith, perfect, or complete, made up not only of knowledge, but above all of *trust*. Abraham was declared righteous or justified by God from or out of or on the basis of the evidence his works gave for his saving faith in God's promise. This text speaks of justification on the basis of the evidence that good works give for saving faith. James is not at all speaking of good works as a *means* by which we are justified. In fact he does just the opposite when he writes "Abraham believed the Lord and it was imputed to him for righteousness". Abraham's righteousness before God rested not on his works but on the righteousness of the promised Savior given to him and received by him in faith.

It is faith alone that saves, never the works that give evidence of it. No one would be so foolish as to say that the pulse keeps you alive. The

beating of the heart does that. The pulse only proves that the heart is beating. Good works do not give you everlasting life. Only in and by faith is that done. Good works are the pulse-beats that prove that faith exists and furnish the evidence on which a verdict of justification is based. As such they are very important. Just read the account of the last judgment in Matthew 25 where Christ points to the works of Christians and bases His verdict on the evidence of faith the works furnish. All of this is in perfect harmony with the words of Paul in Ephesians: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast".

Luther says: "One can easily see how good works should be rejected and not rejected, and how all doctrine concerning good works must be correctly understood. For as soon as works are performed in the false opinion that we are saved by them they are no good and altogether to be condemned; for they despise the grace of God which makes righteous and saves alone by faith. This works cannot do. Yet they try it and interfere with the work of God's grace and take away His glory".*

By Grace! None dare lay claim to merit;

Our works and conduct have no worth.

God in His love sent our Redeemer,
Christ Jesus, to this sinful earth;
His death did for our sins atone,
And we are saved by grace alone.

OTTO J. ECKERT

* Translated from Walch XIX, 1228.

Lights and Shadows

"So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel. And the Lord spake to Manasseh, and to his people: but they would not hearken.

Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.

And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God.

Now after this he built a wall without the city of David . . . and put captains of war in all the fenced cities of Judah. And he took away the strange gods, and the idol out of the house of the Lord . . . and he repaired the altar of the Lord, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the Lord God of Israel."

Read 2 Chronicles 33:9-16

It has been said that the one thing we learn from history is that nobody ever learns anything from history. We should rather say that men learn but do not believe what they learn. Not, at least, until like Manasseh, king of Judah, they learn the hard way. Must it be so for those who commit the sin of Manasseh in our times?

The sin of Manasseh was like the

sins of the heathen, only worse. So we are told; and we shall let the calamity in that fact sink into our minds. This king was not a heathen; neither were his people. They were the Kingdom of Judah, that part of Israel out of which the Savior of the world was to come, that part which had produced David and many of the blessed prophets. They were God's people. In their midst were light, truth, salvation, peace. Here was Jerusalem with its House of God, its priesthood and its mercy-seat. And they did worse than the heathen!

We are prepared to think of the wildest, most shocking sins of the flesh as those into which Manasseh and the people fell. But there was something worse. Sins of the flesh were involved, to be sure; but first came another sin. Manasseh adopted all the idols of the heathen, all their false worship, all their soul-destroying error. No matter what false god was named, Judah gave him hospitality, built him altars and gave him offerings. In other words, no distinction was any longer made between idols and the true God. All religions got the same treatment. Manasseh even set a carved idol into the Temple of the Lord so that the people could worship that if they chose.

Nor was that all. It was bad enough that the king and the people poisoned their souls with idols and idol-wor-

ship, with witchcraft and superstition. But the Lord spoke to them about it. He spoke through the prophets; but these merely repeated what God had already said through His deeds in history. For heathen who had done such things had been destroyed. Yet the warning of His violent wrath simply went into one ear and out the other. People and ruler just would not listen.

This sin of uniting the true with the false, the idol with the true God, has become the curse of our age and the sin of our times. Professed Christians in considerable numbers say they find satisfaction and pride in being able to feel at home in almost any church, no matter what is taught or confessed there. They consider it impolite to suggest that the belief of some men is a wicked denial of the true God. We have been getting a national religion in which no distinctions of doctrine are recognized, which holds that all religions are worthy and lie on the same level. That is exactly what Manasseh was proposing. He would have worshipped in the Unitarian Church and in the temple of the Christian Scientist, in the Baptist Church, the Lutheran Church, and the Mormon Tabernacle on successive holy days, while attending the Lodge meeting on Fridays.

