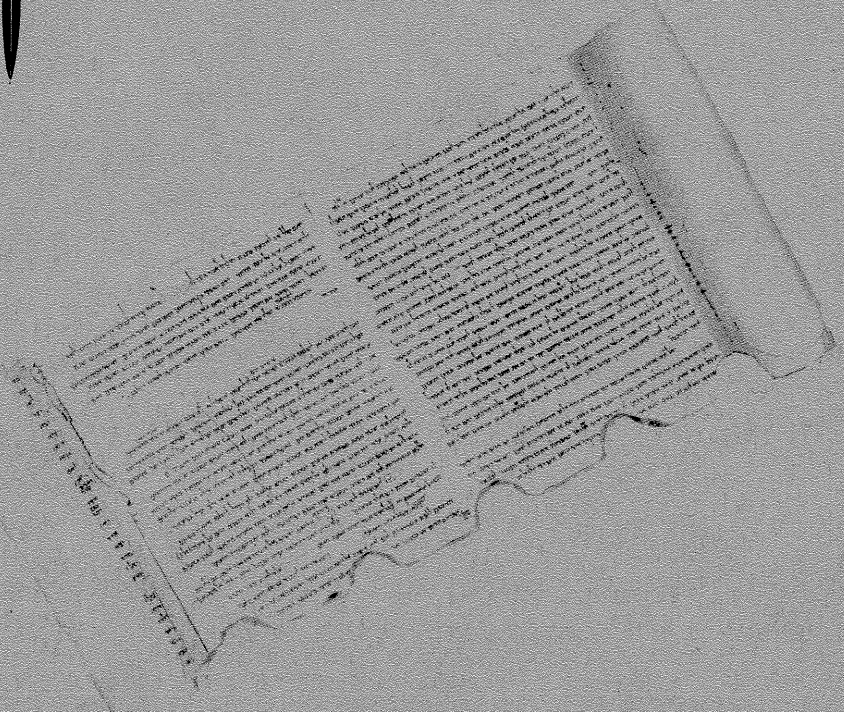
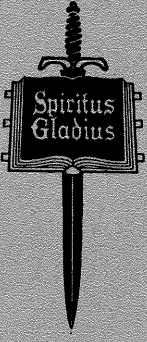


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Quarterly

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REVIEWS

WHEN GOD CHOSE MAN, THIS IS THE CHRISTIAN FAITH,
AND LIVE UNDER HIM, Concordia Publishing House,
1967.

According to a conversation with Professor Ralph L. Reinke of Concordia Teachers College, River Forest, Illinois, January 10, 1968, the following information was obtained about the preparation for undertaking the new catechism series:

Seven years before the new catechism series was actually begun, members of the catechism committee of the Lutheran Church-Missouri Synod met for six weeks with representatives from the fields of psychology, psychiatry, education and theology to explore methods for developing the catechism material to be presented and to consider the nature of the material to be offered.

Three years before the new catechism series was published, tentative lessons containing the material under consideration were distributed to 66 teaching stations involving approximately 1,500 pupils and the teaching services of 65 pastors, teachers, and lay people in a one-year testing program.

The testing was done in both rural and urban communities. A teacher's guide book, a lesson book and a pupil guide book, designed for each of the three grade levels for which the course was intended, were employed by the teachers and pupils on whom the testing program was tried.

In the testing program, pupils on the first and the last grade levels of the course were given the opportunity to evaluate their own reactions to the

course. On the middle grade level, the evaluation was done by distributing the lessons among pupils in such a way that two teams of pupils would express their reactions to each lesson.

The data was processed by I.B.M. computers. Post cards were used in securing the data. These reaction cards for the pupils were designed so that an "open end" question was presented to each pupil in the sampling process. These "open end" questions were used to determine if the main thrust of the editor's intention for each lesson was the same as that at which the pupils had arrived. Where the pupils did not agree with the editor, adjustments were made.

Some experimental work was done in developing a rationale. This experimental work was done by obtaining observations from student teachers and their supervising classroom teachers. Consequently, the experimental work done gives us the viewpoint of the pupils in the schools involved. The emotional conditioning and the slant of their restricted educational experiences would of necessity flavor the reaction of the fledgling teachers.

No rigidly controlled experimental work was done on this catechism series to explore the attitudes and the feelings of the pupils. Apparently, there is a pronounced absence of generally accepted testing instruments for ascertaining the attitudes and feelings of pupils in the area this catechism series involves. A need for developing such testing instruments for this field seems indicated, if those who develop and administer the tests would be sufficiently competent in experimental work to perform this task.

Professor Ralph L. Reinke of Concordia Teachers College, River Forest, Illinois was involved in the preparation of this catechism series. There-

fore, we attach some significance to his statement: "Revision begins the moment we commit the material to the presses." Professor Reinke hopes that a revision will appear within the next three years. The timing of the revised edition will be dependent upon how soon the publisher reaches the "break even point" in the sales of this edition.

Professor Reinke also indicated that this is the first time in the history of the synod to which he belongs that a professor has been released from his classroom duties for 80% of the time in order to give him the opportunity to work on a venture of this magnitude. Professor Walter M. Wangerin was the man who was given such release from his ordinary work in order to edit this catechism series.

However, professors with the necessary training and competence to do experimental work with children were not given "released time" and free reign to conduct experimental research with children in the development of a catechism series that would be thoroughly pupil-centered.

Although we certainly commend the catechism committee of the Lutheran Church-Missouri Synod for becoming involved with representatives from pertinent disciplines in a six-week discussion period seven years before the finished product was placed on the market, and, although we commend that committee for testing the material intended for publication during a one year period in urban and rural communities before publication, it seems as if much can be done to improve the next edition.

Since I have not had the opportunity to examine the tests nor the testing employed, I can only express my opinion on the basis of the published material. It seems to me that the new catechism series missed its God-given opportunity to sample and to make use of the real feelings of real pupils.

It seems as if the producers of this series were conditioned in the opposite direction from that of the reviewer of the book, Wine in Separate Cups, who wrote about the six young people presented in that book: "They are concerned with the people approach rather than with the 'holy men of the cloth' point of view." (CPH Commentator, March, 1968, p. 2).

It is impossible for me to imagine myself in a classroom of children whose attitudes and whose inner feelings would correspond to those assumptions and suppositions which the producers of this series must have had in mind when developing this material.

On the other hand, I have no trouble in picturing to myself "a man of the cloth," deeply absorbed in finding ways and means to pass on to little children his own veneration for his vestments, conscientiously studying his copy of "Una Sancta," trying desperately to impose Roman pageantry upon defenseless pupils, realizing full well that this series will become virtually compulsory study material for the children in the congregations comprising the synod to which he belongs, I say, I have no difficulty in picturing such a person delighted with the propaganda value of this publication.

