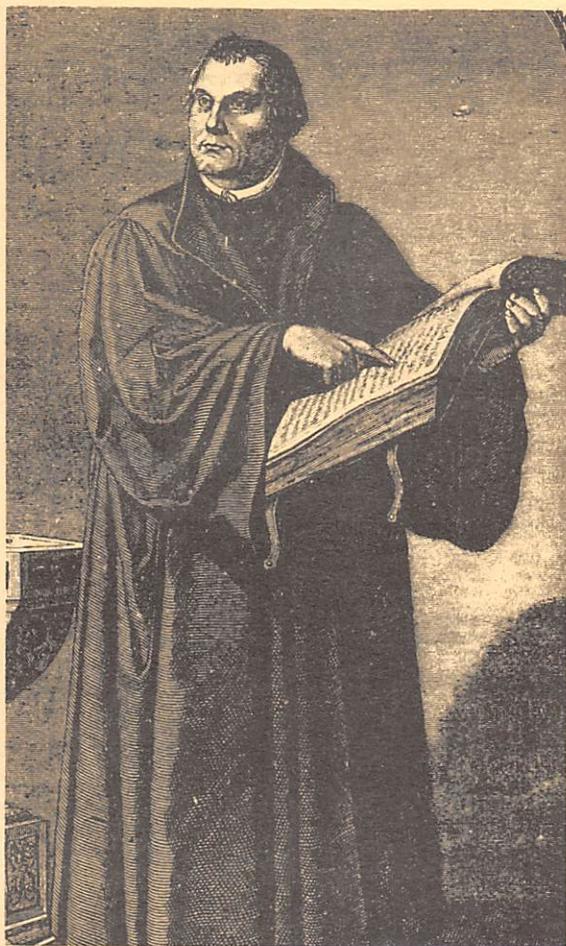


# *The Lutheran* SPOKESMAN

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“THE SCRIPTURE  
CANNOT  
BE BROKEN.”

John 10, 35

**DECEMBER**  
**1959**

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*Now Sing We, Now Rejoice*

## A Wonderful Christmas---

## And A Wonderful New Year!

That is our wish for you. It is for all who are in trouble. It is for all who suffer for His Name's sake. For congregations who have lost their houses of worship which were so dear to them; for pastors and teachers and their families who have lost their means of support and must labor at secular work while they try to find energy to serve their sheep and lambs; for families worshipping in private homes without a pastor to minister to their needs. Yes, to all who have problems so great that they defy solution we are bold to wish you a wonderful Christmas and a wonderful New Year! We know it will come true because of something Isaiah said of the Little Child, who is again coming into your homes with all His gifts: "His name shall be called WONDERFUL."

You have a *Wonder* Child. So wonderful is He that we cannot begin to comprehend Him. How can this Child be Son of Mary and yet be the everlasting God in heaven? How can He be *our* Child and yet we are His children? The Creator and yet a creature? Born of a woman, yet having no earthly father? God's Gift to us, yet the Giver of gifts to us? He is a Child of infinite Wonder.

How *wonderful* are His works! See the wonders He performed on the sick, the blind, the lame, yes, even on the dead! But far greater are the wonders He performed, which we cannot see. To banish sickness was a little wonder compared to His crushing victory over the Devil. Our wonder Child broke the power of our sin by taking it to Himself. This Little Child of wonders dared even to invade the stronghold of Death, — now 'tis a pow'rless form. And wonder of wonders, He removed the sword from the hand of the angel who guards the gate of Paradise; opened wide that gate; slammed tight the gates of hell.

And the wonders never cease. The Wonderful One snatched you and your children from the kingdom of Satan and placed you into the blessed Kingdom of God, in your Baptism. Daily He drives Satan from your hearts through His Word and Sacrament and keeps you by His power in faith.

Take this Wonder-full One into your arms this Christmas! He is yours and He is so mighty. Then face the new year with its difficult problems and heavy burdens. They cannot overpower you. For you are armed with the Wonder-Child, whose great delight is to do wonders for *you*. Is the future quite impossible to face? It matters not, for your Wonder-Child was born of a virgin and He delights in doing the impossible. Fear not, be not afraid, you have a future full of wonders. We wish you all, dear brothers and sisters, a WONDERFUL CHRISTMAS AND WONDER-FULL NEW YEAR WITH THE WONDERFUL CHILD OF BETHLEHEM!

W.S.

