

The Lutheran
SPOKESMAN



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

John 10, 35

**OCTOBER
1959**

Rise Again, Ye Lion-hearted

THE DAYS ARE VERY EVIL

Charles Darwin published his "The Origin of Species" 100 years ago. This fact in itself is hardly worthy of comment. But "The Lutheran" (news magazine of the United Lutheran Church) had much to say about this anniversary in its September 2 issue. Dr. Deitz of the Gettysburg Seminary informs us that we need no longer oppose evolution as both unchristian and un-biblical. "There is another alternative . . . There should be nothing particularly alarming if modern scientific research reveals a different picture of *how* God went about his creative task . . . Multitudes of Christians find it possible, accordingly, to welcome the findings of evolutionary science while at the same time worshiping the God who created man (by whatever process) and has revealed himself redemptively in the Bible and in him who is the Word." He concludes by telling us that it is now possible to look back to Darwin with genuine appreciation. From all this it becomes exceedingly difficult for us to share the enthusiasm of "conservative" Lutherans who claim greater unity is developing among Lutheran bodies. And they base this claim on an alleged upsurge of orthodox thinking. Let us not be deceived. "Lutherans" are ridiculing the doctrine of Inspiration and distorting the First Article . . . Oh yes, Editor Ruff tells us in the same issue that "Darwin proved beyond any doubt — life has been developing on this planet during millions of years" . . .

The Wisconsin Synod resolved at Saginaw in August of this year to continue in fellowship with the Lutheran Church - Missouri Synod. In this issue we have a report on a similar action of the E.L.S. (Norwegian Synod). God-willing, Professor Reim will bring us an evaluation of "Saginaw" in the December SPOKESMAN.

We could never fathom how many in the Missouri Synod looked forward to the day when they would be full partners in the National Lutheran Council. Now we can better understand how they could work in harmony with ULC men who delight in their "freedom" to express themselves in matters of doctrine. By now you all know of the furor leading men raised at San Francisco when the Brief Statement was being re-adopted, and made binding on all. They objected that consciences would be terrorized. How does this adherence to the Brief Statement differ from a Lutheran pastor's ordination vow in which he promises that all his teachings shall be in conformity with Holy Scriptures and with the Lutheran Confessions? This used to be called a "willing bondage."

Then there is "The Riddle of Roman Catholicism" by Jaroslav Pelikan, a Synodical Conference theologian. It was the winner of a \$12,500 Abingdon award for 1959. This is not surprising for it would appeal to the most liberal and unionistic forces of our day. According to one reviewer we are to end our "coldwar" with Rome and meet with them to examine our differences as fellow-Christians in an open and friendly way. I am reasonably sure that Dr. Pelikan also took his vow to uphold our confessions which say "that the Pope is the very anti-christ."

The common denominator in these various items is apparent. Man is still revolting against the authority of God's Word. The fruit is still pleasant and much to be desired. The sequel to this "emancipation" from God's Word is inevitably the loss of the Gospel itself. Thus in the "Personal Problem Clinic" (The Lutheran, September 16) we read this in a reply to a frustrated woman: "God's help may be likened to a rope lowered into a deep well to rescue a stranded man. *If he takes hold* (my emphasis, Ed.), maintains his grasp, and uses the strength God has already bestowed, he will be lifted out." If this be Christianity, then we can only say that the Greek philosophers expressed it better four centuries before Christ.

Our new associate editor on the SPOKESMAN staff is Pastor Daniel DeRose of Denver, Colorado. His primary function will be to edit the news from our congregations, missions, and educational institutions.

W. S.

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The Red Wing Conference

The fact that our conference is not organized has not kept brethren from meeting with one another for mutual study, edification, and fellowship. Our most recent meeting was held, August 18-21, at Red Wing, Minnesota. Our Redeemer's Lutheran Church was the host congregation, George Barthels, Pastor.

In response to many prayers for God's blessing upon this conference, the Lord graciously led us safely through the troubled waters which rose up threateningly before us. History bears out the fact that minority groups are confronted with numerous peculiar temptations and afflictions. In the movement toward realignment over the past years, we have experienced the Lord's goodness and strength in being spared the usual minority temptations and in being defended against the usual afflictions. The Lord did see fit, however, to permit such temptations and afflictions to come our way during the past year and to concentrate themselves upon our August conference.