Such a state of heart sets in when people who were instructed in the truth no longer take the truth seriously; and the danger signals are to be hoisted among us if we begin to think within ourselves that we

have more important matters to concern us than the careful distinctions between what God says and what He does not say. The peril has become even more acute if we find ourselves drifting into the casual attitude of those who accept religion as a good thing to have around as long as they can fit it into their schedule and keep it from interfering with baseball, movies, picnics and birthday parties; indeed, as long as it does not hinder them in their dancing, gambling and carousing. That is simple heathen hypocrisy; and in its philosophy one god is as good as another. But when Christians are seduced by it, they have already opened the door to that unionism with which Manasseh caused Israel to err; and in this they do worse than the heathen.

No doubt the events that subsequently befell Manasseh came about in a perfectly natural way, as such things always seem to happen. War was declared, and the Assyrians won the war. Thus Manasseh lost his freedom and his high estate, being reduced to the status of a slave. But the Word of God teaches us that this was a judgment of God, and that God uses the forces of war and heathen power to visit the sin which is greater than the sin of the heathen. Can this happen in our day? We have every expectation of it. The godless and cruel power of that heathenism called communism, far more terrifying than Assyria ever was, is sweeping the earth. The leaves of the trees are rustling before

the breath of it even in America; and who shall say that the sin of Manasseh will not be visited here so that we will cry with the pain of the thorns?

There need, of course, be no Assyria and no communism. The sin greater than that of the heathen — even that — has been blotted out by the atonement of God's Son. There is forgiveness and a turning aside of the wrath of God. The escape from that wrath does not lie in atomic bombs. Manasseh had no bombs. But he found something else.

The story, so simply told, is a beautiful story. It is an account of fearful inner battles that led to victory. Manasseh found grace to repent. He made a complete turn-about. By what political changes God brought about the restoration of the king to his kingdom we are not told here. God knows His way around in such matters; He knows how to stop communism when we do not. In Manasseh's hand there was but one weapon — and that lay not in his hand, but in his heart. Repent, and return.

We observe, also, that the king implemented his repentance with a change of action. On the one hand, as king he raised and strengthened the outward defenses of Judah and Jerusalem. But above all, he insured his nation against attack by doing away with idolatry and unionism.

It is true that our country as a whole will probably never be persuaded to follow Manasseh's peni-

tent example. Neither did everyone in Judah obey the new rule of orthodoxy and truth. But if ten righteous people could have saved Sodom, and if Manasseh's repentance spared Judah, how surely may we who are endowed with understanding, faith and a penitent spirit bring a blessing to our nation if we resolutely turn against the idolatry of our day, sweep its vestiges from our own hearts, cling to the faith of our fathers, strengthen the guard on the walls; support the church of an uncompromising confession, and pray to be delivered from the devil of our own indifference?

Is it not better to do these things now than to wait, as Manasseh did, until the Assyrians have taken over? Are we going to have to learn the hard way?

E. SCHALLER

Editor Moves

DENVER, COLORADO —

The new address of the editor is:

The Rev. W. Schaller
2360 Bellaire Street
Denver 7, Colorado

Please continue to send church and school news to the church news editor, and please address all business correspondence, including subscriptions, to the:

Business Office
The Lutheran Spokesman
1906 Garrett Avenue
Cheyenne, Wyoming

Hi Fidelity Preaching

Michael Praetorius (1571-1621) lived one century before Bach. It hardly seems possible that both men are famous Lutheran composers, for only three of Bach's tunes are in *The Lutheran Hymnal*, and two by Praetorius (152 and 431, the outstanding 23rd Psalm hymn). Yet every Sunday many Lutheran organists and choirs use selections by both men.

The skill of these and other men of that time lay not so much in composing tunes, but in taking the many great tunes which the church already had and writing hundreds of harmonizations for choirs, and arrangements for instruments and organ, as well as combinations of all three.

The Lord gave the Lutheran Church an outstanding heritage through Praetorius: his nine volume work, *Musae Sionae*, containing more than 1200 chorale harmonizations. In the ninth volume Praetorius limits himself to two and three voiced harmonizations of Reformation period hymns.

From this volume *Deutsche Grammophon's ARCHIVE* has chosen eight three-voiced hymns, six of which are in our hymnal (95, 195, 387, 262, 137, 546). You'll wish the other two were there also. Martin Luther wrote six of these hymns. The choice is interesting. Sometimes the hymn tune is carried by the top voice, sometimes by the

third. Often the tune is "firm," but often it is "loosened" most skillfully to bring out the teaching of the words—which was Praetorius' chief aim.

The crowning glory of this record is the German children's choir. Everyone enjoys hearing children sing God's Word.

On the other side they sing nine two-part folk songs. Two other songs are played with instruments alone.

