

The Lutheran
SPOKESMAN



**“THE SCRIPTURE
CANNOT
BE BROKEN.”**

John 10, 35

**NOVEMBER
1960**

Now Thank We All Our God

The National Religion V

How do Americans *express* their unity as fellow members of the national congregation?

It is slow going at the top, where the leaders of the denominations meet in the National and World Councils of Churches. They engage their churches in joint projects, but merger is still in the future. Doctrine does not prevent this, for they only debate whether the creed should say, "we accept Jesus as Lord," or, "we accept Jesus as Lord according to the Scriptures." It is really church polity (how the church should be run) and denominational pride that hinders greater progress toward union.

Local congregations do better. The ministerial councils in each city make good strides toward gathering together the American congregation. Almost all churches join in the annual Week of Prayer. Most participate in joint Thanksgiving and Reformation services, and in the joint training of Sunday School teachers. Augustana and U.L.C. Lutherans are generally in on these union services. When the military is involved, as in Religious Emphasis Week, the Missouri Lutherans are there with speakers and choirs.

But the great success and the greatest danger in expressions of the national fellowship is accomplished at yet a different level, the *associations*. This is more dangerous for our true Lutheran Chris-

tians, since membership and participation is not by congregations, but by individuals. You and I have to deal with this problem alone. I am speaking of the groups where individuals band together for specific "Christian" purposes. Their number is legion. There have long been the temperance groups such as the WCTU and the Anti-Saloon League. Then came the YMCA and the YWCA, the Boy Scouts and the Campfire Girls. There are many more. Some organize to build character, others to promote some "Christian" principles among this group or that. *These associations are the real gymnasiums for people of all faiths to exercise their common Christian or Jewish-Christian unity and purpose.*

Our Christians share a community spirit with their neighbors. Lutherans even talk English now. They are no longer confined to the "reservation" of the rural Lutheran community, where congregation and community had been the same. The Lutheran lives and moves with other Americans. He has even moved to the suburbs, where community spirit and coffee flourish. He likes his neighbors and recognizes that he shares many local problems with them. There are many innocent associations in which he joins. Being in *League* with our neighbors to teach the *Little* ones how to steal second base is hardly confessional.

The problem of "in the world but not of the world" has become intense. The Lutheran is bewildered when these neighbors assume he will also band together with them to build character and promote the Golden Rule, though they are of 268 different faiths. If he doesn't join, he is spoiling the community spirit. He can't seem to explain to his neighbors that these functions are the work of the families and their churches, not of a community made up of people who disagree on which god is God. Sometimes the Lutheran remains bewildered, because he does not see that these people are all in line with the national religion, and consider their particular church merely a branch on the tree of American Christianity. Alas, many individual Lutherans have been carried into this united American church life. When enough individuals have been working together "for the Master" in these groups, it soon becomes ridiculous for the congregation as such to abstain from union services or sponsoring a scout troop.

It isn't getting easier to say "no." When all Lutherans stood together, the world expected us to decline their invitations. It wasn't too hard when all members of the Synodical Conference strengthened each other. But by 1944 many individuals in this body had become joiners. A sizable number of Missouri Synod congregations had opened the door to Scouts. The Missouri Synod either had to deal with these congregations or revise its attitude on this type of character building organization. It found that the "salvation by character" religion was not as objectionable, if the oath were changed to a promise. Now Missouri Lutherans have license to clothe themselves in the uniform of American religion.

"Come out from among them and be ye separate" is addressed to you and me as individual members of Christ's Church. Unionism begins with individuals; then it is practiced by congregations; and finally reflected by synodical action.

W.S.

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SHIELDS

AND

WEAPONS

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

1 Cor. 2:13.

"Mechanical-dictation theory, that's what it is!" So say the moderns in speaking of the doctrine of verbal inspiration. But we shall not be thrown off our guard. While the opponents of this scriptural doctrine wish to make it appear as if we hold to an extreme view, we shall confidently maintain that the Holy Ghost gave to the holy men of God the very words which they should write. Moses, David, Isaiah, Matthew, Mark, and all the rest were moved (literally: carried) by the Holy Ghost. Whether they wrote concerning the central doctrine of justification or concerning geographical and historical matters, the truth still stands that all Scripture is God-breathed and hence without error.