We hope the following brief report will bear grateful testimony to God's blessing upon it, by which the troubled waters were calmed and by which we proceed with ever greater and more steadfast confidence in Him and His Truth.

The conference heard the report of the interim seminars on *Church and Ministry*, and gave considerable

time to discussion of the report. This work will continue at the next conference. Pastor Leonard Bernthal's paper, *The Doctrine of the Church*, was also heard and discussed at length.

Anticipation was in the air when the report on the proposed Immanuel Lutheran College was presented. The conference responded by pledging its moral and financial support to the school, as well as the encouraging of our young people to avail themselves of the facilities offered at Immanuel Lutheran College.

The conference Service with Holy Communion was held on Wednesday evening. Professor E. Reim delivered the sermon: Ezekiel 36:22-28. The offering was designated for Immanuel Lutheran College.

The conference gave ear to factual reports on the conventions of the Evangelical Lutheran Synod (Norwegian Synod) and of the Wisconsin Synod. The following evaluation was made by the conference: "We conclude therefore, that both the Wisconsin Synod and the E. L. S. are persisting in unscriptural fellowship with the heterodox Missouri Synod, and we are constrained to give full support and encouragement to those who have severed or in process of severing, their membership in the above bodies in obedience to God's Word".

The editing committee on the conference confession *Concerning Church Fellowship* presented its findings and suggestions. This report will be continued. It was a happy moment when some who had made far-reaching protests and charges concerning our confession *Concerning Church Fellowship* found that the discussion and study at this conference revealed the obstacles to be misunderstandings. Confessional unity was restored when the rather premature charge of "unscriptural" was withdrawn.

A further cause for joy was the withdrawal of another rather premature charge of false doctrine directed at a resolution tabled in our January meeting. As stated at the outset of this conference report, we left the sessions filled with humble gratitude for the grace given us by God to weather the storms that threatened, grateful for hearts that were made patient, loving, long-suffering, understanding, but unpromising.

Other resolutions of the conference, of interest to our readers, are: 1. *The Lutheran Spokesman* will be issued monthly beginning June 1960, at an annual subscription rate of \$2.00. 2. *The Lutheran Spokesman* staff has been reorganized to include an editor and two associate editors. Pastor W. Schaller was elected Editor. (Chairman E. Reim has appointed Pastor D. C. DeRose, Church News Editor.) 3. A mimeographed theological pub-

lication was desired by the conference, but deferred for six months. 4. The Japan Furlough Fund of \$2090.00 was released to Missionary Fred Tiefel. The conference also moved to find ways and means to send future doctrinal discussions of the conference to Missionary Tiefel by means of taped recordings. 5. The conference Mission Committee consists of C. M. Gullerud, G. Barthels, A. Sieg, V. Fuerstenau, and E. Neubert. 6. The Constitution Committee was named to prepare the articles that pertain to the doctrinal basis for fellowship, and those which define the functions and responsibilities of the officers. The members of this committee are Pastors C. Albrecht and C. Gullerud, Teacher R. Rehm, and Mr. H. Pischner.

The place of the January 1960 conference awaits invitation. Professor E. Reim was re-elected interim chairman, and the undersigned as secretary.

G. Radtke

Also noteworthy was the number of observers and visitors present, and the variety of the synodical backgrounds they represented. There are those who are alert to the tenor of the times, those who are disturbed at what they see in their present or former fellowships. Others are earnestly searching for brethren, seeking a fellowship truly God-pleasing. May the Lord grant that the seeking of such go not unrewarded!

D. C. D.

Gems of Scripture

Matthew 18: 20

Shall we be made to believe that, if we would belong to Christ's Church here on earth, we must conform to one of the social orders of the day, or that we must be numbered among the popularly accepted religious organizations of modern times? Must we unite under the leadership of those who would determine doctrinal policy at council tables in order to live under God's grace and blessing? Must we have a definite prescribed outward form of congregational life to be able to say, "Here is Christ's Church?"