The second last song brings a surprise. It reminds us that some of our hymn tunes were once folk tunes. In those days the church was looking for tunes and did not hesitate to use or re-work a folk tune, if it was of such nature as would fit the thoughts and teachings of the hymn words. After hearing the first line, you should recognize our hymn tune.

In all recorded music there are only three records which contain some Praetorius music. One is this monaural record. Order: *ARC 3072* for \$5.98, from your record store or *Decca Records, Inc., 445 Park Ave., New York 22, N. Y.* Of the several companies producing our kind of music, *Archive* gives the most background and interesting information to help you enjoy your record. This recording is fine for playing in church before a service. It will always be among your favorites.

C. THURLOW

The Things That Come To Pass

Speaking as a Citizen

No doubt many of us who have to make use of the public schools find occasion now and then to speak out against a school sponsored religious activity. Such a time comes regularly at the end of the school year when, in connection with graduation, baccalaureate services are held. In our state (Washington) those protesting such services had the added support this year of a recent opinion of the attorney general which declared them unconstitutional.

It is with deep regret, but not too much surprise, that we see a high school baccalaureate service being held in spite of the state attorney's recent opinion. We had been happy to see a public official give evidence of understanding the basic constitutional principle of separation of church and state. To say the least, we are now appalled that those responsible for public education in our midst are setting before us, and our children, such an example of civil disobedience.

As believers we have a scriptural doctrine of fellowship which determines and settles the matter of with whom we will worship. To this our conscience is bound and it is quite decisive for us. But this the world neither knows nor can understand. Hence, we cannot appeal to them on the basis of our biblical beliefs.

However, in our country where there has been established this principle of separation of church and state, there can be an appeal on the basis of constitutional rights, which any citizen should recognize and be able to understand. Sad to say, seldom is it effective.

Creedless Religion?

Public school baccalaureate services are defended by the claim that a community religious observance is creedless. This is an error in thinking. A creed is nothing more than a statement of a belief. When men express themselves in the moral and religious field they are stating a creed, whether it is formally written or not. To be sure, should one say he believes in no creed, then "no creed" is his creed. Every thinking man has a creed. To deny it is irrational.

What is more, this supposedly creedless religion can be creedally defined. It says little more than believe - in - a - god - and - do the - best - you - can. Theologically speaking, this is natural religion. Historically speaking it is deism. Denominationally speaking, it is Unitarianism, among others. Needless to say, it is not the Gospel of salvation in Jesus Christ. Slowly, subtly, perhaps unintentionally, deism is being foisted upon us as an unofficial religion of the state.

America is Not Christian!

The error is further compounded by a failure to distinguish between deism and Christianity. If one could not make that distinction by himself he could have learned it from Jaroslav Pelican at the recent symposium. Although in general we have no use for his theology, Pelican was eminently correct when he made the eyebrow-raising statement: "America is not a Christian nation." This thought he also sets forth and substantiates in his writing, "Protestant but not Christian." We agree, America is quite religious, quite deistic, but not Christian.

That the Protestant clergy commonly lends itself to this religion says little for their theological acumen, and simply establishes the fact

that they fail to make a very obvious and necessary distinction. Either that, or they are deliberately and deceitfully cloaking a known deism in a garment of Christianity.

Protesting and refusing to participate in such public school sponsored religious activity will not be favorably received. It is rather incongruous, is it not, that we, especially our children, should receive a stigma merely because we point out that a religion is found where it should not be. When we are thus put on the defensive what else is it but a form of moral persecution, mild though it be. Those responsible for bringing this about are guilty of petty tyranny, and are on this point quite un-American.

G. S.

Church News

CHURCH DEDICATED

SAGINAW, MICHIGAN —

A New Congregation

On November 5, 1959, a group of Christians left their former synodical and congregational associations and organized a new congregation, *Gethsemane Lutheran Church of Saginaw, Michigan*. They did so because of the differences that had arisen in the Synodical Conference over the doctrine of church fellowship, and because of the offense caused by unscriptural and unconstitutional dealing in violating the sanctity of the pastoral call.

A Theatre and an Office Become a Church

Appropriately the congregation, pledged to a sound Lutheran confessional position, observes Reformation Sunday as the anniversary of its founding. For it was on Reformation Sunday, November 1, 1959, that the first service was held at the Marr Theatre in Saginaw. For two years the Marr remained the place of worship (until Thanksgiving Day, November 23, 1961). From then, until January 28, 1962, when the congregation entered its yet unfinished church, Saginaw Sav-

ings and Loan became its second temporary church home.