If this is going to be tagged as "mechanical-dictation" then we shall have to bear it. But we are serving notice that neither we nor any orthodox teachers hold the view that the writers operated as mere robots or automatons. They

were fully conscious of the words they wrote, and each wrote in his own style. Often the writers used the results of research and of other information at hand. But never did they write the words which man's wisdom teaches, but alone which the Holy Ghost teaches; comparing spiritual things with spiritual. The Holy Ghost made use of whatever He wished, not being limited in any way. The writers were instruments of God to transmit His message to man. It has been well said that the writers were like the pipes of an organ, each with its own tone, but the Holy Ghost is the One who is at the key-board. The composition is of God. While it is proper to say the apostles spoke, it is also proper to say God spoke.

Someone may object and say this is not in harmony with such passages as the following: "And I baptized also the household of Stephanas; besides I know not whether I baptized any other." 1 Cor. 1:16. Didn't the Holy Ghost know whether or not Paul baptized any other? Surely He did, nor is this denied. The Holy Ghost simply caused Paul to write the words he did write, plainly saying that he did not know whether or not he had baptized any other. And this is the truth. This does not in any way militate against the doctrine of verbal inspiration. And it surely makes it plain that Paul was not writing as a life-less, unconscious robot.

The modernist wants to do away with the doctrine of verbal inspiration to make room for the proposition that not all in the Bible is without error. Particularly, room must be made for the possibility of error in geographical and historical matters. Excuse must be found for the contention that the Bible is such a complex book that a wide understanding of historical background, and a study of the thought-processes of the writers is necessary to arrive at the meaning and scope of what is written. Now it would be blasphemy to say that God is unable to communicate His truths to man in a clear and intelligible way. And so the way out is to lay the blame on the writers apart from God.

When the doctrine of verbal inspiration has been swept under the

table, then there is room for all kinds of wild speculations and "learned" criticism. The result will be that the common man will despair of ever coming to a knowledge of the truth. A papacy must then be established to guide the ignorant into proper understanding. Councils must be convened and decrees must be issued so that the poor man may know what to choose and what to cast aside. God preserve us from this! The end is the loss of all assurance of the saving faith which is in Christ Jesus. If the Bible errs in one point, then who is to say that it does not err in others?

God be praised that we can say: "God in a miraculous manner gave to the writers the very words which they should write." Now we can say: I know the things which I have been assured of. **C. M. GULLERUD**

SHEPHERD MY LAMBS

Shepherding includes, as we have already pointed out, feeding, leading, guarding, and healing the lambs of the Lord Jesus, our children. We began to examine what is meant by feeding our children. The food is the Word, which is always wholesome and nutritious for our children. It's a varied, but unchanged diet of Truth — that is true at all times and in all places. Let's observe how our children can benefit from this diet.

When we train our children, we often try to get them to see themselves as others see them. We may

be trying to teach them good manners. We may say, "It isn't good manners to make a lot of noise when eating, or to walk in front of people without excusing yourself." Then we may want to impress the importance of these good manners on our children. We ask, "What will people think of you if you have poor manners?" What are we doing but trying to get our children to see themselves as others see them?

As important as this part of their training is, there is something much more important. Our children, from the moment they are conceived in

the womb until they breathe their last, live in the presence of their God. He sees them by day and night. He is watching, even when they may think no one is watching. There is no such thing as hiding from the face of the Lord. So, then, it is of the greatest importance that our children from earliest youth learn to see themselves as their God sees them.