Where is Christ's Church to be found that we might have the peace of mind and the sense of security to know that God is with us, that He is blessing us with the forgiveness of sins, and that He is protecting us? Let us look at the words of Holy Writ as they are recorded in Matthew 18:20 and let us rest in them.

"For where two or three are gathered together in my name, there am I in the midst of them."

GATHERED IN HIS NAME

These words, which the Lord Jesus addressed to His disciples, speak out to a world gone mad with looking to social orders and round table discussions for the es-

tablishment of Christ's Church here upon earth. They put to silence the ignorance of foolish men who clamor for bigger organizations, both social and religious, for the obtaining of peace and security.

The words do not rule out the gathering together of people. What they do is draw our attention away from the numerical strength of the gathering, away from the consideration how influential the group is, how humanitarian its endeavours, how intellectual its pursuits. They emphasize, rather, that those who gather, be gathered together "in my name."

What is this name of Jesus? It is the name which tells us, "He shall save His people from their sins." It is the Gospel in Word and Sacraments.

Our gem of Scripture refers to individuals, even if it be but two or three, who are gathered together in Christ's Name and are occupied with His Holy Word.

PRESENT IN HIS PERSON

Where this situation exists, Jesus continues, "there am I." *He* is present, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." There present is the Son of God equal with the Father and the Holy

Spirit from eternity, and the Son of Man born of the virgin Mary, in the Person of Jesus Christ. Yes, He is present, "who was delivered for our offenses, and was raised again for our justification." As He is now ascended into the heavenly places and is set at His Father's own right hand to rule and reign over the world also according to His human nature, so He is present where two or three are gathered together in His Name and occupied with His Word.

DWELLING IN HIS CHURCH

"There am I," Lord Jesus says, "in the midst of them." He is among, say, two or three, so gathered together and so occupied. For where His Word is in use and His saving Name is proclaimed, there the Holy Spirit, through the Word, has brought individuals to faith in Jesus as their Savior. And in so doing has brought them into fellowship with Jesus.

In this blessed fellowship, created and sustained eternally by the Holy Spirit, the Holy Spirit by the Word has washed the individuals clean from the filthiness of their own sins, and has clothed them in Jesus' garment of righteousness.

These individuals, gathered and bound in fellowship with Christ by faith in the forgiveness of sins, form a congregation of believers, a communion of saints. Although this congregation or fellowship is invisible, known to the Lord alone, this congregation or fellowship is

really present here on earth. It is present among individuals wherever Christ's Word is in use and His saving Name is proclaimed. There dwells Christ's Church with Himself as its Head. There Jesus is present "in the midst of them" as their High Priest to intercede for them, as their Prophet to comfort them with the Gospel, and as their King to protect them from all evil.

As you look to Jesus and His death on Calvary's cross for the forgiveness of your sins, and as you trust and confide in Him who has declared your sins forgiven, be assured you are a member of the Church of Jesus Christ and the possessor of all the gracious and saving gifts and blessings set forth in His Word.

And when you are gathered together with other individuals in Jesus' Name and are occupied with His Word, even if there be in number but two or three, be assured, *there* is His Church. And the Head of the Church promises you, "the gates of hell shall not prevail against it." Be assured Lord Jesus is with you, is blessing you, is protecting you. He is present with His peace, security, and forgiveness.

May this fellowshiping with Jesus and believers around Jesus' Word, be the comfort, strength, and joy of your life!

Paul H. Pruetter

E.L.S. VOTES TO CONTINUE UNITY MEETINGS

At its recent convention, the Evangelical Lutheran Synod resolved, by a majority vote, to continue to participate in the Joint Doctrinal Unity Committee discussions which have been carried on in the Synodical Conference since 1956. A stipulation was made that the Union Committee complete its work in the Joint Doctrinal Unity Committee and present a finished report to the next convention. At the same time suspension of fellowship relations with the Lutheran Church - Missouri Synod is to be continued.