Now let us do some sampling of the series:

When God Chose Man, "A Closer Look," page 19, second line: "Through Jesus God makes Himself known to us. Jesus is God's Word in the flesh."

It seems to me that some reference ought to have been made in preface to this statement indicating that God makes Himself and Jesus known to us through His Word. the Bible.

Same book, page 59-60: "God found Abraham, Abraham

did not find God...God gave Abraham faith...."
This is excellent.

Page 61: "God called me and made me His own in Holy baptism."
While this is certainly applicable to those who are baptized in infancy, it does not cover the cases of those whom God called through the Gospel proclamation, enlightened through a period of Biblical instruction and then persuaded to be baptized.

Page 157, top line: "Jesus' transfiguration shows that God lives among people in His Son."
This strikes me as a rather odd statement. It seems to me that just a very little experimental work with children and a little reading of the Lutheran Confessions would have produced a better statement.

Page 175, line 6: "Then they knew that he was walking behind the curtains which covered the holiest place. God was in that room!"
The writer seems to give the impression that God had become confined to the holy of holies.

Page 208, first line: "He promised forgiveness of sins and life everlasting to everyone who would receive baptism."
I miss the Biblical promises of salvation to everyone who believes.

Page 208, line 4: "He wanted the disciples to teach about the glory and the power of God's grace which He gives to everyone who is baptized."
Here again, the writer makes no reference to faith.

Page 241, line: "In Holy Baptism, which Jesus instituted, He calls sinners into His kingdom today."
Seems strange that the writer does not quote Luther: "Called me by the gospel..."

Page 242, middle of the page: "Peter also writes how Holy Baptism is God's means of calling us and saving us."

1 Peter 3,21, is cited as a proof passage for the writer's doctrine. It does not seem to prove his point. Even in Titus 3,5, there is no mention of God calling us through the "washing of regeneration."

Page 249, line 9: "My baptism reminds me to repent of my sins every day and that God has forgiven me my sin."

It seems to me that it would be more Biblical to say that God's Word "reminds me to repent of my sins every day and that God has forgiven me my sins."

The entire series of this catechism material has given me the impression that the writers chosen to produce it regard the sacraments as more important and more effective means of grace than the proclamation of the gospel.

Let's take a look at the Pupil Guide for When God Chose Man.

Page 124, A, line 1: "All of God's children long for the time they can partake of His Holy Supper to receive forgiveness of sins and strengthening of faith." This sentence does not express appreciable familiarity with the Bible nor much understanding of God's younger children. "All God's children long for the time they can partake of His Holy Supper to receive forgiveness of sins and strengthening of faith," is both questionable theology and poor psychology. This sentence gives me the impression that the writer is trying to persuade the young children that they will have to wait for the time they can partake of the Lord's Supper before they obtain the forgiveness of sins and strengthening of faith.

Page 125, C: "I praise God with this prayer for

binding Himself to me in His Holy Supper."
Isn't that some rather strange theology?

The Teacher's Edition for When God Chose Man suggests in its introduction, page 6, under "Preparation for Worship," "You may wish to have candles and a prie-dieu (prayer bench) where pupils and teacher may kneel for ex-corde prayers."

Page 72, second column, line 5: "It is important that the child see God's saving action in his own life by virtue of his baptism."
Isn't this a bit off key? "God's saving action.... by virtue of his baptism?"

Page 89, top of page, under "Approach", may seem to involve leading into the lesson through the children's thoughts, it does not take many minutes of reading this catechism to realize that it is emphatically not pupil-centered.

The series seems to be extremely "preachy." There seems to be no effective effort to explore the pupils' inner conflicts and personality difficulties. There seems to be much more emphasis on using the sacraments than on hearing God's revealed truth in the Bible. I did not find a meaningful pattern of procedure for recognizing the emotional wounds and the scars of distressing experiences which may block or retard comprehension of Gospel promises. It seems to me that the procedure followed in this series is one of compulsion to direct the lives of pupils into a genuflecting, puppet-like performance of outward ceremonies.

In this three-level series, the middle class one, This Is The Christian Faith, seems to be the most acceptable to me. But even in this grade level, the producers seem to have no meaningful and believable dialogical contact with real, live children.

The following are a few examples of questionable theology, to my way of thinking:

Page 174, line 11: The writer is speaking about life everlasting. He says: "Christ has earned it for all who will accept it."

Does not this statement seem to be flavored by the "in view of faith" theory? Does not the author seem to fail to present the doctrine of universal grace?

The Christians described to the children on this grade level certainly do not seem to be real people.

Page 218, line 3: "Christians are confident in prayer because they believe that their God is King of the universe."

This statement should have been qualified. The Apostle Paul wrote quite a bit about his own and other believers' struggle against weaknesses of faith.

The Pupil Guide is quite dictatorial. Frequently such statements as "I want you to do this" are employed.

Page 75, last line: "(I didn't make any lines for you this time. Try to do a neat job writing without lines.)"

I'm rather certain that children would feel more as if they were participating in a project rather than taking orders from a sergeant if they were asked: "Should we do it this way?" or "Should we try doing something the way you think it ought to be done?"

The Teacher's Guide seems to suggest pushing the curriculum down the pupil's throat much like some Europeans fatten geese rather than making the learning process a pleasant experience with the Gospel of Christ.

The material for the highest grade level, And Live

Under Him, seems to have had the least exposure to the way children think and the most exposure to the way in which ritualists think. This material never seems to have even a spark of life in it. Perhaps it may seem to teem with life for the monk in his monastery or to the nun in her cloister, but the writer of that book seems to be entirely out of touch with living children.

No doubt, my scant appetite for pageantry and outward ceremonialism influences my feeling about this material.

And Live Under Him, page 18, second column, line 2: "In the first century church, even during times of persecution, Christians would hurry through the streets to the place of worship where the Holy Communion service would be celebrated. 'Dangerous or not,' they said, 'we must gather to do our liturgy.'" The author of that story certainly can't find support for his fanciful statement in the Book of Acts, nor in any book of the Bible.

Perhaps the time will soon come when ritualists within the Lutheran grouping will observe that modern Rome shows signs of becoming disenchanted with some of its ritualistic practices.

Page 28, second column, line 19: ".they celebrated the Sacrament Sunday after Sunday and called it 'The Eucharist,' the feast of Thanksgiving." On what reputable authority does the author base this statement? Why does he ignore the daily gathering of the believers described in the Book of Acts?

Page 28, last line on the page: "This week practice receiving God as He comes to us in Scripture." While we are pleased to read "as He comes to us in Scripture," we have some trouble in understanding the theology of "practice receiving God."

Page 30, last line: "We must learn to 'take God in.'"

That's a bit hard to follow.

Page 31, second column, line 3: "It's hard for us to see how God gets through to us, how the Word can work on us and make us new men. It's even more difficult to know what we are to do, what our part is." Is there a sprinkling of synergism in this sentence?