How can we parents so shepherd our children that they learn clearly and honestly just how God sees them? By feeding them with the Word of Truth. The first three chapters of Genesis provide excellent morsels for this lesson. From the many advertising pictures which our children see on television and in the magazines they are acquainted with "before and after" pictures. They see a picture of a weather-beaten house. That's the "before" picture. Then may come the announcement of a wonderful paint. That is followed by a picture of the same house — now painted and looking so attractive it can hardly be recognized as the same house. That's the "after" picture. The first three chapters of Genesis bring us such a "before and after" picture of man. We must teach our children to take a good, close look at these pictures. They must learn to distinguish one from the other.

What is the first picture? It's such an appealing picture — that of Adam and Eve in the garden. The words beneath the picture say, "God created man in His own image."

Those words may be a bit unclear to the child, but he can understand that they mean something very wonderful. He can also be taught that they mean that God created man in such a way that Adam and Eve never thought, or said, or did anything wrong, that they were never afraid of anything, that they trusted their God for everything they needed. That's the "before" picture of man. It is such a beautiful picture.

Then comes the next picture. What a change! Adam and Eve are hiding in the bushes. They're afraid. They're ashamed. They lie. That is the "after" picture of man — after he sinned. The child must also learn to see this picture very clearly, and then recognize it as a picture of himself by nature. As God saw our first parents fearful, ashamed, sinning, so He sees us and our children. It is of greatest importance that we see ourselves, and that we teach our children to see themselves as our God sees us.

But still another picture belongs to the story. It's the picture of our God coming to sinful man and telling them how they can regain what they lost. He tells them of that wonderful Person who was to be born of the woman, the Savior to come. He would remove fear, cover shame, and forgive sin. He has come and has made it possible to change the sad second picture of man back to that great first picture. His picture our children are to learn to know, to love, and to trust.

PAUL F. NOLTING

PHILIP -- THE MISSIONARY

It was at the peak of his success in Samaria that the Lord prompted Philip to leave this flourishing congregation and go down to a desolate desert place, and there preach to one soul. That was the spirit of the Good Shepherd who left the ninety and nine to find the lost lamb. While Philip did not know the purpose of his going to this desert place, yet he was obedient to this call from the Lord. Soon the Lord made clear His call when Philip was instructed to "go and join thyself to this chariot." Even though the Ethiopian eunuch was returning to his homeland from the center of Jewish faith and worship, he was yet ignorant of the way of salvation. He needed a true spiritual guide, and by God's grace one came. Thus God often leads us into unusual and lonely paths that we may help to win a single soul for Him.

Sometimes pastors and teachers experience a drop in their spirits when they stand before a handful of worshipers, when one or two pupils appear for their class. It is natural to feel that a small group is not worth our efforts as much as a large group.

But this must not cause us to let

up in our work; we must learn to look at every soul through the eyes of Jesus. God has placed a tremendous price upon the salvation of one soul. Jesus says: "Where two or three are gathered in My Name, there am I in the midst of them." A seminary professor was wont to tell his students "If your ministry has been instrumental in bringing one soul to Christ, your ministry has not been in vain."

Ancient tradition has it that this one eunuch who was instructed and baptized by Philip now went forth and brought the glorious news of the Gospel to his countrymen and thus became the founder of the church among the Africans. This is the result of true faith, it will want to share Christ with others, it will be zealous in mission work, concerned about one single soul.

A church member was criticizing the high cost of sending a missionary to a field where very little visible results were forthcoming. He concluded his remarks by saying: "Don't you think that is a waste of money for just a few souls?" To which the bystander replied: "Not if one of those souls had been mine, or one of my children."

ARVID G. W. GULLERUD

A REQUEST FROM THE SEMINARY

The Seminary wishes to purchase copies of Fritz, John H. C. *Pastoral Theology*. Information concerning available copies should be sent to:

Professor C. M. Gullerud
1508 North Broad Street
Mankato, Minnesota

Lights and Shadows from the Old Testament

"And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the Lord today.

Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it unto the hands of the king.

And Jehoshaphat said, Is there not here a prophet of the Lord besides, that we might enquire of him?