A New Church Home

Pastor Eckert writes: Our new church home is located at 3460 Crestmont Drive. It is a colonial style brick building, gray with white trim, with a columned porch and small steeple illuminated by flood-light at night. It is so constructed that with few changes it can readily be converted into a parsonage later.

The main auditorium, 28 x 56 feet, seats 180. A full basement provides a furnace room, kitchen, and Sunday school classrooms. An annex, 22 x 22 feet, will serve well for smaller group meetings, and also provide seating room supplementary to the main auditorium.

The 4.36 acre site was purchased October 5, 1961, for \$15,260.00 with a view to future expansion. For it lies within a rapidly growing area. Ground was broken October 15, 1961.

A Blessing From The Lord

Pastor Eckert reminds his congregation, and us, that willingness to contribute, and the strength to do what the situation required came from Him from whom all blessings flow. With that blessing the congregation has grown to 120 communicant members. (It was much smaller at first). It was this same blessing that provided the funds for the site and for subsequent needs which were considerable. In speaking of the Lord's blessing, Pastor



INTERIOR VIEW OF GETHSEMANE LUTHERAN CHURCH



GETHSEMANE LUTHERAN CHURCH, SAGINAW MICHIGAN

Eckert tells us that he is thinking of the congregation's beginning, when so many things were needed; he is reminded of several larger contributions, of the skill and talent the congregation provided in doing the plumbing, heating, and electrical work, the carpentry, cabinet work, the interior and exterior painting and decorating and the floor laying.

The superstructure was erected by Liberty Homes of Bay City, Michigan. Because of the labor contributed by the members, little more than the cement and mason work was left to be sub-contracted. It is this donated labor that kept the cost within the \$39,000.00 figure. This is the approximate total cost for the site, improvements, building, and equipment. It is the Lord alone, of

course, who knows fully what has been contributed and done in His name. *To Him Alone Be Glory!* Congregation and pastor join in asking the Lord's further blessing and pray that their new church home become a blessing to many others.

Dedication Services

Dedication Sunday was May 20, 1962, Pastor E. Boniek of Grand Blanc, Michigan, was guest speaker in the morning service. Pastor Ralph Schaller of Coloma, Michigan, preached in a late afternoon service. The church was filled for both services. After the second service 175 members and guests remained to enjoy the hospitality of the ladies at a supper served in the church basement; and to linger and visit with

each other at the end of a day which was a very happy one for Gethsemane and its friends.

A special choir concert on the following Wednesday (May 23) concluded the dedication festivities.

In spirit we join Gethsemane in singing the Lord's praises!

Immanuel School Expands

WINTER HAVEN, FLORIDA —

Immanuel Lutheran is embarking on an expansion program. It plans to erect two classrooms, 26 x 32 feet each, with a 10 foot utility room and lavatory between. The new unit will be connected with the existing building by a covered walkway.

This congregation of 28 communicants already has \$3,200.00 in a building fund and is raising an additional \$5,500.00 through the sale of bonds. It thus becomes the third congregation among us to use the *income financing* method of raising building fund monies.

This means the congregation is inviting the purchase of bonds bearing interest at 5%, in any denomination, beginning at \$10.00. The bonds are secured by the congregation's property, which is valued at \$25,000.00. Further security is assured because income financing means that a specified amount of the congregation's income is assigned each month for the retirement of the bonds.

Immanuel is a growing congregation. It numbers 50 souls of which 28 are communicant members. Sunday attendance averages about 70.

The congregation is under the supervision of the CLC Board for Missions.

The Christian day school teacher is Mr. Henry Hasse, the pastor, the Rev. Richard Kuehne.

Mission News

Seven contact men and missionary-pastors used a group announcement in the February, 1962, issue inviting names, addresses, and other information of people living in their respective areas. We add two names to that list.

FARGO, NORTH DAKOTA —

MOORHEAD, MINNESOTA —

If you are living in the Fargo, North Dakota - Moorhead, Minnesota area, and would welcome the services of a CLC pastor, or if you know of CLC members living here, you are invited to contact:

Pastor G. M. F. Becker
Ponsford, Minnesota

or

Mr. Robert Lewis
2507 River Shore Drive
Moorhead, Minnesota

PUEBLO, COLORADO —

Pastor Carl Thurow of Lamar, Colorado, is serving a nucleus of four families in Pueblo. They are members of Mt. Olive in Lamar. Because of the 120 miles to Lamar, they hold their own separate services and Sunday school in Pueblo under the direction of their pastor. These Sunday services alternate between a tape recorded and a live service with the pastor present. A children's class also regularly util-

izes the tape recording of the Lamar confirmation class.

