

*The Lutheran*  
**SPOKESMAN**

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

**John 10, 35**

**FEBRUARY  
1961**

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**CONVENTION ISSUE**

June 1961

## Organized For What?

### **Our Dangerous Hour!**

The Church of the Lutheran Confession has completed the details of organization and elected its officers and boards. The CLC is ready for action. This is the hour of *crisis* for this young group. Will this church be a vessel of gold and silver consecrated and useful to the Master, ready for any good work?

### **Beware the Party-spirit!**

We were dissenters and now we are organized. But woe is us if we are organized dissenters. For then we have already lost our usefulness to the Gospel for which we fought and sometimes suffered. The particular disease to which we are now very much exposed is the party-spirit. Dissenters like to huddle together. Dissenters must feed their ego and right to existence by constantly panning every one outside their organization. Yes, we have the unhappy role of pointing out the sad state of modern-day Christianity, but that dare not be the reason or purpose of our existence. We are to preach the Gospel, the universal Gospel, which embraces all men in the forgiveness of sins in Jesus Christ. Each time we attack error, each time we point out false teachers and trends, this is a negative function and has no value in itself. It is providing necessary information, but it saves no one.

*The Gospel* is not a party item, a platform of an organization. The

CLC does not hold private title to the Gospel. Though we cannot give the hand of fellowship to those who support and hold error, may we still be able to discern the existence of His children wherever they may be. May we rejoice to see Gospel activity and its fruits. Rejoice when the Church produces worthwhile materials outside our group: an English translation of Luther's works, a new Greek lexicon, hymnals such as "Songs of Praise." Everywhere people trust in external organizations and associations and alliances. We are guilty of the same evil if we think of our *organization* as the visible church on earth.

*Party-Spirit* takes delight in uniformity and strict adherence to its own rules. God prevent that we busy ourselves with developing fellowship rules and regulations for our daily behavior. Let there be no running to officials and conventions for approval or disapproval of this or that incident. The Synodical Conference departed from scriptural *principle*, and this we have pointed out without laying down rules for cases and individual behavior.

### **Let the CLC Decrease**

In an age of organization may we be preserved from stressing our organization. We are not left on this old earth to make a name for the CLC. We are here to make known the love and mercy and forgiveness of God, which we miser-

able sinners have experienced in undeserved measure. Our energy is to be used for boasting of the sacrifice of Christ, not of the piddling sacrifices we made for Christ. Our mission boards are to extend the kingdom of Jesus Christ and not to impress people with the extent and greatness of the CLC. Our educational agencies and institutions have the task to instill Jesus Christ and His Spirit into our youth and future workers, not an esprit de corps for the "only orthodox people" in the world, a spirit which engenders antagonism for all outside the pearly gates of MY church.

#### That Christ May Increase

In the spring of 1958 I was occupied with two tasks. It was my assignment to draft a confessional document which should settle the dust of the fellowship controversy. At the same time I was preparing my choir for a Holy Week presenta-

tion of the great passion chorales, the "Road to Calvary" by Cozens. The confessional writing was a painful duty: necessary, but negative work. Of positive value, and real church work, was the teaching my flock and singing with them the glory of an uncomplaining Lamb bearing the guilt of men; so patient, meek, and lowly; of His suffering, pain and death that I may not perish; how He inherited — the wrath I merited. May this Passion Season 1960 be of particular value to us in the CLC that we learn in a new and real sense not to glory in our wisdom, our might, our wealth, but only in this that we have tasted the goodness and righteousness of Christ. And by His grace may we all, officers, boards, pastors, teachers, laymen, dedicate ourselves to our one task: to set before all men their Consolation, their Shield when they must die. W.S.

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## Lights and Shadows from the Old Testament

"And David lamented with this lamentation over Saul and over Jonathan his son:

(Also he bade them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher.)" 2 Samuel 1:18

Israel had lost its king. The day of reckoning had finally arrived for the man who in the youthful hour of his call to the throne had stood among his people splendidly arrayed in his modesty and imposing with his tall, erect body. Samuel had pointed to him and said: "See ye him whom the Lord hath chosen, that there is none like him among all the people? . . . And all the people shouted: God save the king!"

But the king would not let God save him. Now he lay upon the battlefield of defeat, his lifeblood pouring from his wounds, and stilled his wretched heart with his own hand. The Book of Chronicles writes his epitaph: "So Saul died for his transgression which he committed against the Lord, even against the Word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; and enquired not of the Lord."