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## Conference Announcement

TIME: January 19-21, 1960

PLACE: Mankato, Minnesota; Immanuel Lutheran Church

PASTOR: The Rev. G. Radtke, 213 E. Spring Street

Opening: 10 a.m. Tuesday; Closing: 4 p.m. Thursday

Conference Service: Wednesday, 7:45 p.m. with Communion

PAPERS: Doing Justice to the Gospel in Our Preaching

M. Witt

A Restudy of the Brief Statement, G. Barthels

An Evaluation of the Theses on Church Fellowship

of the Wisconsin Synod Union Committee,

M. Galstad

Church and Ministry, (cont.) L. Bernthal

Committee Reports

Please announce promptly to the local pastor.

E. REIM, Chairman

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will be carried over to the following  
June.

## Behold, Thy King Cometh Unto Thee!

(Matthew 21 :5ff)

This gem of Holy Scripture is particularly fitting for the season of Advent, for it announces the *coming* of the King, which is the chief message of the whole Advent season.

This precious truth, like all the others in Holy Writ, is to be told and retold not only during this Advent season, but at all seasons of every year till the end of time. It is to be told not only to the heathen, but particularly to "*the daughter of Sion,*" which means the true believers in Christ, the members of the Holy Christian Church on earth. They are to be told a message which they already know and believe, for they will rejoice to hear it repeatedly. They will never weary of it, but rather grow in faith in that King every time they hear it, for through its repeated proclamation the Holy Spirit miraculously works such strengthening of faith in the hearts of the hearers.

Therefore if your flesh prompts you to treat this message lightly with the excuse that this is something you already know, for you have often heard it before, then note especially the introduction to this precious gem: "Tell ye the daughter of Sion." With that the Holy Spirit means you and me: *we* are to be told, though we may know the subject well.

The word, "Behold," announces that the contents of this message is not just another commonplace, everyday event: but something really striking and unusual; yea, it is unique: There is none other like it.

"*Thy King cometh unto thee.*" This is not merely an earthly king from the many heads of state or rulers of nations in this world. It is a King by far greater than all earthly kings and for that reason also called in Holy Scripture "the King of kings and Lord of lords." (1 Tim. 6:15) In Psalm 24 He is described as "the King of glory." Verse 8 of this Psalm declares: "Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle." A mighty King, indeed: in fact the mightiest!

This mighty King, O believer, is here declared by God to be "*thy King.*" You have not chosen Him, but He has chosen you. To be assured that such a King is most certainly *our* King, is in itself a gem of Holy Scripture that affords us much comfort.

With this assurance the glorious Advent message rings out: "*Thy King cometh unto thee.*" It is not a case of your coming unto Him with some appeal or petition: He cometh unto *thee!* This is indeed a startling message to

"tell the daughter of Sion." Unworthy sinners as you are, enemies of this King by nature, conceived and born in iniquity, burdened down and laden with guilty consciences on account of multitudes of transgressions of God's Law in thoughts, words, and deeds; desirous all too often to run away from the King and to hide from Him rather than to approach Him: O thou daughter of Sion, be it known into thee. Thy King cometh unto thee! And you and I, dear believer in Christ, are members of this "daughter of Sion." This is our King cometh unto us!

In our anxiety we hasten to inquire: In what manner, for what purpose, with what attitude does He come? Is it in pride to show off His might? Is it with a demand that we fight His battles for Him? Is it for vengeance upon us transgressors? The announcement leaves no room for any of these doubts or fears. The description of His coming is such a sharp contrast to what one would expect that it leaves an indelible impression upon the hearts of its hearers.

This King of kings, this Lord of lords, this King of glory, mighty in battle, comes to the daughter of Sion "*meeek, and sitting upon an ass, and a colt the foal of an ass.*" One cannot but conclude: His manner has meaning. What's more, the meaning is simple and clear, it can hardly be misunderstood. While otherwise always journeying on foot, at this special entry into Jerusalem as the Messiah-King He chooses to ride on a lowly beast of burden. Contrary to all expectations

and suppositions of men the King of glory, mighty in battle, comes as a burden-bearer, signified here as He rides on the foal of an ass, a cheap and common pack animal of the orient, better known in our country as the burro. The sin and corruption of the whole world and for all time is the burden this King comes to bear. He bears it to the Cross on Calvary to His own death and damnation as the Sin-Bearer of all men. Thus He "taketh away the sin of the world."

The "daughter of Sion" must be told that her mighty King of glory comes to her as her Sin-Bearer, lowly as that may be, shocking and disappointing as that may be to the flesh and to the mind of man. That is the true picture of that mighty King of glory. That is the way He comes to us, and that is the only way He comes. Whoever does not receive and accept Him as He comes in that fashion rejects Him in unbelief and loses his only Sin-Bearer that can rescue him from eternal misery. This truth is also expressed by the statement: He comes to us through the "Gospel," for the Gospel proclaims Him as the mighty Sin-Bearer of all mankind.

