

The Founding of the
Mission in Antigua
by FAL
to the Merger with
WELS

Wisconsin Lutheran Seminary Library
11831 N. Seminary Drive. 65W
Mequon, Wisconsin

Shawn Kauffeld
March 30, 1982
Prof. E. Fredrich
Church History

There is a passage in Scripture that has fascinated me from childhood. It is a passage that has fondly come to my mind time and time again and I know it will remain dear to me until the time I die. It is recorded in KJV as follows: "For now we see through a glass darkly but then face to face: now I know in part; but then shall I know even as also I am known. I Cor. 13:12. What a tremendous passage this is! We now see only reflections but someday we will understand the image and the events that caused it. This beautiful thought has been made into a little story which explains its meaning.

A man had a dream. In that dream he saw his footprints going across the sands of time. As he looked more closely he saw there were two sets of tracks. In his dream God explained to him that the second set of tracks next to his were God's footprints accompanying him throughout his life. As he looked more intently at those two sets of footprints he saw many places where only one set of tracks could be seen. The places where there were only one set were in the deepest valleys and the hardest places to travel. Bewildered, he asked God, "Why when I was at the most difficult times in my life did You leave me?" Didn't you say you would never leave me or forsake me?" God smiled and replied, "In all truth, I never left you in those hard times. The one set of footprints which you see in the hardest times of your life are my footprints, for during those times I carried you in my arms."

What a beautiful thought this is, that God throughout our lives is watching, caring for us, His children. It is fascinating to look

back over the events that have taken place in life and see where God has guided and carried us. As we do this, what we really are seeing is a reflection, a reflection of God's activities, activities that some day we will understand fully.

In this paper we will be seeing a reflection of God's activities as it was carried on through FAL for the elect in Antigua.

On March 2, 1972 Pastor O'Donoghue of St. John's Lutheran Church in Antigua, wrote a letter to request financial assistance from FAL.

In his letter he explained that he had founded St. John's Lutheran Church of Antigua on January 11, 1957. At that time there was a private Secondary School also, but due to lack of finances its doors had to be closed after 10 years of operation.

His letter was acknowledged on March 9 by the chairman of FAL'S Board of Missions, Rev. E. P. Kauffeld, Watertown, Wis. In that letter of acknowledgment, Rev. Kauffeld asked for more information and said that if there was agreement in doctrine and practice something could be worked out.

In response Pastor O'Donoghue stated, "I am convinced that every fraction of the Constitution of the Federation for Authentic Lutheranism is in perfect harmony with the exposition of the Word of God, as touching Luther and his followers 1529 and those who sent at the risk of their lives in 1530. We Lutherans believe that the entire Bible, Old Testament and New Testament was truly inspired by God, thus the above name Church, is a "Liturgy Church" in all its doctrinal Theology laid down in Holy Scriptures, relative to Romans 3:28, John 3:16, 1 Peter

1:25; Gal. 3:16; John 10:35, cf Ps. 82:6, 2 Tim. 3:16; Rom. 15:15, Rom. 1:19, Matt. 28:20, 2 Tim. 3:16, John 8:32, 1 John 2:16; God is love; Deut. 6:4."

"Considering that the above Church will appreciate some kind of financial aid in order to meet its rental obligations. On the other hand I personally do not receive no salary over my past 27 years affiliation with LCMS. The good Lord have from time to time showed me many wonders, in order to keep His work going and my bread and water."

The only job which Pastor O'Donoghue seems to have held was as the producer of the Missouri Synod TV program "This is the Life" in Antigua.

More information was requested as to his training, graduation, ordination, size of church, average age, budget, and potential growth. He was also advised that he would have to drop the TV program "This is the Life" if he was to affiliate with FAL.

A portion of his letters have been reproduced and are attached to this paper. In his own words and his own style he responded to these questions saying:

5. "I am an ordained minister by the late Bishop J. E. Jack of the Greek Orthoduct Church, 8 years before I came in contact with the late Rev. Dr. Walter A. Meier, speaker for the B.C.T.N., Lutheran Hour. I was convinced that the sermon of Dr. Meier was what I was searching for all my life. It was from him and other Missouri Synod representatives I was instructed to take 3 courses (1) Fundamentals of the Christian Faith (2) The Life of Christ and (3) St. Paul and His

New Testament Epistle and other advanced courses plus the many books on Lutheran dogmatics."