This is the report which was adopted, while a minority report, calling upon the E.L.S. to terminate its membership in the Synodical Conference was tabled. The minority report pointed to the fact that the Missouri Synod has not retracted its position on the points which caused the E.L.S. to apply Rom. 16:17 to that body. These points were listed as follows: 1. Adoption of the 1938 Union Resolutions; 2. Adoption of the Saginaw Resolutions on Prayer Fellowship in 1944; 3. Toleration of the signers of the Chicago Statement; 4. Communion Agreement with the National Lutheran Council; 5. Adoption of the Common Confession. The minority report called attention to the contradiction involved in the position of the E.L.S. namely that it is still working together with that body within the

framework of the Synodical Conference.

The majority report was adopted by a vote of better than three to one. Ten pastors and laymen registered their names in protest. The action of the E.L.S. was based on the Union Committee's report of progress. Two memorials before the convention called upon the E.L.S., in obedience to the Word of God, to terminate its membership in the Synodical Conference. One of the memorials called attention to the error involved in having joint prayer (in committee meetings and at conventions) and in carrying on mission work together with a body which has caused divisions and offenses contrary to the doctrine which we have learned.

That there was a division in the E.L.S. became apparent on a number of occasions. We will mention only one. While the union committee maintained that the offense of the Common Confession had been removed when Missouri declared that it should no longer be regarded as a functioning union document, the other side maintained that, since it had not been rejected (but rather had been declared as being in harmony with the Scripture and the Lutheran Confessions) it was still very much alive as a confession of the Missouri Synod even though it might never be used as a union document.

C. M. GULLERUD

OBEDIENCE

A Study of the New Testament Use of the Term

III

In this final consideration of the way in which the New Testament speaks of obedience it will be necessary to weigh some further aspects of what we have called the quality of this obedience, or Christian obedience in action. In this connection it shall be our purpose to describe the humility of this obedience as well as the tender regard for others that will result.

The humility of true Christian obedience is first of all a humility toward God. To say this is, of course, simply a re-stating of the obvious. Yet sometimes even the obvious needs to be said again and again. And the fact that a stated truth is accepted without contradiction does not always mean that it is honored in the observance. Here it may be profitable to make a brief study of the nature of disobedience.

The first New Testament term that comes mind is *parakoe*, hearing amiss. But strange to say, while *hypakoe*, the humble, attentive hearing of a child of God, is the favorite New Testament term for obedience, this particular word for disobedience is used very sparingly, actually only three times (Rom 5:19; II Cor 10:6; Hebr 2:2). It

is almost as though the Holy Spirit, by the use of other and stronger words, were guarding against a possible watering down of the term. For to hear "amiss" will by our perverse flesh be quickly translated into some sort of an involuntary lapse, a mere misunderstanding. Yet in its original Greek form even this word is far stronger, implying a deliberate diverting of God's Word by mere man, a neutralizing of its purpose, an *unwillingness* to hear, as the latest dictionary of the New Testament (Bauer - Arndt) translates it.

But the lack of humility of a man toward God which appears even in the foregoing term comes out much more strongly in the other words which are used. Take the word *apeithes* or any of its related forms, which imply that man is *not persuaded*, and therefore disobedient. The arrogant pride of Pharaoh is clearly recognizable when, having heard Jehovah's command as it was brought to him by Moses, he answered: "Who is the Lord, that I should obey his voice to let Israel go." (Exod 5:2). There was no trace of humility there. But is the situation not the same when man hears any Word of God and is not

“persuaded” thereby? Whether this takes the form of modern doubts or denial of the inspiration of Scripture, or failure to take God’s Word seriously, or the injection of the thought of human judgment where God has spoken—in each case man has heard God, and has found it within himself to say, “I am not persuaded.” Whether this be the total rejection of the Gospel in sheer unbelief, or whether it be a setting aside of a single word, the situation is essentially the same. Man has once again fallen victim to his in-born sense of pride.

The same thought appears when Paul, having described the obedience of God’s children here on earth as a *hypotassein*, willingly being subject to God’s divine order even in their everyday affairs and relations with each other, uses the striking word *anhypotaktos* in a very broad and sweeping sense (I Tim 1:9), showing disobedience to be what it truly is: an act of arrogant insubordination, the very opposite of the simple humility of a child of God toward its Heavenly Father, of one who is poor and of a contrite spirit, and who trembleth at His Word (Isaiah 66:2).