His lowliness as a humble Sin-Bearer is, however, not a sign of weakness or defeat. To the contrary, it is a distinct sign of His greatness, His divine love, and the means for His victory over Satan. This is the "King of glory" truly "mighty in battle."

*Daughter of Sion: Behold, thy King cometh unto thee!*

G. BARTHEL'S

**Resolved:**

That we instruct our Church Union Committee under the guidance of the Holy Spirit to continue and accelerate the discussions in the Joint Union Committees to bring about complete unity of doctrine and practice in the Synodical Conference; and

That we instruct our Church Union Committee to continue its efforts in the Joint Union Committees until agreement on doctrine and practice has been reached, or until an impasse is reached and no such agreement can be brought about.

(The 1959 Saginaw Resolutions, as quoted in the Northwestern Lutheran, September 13, 1959.)

\* \* \* \*

A careful study of the reports concerning the recent Saginaw convention of the Wisconsin Synod, at which the above resolutions were adopted, reveal a rather strange situation in the area of intersynodical relations. Not only the report in the Northwestern Lutheran, but also the resolutions themselves speak in terms that are strongly reassuring. Great progress has been made! Future prospects are bright! Unsolved issues — that there are such is freely granted — will be firmly dealt with! The over-all impression that is conveyed, namely that the affairs of the Synod are in good hands, is emphasized still further by the request of the Protest Committee that "the resolutions of the Floor Committee No. 2 . . . and the letter drafted by the District Presidents be our reply to all memorials concerning Church Union matters."

*Lieb Vaterland, magst ruhig sein . . .*

Then one remembers (or does one? . . .) that the pre-convention report of the Standing Committee on Church Union had sounded a different note, one of sober warning, of grave concern, of energetic protest. There was an old familiar ring in Pres. Nauman's letter to his Missouri colleague: "If these things go on unreported (unrebuked?—E.R.), I can see no purpose in our further discussion in the Joint Union Committees." (Reports & Memorials, p. 72). One wonders what may have happened between the writing of the first report and convention time, what may have caused so great a change in the underlying situation.

There was, of course, San Francisco! And there was the testimony of those who had attended the Missouri convention which was held in that city in June, and whose findings are incorporated in a second report of the Standing Committee, the Supplementary Report which was before the Saginaw convention when it adopted the resolution which we are discussing. It should not be unfair to ask whether this subsequent report fills in the gap that is so puzzling, whether it provides a sound basis for the conclusions that have been drawn, whether it warrants the assurances that have been given. Let us take a few samples.

*Antichrist:* In its Preliminary Report (Rep. & Mem, p. 71) the Standing Committee states that it was "troubled by some statements" that ap-

peared in the report of the *Lutheran Witness* concerning the "Agreement" of the Joint Union Committees on this subject, and that it was awaiting "further clarification in a subsequent issue." It does not report that it came. The Supplementary Report notes the failure of the San Francisco convention to take action on the reported agreement, and adds its own comment: "It is to be regretted that, while action on the *Antichrist* was deferred, the approval of the Report of the Advisory Committee on Doctrine and Practice, as revised in 1956, which in part deals with this matter (and where the trouble started—E.R.) was reaffirmed." Nevertheless, the final Saginaw resolution (third "Whereas") says nothing about these disturbing facts but simply speaks reassuringly of agreement in "the Statement on the *Antichrist* adopted by all contingents of the Joint Union Committee." (Our emphasis—E.R.)

*Church Fellowship:* The Preliminary Report informs us that this topic was discussed on the last day of the January 1959 meeting and continued during the sessions of the April 1959 meeting, on the basis of the Wisconsin presentation. Although we are told that "most of the points . . . were not only permitted to stand . . . but even highly commended as Scripturally sound and well expressed," yet it is also reported that "at the end of the discussion the Missouri Synod representatives were not ready to acknowledge the Scriptural correctness of the basic points of our Wisconsin presen-

tation." (Rep & Mem, p. 71f). In Section XII of the Supplementary Report the Standing Committee quotes its request to the Missouri Committee ("Will you kindly give us in advance of our August convention, in writing, a statement as to where you agree with our fellowship principles and where you disagree with them as well as your Scriptural basis for such disagreement?"). It brings a letter by Dr. Behnken stating why this cannot be done, and quotes a San Francisco resolution which shows that as early as 1956, Missouri requested its joint theological faculties "to furnish comprehensive studies on fellowship, prayer fellowship and unionism," but that "only the first of these studies has been completed as of now." But no hint of all this appears in the report of the Floor Committee at Saginaw. The final "Whereas" preceding the official resolutions merely states that "the Joint Union Committee are in the midst of discussing the presentations on Church Fellowship, in which lies the problem of unionism, which has been troubling the Synodical Conference."