And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah, the son of Imlah, by whom we may enquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so!

Then the king of Israel called an officer, and said, Hasten hither Micaiah, the son of Imlah. . . .

. . . And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare

good unto the king with one mouth; let thy word, I pray thee, be like the word of one of them, and speak that which is good.

And Micaiah said, As the Lord liveth, what the Lord saith unto me, that will I speak.

So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the Lord shall deliver it into the hand of the king.

And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord?

And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace.

And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophecy no good concerning me, but evil?"

I Kings 22:5-9, 13-18.

An ungodly king with a great deal of brassy conceit has persuaded a godly king with weak knees to join him in a cooperative venture "for the good of the Church." Ahab of Israel said to Jehoshaphat of Judah: Let's go up and take Ramoth-gilead from our enemy. Lets expand, together.

Jehoshaphat is bewitched by the prospect of a joint undertaking. In union there is strength, you know! But he has a queasy feeling in the pit of his stomach about the whole thing, so he asks his big partner whether it wouldn't be better if they sought out the word of the Lord in the matter. To be sure, says Ahab and promptly calls in his prophets, four hundred strong . . . unionists, every one of them, men who had

fashioned a religion in which Jehovah was worshiped under the name of Baal and Baal was worshiped under the name of Jehovah. Truth and lie were wedded in a blissful union. The prophets of this hybrid were unanimous in their report. Go, and prosper, they said; God is all for it. Join up and conquer.

Jehoshaphat looked around a bit helplessly, wondering why the bad taste in his mouth wouldn't go away, and said: Seems to me . . . isn't there another prophet somewhere who feels differently? Oh yes, said Ahab; there is Micaiah. But that fellow is bad medicine; you don't want to listen to him. Every time he opens his mouth to give me a message from the Lord,

it comes out bad for me!

When Jehoshaphat feebly protested that Ahab ought not talk that way, Ahab sent for Micaiah. He, being a unique fellow who refused to prophecy unless he was certain that he was speaking the Lord's Word, had of course not associated himself with the four hundred prophets in this big conclave. The messenger that went to summon him very earnestly advised Micaiah to be sure and follow the party line of the prophets when he stood before the two kings.

But when Micaiah addressed Ahab in words that were ambiguous and mimicked exactly the flattering lie of the unionistic prophets, Ahab exploded. He wanted the truth, he said, unvarnished. So he got it. Micaiah foretold Ahab's death on the battlefield; his armies and people would be left like scattered sheep without their master. Ahab turned to Jehoshaphat and said: Didn't I tell you? Every time this man opens his mouth, he spells out trouble for me!

This performance would bring a smile to our lips if it were not so sadly true to life. Once men have compromised between God's Word and their own opinions and try to secure divine approval for their undertaking, the mouth of the Lord invariably prophesies against them. In uneasiness some may wave aside the words of flatterers who tell them what they want to hear, and seek from others the counsel of God. Yet when the Word is presented to them

they become indignant.

Many times in the latter years some Micaiahs in the Synodical Conference had to quote the question of the Apostle Paul to his brethren in Galatia: "Am I therefore become your enemy, because I tell you the truth? . . . and have been met with a resounding "YES!" Their friends were much concerned about them and said to them: No matter how you feel about the issue, by all means follow the line of the big majority, or you will be in disgrace. Others said: Oh, stay with us and admonish us when you think we are wrong. Tell us the truth. We need you for that! Any Micaiah who followed the first course was disdained as a weather-vane . . . and deservedly so. If he heeded the second request, the voice of the Jews of Jerusalem upon Paul was heard again: "Away with such a pestilential fellow from the earth: for it is not fit that he should live."

Most recently the Synodical Conference, in its internal conflicts, has sent out a call for some "overseas" theologians to render the service of Micaiah. (See Spokesman, Sept. 1960, p. 13). If they arrive in the spring with the scriptural message, the unionistically-minded will say: Didn't we tell you that they would prophesy no good concerning us, but evil. And the response of the wavering Jehoshaphats will probably be: "Is there not here a prophet of the Lord besides, that we may inquire of him?"