This humility toward God will then also be carried over into the attitude of the Christian toward all men, particularly toward his brethren. In a general way this has already been referred to in an earlier article, in connection with Paul’s plea to the Philippians (ch. 2:5): “Let this mind be in you, which was

also in Christ Jesus.” But it also applies in a very special way to the question of obedience. Man is so prone to compare himself with his fellowmen, to their disadvantage and to his own glory. The Pharisee who thanks God that he is not like other men are is latent in every one of us.

There is no time when we need to be more keenly on guard against this danger than when, perhaps after a long struggle with ourselves, we have taken a painful step because we were constrained by God’s Word, and conscience would not let us do otherwise. I am thinking, of course, of our separation from a former fellowship that was very dear to us. Perhaps we are not asking, as Peter once did, what our reward shall be. For we know that our gracious Lord has already given us a thousandfold more than anything that we could possibly do. But there is a subtler temptation. Seeing others who have not been able to reach their point of decision, we may gloat just a bit, to wear our little halos with smug satisfaction, utterly forgetting the warning, “Let him that standeth take heed lest he fall.” (I Cor 10:12) Let us look to ourselves, whether our own motives and methods were always pure, or whether our flesh may not also have played a part, whether our own action was as timely as it might have been, whether our present course and actions are always above criticism. If we note how an Apostle of our Lord

speaks of himself, "Not as though I had already attained, either were already perfect: but I follow after," then we become truly humble and so find grace in the sight of our God. And so it is that He cleanses the leaven of Pharisaism with its attendant rigorism from our hearts.

With an obedience that is thus once again characterised by true Christian humility, we shall of necessity refrain from making our action, our method, our timing into a standard of perfection for others. Differences in this respect there will always be, of course. But when we note them in this spirit, our ap-

proach will be an entirely different one from that of our proud flesh, and our aim will not be to condemn, but to help as best we may. We will let the Word alone decide the issues, and from that will come the firmness and strength that is needed. But with it will go that tender regard for the weak that is so characteristic of the Apostle Paul, who knew both when to be firm and unyielding, and when to be gentle and forgiving.

May God grant us all a rich measure of this simple, trusting, humble obedience of faith.

E. Reim

New Addresses:

The Rev. Chr. Albrecht
1026 Kemp Avenue
Watertown, South Dakota

Professor Robert Dommer
1007 Sherman Street
North Mankato, Minnesota

The Rev. M. H. Eibs
Eagle Lake, Minnesota

The Rev. C. M. Gullerud
1508 N. Broad Street
Mankato, Minnesota

Mr. David Gullerud
1906 Garrett Avenue
Cheyenne, Wyoming

The Rev. H. E. Rutz
424 Fifth Avenue SE
Jamestown, North Dakota

ANNOUNCEMENT

Conference Committees Meet

Constitution Committee

Place—Immanuel Lutheran School,
Mankato, Minnesota

Date—November 29

Time—3:00 P.M.

Mission Committee

Place—Immanuel Lutheran School

Date—November 29

Time—7:00 P.M.

C H U R C H N E W S

IMMANUEL, LUTHERAN COLLEGE OPENS ITS DOORS

A Service of Dedication and Installation was held at Immanuel Lutheran Church, Mankato, Minnesota on Sunday, September 13, 1959. At this Service the establishment of a Christian higher education program was dedicated to the glory of God and to the Scripture-based instruction of His children. Professor Edmund Reim was installed as dean and professor of Theology in the seminary; Professor Robert Dommer was installed as principal and instructor in the high school department; Mrs. Hilbert Schaller was installed as instructor in the high school department for the 1959-60 school year. The Dedication-Installation speaker was Pastor Ralph Schaller of Coloma, Michigan. His sermon, "Lord, This Day, Bless to Us This Citadel of Hebron," was based on Joshua 14:14.

Caleb is there described as a man who "wholly followed the LORD God of Israel." He held to God's Word.

Among twelve assigned to check on Canaan and to report back to Israel, he did report. But he belonged to a minority of two. "There were giants in the land. Yet God delights in us, we cannot fail."