Page 32, first column, line 8: "When we feasted on the Passover Lamb, we didn't just recall the Exodus- what happened was that we became a bit more the chosen people of God."

Rather difficult to divorce the synergistic idea from the words: "We became a bit more the chosen people of God." Reminds me of the story of the woman who was a little bit pregnant.

Page 33, first column, last sentence, ff: "And You we will see no more until judgment, yet You will be with us always through the Spirit? That having the Spirit with us is the same as having You?" Doesn't the author seem to imply that Christ does not really dwell in our hearts by faith, but that only the Spirit of Christ dwells in us?

Page 75: The story of the flood is well done.

Page 90: God's dealing with His people when He permitted them to experience the Babylonian captivity, is well done.

Page 119, first column, first line: "That means every moment I must decide whether to be led by the 'flesh' or by the 'Spirit.'" Luther's writings on the Bondage of the Will seem in conflict with the author of that statement.

Page 152, line 3: "...we have the power to turn our hearts in such a way that the seed of the Word falls where we want it to." This seems out of tune with the Lutheran Confessions.

Page 153, first column, under Life as Worship: "Our honest examination of how we have been living should suggest one thing: start easy. If you try for a bumper crop right away you may get discouraged. Harvest something and offer it to God at the end of the day as your worship."

This may be good Boy Scout theology, but it is doubtful that it has a firm basis in Scripture.

Page 161, first column, last line on that page: "He is with us on the altar...."

I had anticipated something excellent as I observed the high quality of the printer's and binder's art. This is really good workmanship. Sorry that I can't say the same about the content of these books.

Lots of man-hours have been consumed. Much money has been spent. But what kind of a foundation do these books give the future college and university student? How do these books satisfy the burning questions asked by the present generation of young people?

I certainly hope that, by the grace of God, the next edition of this catechism series will be handled in such a way as to present the plain truths of the Bible to the people of our generation.

Pastor A.H. Strand, M.A.

THE STORY OF GOD'S LOVE
(A Bible Story Course for Children)

The Wisconsin Evangelical Lutheran Synod is in the process of publishing new Sunday School material entitled as above. The first series, which runs from September 10, 1967, to June 9, 1968, is completed and in use in many WELS and ELS congregations. The following is a review of the material for the first quarter (through December 10, 1967).

When reviewing such a course, one must first study the aims and goals of the course to see if they be in accord with God's Word, and then proceed to examine the material to determine whether it truly fulfills the stated aims and goals.

A concise statement of the aims and goals of the course is to be found on p.3 of "Notes From the Editor", a pamphlet which accompanies the material. Let us examine these aims and goals one by one and add a few comments:

AIMS AND GOALS

a) To make clear to the children God's plan of salvation

This is, indeed, the most important responsibility God demands of us as Christian parents and Christian Sunday School teachers; for without the knowledge of and faith in this plan our children are damned.

"Faith cometh by hearing, and hearing by the Word of God." In "The Story of God's Love", God's plan of salvation is taught in every lesson. Week by week it is repeated to the children. Soon they should learn to appreciate God's plan of salvation in their lives.

b) To lead the children to see how God used people in Old Testament times to prepare for the advent of His Son into the world.

The story of sin and grace is brought out in every lesson. The Old Testament characters do not stand isolated as just people in another story; rather, their lives are woven as a continuing thread in God's scheme for man's salvation. Abraham and the patriarchs are identified as the "Bearers of the Promise." The Messianic prophecies are repeated time and again.

c) To lead children to see the fulfillment of God's plan of salvation in the New Testament.

(The Bible stories are, therefore, presented according to the sequence of time, and both Old and New Testament stories are taught every year.) Although no New Testament stories are included in the material for the first quarter, there is constant reference to the need for a Savior and to Christ's redemptive work in the teachers' manuals, the children's booklets and the prayers.

d) To lead children to know their Creator Who gave them life and Who now protects and sustains them.

Of course, the creation story brings out the whole truth of the world's creation by an all-powerful, all-knowing, wise and loving God. The continuing protection and sustenance afforded by God to the Old Testament characters are pointed out lesson after lesson. And application of this same faithfulness on God's part toward us today is made time and again.

The children are taught to trust in God for all their needs.

e) To lead children to know that they are lost and condemned sinners without any ability to save themselves from eternal damnation.

We sin, as did Adam, Cain, the wicked at the time of the Flood and of Sodom and Gomorrah, Jacob, Joseph's brothers-"All have sinned and come short of the glory of God." "The wages of sin is death." This, the material faithfully teaches in every lesson, was the case in Old Testament times and is still the case today.

f) To lead children to know Jesus as their personal Savior.

Whenever the material points out our sinfulness, it immediately follows up with our forgiveness in Christ. Many of the prayers are excellent in this respect.

g) To lead children to know that it is only through faith in this Savior that they can have eternal life.

As the patriarchs awaited the fulfillment of the Promise, as Noah was saved from the flood by his faith, so the children are taught that Christ is their only salvation. "...all our righteousnesses are as filthy rags."

h) To lead children to know that faith in their Savior and Lord is a gift of the Holy Ghost.

Very often the prayers include thanks to the Holy Ghost for this precious gift and beseech Him to strengthen that faith and keep us in it unto eternal salvation.

i) To lead children through the Word of God and the blessings of the Holy Ghost to show their love and appreciation to a gracious God by leading a life pleasing to Him.

The fact that every lesson is based solely on God's Word is brought out faithfully. Each lesson has a section in the children's booklet entitled "Learning From God's Word" which begins: "The Word of God teaches us that..." and then continues to apply the truth to the child's life and encourage him, in turn, to lead a godly life in thankfulness. Many of the prayers also include a plea to the Lord for His help in keeping His commandments.

MATERIALS FOR THE COURSE

The materials for the course include:

1. a teacher's manual for each level or department
2. a child's booklet containing the lessons. Each lesson consists of the Bible story, a section entitled "Learning From God's Word" (aim, penetration, and application), the assigned memory verses from the Bible and a prayer. The booklets also have an appendix with memory work from the Six Chief Parts, and two maps. In the case of the two lower department, (Beginners and Primary), a pamphlet is issued to the child in class each Sunday, rather than holding him responsible for the care of a booklet. This pamphlet includes a section addressed to the parents, who are asked to study the lesson along with the little ones.
3. an activity sheet
4. an answer key (except in the Beginners Department)
5. a leaflet "Notes From the Editor", for the teacher's aid. This last-mentioned leaflet contains two lists of hymns, (one for the lower and one for the upper grades), which are based on the church year and which could be suitably used for opening devotions. These are mostly selected from The Lutheran Hymnal, but also include some from three

other C.P.H. publications: The Children's Hymnal, The Junior Hymnals, and Our Songs of Praise. A list of available filmstrips is also included, as well as suggested reference books for the teachers' preparatory work and a listing of aids and supplementary materials especially valuable in instructing the young.