*Continued Offenses:* We have already referred to the firm letter of Pres. Naumann to Dr. Behnken, dealing with the general subject of "continued offenses" and particularly with the scheduling of Dr. H. Leupold of the A.L.C. as lecturer at the 1959 summer session of Concordia Seminary, St. Louis. After quoting an inconclusive reply by Dr. Behnken, the Standing Committee delivers itself of

a sound and vigorous opinion: "To have a professor not in fellowship with us expound the Word of God at a Synodical Conference seminary we must consider as unionism, prohibited by Scriptural fellowship principles." (Rep & Mem, p. 73). A further effort to settle this issue was frustrated when the President of Concordia Seminary agreed "that he would once more raise the question concerning Dr. Leupold's teaching at the graduate school before the Board that had engaged him," but added "that he was not in position to make any promises concerning the outcome of such action." (Same report, p. 75). Thereafter neither the Supplementary Report nor the Resolutions themselves have anything more to say about this particular issue.

*TALC*: Among the trophies brought back from the San Francisco safari, and something that may well have contributed to the complacency of Saginaw, is the report that after having decided to "invite the representatives of the new *The American Lutheran Church* (*TALC*) for the purpose of seeking a God-pleasing unity and fellowship," (an invitation which is to include also the sister synods of the Synodical Conference), a final clause specifying that this was to be done in time for the first convention of that new merger (1960) was dropped because Wisconsin's representatives presented "the unfeasibility of discussing doctrine with *TALC* as a Synodical Conference while we ourselves have weighty unresolved issues." — So the crisis has been postponed, but the in-

itation stands!

*Brief Statement, etc.*: The Standing Committee was apparently much elated over a resolution of the Missouri convention concerning "the binding force of the *Brief Statement* (original emphasis, but the next is ours—E.R.) as well as *other statements on doctrine and practice* formally adopted by Synod." But has the committee considered that by "reaffirming that every doctrinal statement of a confessional nature adopted by Synod as a true exposition of Holy Scriptures is to be regarded as public doctrine (*publica doctrina*) in Synod," Missouri has also enshrined the Common Confession? And when according to the same resolution "Synod's pastors, teachers, and professors *are held to teach and act in harmony with such statements*" (our emphasis—E.R.), has not Missouri thereby virtually given symbolical status to the Common Confession? And this is the same Confession of which Wisconsin once said (New Ulm, 1951) that it creates an untruthful situation by claiming to be a settlement of doctrinal controversies which are not settled in fact. Has Wisconsin forgotten?

*"Two Discordant Resolutions"*: It is to the credit of the Standing Committee that it used this expression in its Supplementary Report with regard to the discrepancy between Res. No. 1 of Com. No. 3 ("to continue to face all the issues confronting the members of the Synodical Conference, and by God's grace, help to resolve them") and Res. No. 4 of another committee which claimed (concerning Scouting)

that since 1944 Synod had repeatedly dealt with this issue and had always come to the same conclusion, namely that the policy of 1944 is "sound and realistic," and therefore to be reaffirmed. When the Standing Committee says: "This is the language of one who is demanding recognition for his stand," we agree with this evaluation. But we fail to see how the convention could then resolve as it did. For, while it sounds like strength to instruct one's committee "not to proceed with the discussions until it has been assured by the Missouri Committee on Doctrinal Unity that they will be governed by Resolution No. 1 of Committee 3 of the 1959 Convention of the Luth-

eran Church — Missouri Synod," and to speak of "an impasse" as though it were only remotely possible, it is actually weakness. For what Missouri Committee would ever refuse to give such an assurance, particularly when it has been given specific directives by its parent body? But when, in the second resolution quoted at the head of this article, Wisconsin directs its own committee "to continue its efforts . . . until agreement on doctrine and practice has been reached *or until an impasse is reached*" (our emphasis — E.R.), we begin to wonder:

Does Wisconsin know an impasse when it sees one?