With Saul had perished his son Jonathan, David's great and good friend and the prince of the nation, now the innocent victim of a ruler's disobedience. Thus the flower of leadership in Israel was cut off, and

the cloak of mourning lay over the land. How were the mighty fallen!

David, the grief-stricken young successor to the throne composed a psalm that in its mournful words held the outpourings of his sorrow. So our text reports; but at this point we find inserted a curious notation, telling us that David also issued a decree that the children of Judah be "taught the use of the bow."

This verse has provided some perplexity for readers and students of Scripture. What possible connection can there be between military training and the sorrow of David and his nation? Some think this means the skill of using the bow. It is claimed that the lack of expert bowmen had been the chief cause of Judah's defeat by the Philistines. But there is no evidence to support such an explanation; nor can the fact that Saul had been wounded unto death by archers be regarded as proper ground for such an interpretation.

The American Revised (1901) translation of the Bible renders the words thus: David "bade them teach the children of Judah the song of the bow; behold, it is written in the book of Jasher." This version of the passage assumed that the title of the hymn of mourning composed by David was "The Song of the Bow," and that it was later included in a growing collection of national

songs and poems of that nature.

Was it a prayer to sing, or was it the skill of bow and arrow that was to be taught the men of Judah as a result of their great tragedy? There is no source of knowledge open to us now which would enable us to answer that question definitely. The use of the bow or the song of the bow . . . either way, it was David's response to the loss suffered by the people of God, the Old Testament Church. And although we have not been given the certainty to say whether it was a weapon or a song that David put into the hands of his people, is it not proper to note the spiritual significance that his directive could contain for our hearts?

There is, after all, a symbolical link between the outpourings of our sorrowful hearts and the skill of the bow. John Milton, the poet, exclaims: "Bring me my bow of burning gold! Bring me my arrows of desire!" And Kipling reminds us that "The arrows of our anguish fly farther than we guess." Especially if they are prayers.

Depression of spirit lies upon God's people when their leaders fail and fall. It is through such a time of mourning that we are passing. How difficult to withdraw from our memory the images of certain men who once stood before us, who led us as warriors clothed in the armor of God's Word and whom we could regard as stalwart, reliable instruments of our Savior and King. We

sat at their feet, or stood at their side; we held them in esteem and we gave them our trust. Now we must mark them as people who, like Saul, betrayed their trust and have transgressed against the Word of the Lord. How are the mighty fallen and the weapons of war perished.

In such a time it is needful that the people of Judah learn the use of the bow and send forth the arrows of their prayers. We recall the prophecy that was spoken of Joseph in ancient days: "The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob." Gen. 49:23-24. God's people have been betrayed and deeply hurt: but they have not lost the power of the bow which is their faith. It would have been too late to pray for Saul and Jonathan. They had run their course. But for church leaders and brethren who have chosen the path of disobedience, and for those who were enticed into the snare of it, this is a time to pray, as diligently as for ourselves.

Teach us the bow! O let us, Lord,  
delight

To send our arrows forth into the night  
Of darkness and perplexity and care.  
Catch Thou the feathered missiles of  
our prayer,

As we entreat Thee for the hearts that  
err.

Use our petitions, not to wound in  
wrath,

But to restore the straying to Thy path.

E. SCHALLER

## First Annual CLC Convention Adjourns

The first annual convention of the Church of the Lutheran Confession was held at Watertown, South Dakota, in August 1960, and adjourned at Sleepy Eye, Minnesota, after a recessed session, January 24-26, 1961.

Principal work of the recessed convention was to complete organization and to ready ourselves for the work for which we organized. There were twenty-nine elections and four appointments.

### ELECTIONS

#### Officers

<b>President</b>	—	Pastor Paul Albrecht, Bowdle, South Dakota
<b>Vice President</b>	—	Pastor M. J. Witt, Spokane, Washington
<b>Moderator</b>	—	Pastor C. M. Gullerud, Mankato, Minnesota
<b>Secretary</b>	—	Pastor Paul F. Nolting, Sleepy Eye, Minnesota