MOST GRADES HAVE SAME BIBLE TEXT

In the Primary (grades 1&2), Elementary (3&4), Intermediate (5&6), and Upper (7&8) Departments all children study the same lessons on a given Sunday. (The depth of the material, naturally, depends on the grade level.) This makes it practical for the pastor or lay leader to prepare in depth for a Sunday School teachers' meeting, in concentration on one lesson.

Unfortunately, the Beginners (5 years old and under) study a different lesson. This fact can present an annoying drawback, also in the opening devotion, since, as is the case in most of our smaller churches, the opening devotion can best be conducted en masse before the classes disperse to congregate in their respective corners of the church basement.

However, if there is a separate room with piano available for the Beginners, their "odd" course can be to their advantage, for then they can learn to sing many of the "little children's songs", full of simple truth and praise, and so dear to their hearts.

DEVOTIONS

The opening devotion for the four upper departments consists of a hymn, a Scripture reading and a prayer. These three parts of the devotion usually contain the same aim or thought as the new lesson. Devotions are suggested for each of the four departments. If separate department devotions are not practical,

several or all departments can be combined for joint devotions. The superintendent can then select any one of the department devotions for the group. The hymn, Scripture reading or prayer not used in the joint devotions may be used by the teacher in her own class, of course.

It is important to use the devotion where time permits, for, although the devotion is not the main purpose for holding Sunday School, it does contain an excellent prayer and very suitable Bible reading. (This fact holds true consistently throughout the quarter's material.) The child can glean many an application from the devotion. He can learn to use his Bible. The prayers are very personal and applicable. Even if it is not practical to use the hymn because of lack of space or piano, we strongly urge the use of the prayer and Scripture reading!

Having considered the aims and goals and the general outline and mechanics of the course, let us now examine more closely the material as it is presented in the various departments:

BEGINNERS (5 years of age and under)

The teacher's manual for the Beginners Department is very thorough and complete. The Bible text, the basis of each lesson, is given with the intention that the teacher first study the lesson directly from God's Word. (This is the case in all of the departments.) A short devotion, which is comprised of a prayer, a song and a message pertinent to the story, opens the lesson. The devotion can very well be used since it is not too time-consuming and is geared to the children's level.

The lesson itself, while it is not intended to be read to the children, but rather told by the teacher, is put into the language of the very little ones. Here **the authors have done a splendid job**, while always

adhering to the Biblical account. Teachers will greatly appreciate this simple, clear treatment of the lesson.

A listing of terms and concepts introduced in each story is found in the front of the manual. Some of these terms, such as "faith" and "trust" may be new to the very little ones. Their meaning is well explained in the lesson in which they are introduced.

The "truth" of each lesson is also listed separately, so that the teacher cannot miss the main point of the lesson. Each truth is brought out well in the lesson considered and in the discussion and application sections which follow.

The Gospel of Christ's work of redemption is stressed in each application. Indeed, the children are led to see God's love, as the theme of the series states.

The memory work on this level is kept extremely simple. It usually consists of a pithy Bible verse applicable to the truth of the lesson; the intention is that the verse be taught right in class to stress the application.

A very elementary pupil activity sheet is included with each lesson. The activity is usually limited to basic coloring of an object identified with the story.

The suggested procedure includes a short period of singing at the end of the session. The teaching of one verse of a song (such as "Two Little Eyes") is continued throughout several lessons. Even if the classes meet in a common room, it would not seem that this procedure should cause much disturbance to the other groups at the end of the Sunday School hour.

A closing devotion is suggested. It may be noted that if the manual's procedures are followed, the

child will have memorized both the opening and closing prayers by the quarter's end, since each is repeated Sunday after Sunday.

PRIMARY (grades 1 & 2)

We are not quite as satisfied with the teacher's manual in the Primary Department. Too many times the authors are overconcerned with the age of a certain person in the story. In some cases this is pure speculation. Twice the truth of the story-the conclusion-is not consistent with the over-all theme of the series, "The Story of God's Love", although the application of God's love in the child's life is brought out nicely in the section addressed to the parents on the back of the pamphlets. The authors also have the tendency to suggest certain questions in the manual on points which had not been discussed in classwork or brought out in the story. (This last point is a general weakness found throughout the series.)

However, in general, the course is good:

The story is written in simple, interesting language and is accurate in detail.

The aim and truth are clearly stated and the suggested line of discussion keeps them in mind consistently.

The Gospel is brought into each lesson.

Very often Bible verses are quoted to support a truth; most of these are to be committed to the child's memory.

The activity sheets accompanying each lesson are constructive and clear. They reinforce the child's learning, rather than just "keep him busy." The coloring, lettering or cutting required on the activity sheets is kept simple, to conform with the

somewhat unskilled hand of the youngsters of this age group.

The pamphlets the children in the Primary and Beginners Departments take home are excellent. They are designed to be studied together with the parents. Not only may they thus work as a mission agent with the unchurched or spiritually lax parents, but they put the religious instruction of the children into the parents' hands (where it belongs) and draw the family together to God in devotion.

The artwork on the pamphlets is of good quality. The colors are bold, the drawings simple, yet natural.

The memory work from the Catechism is divided according to grade level (First and Second Grades) and is not taught in correlation with the lesson, but rather in sequence, beginning with the First Commandment. The point here is that the child knows the Six Chief Parts by the time he reaches a certain age. There is a periodic review of Catechism work. The Bible verses to be committed to memory have a direct bearing on the lesson and teach the child what God has to say about the situations presented in the stories. At Christmastime allowance is made for the learning of recitations and hymns in the Christmas program, thus avoiding a burden on the young child's memory. (This is the case in all the departments.)

Beginning with the Primary Department, the teachers' manuals contain a section with word explanation of the Catechism text. This is especially valuable at this age level, since many of the terms found in the Six Chief Parts will be new to the youngsters.

Most important of all, the Word of God is the sole basis for each lesson.

ELEMENTARY (grades 3 & 4)

Beginning with the Elementary Department, the format of the individual lesson leaflets gives way to a booklet containing all of the lessons for the quarter. Each child is to carry his booklet back and forth between the home and the Sunday School. This booklet is quite sturdy and should survive the 14 or 15 weeks it is used, with normal care.

Each lesson or story in the booklet is written in simple language, yet care is taken to introduce some of the more common "King James English" terms now and then. A penetration and application section follows the presentation of the story. The truth of the story is printed in bold letters at the beginning of this section. Bible verses to be committed to memory are found at the end of the lesson. A prayer is also included. The artwork, printed in a single tone, while not as attractive as that for the younger children, is nevertheless interesting and adequate.