E. REIM

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### Highlights of the First Teachers' Conference

The teachers of our congregations assembled at Immanuel Lutheran School, October 22-23. This was their first formal Teachers' Conference. Until this October conference, opportunity to meet had been limited to the January and August general conference of pastors, teachers, and delegates. Obviously, too little time was available to deal adequately with the more specific needs of the teachers and the problems directly related to the classroom.

Teacher Leroy Greening's essay, *The Role of the Teacher in the Present Controversy*, pointed out the need to see beyond the current upheaval in the Synodical Conference. The real need is that the teacher be keenly

aware of the unionistic trend of the times in which he and his pupils are living. Only then can he properly prepare his pupils to live in the world and yet not be of the world.

Two other papers were read, *The Retarded Child*, by Mrs. Esther Heinze, and *The Superior Child*, by Mrs. Robert Dommer. Both essayists approached their assignments in the awareness that Christian education, also here, is in continual conflict with the world's philosophy of education. The retarded child and the superior child, each has his problems. But neither can be helped by assuming an innate goodness which does not exist. Whether retarded or superior, the pupil is a child of God through faith in the

Savior. An awareness of this truth will direct the teacher's method, manner, and means in developing the whole child, mentally and spiritually.

Mrs. Esther Heinze and Mrs. Robert Dommer are teachers at Immanuel Lutheran School, Mankato, Minnesota. Mr. Leroy Greening, the first essayist,

is principal of Redeemer Lutheran School, Cheyenne, Wyoming. The chairman of the conference is Mr. Robert Rehm and the secretary, Miss Lorna Schweim. By resolution, the conference will meet each year in October.

## *He Rules with Truth and Grace*

A few more days and we shall stand again in spirit at a manger that cradles a *King* and *Savior*. We shall contemplate again the marvelous love that caused *The King of Glory* to lay His glory by and come down from heaven to redeem those who are flesh and blood. We shall consider gratefully that *The Son of God* became the child of a human mother that He might keep the divine law for us and suffer the punishment for our sins in our stead to reconcile us with God. We shall praise God that the purpose of Jesus-incarnation was accomplished and that He now reigns supreme as "the blessed and only *Potentate*, the *King* of kings, and *Lord* of lords," in glory forevermore.

The final purpose of the *Savior-King's* birth and advent was that we "might be His own and live under Him in *His Kingdom* and serve Him in everlasting righteousness, innocence, and blessedness." Thus, in His "good confession" before Pontius Pilate, Jesus testified concerning His Kingship and Kingdom: "*Thou sayest that I am a king. To this end was I born and for this cause came I into the*

*world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.*" (John 18:37)

*Jesus is the King of THE TRUTH.* The Truth that Jesus proclaims is that particular truth that sinners need for their salvation, *The Gospel*. He uses the Gospel of the Kingdom as His means to make sinners His subjects. Having become citizens of the Savior's Kingdom through faith, they serve Him here in time and hereafter in eternity. As those who are "of the truth," they hear His voice. They will listen to no other voice than the voice of Jesus: "*And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.*" (John 10:5)

How wondrously the advent and incarnation of the Son of God are related to all our life and work and testimony as Christians! *He* came into the world to bear witness to the Truth. *We*, begotten with the Word of Truth (James 1:18), have been called into the glorious service of proclaiming His Truth to dying men. He bears witness to the Truth *through us*. And though we are dismayed by the indif-

ference, error, and unbelief that we see everywhere, we, nevertheless, have the happy experience again and again to observe how someone hears the

*King's* voice and follows Him. To this end was Jesus born and for this cause came He into the world—at Christmas.

PAUL G. KOCH

## CHURCH NEWS

### EAGLE LAKE, MINNESOTA—

At its October voters' meeting, Salem Lutheran Church resolved to discontinue its membership with the Evangelical Lutheran Synod. This action was taken after five informational and instructional meetings had been held for the benefit of the entire congregation. At these meetings the congregation's delegates to the 1959 E.L.S. convention and the pastor reported on the action of the convention regarding Synodical Conference membership.

The pastor, C. M. Gullerud, together with Orville Fruechte, member of Salem Congregation, had memorialized the Synod as follows: "Since Romans 16:17 tells us to avoid those who cause divisions and offenses contrary to the doctrine which we have learned; since God's command 'to avoid' does not permit us to do joint church work, (missionary, educational, etc.) or to have joint worship and joint prayer with those who cause divisions and offenses contrary to the doctrine which we have learned; and since membership in the Synodical Conference involves us in joint mission work and joint prayer, (for instance, at conventions and in committee meetings) with those who cause divisions and offenses contrary to the doctrine which we have learned; there-

fore, we call upon the Evangelical Lutheran Synod, in obedience to God's Word, to withdraw its membership in the Synodical Conference."