7. "Age 69. I was once an elementary school teacher, but did give it up and did join the government prison as an officer in order to help my mother with her kids after the death of her husband. It was after that I then left the prison as a layman for the Methodist church and entered the Greek Church, after which I left for the U.S.A."

8. "There are now 27 communicants including young and old, the previous roll called was 109, but due to the lack of unemployment in Antigua cause by the new government thousands of souls left here for other countries even many Hotels and business places are having a hard time, every Secondary School and Churches membership are dropping mostly females are in churches now. There all women and mostly girls ages 6 to 19 adults female 35 to 66 years. There 26 new young boys and girls 5 to 16 years enter the church who are now taking confirmation instruction between 1971 and 1972."

As to dropping the "This is the Life Program", he responded.

"I am the Councillor for L.T.V. I can only ask for time to complete the contract and to avoid confusing of the general public in order to save the Church from dying out."

In 1972 Rev. Kauffeld, Chairman of the Board of Missions made a trip to Antigua to learn more about Pastor O'Donoghue and his gathering of saints. On this trip Rev. Kauffeld also represented the Board of Colloquy. In an interview with Rev. Kauffeld, I asked him about this trip, his impression of Rev. O'Donoghue and the mission prospects of Antigua. This is his reply:

"Some ten years have gone by now and everything seems so far away. I'll try to remember the best I can."

"It all began not long after the FAL had come into being as a church body. At its constituting convention in Libertyville, Ill., I was appointed Chairman of the FAL Mission Committee by the Board of Directors of FAL. A church body must have a mission out-reach and we were charged by the Board of Directors to set up an active Mission Program at Home and Abroad.

"Shortly after this a letter was forwarded to me from Libertyville. The letter was from a Pastor O'Donoghue on the Island of Antigua. It was a strange letter. Not only was the wording and the thought pattern different, but the paragraphs varied in color between red and blue. (Incidentally there is no reason for this switching of these colors that the writer of this paper could find. It does not mark points of emphasis or division in train of thought.)

"He described the island and stated that he had been working independently on the island for many years. Because of a lack of support he was having to watch his work crumble. Only a little nucleus remained, but he claimed to have access to the islanders. He indicated that there was no other Lutheran Church on the island and that a Lutheran mission could flourish with adequate support. The only contact with Lutheranism was the T.V. program, "This is the Life" of the Missouri Synod. Pastor O'Donoghue served as contact man for this program on the island.

"Having been raised in a mission field in India, I was rather dubious

about his claims and desire, and wrote back for more information. After some correspondence, I discussed the matter with the Mission Committee and we decided that I should fly to Antigua, meet Pastor O'Donoghue and survey the field. The trip was interesting since we flew over the various islands in the Caribbean, landing at Haiti enroute.

Pastor O'Donoghue, who is a black, met me at the airport. From there I was taken to my hotel. It overlooked a dried up golf course on the one side and the ocean on the other. I had come in the dry season. The next day he took me on a cab tour of the island. We drove over the entire island. Actually Antigua is not very big. It is only about 15 miles long and 8 miles wide. We saw the country villages and the metropolis of St. Johns, a city of about 70,000 people. There Pastor O'Donoghue had arranged a reception service for me in his little chapel. The building was really a converted shack which could only seat about 8 or 10 people. Any others had to look in the windows and stand outside.

During a lengthy lunch (for which I paid) at the former headquarters of Admiral Nelson, we began a discussion of doctrine. His doctrinal position proved to be sound. At this point I began to feel that there was some promise in Antigua as a mission field. In the evening the cab deposited me at the hotel. The cab driver not only shocked me at this point but gave me an insight into the native Antiguans. He presented me with a bill of \$42.50. Pastor O'Donoghue had said nothing about me having to pay for the tour he had arranged. Actually, had I thought about it more, I would have realized that neither he nor his people had enough money to pay for such a tour.

The native islanders are black or mulatto, descendants of slaves and slave owners. They speak English or a high-speed special dialect which only they can understand. At that time they were desperately poor and stealing was a way of life. A businessman told me that if you were going to build a house you had to order double because you would lose that much to theft. Another prevailing sin was fornication or adultery. This was simply a way of life. It was not unusual for children to be unaware of the identity of their fathers. Strangely enough, violent crime was a rarity.