While it is the authors' intention that the parents work with the children on their lessons, there is no special message to the parents as is the case with the Beginners and Primary courses. This is, on the one hand, understandable, since the children should by this age level be able to work fairly independently. On the other hand, it is too bad, for the message to the parents as stated in the Beginners and Primary lessons is so good and to the point that no parent should be denied the opportunity to learn from it. Also, since the parent isn't directly drawn into the lesson, he will more than likely tend to encourage the child to work on his own, thus missing the chance to teach his child the Word of God and to learn and pray with him.

Each child also receives a packet of activity sheets correlated with the lessons. Again, as is the case with the younger grades, this is not mere "busy work", but affords the child the opportunity to review and

apply what he has learned. The use of the Bible in completing the activity sheets is introduced at this level. This is very good. However, the children, are plunged into Bible reference work very abruptly, without any training or instruction. The teacher must make a note of this fact and spend some time showing the youngsters how to go about looking up Scripture passages. Although the teacher's manual doesn't suggest it, this would be a good time to start teaching the children the books of the Bible.

The teacher's manual is much like the afore-mentioned ones, although it isn't as complete and detailed. The teacher is referred to Rupprecht and Kretzmann in preparation of her presentation. (Again, this is the case in all the departments.)

In two respects this particular manual leaves something to be desired:

a) The authors seem to be too preoccupied with the ages of certain characters, even to the point of conjecture. For example, it is stated in the manual that Isaac was about 25 years old at the time he was to be offered on Mt. Moriah. This is unnecessary speculation; it may detract from the lesson. Such a statement could cause a conscientious teacher to spend a lot of useless time in researching its veracity. We feel that if an age or number isn't recorded in the Bible or can't be easily deduced from statements made in Scripture, then it shouldn't be mentioned at all.

b) Another shortcoming lies in some of the suggested questions included in the manual to insure the child's understanding and the penetration of the story. The answers to some of these questions, we found, had not been brought out in the lesson as presented in the child's booklet. This may cause confusion among the children.

The child's booklet has an occasional glaring fault

in cases where the story is written carelessly. For example, in the Creation story the statement, "This is how the clouds were made," occurs in connection with God's creation of the firmament. Nowhere in Genesis 1 are clouds mentioned! Or, in the Cain and Abel story, the authors state that Cain "asked Abel to walk out on the field with him," and then proceeded to murder him. Or, in the lesson about Joseph and Potiphar's wife, we find, "In the evening, when the master(Potiphar) came home..." his wife lied to him, etc.

Despite these few shortcomings, the series must be evaluated as being very good in content and application, and well suited to the age level for which it is intended.

INTERMEDIATE (grades 5 & 6)

The lessons found in the Intermediate Department's booklet are often taken word for word from the King James Version of the Bible, especially when direct quotations are used. This is a good practice, since it makes Bible reading more familiar to the youngsters.

The activity sheets are also excellent in acquainting the youngster with the use of his Bible. Many of the exercises require the looking up of passages in Scripture. Another forte of the activity sheets lies in written exercises on the Bible passages to be memorized.

The prayer included at the close of each lesson provides a good dividing of Law and Gospel, stating a confession of sin and the hope of forgiveness in Christ.

Several Christian symbols are introduced in the youngster's booklet. These include a drawing, as well as a written explanation and some Scripture references.

The teacher's manual is abundant in references to the Six Chief Parts whenever they apply to a given story.

This is good, since too often the Chief Parts, especially the last five, are not applied to the child's life, but are only taught as memory work. There is a good review of the Chief Parts previously learned and continuation of their committal to memory in the memory work assignments.

We found that at times the truth of the lesson or its application is not entirely satisfactory. This is disturbing, since the child must be left with these thoughts for his life after studying his lesson. For example, in the Cain and Abel story, the truth in the child's booklet is stated thus: "The Word of God teaches us that sin grows in the hearts of the faithless." This can be misleading to the point where a child might conclude that a believer doesn't sin, since Abel, the believer, is not stressed. Also, this particular truth is not in the spirit of the theme "The Story of God's Love".

In the Sodom and Gomorrah lesson the truth in the child's booklet reads: "The Word of God teaches us that our God is a holy and just God, Who punishes sin". Certainly this statement is true, but there is plenty of evidence in this lesson that He is also a loving and gracious God Who gives ample opportunity for repentance and Who takes care of those Who are His own. Again, the lesson truth is out of joint with the general theme of the series.

In some cases the truth is not applied directly to the reader. There should be a consistent pattern: either the truth should be a pithy summary of the lesson in Scripture, or it should be an application of the same to the child's life. The latter is much preferred, of course, and is usually the case. However, to this general rule, we show an example of an exception:

In the lesson "The Call of Abraham" we read, "God's Word teaches us that God chose Abraham to be the

"Bearer of the Promise". There is not much comfort to the sinner in just that statement. Wouldn't a more suitable truth perhaps read: "God's Word teaches us that if we have faith in the Lord and in His Promises, we can do anything that the Lord asks of us"?

The truth left with the reader in the story of Abraham offering Isaac is: "The Word of God teaches us that Jesus obediently offered Himself as our Savior". While this is, indeed, a beautiful and comforting truth, and is in line with the theme "The Story of God's Love", it is not gleaned from the lesson itself. This can cause confusion to an ill-informed or unchurched parent who is supposed to be working with his child on this lesson, simply because nowhere in the child's booklet is the parallel between Isaac and Christ discussed. The teacher's manual, indeed, brings out this "type of Christ", and this is an important factor in presenting the lesson, but a child who is inattentive in class may not bring this fact home with him. Wouldn't a more suitable application illustrate that God, in love, often uses mysterious means to test and strengthen our faith?

(In this lesson, incidently, the statement of Isaac's age crops up again in the teacher's manual.)

The manual includes another instance of speculation in the lesson of Joseph in Egypt, where the statement is made that Joseph's dreams "might have caused him to feel proud and superior" and that his father's favoritism toward him "might have tempted him to be proud and boastful".

The activity sheet of the same lesson includes the name of Potiphar, which was not mentioned in the story as presented in the child's booklet.

This leads to another shortcoming applicable to some of the lessons as presented in the child's booklet: They are in some cases reproduced in

too sketchy or concise a form, thus leaving out some important details. These details are often covered in the teacher's manual, but they should also be included in the child's lesson, since their absence might cause confusion at home. A notable example is found in the last lesson ("The Journey of Joseph's Brothers"), where the stated truth is: "The Word of God teaches us to repent of our sins", but where the fact that the brothers repented of their sins toward Joseph is not once mentioned in the child's booklet!

In summary, then, while the work done on the Intermediate level is on the whole quite satisfactory, Scriptural and profitable, there is a certain amount of carelessness evident on the authors' part, in that some areas of the lesson material and some of the applications are not complete or specific enough.