This mission congregation which named itself *Our Redeemer Lutheran Church*, worships in a building recently remodeled for church services.

Contact man in Pueblo is:

Mr. Jack Alber
1937 Palmer
Pueblo, Colorado

TOKYO, JAPAN —

Missionary Fred Tiefel will attend the Manchester convention in August. He intends to leave Japan the latter part of July and spend about two months in the States.

Mrs. Tiefel is not expected to accompany her husband. However, the Tokyo congregation is sending a representative. He is employed by Japan International Airlines and will avail himself of his vacation time to attend our convention. The congregation is raising the money for his expenses.

In a letter addressed to the pastors, chairman Rutz of the Board for Missions, urges them to remind their people of the need for contributions to the *Furlough Fund*; he writes, "if possible, contributions should be in the hands of the treasurer, Mr. Orville Noeldner, South Shore, South Dakota, before the end of June."

WINNER, SOUTH DAKOTA —

St. Paul's congregation has been received as a mission supported congregation of the CLC. It numbers about 45 communicants. The new pastor is Karl Brandle of Lake City,

Minnesota. Formal announcement of his installation is expected for the July issue.

NICOLLET - EAGLE LAKE,
MINNESOTA —

Pastor Keith Olmanson of Eau Claire, Wisconsin, has accepted the call as pastor of the newly formed Nicollet - Eagle Lake, Minnesota, parish.

Present plans call for his installation at Faith, Nicollet, on July 8, and at Salem, Eagle Lake, July 15.

Professor E. Schaller was granted a release by the Nicollet congregation, and Professor C. M. Gullerud by Salem Lutheran. Both men are full time instructors at Immanuel Lutheran College, Mankato, Minnesota.

CHANGES OF ADDRESS

The Rev. Roland Gurgel
1741 East 22nd Street
Cheyenne, Wyoming

Professor E. Schaller
517 West Tenth Street
Mankato, Minnesota

The Rev. Winfred Schaller
2360 Bellaire Street
Denver 7, Colorado

ANNOUNCEMENTS

Delegate Conference

The Dakota-Nebraska Delegate Conference meets July 10-11, 1962 at Grace Lutheran Church, Valentine, Nebraska. Opening session at 10:00 A.M. Please announce your intended presence or absence to the host pastor: The Rev. H. Witt, Box 358, Valentine, Nebraska.

Kenneth Hallauer, **Secretary**

The Bread of Life

Date	Reading	Hymn
June 17	— Acts 8:4-13	411,1
June 18	— Acts 8:14-25	411,2
June 19	— Acts 8:26-40	411,3
June 20	— Acts 9:1-9	411,4
June 21	— Acts 9:10-19a	411,5
June 22	— Acts 9:19b-31	411,6
June 23	— Isaiah 65:8-12	411,7
June 24	— Galatians 1:11-24	417,1
June 25	— Galatians 2:1-10	417,2
June 26	— Ephesians 2:1-10	417,3
June 27	— 1 Timothy 1:12-17	417,4
June 28	— Acts 9:32-43	417,5
June 29	— Acts 10:1-8	417,6
June 30	— Acts 10:9-23	417,7
July 1	— Acts 10:24-33	343,1
July 2	— Acts 10:34-48	343,2
July 3	— Acts 11:1-18	343,3
July 4	— Ephesians 2:11-22	343,4
July 5	— Galatians 2:11-21	343,5
July 6	— Acts 11:19-30	343,6
July 7	— Acts 12:1-11	343,7
July 8	— Acts 12:12-25	494,1
July 9	— Acts 13:1-12	494,2
July 10	— Acts 13:13-25	494,3
July 11	— Acts 13:26-43	494,4
July 12	— Acts 13:44-52	500,1
July 13	— Acts 14:1-18	500,2
July 14	— Acts 14:19-28	500,3

ANNOUNCEMENTS

CLC CONVENTION

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

YOUTH CAMP

Okoboji Lutheran Youth Camp
Ages 9-21
July 9-14, 1962
For information write to:
The Rev. R. H. Ude
Box 86
Okabena, Minnesota

Pastor
Gethsemane Lutheran Church
E. 11315 Broadway Avenue
Spokane 62, Wash.

DELEGATE CONFERENCE

The Minnesota Delegate Conference
Lutheran Church, the Rev. M. H. Eibs,
pastor, 1162 Marshall Avenue, St. Paul,
Minnesota.
M. Galstad
322 Plum Street
Mankato, Minnesota