E. SCHALLER

The Things That Come to Pass

The Beam in Thine Own Eyes!

The Lutheran Sentinel (Sept. 22, 1960), along with others, calls disapproving attention to the action last summer of 1000 young people at the European Youth Assembly, sponsored by the World Council of Churches. They deliberately ignored the wishes of their elders, who, though they were unionists, had said there would be no celebration of common Communion. The young people "commandeered" a church and did it anyway. They were encouraged in their act by the Dutch Reformed Theologian Johannes Hockendijk, who advised these young people to "disregard and rise above their confessional loyalties." "For God's sake. be impatient!" he urged. "There will be no movement in the ecumenical movement unless we are ready to step out of our traditions."

That the synods of the Synodical Conference, particularly the Evangelical and Wisconsin, perhaps even Missouri, view such a crass, defiant unionism with disapproval is still to be expected. But there comes a question. The Missouri Synod practices fellowship with those with whom they are not in doctrinal agreement and justifies it with the explanation that "we have a responsibility and an obligation to express the 'growing edge' of fellowship in a limited way toward those who are outside our confessional-organizational grouping." The Wisconsin and Evangelical Synods fault them for this. However, within the Synodical Conference, these synods justify a

continuing practice of fellowship where there are admitted doctrinal differences. They explain this is done during the course of "admonition," until it is proven that the errorist is "set in his error."

The above Lausanne incident is bold and brazen, the other is modest and subdued. But essentially there is a sameness. There is a carrying on of fellowship where there is disagreement in scriptural truth, which is contrary to the expressed will of God, a disobedience to His Word. The question now is not whether disobedience is pious or irreverent, concerned or indifferent, quiet or noisy, patient or impatient, modest or brazen, subtle or flagrant. There is only the question, is it disobedience? Saul disobeyed with a very appealing pious explanation; Hymenaeus and Alexander boldly blasphemed. Yet none of these found favor with God.

We join with others in their abhorrence of brazen unionism. But we also abhor its more subtle forms.

Consider What You Say!

A pastor of the Wisconsin Synod in commenting on the action of his synod in going to the Conclave of Theologians for advice on the declared "impasse" with the Missouri Synod, quite openly and publicly writes in his congregational bulletin: "When God's Word already speaks clearly to us, we wonder why our officials feel that we must now wait until such men tell us what they think we ought to do." So far, so good; So far, very good; we

agree.

But a question is forced upon us. If God's Word speaks to us on the matter in question, and I know this and admit this, then I must ask myself in turn, "Why do I run to conferences and conventions to find out what I ought to do." Convention hopping isn't limited to synods.

When men of the Wisconsin Synod, who oppose their synod's present position in these fellowship matters, are confronted with justifying their continued fellowship in that synod, they must use the same approach and argument that the Wisconsin Synod uses to justify its continued fellowship with Missouri. There is a parallel in these propositions. They stand or fall together. Can we then fault another for something we are doing ourselves?

It is when this truth strikes home that the world gets very small, and quite uncomfortable. One is brought up short with the realization that he is warming his hands at the wrong fire, and it is high time to move along. In times past we too had our turn at convention hopping. In it the flesh took its ease. It provided a "way of escape" from a very unpleasant prospect. Now we say, beware of it. It's a dangerous pastime. It can make a unionist of you.

Now A Familiar Story.

The News Bureau of the National Lutheran Council brings this information: Representatives of Canadian Lutheranism met in Winnipeg for two days of doctrinal discussion and unaniously adopted a seven-point statement of agreement on "The Gospel

We Preach." Represented were The American Lutheran Church, the United Lutheran Church, and the Lutheran Church—Canada (4 districts of the Missouri Synod).

The seven-point statement was another one of these popular "positive" documents which positively ignores the known and admitted doctrinal differences which have and still exist among the bodies now proclaiming agreement.