UPPER (grades 7 & 8)

There are two outstanding features of the material at this age level. The one is that the lessons in the child's booklet are almost word for word from the King James Version of the Bible. The other is that the activity sheets demand a lot of Bible study. After having been involved in a course like this for two years, the child should feel pretty much at home in the Bible.

It is only regrettable that nowhere in the course has the child learned the books of the Bible in their proper order. This is something which must be done by rote, else the child tends to become "crippled" by the index when using his Bible.

A third fine feature is the marvelous correlation of the Scripture reading suggested for the opening devotion and of the lesson itself. Many an application is made clear in this manner. And it provides good examples of how Scripture supports and inter-

prets Scripture.

The teacher's manual is very good in Law and Gospel division and in bringing the truth of the lesson home and applying it to the lives of today's youngsters.

In one lesson the manual suggests that the teacher introduce the term "justification by faith" to the youngsters. It would be desirable to see more such terms introduced and explained at this level.

The Bible verses assigned to be memorized are, again, very well tied in with the lessons. Sometimes review passages are assigned. The Six Chief Parts already learned in previous years are also reviewed and those not yet committed to memory will be learned as the course progresses. Thus, by the time the child is in the eighth grade, he will have memorized the entire Six Chief Parts. What a great help this is to the pastor instructing his confirmands, especially where the youngsters have no opportunity to attend a Christian Day School!

Most of the few shortcomings found in the material for the Upper Department are not serious; the larger portion concern the activity sheets. Sometimes we found the work on an activity sheet a bit too difficult. (If the teacher has to look up the answer in the key, might it not be expecting too much of the child to be able to find the answer on his own?) Sometimes a point not discussed in the child's text is presented on the activity sheet.

In two of the crossword puzzles several "numbers" cannot be worked out because there is a flaw in the spacing.

A more serious criticism involves a certain degree of speculation found in the teacher's manual concerning Jacob's flight. The manual asks: "What fear

may have gripped Jacob.,.,?" "Do not overlook the possible fear that God was now punishing and forsaking him." Speculation about Scripture is dangerous! Only the facts as presented in the Bible should be taught--especially where children are involved, for their untrained minds may grasp conjecture as fact.

The teaching of the story of Joseph in Egypt is disappointing in two respects: First, the truth offered is that Joseph was a type of Christ. The previous story (Joseph Sold Into Egypt) offered the same truth. While it is true that such parallels between Joseph and Christ continue to be found in this lesson, is not a more fitting application perhaps how "all things work together for good to them that love God"?

Second, this lesson offers a splendid opportunity frankly to discuss the sins against the Sixth Commandment. The teachers' manuals of the Elementary and Intermediate levels do this (which we, personally, judge to be premature). But here, in the upper grades, the point is not discussed at all, and here is where it is most necessary to do so!

All things considered, the material prepared for the Upper Department is very good and will be a blessing to the youngsters and to their parents who show an interest. And it will be a boon to the pastor instructing confirmands.

In closing, let us add a few words, speaking as a Christian parent and former teacher:

We found the material "The Story of God's Love", Series I, to be not only satisfactory for use in our Sunday Schools, but we highly recommend its wide circulation. It has milk and meat for the youngsters. It is based on the unadulterated Word of God.

It may not be as fancy as some Sunday School material; a modern educator may proclaim that too much print

and too few pictures will not appeal to children. But the success of this material is not dependent upon any "trimmings"; the Holy Ghost works through the Word of God, and this is abundantly found in "The Story of God's Love". Indeed, therein lies the strength of the material!

May this material be a great blessing to thousands of children, to their parents, Sunday and Day School teachers, and to their pastors!

Mrs. Mary Olsen

(NOTE: It is our sincere hope that the editor of "The Story of God's Love" will take note of the shortcomings enumerated in this review and will correct them. A copy of this review has been sent to the editor, along with a listing of the typographical errors we have run across.

On the other hand, may we congratulate the editor and authors on the fine, Scriptural work they have done! Let us pray that the Holy Spirit will continue to guide them as they complete the remaining series. We appreciate their labor of love in bringing the pure Word of God to our children!)

Ed. note: Mrs. Olsen, the wife of Pastor James Olsen of Holton, Michigan, is a former Christian Day School teacher. She prepared the above review at the request of the Publications Board of the ELS.

CHRISTIANS ON CAMPUS

In the spring of 1966 a group of Christian youth leaders, under the sponsorship of Inter-Varsity Christian Fellowship, met at the Park Ridge Inn in Chicago, Illinois, to explore methods of conserving Christian young people on the secular college campus. Since this topic is of interest to both pastors and youth leaders of our Synod, some of the ideas discussed at this meeting are summarized below.

Dr. John Alexander, former geography professor at the University of Wisconsin and presently Executive Director of IVCF, led the open discussion. He prefaced his remarks by saying that we must recognize that most of our students will be going to state colleges or state universities, and that they, as Christians, will be entering a "hostile environment" or, at best, a "neutral one." Dr. Alexander mentioned that the disciplines most dangerous to a young person's Christian faith today are the social sciences; formerly it was the natural sciences, which, Dr. Alexander feels, have "matured." He went on to discuss the general topic: "Ways to Conserve Evangelical Students on the Secular Campus."

- I. Must be a collaborative effort.
 - A. Home church.
 - B. Denomination leaders.
 - C. Local church in the campus town.
 - D. On-campus group (if there is one).

The point was made that sometimes the Christian on campus is a very lonely individual who can easily

think he is the only Christian there; all groups mentioned above must work for his spiritual welfare.

(A) The home church may lose the young person as a member (at least temporarily) but they must not allow a soul to be lost. They must pray for him and must cooperate in every way with campus groups and churches.

(B) The denomination leaders must have programs directed toward college-age Christians. Their main target should be a magazine that would be Christian, intellectual, and pertinent.

(C) Besides attending divine worship at the local church, the college students should be encouraged to give of themselves--choir, Sunday School teaching, etc. And though they may appear sophisticated--even blase--these young "sophisticates" should be given the warmest of welcomes by pastors and congregation members.

(D) If there is an on-campus denominational group, it should provide opportunities for both Bible study and for Christian fellowship. It must, in a sense, be a midweek refueling station for further forays into the "hostile environment." On Sundays, however, no on-campus groups should be active. The young college-age Christian should be in the local church with Christians of every age and description. College youth churches constitute an artificial environment, Dr. Alexander stated. He felt that young people need the normal church-going experience on Sundays.

II. Ways to Conserve Them.

- A. "Freshman Firsts" packets.
- B. Reading materials.
- C. Bible Study (at least weekly)
- D. Daily devotion.