#### Boards

Pastors	Teachers & Professors	Laymen
<b>Trustees —</b>		
Christian Albrecht, Watertown, S. D.		Herman Fennern Jamestown, N. D.
H. C. Duehlmeier Sanborn, Minn.		Walter Romberg Sleepy Eye, Minn.
Arvid G. W. Gullerud Eau Claire, Wis.		Charles Sandeen Red Wing, Minn.
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<b>Doctrine —</b>		
Paul G. Koch La Crosse, Ind.	Edmund Reim Mankato, Minn.	Stephen Wolf Eagle Lake, Minn.
Egbert Schaller Nicollet, Minn.	Gerhard Mueller Fond du Lac, Wis.	Kenneth Schatz St. Louis, Mo.
<hr/>		
<b>Mission —</b>		
Leland Grams Faulkton, S. D.		Edwin Neubert Mankato, Minn.
L. W. Schierenbeck Austin, Minn.		Norman Gurath Fond du Lac, Wis.
H. E. Rutz Jamestown, N. D.		Vernon Fuerstenau Watertown, S. D.
<hr/>		
<b>Education —</b>		
Gordon Radtke Mankato, Minn.	Robert Dommer Mankato, Minn.	Martin Galstad Mankato, Minn.
Rollin Reim New Ulm, Minn.	Paul R. Koch Mankato, Minn.	James Pelzl Mankato, Minn.
	Martin Garbrecht Mankato, Minn.	

### **Incorporation**

The *Church of the Lutheran Confession* has been incorporated since Dec. 23, 1960. Thirty-four congregations are listed as charter members. Application for charter membership has been extended until the conclusion of the 1961 August convention.

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### **Missions**

The CLC Mission Board takes over the entire financial responsibility of the Japanese Mission. It was recommended that all contributions for the Japanese Mission be channeled through the CLC treasury. A special correspondent will be in charge of all communications and correspondence with the Japanese Mission.

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### **Immanuel Lutheran College**

Immanuel Lutheran College continues to grow. The faculty needs to be enlarged. The convention authorized the Board of Trustees to accept the offer of transfer from the present Board of Control, constituted of members of Immanuel congregation. This means that the CLC takes over the management, property, and obligations of Immanuel College. The debt on the property is \$25,000.00, the current annual operating cost, \$30,000.00.

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### **Attendance and Visitors**

The convention was well attended by both delegates and visitors. Seventeen states were represented. Nineteen visiting pastors were pres-

ent from the Wisconsin Synod, the Missouri Synod, the Evangelical Lutheran Synod, and independent congregations. The convention service at the Municipal Hall was filled with over 400 worshipers. Neighboring congregations at Mankato, Nicollet, New Ulm, and Sanborn helped the host congregation, Grace Lutheran, house the convention. The Rev. Paul F. Nolting was the host pastor.

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### **Next Convention**

Trinity Lutheran Church, Spokane, Washington, will host the next convention. The date: August 22-24, 1961.

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## **APPOINTMENTS**

### **Committee on Conference Division —**

George Barthels, Red Wing, Minn.

Gordon Radtke, Mankato, Minn.

### **Archivist —**

Leonard Bernthal, Clarkston, Wash.

### **Transportation Secretary —**

M. H. Eibs, St. Paul, Minn.

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## **NOTICE**

Pastor Paul Pruetter, on January 25, 1961 in open convention at Sleepy Eye, Minnesota, voluntarily withdrew from fellowship with the Church of the Lutheran Confession.

**PAUL ALBRECHT,**  
President

# OBSERVING THE NATIONAL REL

The American anthropologist, sociologist, and educator have been a powerful team in promoting the national religion. The anthropologist tells the sociologist that we all developed from lower forms. The sociologist tells the educator that therefore no group in society is better than another, and no one can say the principles and beliefs of his group are right and those of another group wrong. The educator must achieve a process called *hyphenation*. Don't let this word throw you. It means that each conflict in society must be changed from opposition to cooperation. Thus capital vs labor must become capital-labor, each understanding the other and working together. Colored versus white must become colored-white. And of course, Lutheran vs Methodist must become Lutheran-Methodist. There are four steps in hyphenation. First, the groups must learn not to be antagonistic. Second, they must study the other group and understand it. Third, they must respect another's position as having value, even if differing. Finally, the two groups must arrange ways of cooperation. *Cooperation* is the goal, for once these clashing groups work together, they will stop condemning each other.

What we should recognize is that *union* is not the goal. Only a few from the socialist camp want denominations eliminated and complete uniformity of thought. Educa-

tors and church leaders are satisfied with cooperation by differing groups. Satan is also satisfied if the church with the Truth cooperates in activities with the false churches.