The church scene was poor. The largest church on the island was the Episcopal Cathedral. It was in poor repair and offering boxes were put in public places to raise funds for its renovation. The congregation was almost totally dead and inactive. The Catholics had a church and school as did the Baptist. The Jehovah Witnesses were also present. The most active church was the Baptist. The others were quite inactive.

The education level of the island was pathetic. In the public schools it was common for the teacher to have the only book. He or she would read a line and the pupils would repeat it. There was a crying need for good education.

As is common in the Central Americas, the Evangelicals had a bad name. Too many had come, gathered a flock, sometimes taking what they could from the people, and then leaving. In talking to officials they said if one would come to 'stay', there could be success, otherwise any new effort would fail.

If the work was to go on, new quarters were essential. The government

was willing to allow the use of a public school building called Otto's School. A business man named Michael had land on which he wanted a church built. For about an acre, the price was around \$50,000. An attorney had to be engaged. A pastor had to be called.

On June 26, 1972, a letter was sent to Pastor O'Donoghue informing him that the Mission Board of FAL had voted to take Antigua as a mission. This was officially approved by the Board of Directors in July and a letter was sent July 11th.

The next thing to do was to try to find a place to build a church and to send over a missionary to take over O'Donoghue's work. After the decision was made to adopt Antigua as FAL's Caribbean Mission field, God granted a solution to each problem and crowned the work with success."

In order to purchase land properly in Antigua, FAL engaged the services of Mr. Wm. Thiess of Chicago, Ill. as their attorney and Sydney T. Christian in Antigua. Mr. Thiess was to contact Mr. Christian to obtain value estimates of possible sites. While many sites were being considered, other events were being guided by God's Hand.

On August 5, 1972, Rev. Don Burch of the Missouri Synod from May City, Iowa completed his colloquy with Rev. Kauffeld and Rev. Walt Elgin. Rev. Don Burch expressed a strong interest in the mission of Antigua. His name was therefore turned over to FAL's Mission Board. In August, Rev. Burch made a trip to Antigua to check out the area, to look for housing for himself and his family, and to look for a possible site for the church.

In a letter sent on August 26, 1972, Pastor O'Donoghue expressed his regrets in not having met Rev. Burch at the airport when he came, "due to

lateness of the letter." Fortunately Rev. Burch found O'Donoghue. Rev. Burch also returned to the States with a positive report feeling there was a good prospect and a great need for a church and school in St. Johns, Antigua.

In another letter Pastor O'Donoghue again made a plea for FAL to continue its steps in helping them. He related this story: "Two of your former Missouri Synod Ministers is here. I saw them while Pastor Burch and I was speaking at the Air Port. One of them said that I am a Fool to go along with you all. I told Him that I do not believe it. Because I have been trying for over 27 years from 1945 (with no help from Mo. Synod). If you all lose this chance now, we are dead out. God Help Us."

There did seem to be one problem in the making that caused some problems. This problem came about because of Rev. O'Donoghue's rather eccentric nature. He was continuously changing the address and place to which he wanted his check sent. In order to avoid problems Rev. Kauffeld had reached an agreement with Pastor O'Donoghue to have all checks sent to a local bank. Later, Pastor O'Donoghue again changed his mind and the place to send his check. This is a quote of the issue and how it was resolved.

"I am requesting that you Make out all of my checks: PAYABLE TO Miss Aloma Herbert, Secretary of the Lutheran Church. whose address is :Cashew Hill, Bendals, St. John's Antigua, W.I. She take care of All the Mails, received the Church collections, and report to me. Miss Herbert is and active member of the Church, also her brothers and Sisters. Her mother pass out, Sept. 1971. I am paying her U.S. \$15.00 per month. I request that my petition will be accepted, by you. Please donot phone the Bank,

for I will not appearing for one cent. Sister Herbert will continued to received my payroll from your hands, until such time, when Pastor Burch arrived, then He will be taking care of everything then. You didnt understand me when I did ask you to cash the Checks for me. If I want to BANK any money I have my Chose where to to to. Thank you for your effort in everything. I have many thinks to tell you amego, but you cannot bear them now. Mr. Osterlah said he hope to visit on sunday October 22, 1972 at 11. am services. I will try to change His mind about the Lutheran MO Synod's then. and hear what he has to Say."

Rev. Kauffeld replied: "The arrangements that we have made with the bank will have to stand. You can keep your money wherever you want, this is as you say, your choice. However, the bank account of St. John's will remain with the Bank of Nova Scotia. As far as your salary is concerned, this money will be wired to the Bank of Nova Scotia as we agreed and you may go in there at the end of each month and draw out your salary.