(A,B) "Freshman Firsts" is IVCF's way of reaching the individual Christian student when he first arrives on campus. It is an attractively-designed packet of Bible study helps and other pamphlets. What kind of material is sent depends on the church group or Synod; what is important, the group stressed, is that something be sent and that it reach the student soon after his arrival on campus. (In our case, perhaps a copy of "Meditations," plus a letter from the Youth Board chairman urging the student to remain active in his spiritual life. Naturally, names of students and their campus addresses would be needed.) All reading materials, the group stressed should, if possible, be written by those who have been "through the mill."

(C) Bible Study should be done for mutual edification. It must include THEIR questions, and should not be cut-and-dried.

(D) Early morning (not late at night) is the best time for a daily devotion and Bible reading. It should be, if possible, a "quiet time" in which the student can meditate and spend time with God alone. If the student has Christian roommates of the same church, room devotions could be held also.

III. How to Find Students on Campus

- A. Mass publicity.
- B. Names sent in by pastors.
- C. Older students invite them to church and study groups.
- D. Have a table set up at registration time.

The outline above was put on the chalk board but not discussed. The importance of finding the students was discussed. Many students find it easy to let

their faith life lapse during college. If "college" includes graduate school, this could be a considerable length of time away from the means of grace. One member of the group said that it was his experience that young Christians do not "hold their own" for four or more years. Their faith, because of adversity, either becomes strengthened or it weakens. It is not possible, he said, to shift into an "idling neutral gear" until life becomes normal again.

There were brief reports from each of the churches represented: North American Baptist Conference; Wesleyan Methodist; Free Methodist; Christian Reformed; Brethren in Christ; Mennonite Church; Christian and Missionary Alliance; Orthodox Presbyterian; Baptist General Conference; Assembly of God; Evangelical Lutheran Synod. Each said their church colleges were having difficulty and that the students who do attend are well subsidized. Each admitted that most of their young people go to secular campuses. And each admitted that they are losing souls in college or shortly thereafter. The Christian Reformed, however, were an exception to this latter rule. They gave credit to their strong Christian Day School, high school, and college programs. But they also admitted a worsening financial condition.

Some commentary was made about campus foundation or houses. Though some are successful-notably the Southern Baptists in large southern colleges-most are not. Dr. Alexander explained the IVCF would rather put its money into working personnel, who can meet with students in a variety of places on campus rather than into a campus religious house that takes upkeep and care. "Personnel rather than real estate" was his phrase. He cited the example of one such "house" on a midwest campus: it received a budget of \$90,000; it hired four full-time staff people; it found that there were three thousand students of that persuasion on campus; it got eighty of them to come

to the first "Get-Together Banquet" in the fall; after that, it got thirty to come regularly. He deplored that kind of stewardship.

Sometimes we do not prepare our students well for college life. The fact that they come from a Christian home is not total preparation. Where young people have been spoon-fed Christianity, they have not been prepared. "Environmental Christianity" does not stand up well under the attacks of non-Christians. In the preparation that we give, we tend to be long on exhortation and short on instruction. Can our young people present the Gospel message in a short and simple way? If put on the spot (as they will be), can they witness effectively? If given the opportunity to talk of their faith, can they divorce the secondary from the primary, or are they best informed about a tangential subject that will lead the potential Christian into a religious maze? It was again stated that all of us should go to school under adult Christian converts: as a group, they seem best able to testify of their faith in a winning fashion.

It was also discussed that our students should be prepared for questions. Non-Christians deserve intelligent answers. Sometimes the most hostile person in the group--the boy or girl with the toughest questions--is the one who is genuinely searching for real answers. If our young Christian students are diffident and relatively uniformed, potential souls may not be won to the kingdom. Sometimes, too, a potential questioner is not so interested in what the Christian student believes as why he believes it. He notes the steady conviction of the Christian student and desires that same spiritual assurance.

Finally, our students should be helped to crack the social structure in college. How should a young Christian act in public? As adults, most of us have learned methods of either avoiding difficult

situations or of "carrying it off" in some way. How can the young Christian neither derogate nor show off his faith? How can he publicly neither condemn nor compromise? The general consensus: there would be difficult moments for the Christian student on a secular campus. The comment was made that, for that reason, it was tempting for many Christians to withdraw into a "safety zone," to isolate themselves.

To sum up, this group of youth leaders, meeting at the invitation of the Inter-Varsity Christian Fellowship, felt that the best way to conserve our young Christians on campus was to help them become active in spreading the Gospel themselves: by their public testifying and public example, and by their private strengthening through Bible study, devotions, and church attendance.

Prof. Sigurd K. Lee

(Ed. note: The Synod's Youth Board is paying increased attention to college-age youth. A new publication, The Christian Answer, directed primarily to this age group, reflects this increased attention. As a part of this effort, the Board authorized Sigurd K. Lee to attend the Chicago meeting discussed below. After reporting on the meeting to the Board, they asked him to compile his notes so that they might receive a wider distribution through the Youth Board's Guidebook. Though two years old, the editor felt that the ideas expressed would be of interest to Quarterly readers also.)

UNUSUAL RELIGIOUS GROUPS

Bethany Lutheran Seminary Library is in possession of a valuable collection of materials on some 275 religious groups. Besides information on some of the more familiar denominations, the collection contains information on many groups that are not even listed in yearbooks or encyclopedias of religion and is undoubtedly the most comprehensive collection of its kind to be found anywhere.

The collection was donated to our Seminary Library in September, 1967, by Mr. James Geisendorfer of Hiwatha Lutheran Church in Minneapolis, and is the result of his researches over a period of ten years. The collection is a primary source of information, Mr. Geisendorfer having gained it through correspondence with persons representing the respective groups in official capacity.

We herewith publish the names of these religious groups. Anyone wishing information on any of them can secure the same by sending a self-addressed envelope to Bethany Lutheran Seminary, 734 Marsh St., Mankato, Minn. 56001.

Advent Christian Church
Aetherius Society (The)
African Methodist Episcopal Zion Church (The)
Agasha Temple of Wisdom, Inc.
Ahmadiyya Movement in Islam
Amana Society (The)
American Baptist Association
American Carpatho-Russian Orthodox Greek Catholic
Diocese
American Ethical Union
American Evangelical Christian Churches (The)
American Federation of Italian Evangelicals
American Rescue Workers (The)
American Spiritualist Church