Looking to his God, the giants looked small, really small. And see him years later. He steps out of the ranks before all Israel and claims his promised inheritance. He holds to God's Word. But this is more. He is holding *God* to His Word. This was Caleb.

Today, on Dedication Sunday, we claim the Citadel of Giants. God promised: "If ye continue in My Word, then are ye My disciples indeed . . . Fear not, little flock, it is your Father's good pleasure to give you the kingdom." And that kingdom is not only ours. It is ours whereby we may bless our children and the generations after them.

Then, after the Sermon, the first building of Immanuel Lutheran College was dedicated. The Service was followed by a supper-reception and open house at the high school.

Already on the previous Tuesday morning, September 8, the high school had opened its doors for registration. The enrollment numbered twenty-four: twelve Freshmen, three Sophomores, four Juniors, and five Seniors. Wednesday morning Principal Dommer conducted the opening Service for the school. An address based upon Psalm 1 emphasized that our school would be blessed only if it were founded solely on the rock of God's Word. The desire to have our young people trained in that Word moved the founders to continue their efforts despite a humble beginning and the scorn and ridicule of some. Imman-

uel High is a prayer which God has graciously brought to reality; it will continue to enjoy every divine blessing so long as the spirit of a humble and eager delight in His Word prevails.

The college and seminary departments began with a Service conducted by the dean, Professor Reim, Wednesday evening, September 16. Professor Reim, basing his opening address on John 17:6-9a, spoke of "The Precious Prayer of Christ for His Christians". He pointed to the assurance Christ's prayer gives us, namely, that in His Word we have all we need, and then that it leads us to an intensive study of this Word . . . which is the purpose of our college and seminary. "In this way," he concluded, "we shall experience in college and seminary the truth of the word by which we are named, Immanuel, God-with-us."

The college enrollment numbers eleven: four Freshmen, one Sophomore, two Juniors, four Seniors. Two men are enrolled in the seminary. The college is under the supervision of Professors Reim and Dommer and offers the following courses:

Religion	C. M. Gullerud
Christian Education	M. Galstad
Biblical Introduction	E. Reim
Church Latin	E. Reim
Greek Grammar	R. Dommer
New Testament Greek Reading	
.....	G. Radtke
Hebrew	C. Kuehne

JAMESTOWN, N. D.—

At a special meeting held September 6, Our Saviour Lutheran Church voted to withdraw from the Wisconsin, "because (the Synod) is following a course which involves disobedience to God's Word."

The "course" to which objection is taken, is the Wisconsin Synod's continuing "protesting fellowship" with The Lutheran Church—Missouri Synod. Our Savior Lutheran Church is in agreement with the Synod that the offenses of the Missouri Synod merit protest. In fact, the point of the congregation's objection is that the Synod's "protesting fellowship" allows for joint worship and joint church work despite the "offenses which are (admittedly) still prevalent and unresolved in The Lutheran Church—Missouri Synod."

It was here the Rev. Helmuth Rutz pointed out a passage* in the Bible which pleads with Christians to "avoid them" who "cause . . . offenses" contrary to the doctrine they have learned. Pastor Rutz indicated that this was the basis also for the congregation's decision to withdraw from the Wisconsin Synod.

The congregation's Christian Day school opened this fall with a temporary substitute teacher. A student from the Normal Department of

*Romans 16:17

Immanuel Lutheran College, Mankato, Minnesota will possibly be called to relieve this year's need for a permanent teacher.

Twenty-nine pupils are enrolled in eight grades.

SECOND CLASSROOM AT CHEYENNE

David Gullerud was installed as teacher in Redeemer Lutheran School, Cheyenne, Wyoming, September 6, 1959. The pastor, Rev. W. Schaller, based the installation sermon on Philippians 4:13: "I can do all things through Christ which strengthens me". We will better appreciate the appropriateness of the text, if we realize that it will be necessary for Mr. Gullerud to seek part-time secular employment. The principal of the school is Mr. Leroy Greening.