Look Who's Laughing.

From the New Bureau again. The editors of Lutheran church periodicals met in conference at St. Louis and among other things discussed Lutheran unity. A comment of Dr. P. A. Johnson, public relations director of the National Lutheran Council, is quite interesting. Citing the fact that certain Lutheran bodies have been cooperating on the national level in many areas of activity he charged that "We have been practicing a unionism of the elite, but the man in the pew and the pastor in the pulpit don't realize it. If it's not wrong for leaders to meet, pray, and work together then it's not wrong for followers, and it's not wrong for editors to recognize the fact."

We commend the doctor, although we disagree with his conclusions, for his shrewd and honest observation, and ask: Whom did the Missouri Synod think they were kidding with the claim to be still abiding by the scriptural teaching on fellowship, but operating under the devilish teaching of cooperation in externals?

G. S.

O Come, Let Us Worship

The Heart of the Matter

Following directly on the opening words of the Liturgy, "In the Name of the Father and of the Son and of the Holy Ghost," our Service goes into the Confession. "Let us draw near with a true heart and confess . . ." The mood is grave. The words are somber. Even the Versicles reflect this. Spoken by the pastor, and with the response of the congregation, they reveal that mortal men need to be encouraged when it is a matter of appearing before the presence of God. The words of the Confession are utterly frank in their admission of our sin and unworthiness. The Prayer for Grace in which the congregation now joins its pastor is one in which we throw ourselves completely upon the mercy of God, as debtors who have nothing of their own to offer. The Absolution which follows is indeed the goal toward which we have been moving, the solemn announcement of full and free pardon, granted by God for the sake of what His Son has done for us. But even this is stated in sober, factual terms, without any appeal to the emotions. And all this at the very point where, according to modern techniques, it would be good to get the "meeting" off to a "lively start." Why do we have it so?

Well, there are reasons. The one usually mentioned is that when men

are about to come into the presence of some great person, they give serious thought to the question of their appearance. So pastor and congregation, aware of the overpowering majesty of their God and conscious of their sin, take the direct and sure way of removing this disqualifying factor. "I said, I will confess my transgression unto the Lord: And Thou forgavest the iniquity of my sin." — With this assurance they can now turn to the specific objectives of the particular Service of the Day.

But Lutherans should not be at a loss for at least one further reason — and a good one. Our recent celebration of Reformation Sunday has reminded us of what was at stake in those stirring times. The scriptural doctrines for which Luther contended so valiantly were particularly those pertaining directly to our salvation, a salvation which is solely by grace, and ours through faith alone. It is the blessed doctrine that we are "justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins." (Rom. 3:24-25) This is the very heart of the Gospel. This was the central issue of the Reformation. This is the truth that we, as heirs of the Reformation, should treasure and defend above all things.

But is not this the very truth which is set forth in that part of the Liturgy of which we speak? For the sole aim and purpose of confession is in the name of Christ to proclaim to penitent sinners the absolution that is theirs by grace, or — to use the words of St. Paul — “to declare His righteousness for the

remission of sins.” What better way could be found to state the real aim and purpose of our church service, and at the same time to introduce the central thought of the Gospel. Standing at the head of the Liturgy, this Confession and its attendant Absolution take us into the very heart of the matter. E. REIM

THEOLOGICAL JOURNAL

According to a resolution of the Watertown Convention, “that the editorial staff consist of the Immanuel Seminary Faculty and such other members as they may appoint” the staff will consist of the following members: E. Reim and C. M. Gullerud to represent the Seminary, E. Schaller and M. Galstad to represent the Conference at large.

Tentative plans are to publish bi-monthly, excepting the mid-summer issue — five issues per year. There will be departments for articles of general interest, new and old; Homiletics; Christian Education; Current Events. Tentative date of the first issue: February, 1961.

Further information will follow by circular letter.