American Unitarian Association
Amica Temple of Radiance, Inc.
Anglican Church of Canada (The)
Apocalypse (The)
Apostolic Christian Church
Apostolic Christian Churches of America (The)
Apostolic Christian Foundation, Inc.
Apostolic Faith (The)
Aquarian Cosmic Colour Fellowship, Inc.
Aquarian Ministry
Armenian Church of America
Assemblies of God
Associate Reformed Presbyterian Church
Associated Gospel Churches of Canada
Astara Foundation
Bahai Faith (The)
Baptist Bible Fellowship
Berean Bible Fellowship
Bethany Fellowship
Bible Christian Union
Bible Presbyterian Synod (The)
Bible Protestant Church (The)
Bible Way Church
Bit of Heaven Ministry
Blessed Trinity Society (The)
Brethren Church (The)
Brotherhood Community
Brotherhood of Faithists (The)
Brotherhood of Pleroma (The)
Brotherhood of the White Temple, Inc.
Buddhist Churches of America
Builders of the Adytum
Carolina Evangelistic Association
Chapel in the Garden
Chinese Christian Church of New England
Chirothesian Church of Faith (The)
Christian and Missionary Alliance (The)
Christian Catholic Church (The)
Christian Congregation (The)
Christian Nation Church

Christian Union Church, U.S.A.
 Christian Science
 Christian Unity Baptist Association (The)
 Christ's Healing Shrine
 Calvary Pentecostal Church
 Church Army in Canada (The)
 Church of Christ Temple Lot
 Church of God (Anderson, Indiana)
 Church of God in Christ, Mennonite
 Church of God (Cleveland, Tennessee)
 Church of God of the Mountain Assembly (The)
 Churches of God in North America
 Church of God of Prophecy (The)
 Church of God (Queens, N.Y.)
 Church of God (Seventh Day)
 Church of God (7th Day, Apostolic)
 Church of God of the Union Assembly
 Church of Illumination (The)
 Church of Jesus Christ of Latter-Day Saints
 (Strangite)
 Church of Jesus Christ of Latter-day Saints (Utah)
 Church of Jesus Christ (Monongahela, Penn.)
 Church of Jesus Christ of the Apostolic Faith
 Church of Jesus Christ of Israel (The)
 Church of Light (The)
 Church of Revelation
 Church of the Awakening
 Church of the Brethren
 Church of the Gospel
 Church of the Living God
 Church of the Nazarene
 Church of Religious Science
 Church of the Truth
 Church of the United Brethren in Christ
 Church of World Messianity
 Christian Soldiers, Inc.
 Churches of Christ in Christian Union
 Church Peace Union (The)
 Congregational Christian Churches

Congregational Holiness Church
 Congregational Methodist Church
 Conservative Baptist Association of America (The)
 Crown of Life Church
 Cumberland Presbyterian Church (The)
 Cutlerite Church (The)
 Defenders of the Christian Faith
 Divine Science Federation International
 Essenes of Kosmon
 Evangelical Free Church of America (The)
 Evangelical Mission Covenant Church of America
 Evangelical United Brethren Church
 Father Divine's Peace Mission
 First Church of Mystic Christianity
 Free Methodist Church (The)
 Freethought Society of America, Inc.
 Friends General Congerence
 Friends of Broadway Presbyterian Church
 Fountain of the World
 Full Gospel Assembly (Benson, Arizona)
 Full Gospel Fellowship
 Fundamental Methodist Church (The)
 Gedatsu Church of America
 General Assembly of Spiritualists
 General Assembly of Separate Baptists in Christ
 General Church of the New Jerusalem (The)
 General Conference of the Church of God
 General Six Principle Baptists
 Goddians (The)
 Gospel Temple, Inc.
 Greek Orthodox Archdiocese of North and South America
 Hall Deliverance Foundation, Inc.
 Harmony of Life Fellowship, Inc.
 Hermetic Society for World Service (The)
 High Watch Fellowship
 Holiness Methodist Church
 House of David
 Humanist World Fellowship (The)
 Hutterian Brethren (The)
 "I AM" Activity
 Independent Baptist Denomination of U.S.A.
 Independent Fundamental Churches of America

Institute of Divine Love
Institute of Prayer
Institute of Thought Control, Inc.
International Church of the Foursquare Gospel
International Evangelistic Association, Inc.
International General Assembly of Spiritualists
International Metaphysical Association, Inc.
International Pentecostal Assemblies
Israel's Remnant, Inc.
Jerusalem Pilgrimage Group (Former 7th Day Adventists)
Lemurian Fellowship (The)
Liberal Catholic Church (The)
Life and Advent Union (The)
Light of the Universe (The)
Lutheran Free Church (Not Merged)
Maranatha Temple, Inc.
Martinus Institute of Spiritual Science
Megiddo Mission Church
Mennonite General Congerence
Metropolitan Church Association
Metropolitan Spiritual Church of Christ (The)
Missionary Church Association (The)
Moravian Church in America (The)
Morse Fellowship
Muhammad's Temple of Islam
National Association of Free Will Baptists
National Baptist Evangelical Life and Soul Saving
of U.S.A.
National Christian Association
National Holiness Association
National Spiritualist Association
Netherlands Reformed Congregations in the USA and
Canada
New Age Samaritan Church
New Apostolic Church of North America
New Individualism Foundation
Old Catholic Church in America
Open Air Campaigners
Open Bible Standard Churches
Orthodox Presbyterian Church

Packard Manse
Pentecostal Assemblies of Canada (The)
Pentecostal Church of God of America (The)
Pentecostal Fellowship of North America (The)
Pentecostal Holiness Church
Pilgrim Holiness Church
Pillar of Fire
Plymouth Brethren
Primitive Baptist Church
Prophetic Bible Conference Bureau
Pythagorean Society
Rainbow Revival Church
Rationalist Association, Inc.
Reorganized Church of Jesus Christ of Latter Day
 Saints
Ruhani Satsang
St. Gregory Illuminator Church of Armenia
St. Primordia's Guild
Science of Truth Institute, Inc.
Scientology
Schwenkfelder Church (The)
Self-Realization Fellowship
Serbian Eastern Orthodox Diocese
Seventh-day Adventists
Seventh Day Baptist Church
Slavic Gospel Association
Society of Pragmatic Mysticism
Soldiers of the Cross
Soulcraft Fellowship, Inc.
Southern Methodist Church
Spiritual Mobilization
Spiritual Science Mother Church
Students of the Plan
Subramuniya Yoga Order
Superet Light Center
Sycamore Community (The)
Theological Science Society (The)
Theosophical Society in America (The)
Totality
True Church of Christ (The)
True Sight Church

Truth Harbor
Unitarian Christian Fellowship
Unitarian Universalist Association
United Evangelical Churches
United Pentecostal Church
United Prayer Tower, Inc. (The)
United Zion Church
Unity (Lee's Summit, Missouri)
Unity Science Association, Inc.
Universal Brotherhood of the Cosmic Age
Universal Church of the Master
Universal Harmony Foundation (The)
Universal Church of America
Universalist Spiritualist Association, Inc.
Universal Temple of Revala
Vedanta Society
Washington Christian Institute
Wesleyan Methodist Church of America (The)
World Church (The)
World Evangelization, Inc.
World Fellowship, Inc.
World Prayer and Healing Ministry
World Mission Prayer League
World Vision, Inc.
Worldwide Evangelization Crusade