In consequence of the Synod's action, which tabled a motion to withdraw from Synodical Conference membership, and passed a motion to continue with Synodical Conference meetings and Synodical Conference mission work, the pastor of Salem congregation withdrew his membership from the E.L.S. These events were carefully studied by the congregation on the basis of the pertinent Scripture passages, and the outcome of the informational and instructional meetings was the severing of fellowship with the E.L.S.

Mt. Olive Lutheran Church, Mankato, Minnesota, the other congregation which was served by Pastor Gullerud, had previously voted its support of the Synod's action. As a consequence of this vote, Pastor Gullerud is no longer serving Mt. Olive congregation.

### MANKATO, MINNESOTA—

Immanuel Lutheran observed its Mission Festival differently this year. Instead of the traditional afternoon service, Pastor C. M. Gullerud of Eagle Lake, Minnesota, presented a

review of the conference churches and missions, their local endeavors, plans and needs. Mr. Robert Rehm reported on the work being done in Christian education throughout the conference.

Rev. Gullerud is pastor of Salem congregation at Eagle Lake, Minnesota and chairman of the interim Mission Board. Mr. Rehm is principal at Immanuel Luthern School, Mankato, Minnesota, and chairman of the teachers' conference.

Several Immanuel High students prepared a large wall map of the United States, locating the various conference churches and missions. Information charts listed the pastors and teachers, membership statistics, particular needs, and special items of interest. A number of poster displays were also prepared by Immanuel Day School children.

Among the needs one saw listed were: a Church building; a Christian day school; the prayerful support of fellow-believers; more information about the needs of other congregations.

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#### **SEATTLE, WASHINGTON—**

The Mission Committee also reports that a number of families in Seattle have requested services for confessional reasons. They could not in good conscience continue their former membership. Pastor Gilbert Sydow of St. Paul's Lutheran Church, Ellensburg, Washington, is presently serving them.

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#### **MINNEAPOLIS, MINNESOTA—**

##### **Twin Cities Lutheran Mission**

This is the most recently begun mission.

A call for service came from members of our congregations at Eagle Lake, Mankato, and Red Wing, Minnesota, living in the Twin Cities area. The Conference Mission Committee responded.

Pastor G. P. Radtke of Immanuel, Mankato, Minnesota, conducted the first service November 1, 1959; and Pastor C. M. Gullerud preached the Reformation Festival sermon. For the present, Pastor M. H. Eibs of Eagle Lake, Minnesota, will be in charge of the services, and Miss Frances Kluckman of Immanuel Congregation, Mankato, will teach the Sunday school.

A permanent place of worship conveniently located for all the families concerned will be needed. The services are held temporarily at the home of Mr. and Mrs. Clifford Schwieger, 6830 Regent Avenue N., Minneapolis, Minnesota.

Since the families now being served, drive from distant corners of the metropolitan area, two congregations in the Twin Cities could well prosper without an overlap of effort. But that takes us into the future.

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#### **PHOENIX, ARIZONA—**

Holy Cross Lutheran Church has experienced growth during the past year, even though it has been without a full-time pastor. This congregation of seven voting members is not only considering calling a pastor, but also

the possibility of beginning a Christian day school.

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#### **WINTER HAVEN, FLORIDA—**

Immanuel Lutheran of Winter Haven is a daughter congregation of Immanuel, Mankato, Minnesota. There are ten communicants, and six voting members. The pastor is Rev. Richard C. Kuehne.

Early in September a grade-school classroom was completed and furnished. Opening day saw an enrollment of 32, 22 in kindergarten and 10 in grade one. Teaching duties are divided between the pastor, and the teacher, Miss Irma Speerscheider.

Miss Speerscheider is a graduate of Bethany Junior College, Mankato, Minnesota, and had taught for four years in the Evangelical Lutheran Synod. However, at the close of the 1959 school year, she resigned her charge at Our Savior's Lutheran School, Granada Hills, California, because of the E.L.S. position in the controversy currently disturbing the Synodical Conference.

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#### **WATERTOWN, SOUTH DAKOTA—**

A new Lutheran Church is being erected at Watertown. The congregation is new, too. For, on July 17, 1959, former members of Emmanuel Lutheran, Grover, South Dakota and St. John's Lutheran, Mazeppa Twp., Summit, South Dakota, who for reasons of conscience bound in the Word of God had severed fellowship relations with the Wisconsin Synod, organized as Trinity Lutheran Church.

The new church is located on a two-acre plot of ground just within the city limits of Watertown. Excavation was begun September 21, and the work is progressing rapidly.