E. REIM

Church News

Milwaukee, Wisconsin—

On September 18, candidate for the ministry, Mr. David Lau, was ordained, and installed as pastor of *Messiah Lutheran Church*. The Rev. John Lau, of Onalaska, Wisconsin, the pastor's brother, preached the sermon on the basis of 1 Timothy 6:20-21, and conducted the service of installation. Pastor Gerhard Pieper of Fond du Lac, Wisconsin assisted.

Messiah Lutheran began humbly. On March 13, 1960, nine persons met in a private home for the first service. The Rev. Paul R. Koch was the pastor then in charge. He had recently moved from Appleton, Wisconsin, where he had been an

instructor at *Fox Valley Lutheran High School* of the Wisconsin Synod.

The congregation was growing, and organized July 17. But Pastor Koch accepted a Call to teach at *Immanuel Lutheran College*, Mankato, Minnesota. However, on the very day, August 28, on which Pastor Koch preached his farewell sermon, candidate David Lau, a member of the congregation, announced the acceptance of the Call he had received from the congregation.

Messiah Lutheran numbers nine voters, 21 communicants, and 32 souls. People from Racine, Waukesha, South Milwaukee, Menominee Falls, Franklin, and Mequon are attending the services. The congregation is proving a haven of

refuge for many who would avoid the unionistic confusion of their religious environment. Pastor Lau writes, "May the Lord grant that we might continue to bear the lantern of the Word on high, not only for lonely Lutherans but also for those still outside the pale of any church denomination."

Austfn, Minnesota—

In 1941 fifteen families organized *St. Paul's Ev. Lutheran Church*, as a mission of the Wisconsin Synod. The congregation became self-supporting in 1948.

St. Paul's has always had a feeling of gratitude and affection toward the Synod which, under God, had provided guidance and support especially in the early years of struggle and need. However, the congregation realized that the Word of God was its greatest treasure and only real strength. Therefore, when it became evident several years ago that the Wisconsin Synod had chosen the path of disobedience to the Word of God in its failure to terminate *fellowship* with the Lutheran Church - Missouri Synod (Romans 16:17), the congregation was deeply concerned. After four months of intensive study of the Word of God as it applied to the situation, *St. Paul's* congregation, in obedience to the Word of God passed a resolution on April 24, 1960, withdrawing "from membership in and fellowship with the Wisconsin Evangelical Lutheran Synod." Upon adoption of this resolution, a minority withdrew from the congregation.

God's grace and blessing abide with those who have remained true to the faith "once delivered to the saints." The membership now numbers 312 communicants and 489 souls. L. W. Schierenbeck is the pastor.

Elsewhere, U.S.A.—

Guelph, North Dakota— Mr. David Gullerud, upper grade teacher at Redeemer Lutheran School, Cheyenne, Wyoming, accepted the Call to serve as pastor at Guelph, North Dakota.

Broken Bow, Nebraska— Pastor Arthur J. Clement and several members of *St. Paul's* congregation terminated their membership in the Wisconsin Synod recently, because of the Synod's position concerning church fellowship. **Seattle, Wash-**

ington— Redemption Lutheran has organized and plans to call a resident pastor. The Rev. Gilbert Sydow has been serving the congregation from Ellensburg, about one hundred miles distant. . . . **Sacramento, California and Des Moines Iowa—**

A request for information of other families of our confession living in the *Sacramento, California*, and *Des Moines, Iowa*, areas has come to the mission committee. If you have such information, contact the chairman of the committee, Pastor C. M. Gullerud, 1508 North Broad Street, Mankato, Minnesota. . . . **Northern Iowa—**

Those in northern Iowa seeking the services of a pastor of the *Church of the Lutheran Confession*, should contact Pastor G. M. F.