"I hope, Pastor O'Donoghue, you can appreciate the one problem that we would have if we would keep sending your check from one place to another place. I have not counted up but I think by now we would have been sending your check to maybe four or five different places. It becomes most confusing to try to send a salary check a different place every month or two. We'll send it to the bank, you may go and pick it up and you can do as you please with it. This way nobody gets your money. It's there for you. There is no problem at all."

God indeed guided the events for the welfare of His saints in Antigua so that things moved quickly. By the end of January 1973 Rev. Don Burch,

his wife and four children were living on the Island of Antigua conducting English services in a government school, Otto's School. Also a two acre site had been purchased for \$50,000 on a prominent hill overlooking the city and harbor of St. Johns. Here they intended to build a church and school. This site was purchased from Mr. Maurice J. Michael by Pastor Kauffeld on behalf of FAL on another visit to the island.

On January 14, 1973 the first Sunday School class was held. Eight children attended. By April the average attendance was in the 50's. Church attendance also increased dramatically from 34 people to an average in the 90's in April. The first baptism took place on April 1, 1973.

Enthusiasm was growing in Antigua and back home as is evidenced by the following donations: a pump organ, 50 hymnals, a complete communion set, Sunday School hymnals, \$3,000 toward the building fund, and a water distiller.

In June 1973, Rev. Don Burch wrote the following good news:

"In many ways God has blessed the work of our church on this island. Instruction classes have been started with teenagers and adults. Three Lutheran families from India have been faithful in their attendance. Three families from the Navy base help to swell the Sunday morning church attendance. An American family (the husband works for West Indies Oil Company) has been an additional blessing to the flock.

¶ We are happy to announce that the Government of Antigua has issued the license for the land in the Ott's Newtown area. FAL had purchased land in this area, but it was necessary to receive Government approval before the land could be used. This approval means that the Government

now recognizes FAL as the owner of the land. It, also, means that FAL has Government approval to build on the land.

At the present time we are meeting in the Otto's Government School. The school is very dirty and the facilities are limited. Every Saturday the school is cleaned in preparation for the Sunday morning service. The floor is swept and some of the Sunday School children search for chairs with four legs to be used on Sunday morning. Another building is rented in an area called Golden Grove. The Otto's School can only be used on Sunday. We rent the other facilities for instruction classes. The building in Golden Grove is very small. Ten people can be seated comfortably. It is in this building that 14-18 teenagers meet every Thursday afternoon and 12 adults meet every Wednesday evening.

So we have made a beginning in Antigua. We are confident that the Lord will be with us and bless the work. He has shown His blessings in so many ways. We face the problems as they come to the church and pray for the wisdom of the Lord to do His will. Many precious souls must be taught of their Savior Jesus Christ. We ask for the prayers of all. The saints in Antigua greet you."

One of the problems the fledgling mission faced was unique. Because of the great poverty of the people and the lack of a public transportation system, the Mission had to literally go and get the people. In order to do this, a second hand bus was purchased. This worked so well, that a second bus was purchased. This gave the FAL churches in the States a special mission project, "Buses for Antigua".

There was no doubt that the Lutheran Church had a golden opportunity.

Good schools are a part of the Lutheran heritage. A good school was desperately needed on the island. It was, one might say, the "open door". Plans were made accordingly.

1974 saw continued growth in Antigua. On May 5, 1974 the dedication of the new church and education wing took place. Four months later in September a Christian school was begun. The problem of obtaining teachers for the school on such short notice was solved with the aid of WELS. Mr. Henry Meyer was sent a call which he accepted to serve as a teacher and principal. His wife was also called to serve in the position of a teacher. She declined this position because she was pregnant at the time. Another call was sent to Miss Helen Kuehl. She accepted the call. With the needed positions filled by the Meyers and Miss Kuehl the school was established.

The teachers did a tremendous job under very difficult conditions. They had to literally test and classify each student according to their educational level, regardless of age. Enrollment policies and priorities had to be established. Books and equipment had to be shipped in. Again God blessed their labors and the difficulties were overcome.