Twenty-seven voting members, seventy-six communicants, and one hundred ten souls make up the congregation.

November 22, 1959 was a doubly festive day. This was the congregation's first Mission Festival and also the date for the installation of their pastor, the Rev. Chr. Albrecht. Pastor M. H. Eibs, Eagle Lake, Minnesota, was the guest speaker at the Mission Festival service; Professor E. Reim, Dean of Immanuel Lutheran Seminary, Mankato, Minnesota delivered the installation sermon.

The congregation is worshipping in the basement until the church proper is completed. Pastor Albrecht states that the attendance has been about 100 per service.

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#### **HIDEWOOD TOWNSHIP, CLEAR LAKE, SOUTH DAKOTA—**

Several families from Trinity congregation, Clear Lake, and more from Zion, Hidewood Township, separated from the Wisconsin Synod, September 27, 1959. Together they form a congregation numbering sixty-five souls.

Although it was necessary for the family to move, (they are living near Mankato, Minnesota), Pastor Sippert continues to serve the congregation.

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**ONALASKA, WISCONSIN—**

Since October 11, 1959, St. Mark's Ev. Lutheran congregation has been holding regular services in a fine little chapel set up in the home of Mr. and Mrs. August Pralle. Mr. Pralle was chairman of St. Paul's congregation for twenty years. Rev. John H. Lau is the pastor of St. Mark's Lutheran, and had served St. Paul's congregation until its recent decision to continue with the Wisconsin Synod. St. Mark's presently numbers about 55 souls.

**ELSEWHERE—**

Others who have recently withdrawn from Wisconsin include: First Lutheran, Faulkton and Zion Lutheran, Ipswich, So. Dakota, Rev. Leland Grams, pastor. At Belle Plaine, New Ulm, and Nicollet, Minnesota, a group left Trinity, St. John's, and Trinity congregations. The respective pastors are, Rev. Roland Gurgel, Rev. Rollin Reim, Rev. Egbert Schaller. At New Ulm and Nicollet the new congregations are named Faith Lutheran Church.

And at Medford, Wisconsin, Roger A. Hagen, principal and teacher of Immanuel Lutheran School, withdrew his membership from the Wisconsin Synod August 24, 1959. Mr. Hagen and his family are now living in Mankato, Minnesota.

Although written in different words, their reasons for termination of membership are the same, "in obedience to the Word of God, Romans 16:17." 16:17.

D.

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Mankato, Minnesota

## The Bread of Life

May our Christmas Cycle (Advent-Christmas-Epiphany) be blessed through a daily reading of the Psalms this year! What strength and help and wisdom is contained in the inspired poems of the Old Testament! You will often find the responsive chord to these pearls in the poetry of our own Lutheran hymns. The psalms and hymns ought to be read more slowly than the story material of the Bible History lessons. At the end of the period we shall begin reading together the Gospel of St. John, which will take us through Lent and to the Easter Celebration. References are to the Lutheran Hymnal.

- Dec. 6 — Psalm 1, True Happiness! 57, 1-3  
 Dec. 7 — Psalm 25: 1-10, "Teach me Thy Paths," 57, 4-5  
 Dec. 8 — Psalm 25: 11-22, Guard my Life! 57, 6-7  
 Dec. 9 — Psalm 50: 1-13, God, Himself, is Judge; 59, 1-2  
 Dec. 10 — Psalm 50: 14-23, Offer unto God Thanksgiving, 59, 3-4  
 Dec. 11 — Psalm 80: 1-19, Restore us, O God! 59, 5-6  
 Dec. 12 — Psalm 93:1-5, The Lord Reigns; 64, 1-5
- Dec. 13 — Psalm 111: 1-10, The Beginning of Wisdom; 62, 1-2  
 Dec. 14 — Psalm 81: 1-16, God's Goodness and Israel's Waywardness; 62, 3-4  
 Dec. 15 — Psalm 4: 1-8, A Christian's Lullaby; 653, 1-5  
 Dec. 16 — Psalm 9: 1-10, The Lord is a Stronghold; 58, 1-3  
 Dec. 17 — Psalm 9: 11-20, Thanksgiving for God's Justice; 58, 4-5  
 Dec. 18 — Psalm 106: 1-23, Rebelliousness of Israel; 58, 6-7  
 Dec. 19 — Psalm 106: 24-48, Save us, O Lord, Our God! 58, 8-9
- Dec. 20 — Psalm 2, The Reign of Jesus Christ; 73, 1-3  
 Dec. 21 — Psalm 8, How Excellent is Thy Name! 73, 4-5  
 Dec. 22 — Psalm 45, Jesus is Fairer! 657, 1-4  
 Dec. 23 — Psalm 132, I Will Set Him on Your Throne; 87, 1-4  
 Dec. 24 — Luke 2: 1-14, The Birth of Jesus; 77, 1-5  
 Dec. 25 — Luke 2: 15-20, The Shepherds' Worship; 77, 6-10  
 Dec. 26 — Psalm 145: 1-9, The Lord is Good! 77, 11-15
- Dec. 27 — Psalm 145: 10-21, The Lord is Near Us; 80, 1-5  
 Dec. 28 — Psalm 91, The Shadow of the Almighty; 81, 4-6  
 Dec. 29 — Psalm 110, To Christ the Dominion! 85, 1-5  
 Dec. 30 — Psalm 40: 1-10, I Delight to do Thy Will; 85, 6-10  
 Dec. 31 — Psalm 40: 11-17, Do not Tarry, O My God! 85, 11-15  
 Jan. 1 — Psalm 121, The Lord is Your Keeper; 120, 1-3  
 Jan. 2 — Psalm 67, God Has Blessed Us; 120, 4-6