**The NCCC** The *National Council of Churches of Christ in the U.S.A.* is an agency for 34 Protestant and Orthodox churches with a total membership of about 40 million. It covers the whole spectrum of denominational and doctrinal positions. Their program embraces every type and phase of church work at home and abroad. Note the four major divisions: the Division of Christian Education, of Christian Life and Work, of Foreign Missions, and of Home Missions. Among the 34 denominations are also the American Evangelical Lutheran Church, the Augustana Evangelical Lutheran Church, and the United Lutheran Church of America. In their fifth general assembly held in December in San Francisco the member churches illustrated their *hyphenation*. The only sin in doctrine is "the sin of separateness." "Not the churches' diversity but their separation from one another is the heart of this sinfulness." Do we see what this says? Diversity does not matter. It does not matter how many different doctrines you have, in how many teachings you contradict Christ and His Word, as long as you do not isolate yourself. False doctrine is good.

# IGION AT WORK . . .

by the Editor

When the true churches avoid false teaching churches, that is sin.

**The NLC** The *National Lutheran Council* held its 43rd annual meeting at the beginning of February in Detroit. "This organization serves as the cooperative agency of the Lutheran Churches of America in matters of common interest and responsibility." (NLC News Bureau) They make the claim that "cooperation in the NLC leads to Lutheran unity and union." The Lutheran Church - Missouri Synod is not affiliated with the NLC, but cooperates in many of its programs, notably in the Lutheran Service Commission, the Lutheran Immigration Service, and Lutheran World Relief. The General Relief Committee of the Wisconsin Ev. Lutheran Synod participates with the NLC through clothing drives and cash grants. In the November issue of *The National Lutheran*, Dr. Philip Johnson of the NLC comments on the relationship between the NLC and the Missouri Synod: "The list of official and unofficial relationships which have been built up across the years among Lutherans of almost every synodical stripe is long and growing. The spirit of friendship and of mutual confidence and appreciation which characterizes these contacts is remarkable . . . there is a sense of unity as Lutheran Christians which transcends the barriers to fellowship which still

exist officially. This sense of basic unity has developed out of a consciousness of a shared faith, and in response to the overwhelming problems and needs of our time. . . ." This is hyphenation!

**Missouri-NLC-NCCC** Officially, Missouri is opposed to fellowship without unity of doctrine. Prof. W. Roehrs in the February 1961 issue of the *Concordia Theological Monthly* repeats the reasons why Missouri cannot fully join the NCCC. Dr. O. Hoffman, in a letter to *Christianity Today*, defends his synod against the charge of unionism by pointing out that they insist on doctrinal agreement as indispensable to union. But these men deceive only themselves and their people. Actual merger and union is not the mark of unionism. Missouri *is* united with the NLC, and even with the NCCC through affiliation with the latter's Home Mission Division. Cooperation is the goal the world and the false churches desire. Satan has achieved his purpose when the NLC now feels a "sense of basic unity has developed out of a consciousness of a shared faith." Walther and Pieper denied a "basic unity" with Lutheran bodies which denied verbal inspiration and tolerated lodge members. Thinking they could not witness in isolation, modern Missouri lost its Lutheran witness through cooperation. Missouri is hyphenated. W.S.

# The Things That Come to Pass

## Our Singular Message

Two writings of recent months have provoked considerable interest and comment, not only in our Lutheran circles, but in the Protestant world in general. One, *Memorandum inter Nos*, written by Dr. Wm. Oesch, Professor of Systematic Theology at the Lutheran Seminary, Oberursel, Germany, is a critical observation of what has happened doctrinally and confessionally in the Synodical Conference, particularly in the Missouri Synod, in recent decades. The other, "A letter to Missouri," by a pastor of the Missouri Synod, E. P. Schulze, of Peekskill, N.Y., also pointed out the detrimental change in the Missouri Synod.

Although these writings have received considerable attention, they really say nothing that hasn't been known for a long time and that hasn't been said before, a long time before. However, what is said is said quite well, and coming from where it does, and with a possible widespread circulation, perhaps a few more will begin to understand that what has been so often said is the actual, factual truth.

And yet, though this be true, one thing is missing. To be given the light to see error is fine, but there still remains the matter of what shall be done about it. And also, quite personally, "What shall I do

about it?" If Scripture says that recognizing, rebuking, and lamenting the aberrations, and hoping for a change for the better, is enough, well and good. That far many have come. Theoretical attention to these doctrinal and confessional matters is not lacking. Surely these make for absorbing theological discussion. But with many it goes no further. One must wonder if it ever occurred to them that more than discussion is called for.