Becker, Lake Mills, Iowa. . . .
Sleepy Eye, Minnesota— The Municipal Hall in Sleepy Eye was the scene of a Reformation Vesper Service and Fellowship Hour, October 30. Participating congregations were: Faith of Sanborn, Grace of Sleepy Eye, Faith of New Ulm, Faith of Nicollet, Immanuel of Mankato, and Salem of Eagle Lake. . . . **Knapp,**

Wisconsin— Three congregations, St. Luke's of Knapp, St. Luke's of Stoddard, and St. Mark's of Onalaska, celebrated a joint mission festival, together with Holy Communion. Pastor George Barthels, Red Wing, Minnesota, was the guest speaker. The host pastor was the Rev. Robert Mackensen.

D.



September 9, 1960, was a beautiful autumn day. It was Dedication Sunday for the new Immanuel High School building. Professor Robert Dommer, Principal of Immanuel High, performed the rite of dedication. Three hundred fifty people, representing ten congregations, stood by as Mr. Carl Kuehne, Chairman of the Board of Directors, presented the keys to Principal Dommer.

Pastor Lester Schierenbeck, of Austin, Minnesota, preached the dedication sermon in a service held earlier that afternoon at Immanuel Lutheran Church. Pastor Gorhen Radtke of Immanuel congregation was the liturgist and installed the following instructors:

Professor Ronald Roehl, High School

Professor Paul R. Koch, College

Pastor Egbert Schaller, Faith Lutheran Church, Nicollet, Minnesota, College, part-time

Pastor Edwin Schmelzer, Mankato, Minnesota, College, part-time

Vicar Clifford Kuehne, Mankato, Minnesota, College, part-time

Pastor C. M. Gullerud, Salem Lutheran Church, Eagle Lake, Minnesota, Seminary

The College choir, under the direction of Professor Dommer, provided the special music, *All Glory Be To God On High*, by Lundquist, and *The Lord Bless and Keep You*, by Lutkin.

The new building measures approximately 40' x 60'. It is of fire-proof steel and cement block construction, and built to allow for economical expansion in the future. The complete cost is about \$15,000.00.

Since it was also mission Sunday at Immanuel congregation, special mission services were held in the morning. Pastor Paul G. Koch, La Crosse, Indiana, was the guest preacher.

The Bread of Life

Date	2 Samuel	Catechism	Hymnal	
Nov. 20	— 7:1-17	Evening Prayer	569, 1-2	Dec. 4 — 18:31-19:2
Nov. 21	— 7:18-29	1st Article	569, 3-4	Dec. 5 — 19:8-15
Nov. 22	— 11:1-5	2d Article	569, 5-6	Dec. 6 — 1:15-21
Nov. 23	— 11:14-21	3d Article	569, 7-9	Dec. 7 — 1:22-28
Nov. 24	— 11:26-12:6	Address	36, 1	Dec. 8 — 1:29-37
Nov. 25	— 12:7-15	1st Petition	36, 2	Dec. 9 — 1:38-48
Nov. 26	— 12:16-25	2d Petition	36, 3	Dec. 10 — 1:49-53
Nov. 27	— 15:1-6	3d Petition	61, 1	Dec. 11 — 2:1-4
Nov. 28	— 15:7-12	4th Petition	61, 2	Dec. 12 — 2:10-12
Nov. 29	— 15:13-18	5th Petition	61, 3	Dec. 13 — 1:1-7
Nov. 30	— 15:30-37	6th Petition	61, 4	Dec. 14 — 1:8-17
Dec. 1	— 16:5-14	7th Petition	62, 1	Dec. 15 — 1:18-25
Dec. 2	— 18:1-8	Doxology	62, 2	Dec. 16 — 1:26-31
Dec. 3	— 18:9-18	Evening Prayer	62, 3-4	Dec. 17 — 1:32-38

As Christmas approaches, it is suggested a favorite hymn or carol be sung each evening. The devotions could well close with the family joining in the praying of Hymn 85, 13.

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

CONVENTION

of the

CHURCH OF THE LUTHERAN CONFSSION

will be held at

Grace Ev. Lutheran Church

Sleepy Eye, Minnesota

January 24-26, 1961