- Jan. 3 — Psalm 73, Whom have I in Heaven but Thee? 429, 1-3  
 Jan. 4 — Psalm 124, The Lord was on Our Side; 267, 1-3  
 Jan. 5 — Psalm 138, God's Word is True; 89, 1-3  
 Jan. 6 — Matthew 2: 1-12, The Wise Men; 89, 4-5  
 Jan. 7 — Psalm 19, The Works and Word of God; 105, 1-4  
 Jan. 8 — Psalm 16, A Goodly Heritage; 105, 5-8  
 Jan. 9 — Psalm 100, Make a Joyful Noise Unto the Lord; 90, 1-4  
  
 Jan. 10 — Psalm 51: 1-9, Have mercy on me! 325, 1-3  
 Jan. 11 — Psalm 51: 10-19, "A Broken and Contrite Heart," 325, 4-6  
 Jan. 12 — Psalm 119: 1-8, "Forsake Me not Utterly," 292, 1-3  
 Jan. 13 — Psalm 119: 9-16, "Teach me Thy Statutes," 292, 4-6  
 Jan. 14 — Psalm 119: 25-32, "Make me Understand," 292, 7-9  
 Jan. 15 — Psalm 119: 49-56, "Horror takes hold of me," 260, 1-4  
 Jan. 16 — Psalm 119: 65-72, "Better than Gold and Silver," 283  
  
 Jan. 17 — Psalm 119: 73-80, "I have hoped in Thy Word," 264, 1-3  
 Jan. 18 — Psalm 119: 81-88, "When wilt Thou Comfort Me," 264, 4-6  
 Jan. 19 — Psalm 119: 89-96, "I am Thine, Save Me," 291, 1-3  
 Jan. 20 — Psalm 119: 97-104, "Sweeter than Honey," 291, 4-5  
 Jan. 21 — John 1: 1-13, The Word was God; 95, 1-3  
 Jan. 22 — John 1: 14-18, The Word became Flesh; 95, 4-7  
 Jan. 23 — John 1: 19-23, "I am The Voice," 61, 1-2  
  
 Jan. 24 — John 1: 24-28, "He who Comes after me," 61, 3-4  
 Jan. 25 — John 1: 29-34, "Behold, the Lamb of God!" 147  
 Jan. 26 — John 1: 35-42, "Come and See," 343, 1-2  
 Jan. 27 — John 1: 43-51, "How do you Know Me?" 343, 5-7  
 Jan. 28 — John 2: 1-11, The First Miracle; 343, 5-7  
 Jan. 29 — John 2: 12-22, Cleansing the Temple; 261  
 Jan. 30 — John 2: 23 - 3: 15, Nicodemus; 383, 1-2  
  
 Jan. 31 — John 3: 16-21, God so Loved the World; 383, 3-5  
 Feb. 1 — John 3: 22-30, "But I must Decrease," 386, 1  
 Feb. 2 — John 3: 31-36 "He who Believes in the Son," 386, 2  
 Feb. 3 — John 4: 1-15, "Living Water," 386, 3  
 Feb. 4 — John 4: 16-26, "I who speak, am He," 386, 4  
 Feb. 5 — John 4: 27-42, "Savior of the World," 386, 5  
 Feb. 6 — John 4: 43-54, "Unless you see Signs and Wonders," 396, 1-6