Here the Church of the Lutheran Confession finds its unique position and singular message. It is made up of men who were brought to the realization that Scripture says more. This they declare by the *withdrawing* and *avoiding* they have done. Many today say almost as much as we say. What is omitted with them is the urgency of the situation. In this matter also it is the holy God who speaks. And when He speaks to us it is always "now." "Now is the accepted time." "Today if ye will hear His voice, harden not your hearts." Said another way, "Today if ye will hear His voice," obey, hearken to what he says. It is our insistence that "now is the accepted time" to avoid and withdraw which sets us apart. We have rejected the arguments which justify a postponement of the hour of decision. To quote another, we are saying that "God does not bind us today to

what may be different tomorrow: He does, however, hold us responsible for our conduct today."

### Also Found Wanting

On Nov. 30 - Dec. 1, a special convention of the Nebraska District of the Wisconsin Synod was held at Lincoln, Nebraska for the purpose of determining the present position of the District over against the Wisconsin Synod. The District had rebuked the Synod for its unscriptural continuation of fellowship with the Missouri Synod, and had requested a special synodical convention which was denied.

According to an unofficial but eye witness report, the convention had some difficulty in coming to a decision. Among resolutions which failed to pass was one calling for a "suspension of fellowship and financial relations with our Wisconsin Synod, until a God-pleasing break from the Missouri Synod be brought about." In the end the District decided to go along with the Synod and see what it might do at its 1961 convention. This expression of the real position of the District brought about a few more withdrawals from the Synod.

Thus when the chips were down, this District too knuckled under the official stand of the Synod. In so doing it followed in the wake of two other districts, the Dakota-Montana and the Pacific Northwest, which for a time witnessed a good confession and spoke up against the doings

of the Synod. In all three cases, when Scripture enjoined some actual "withdrawing" and "avoiding", they were found wanting. In so doing, though they may not realize it, and would no doubt vehemently deny it, they abandoned the principle of *Sola Scriptura*.

### Individual Action Required

We have no time for a martyr complex and detest amateur theatricals in making confessions, but the day of making a confession in the heroic sense of the word is not past. The words of a *Post* article of some years ago, although said of something else, are worth considering in this connection. "We instinctively suppose that the tough questions will be solved by an interfaith conference or an interdisciplinary research team or an interdepartmental committee or an assembly of wise men meeting at Arden House. But are not these group tactics essentially means by which individuals hedge their bets and distribute their responsibilities? And do they not nearly always result in the dilution of insight and the triumph of mishmash? If we are to survive, we must have ideas, vision, courage. These things are rarely produced by committees. Everything that matters in our intellectual and moral life begins with an individual confronting his own mind, and conscience in a room by himself."

G. S.

## PSALM VIII

Great is the LORD'S glory written all over the heavens, yet the glory of the LORD is much greater in His Son Jesus, our Savior. And this great glory is seen in the Gospel, wherein the Lord makes known His name to us on earth. *O LORD our Lord, how excellent is Thy name in all the earth! Who hast set Thy glory above the heavens.* Still men hate the glory of Thy Son Jesus and want their own works to be of equal value with Jesus' righteousness. These rob Thee of Thy glory. Against these dost Thou war, not with the sword but with the preaching of the Gospel. And who are these Thy mighty preachers? *Out of the mouth of babes and sucklings hast Thou ordained strength because of Thine enemies, that Thou mightest still the enemy and the avenger.* That which the world despises as weak and helpless is Thy strength. We who have become as children in Thy kingdom also share in Thy strength and defeat the enemy with Thy Word.

How wondrous that God should choose us frail creatures of the dust to be His servants and objects of His glory! *When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? And the Son of man, that Thou visitest Him?* In this mortal body man is not yet in the domain the glorious

angels already inhabit, but man is crowned king over creation. *For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet; all sheep and oxen, yea and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.*

How are we to understand these wondrous words? Placing all things under man's feet means not only this world with all creatures, but also the world to come with all holy angels is under man's dominion. But we rather see man on earth under woes and misfortune, under death and the dominion of the devil. The Epistle to the Hebrews teaches us how we are to understand these words. Indeed, we do not yet see all things put under him, "but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man," Hebrews 2:9. The glory God gave to man as lord over all creation was lost when man brought the world under the dominion of sin. But we now see Jesus come to redeem him who through fear of death was altogether subject to the devil. Christ's redemption restores

man to his rightful place in creation. This is already accomplished for man, for our flesh and blood is at God's right hand. In Jesus we already are lords over all things, over sin, death, and the devil, over the world to come. This we have now by faith, then by eyesight.