In 1975 FAL decided to dissolve and let their members merge with WELS or ELS. The main reason was Antigua. It's needs were growing. It dared not be hurt. FAL was rapidly coming to the day when it could not support Antigua financially. Because of its greater strength and experience, WELS was asked if it would be willing to take over Antigua as a part of their synod's mission field. The answer was a resounding, "Yes". The Home Mission Board was given full administration responsibilities for St. John's Ev. Lutheran Mission and Christian Day School in Antigua.

The reasons for the classification of St. John's as a Home Mission rather than a World Mission are as follows:

1. The English language is used exclusively.
2. The interest and needs of the staff are also more closely related to those of the Synod's stateside personnel.

St. John's of Antigua was put under the immediate supervision of the South Atlantic District. Since that time God has continued to richly bless the work in Antigua.

How marvelously the guiding Hand of God can be seen in the development of this mission. In all truth He carried that little mission over very hard times. How exciting it will be in heaven when we can look over such a display of God's loving care and see clearly and in full detail what we now see only in reflection with sin-weakened vision.

THIS IS

ST. JOHN'S LUTHERAN CHURCH DISTRICT

FOUNDED IN 1793 TO 1803.
CONGREGATIONS JANUARY 13, 1957.
BY WILLIAM P. P. O'DONOGHUE

G. P. O. BOX 478
ST. JOHN'S
ANTIGUA

Dr. Eugene P. Kauffeldt
304 North 6th Street, Watertown;
Wisconsin, 53094.

Tuesday April 25, 1972

Dear Brother Kauffeldt:

I am dedicating this manuscript letter, as to thank you for your ^{letter} of March 1971 after rereading your most recent correspondence, relative to your former Lutheran T.V. Productions of the L.C.M. Synod's in St. Louis 2, Missouri, 2: where as you have indicate that I well have to drop this is the Life should your Board of Directors will support God's work here, on the other hand however, I would like to point out that this exciting story is sponsored by various buisness firms and private individuals at the cost of \$38.22 Station time which binding on a year contract. 3: Considering that the above church does not pay production cost like the Southern Baptist and others. Credit is only given to the church which situated on golden Grove main Road, and through this religious program it enable hundreds of souls to visit us in order to find out what we teach and practise in the field of Religion so I as the Councillor for L.T.V. I can only ask for time to complete the contract and to avoid confusion of the general public in order to save the church from digging out.

4: Antiguans is not like other country people; to just start something religiously and drop it to start something new, boy it must be done unknown to the public, something nearly like this had happen with the Central Baptist under the direction of the former minister which cause him to sell out his church to the S. Baptist, at that time every body left the church, the present minister had to use a black board at the T.V. station on films, and revivals meeting to bring in

"This is the Life" TV Episodes is sponsored each Sunday at 5 p.m. On ZAL - TV, Channel 10. Thanks for your Co-operations.

So today there still revival meetings at the church with Strang Baptist preachers. So I all I can requested is that you take the time from me as I am a west Indians myself, I knows the people more so since I returned 15 years ago.

X 5: I am an ordained minister by the Late Bishop J. E. Jack of the Greek orthodox Church, 8 yrs before I came in contact with the Late Rev Dr Walter A. Mier D.D. Speaker for the B.E.T.A. Lutheran Hour. I was convinced that the sermon from Dr Mier was what I was searching for all my life; It was from him and other Missouri Synod representatives I was instructed to take 3 courses, (1) Fundamentals of the Christian Faith, (2) The Life of Christ and (3) St Paul and His New Testament Epistles and other advance courses plus the many Books on Luth Dogmatics etc.
7: Age 69 I was once an elementary school teacher, but did give it up and did join the government Prison as an officer in order to help my mother with her kids after the death of her husband. It was during that time I then left the prison as a layman for the Methodist church, and enter the Greek Church, after which I left for the U.S.A.

X 8: There are now 27 Communicants in Cluding young and old, the previous Roll called was 109, But due to the Lack of employment in Antigua was cause by the New government thousands of souls left here for other countries even many Hotels and business places are having a hard time, every secondary schools and churches membership are dropping most by females are in churches now, there all women and mostly girls ages 6 to 17, adults female 35 to 66 years. There 26 New young boys and girls 5 to 16 yrs enter the church. ^{Who} are now taking confirmation instruction between 1971 and 1972. Three souls left the church for St. Thomas, They are Mrs Victoria Simon 35; Aloma Herbert 19; Annett Herbert 18 yrs respected by all. April 14, 1972. The church Budget is very poor, it can better only if we can see our way to constructed a wall Temple, with personage and a New Pastor & Family will take over.
9: Please considering my rough letter before doing anything rash. A well established church will do well in Antigua in accordance
Please turn over

secured since it got our previous approval

Considering that if your former Lutheran O.M.S. Synod was mindful and did acted upon the Rev. Dr. Professor Edgar J. Keller's report to them in September 1962, a Temple would be built. Due to the lack of my financial ability at this present time, we can only pray and hope that God will touch the hearts of some one somewhere, some place to help us.