Mr. Gullerud received his training at Bethany Lutheran College, Mankato, Minnesota. However, since the Evangelical Lutheran Synod voted to continue working within the framework of the Synodical Conference, involving joint mission work and prayer fellowship, he chose not to serve in the E. L. S.

D.

Conference Mission Committee September Meeting

The Conference Mission Committee reports that it met at Mankato,

September 13, that C. M. Gullerud was chosen chairman and E. Neubert, secretary-treasurer, and that the Committee will meet quarterly.

All mission monies will please be sent to: Mr. E. Neubert
Box 238
Mankato, Minnesota

Contributions for the current quarter should be sent in promptly and arrive no later than November 28. (The committee meets Sunday, November 29.)

At the September 13 meeting, it was decided to allocate one-third of all contributions to Immanuel Lutheran College and Seminary, and that the remaining two-thirds be allocated to the Japan and local mission needs *as reported to the Committee*.

Requests for *Services* (especially, requests to furnish pastoral care to small unattached family groups in outlying areas) are to be directed to the *Executive Committee*
% Pastor C. M. Gullerud
1508 N. Broad Street
Mankato, Minnesota

The Conference Mission Committee will continue to work closely with the Immanuel Congregation Mission Board, in regard to the Japan and Florida missions, that the work dovetail and not overlap.

These decisions and policies of the Mission Committee will be presented to the January conference for discussion and review.

ERWIN A. NEUBERT,
Secretary

The Bread of Life

studies in the Old Testament Bible History for these readings of the history from Joshua to Samuel. We see the mighty hand of Jehovah sweeping aside all the enemies of the Church. His time was at hand. Abraham shall be fulfilled: I have given you this threefold promise had now come to pass, the great promises were the guarantees that the central promise be fulfilled. The Ceremonial Law was to keep this promise before. But alas, again and again they looked at the material. He who gave them was Jehovah who in the promises. They were not content to live under His rule. Spirituality declined and nationalism ascended that they be like other nations. Repeatedly God's strength lay only in Him and in His Word. But the education of their children and the new generations grew up with the increasing desire to be like the world.

For variety we give you longer readings without hymn verses. I am sure many will continue to use the hymnal as a part of their devotion.

JOSHUA

- Oct. 4: "Be Strong and of Good Courage." ch. 1
- Oct. 5: Rahab and the Spiès. ch. 2
- Oct. 6: Follow the Ark! ch. 3
- Oct. 7: "What Mean these Stones?" ch. 4
- Oct. 8: Commander of the Lord, 5: 10-15
- Oct. 9: The Walls of Jericho, ch. 6
- Oct. 10: Sin of Achan, ch. 7

- Oct. 11: Destruction of Ai, 8: 1-23
- Oct. 12: The Law Recorded at Ebal, 8: 24-35
- Oct. 13: Stratagem of Gideon, ch. 9
- Oct. 14: The Sun Stayed, 10: 1-15
- Oct. 15: Conquest of South Land, 10: 16-43
- Oct. 16: Conquest of North Land, ch. 11
- Oct. 17: Dividing the Land, 13: 1-7; 14: 1-5

- Oct. 18: Hebrew to Caleb, 14: 6-15
- Oct. 19: Return to Gilead, 21:43-22: 9
- Oct. 20: The New Altar! 22: 10-34
- Oct. 21: Joshua's Charge, ch. 23
- Oct. 22: Joshua's Admonition, 24: 1-18
- Oct. 23: "We Will Serve the Lord," 24: 19-23

JUDGES

- Oct. 24: Obedience and Disobedience, ch 1
Oct. 25: Israel Weeps, ch. 2
Oct. 26: Othniel, Ehrud, Shambar, ch. 3
Oct. 27: Deborah and Barak, ch. 4
Oct. 28: Song of Deborah, ch. 5
Oct. 29: Gideon's Call, 6: 1-18
Oct. 30: The Call Confirmed, 6: 19-40
Oct. 31: Gideon's Army, 7: 1-23
- Nov. 1: Midian Defeated, 7:24-8:21
Nov. 2: "The Lord Will Rule Over You," 8: 22-35
Nov. 3: Jotham's Parable, 9: 1-21
Nov. 4: Abimelech's Evil, 9: 22-57
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