Whereas I am convinced that every fractions of the Constitution of the Federation for Authentic Lutheranism, is in perfect harmony with the exposition of the word of God, as touching Luther and his followers 1529 and those who went at the risk of their lives 1530 we Lutheran believe that the entire Bible - Old Testament & New Testament was truly inspired by God, thus the above name church, is a "Liturgy Church in all its doctrinal theology laid down in Holy Scriptures, relative to Roman 3:28 John 3:16; 1 Peter 1:25; Gal 3:16; John 10:35; cf Ps 82:6; 2 Tim. 3:16; Rom. 15:15. Rom. 1:1-21, Ps. 119:1-3, Rom 2:15; Gen 1:1; John 4:24; Exod 3:14; Num. 6:24-26; 1 Cor 1:23-24; Matt 28:20; 2 Tim. 3:16; John 8:32; 1 John 4:16. God is love, 1 John 4:16.

Considering that the above church will appreciate some kind of financial aid in order to meet its Rental obligations. On the other hand I personally do not received no salary over my past 27 yrs affiliation with L.C.M.S. The good Lord have from time to time, showed me many wonders, in order to keep His work going and my bread and water.

Please forgive me by not returning the "Pastor's Biographical Record" thus the Reason for this, is that I am Responsible for the Luth. Tv. Productions Episodes This is the Life" Telecasting each Sunday at 5pm on A-Contract and in order to keep it aired I seek Sponsors, that the work of God's word will win some troubled souls for His Kingdom. I am over my 60th yrs.

I had serve as a teacher, I left it, to become a police, I left it for the ministry with cordial personal greeting and all good wishes I am,

Yours for Christ & Souls
Rev. William P. Donoghue

P.T.O.

Wm Donoghue P.T.O

The Rev:Dr Eugene P. Kauffeld,
304 North Sixth Street,
Watertown, Wisconsin 53994

St. John's Lutheran Church
G.P.O. BOX 478;
St. John's Antigua, W. I.
Friday October 19. 1972.

My dear Lutheran Friend Kauffeld:

Why need we not be ashamed of the Gospel of Christ. Roman. 1, 16-17.

Today I should like to point out that for over thirty-four years ago "I am always ready to preach the Gospel to everyone that I met for it is the Power of Jesus Christ unto Salvation to all who will receive it.

These are words from the pen of the great Apostle Paul that was handed down, that should fill every true believer or particularly preachers of the gospel with their holy courage. On Paul three great missionary Journeys Paul had but one great theme for a dying world: "Christ and Him Crucified" At Antioch, at Thessalonica, at Philippi, at Ephesus—everywhere his central topic was: "Jesus is the Christ" whereas on these journeys, which extended over thousands of miles, Brother Paul met with Jews and Gentiles, with men of high and low degree; but whatever their nationality or or their station in life, in one thing they were all alike—they were Sinners, and for such there is salvation but in the holy name of Jesus Christ.

Today we hear and read much about "the religion of the modern man" who is supposed to be the man of intellect, of cultural attainments; he lives in an enlightened age. "The dogmas of less enlightened age" are buried for him. He need them not. To tell him in Christ alone there is salvation" is a shelf-worn dogma. Preachers who have this conception of religion of the modern man are not in harmony with St. Paul at all, they are out of place in the pulpit; they are ashamed of the Gospel of Christ

Whereas one major point that we wish to impress upon you this evening is this: Nowhere outside the Lutheran Church do you hear this doctrine of the word's being such a powerful means to bring one to Salvation particularly in these last days around the globe. In other denominations you may hear the exhortation again and again come to Jesus. But how to come to Jesus they do not know. But Lutheran friends since we know of the glorious contents of this gospel and its divine inherent power, we under a serious obligation. Which? can the seed that is planted in the field manifest its power? Neither can the word if it is not planted in our hearts, and be born again. Hence we must let the word dwell richly among us, so that it will grow more.

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