How greatly must we praise the wondrous mercy toward us in Christ

Jesus; how greatly must we tremble in fear to neglect the Gospel which gives us the glory God intends for us; how willingly must we suffer all things for the sake of Jesus to enter our glory with Him. *O LORD our Lord, how excellent is Thy name in all the earth!*

L. BERNTHAL

## SHEPHERD MY LAMBS

The bleating of a lamb—what a pitiable cry! But what an effect it has upon a shepherd! His whole person is concerned. His heart beats faster, moved with compassion. He drops what he is doing and traces the sound of the bleating to its source. Perhaps the lamb has wandered to the edge of a rocky cliff or fallen into a deep crevice. With soothing words the shepherd approaches, reaches with his shepherd's staff and seeks to encircle the lamb in the crook of the staff and so pull it to safety. Perhaps the lamb has become entangled in a thicket. That meant bleeding hands for the shepherd as he sought to free the lamb. But no pain or effort was too great. The lamb must be freed. A wolf may have torn the little lamb. Tenderly the shepherd would gather the helpless, wounded lamb in his arms and lovingly nurse it back to health and strength. Why this loving concern? The shepherd would look up in amazement at such a question and counter with another

—Doesn't everyone know that *healing* is a part of shepherding?

Do we not immediately recognize *healing* as a necessary part of shepherding our own lambs, our children. How often doesn't a little one fall and skin a knee while at play! What happens then? There's a cry of pain and a dash for mother's open arms. Mother must blow on it, kiss it, and put a band-aid on it. Before long the child runs off to play again. Mother has healed the wound. Sometimes it's more serious. The child may whimper and toss about with a fever. What does a child want then but to be held in mother's or father's arms and gently rocked? Shots, medicines, doctors, nurses—certainly! They all have their place. But what can replace the tender, loving, *healing* care of a sympathetic and concerned parent?

How tragic that so many parents think of *healing* only as it concerns the body. We Christian parents should know better. Our children are flesh of our flesh and bone of

our bone. That means that they, like we, are not fully recovered from the mortal illness of sin. We parents, who have learned the art of being healed, should administer that healing to our children. That also is a part of shepherding our children.

Sometimes the healing may hurt a bit, even as a needle hurts when a "shot" is given. One of our children may have cheated while writing a test, or taken something from a store counter without paying for it, or destroyed a neighbor's property, or been disrespectful to a lady down the street. Such actions reveal the sickness of sin that lies deep within, even as swelling behind the ear reveals a case of the mumps. If the soul is hurt by sin, we should administer healing. But how? We must show our child that such action isn't funny or just natural, but wrong, very wrong. The child must realize that he has sinned, not only

against the teacher, storekeeper, or neighbor, but also against his Heavenly Father. That is always a very serious matter. When a child is taught to realize the seriousness of his sin, it may hurt more than a hypodermic needle. There may be tears of genuine remorse. The healing treatment dare not end there. Even as a parent may put soothing salve on a bruise, so the parent must apply a balm of Gilead to the bruised soul of the child. That balm is the wounds of Christ and His empty tomb. A healing salve that is, for it removes guilt, restores peace of mind, and gives strength to avoid future hurts of the soul.

Many and varied are the hurts of the soul produced by the disease of sin. Our children need so much and such continual healing. Christian parents, do we realize always that this healing is part of shepherding our children?

PAUL F. NOLTING

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## Church News

### A Re-alignment

Eau Claire, Wisconsin—

In December, 1960, a group in Pinehurst Lutheran Church succeeded in circulating a petition among a portion of the membership. Its purpose was to consider rejoining the Evangelical Lutheran Synod, from which the congregation had withdrawn in July, 1959. (See *The Lutheran Spokesman*, April

1960, p. 11). This group was determined to bring the congregation back into the synod. Through its efforts inactive and delinquent members were gathered for the meeting. The president of the ELS was also present to encourage those who wished to rejoin the synod. Although the pastor, Arvid G. W. Gulerud, had pointed out that such action would constitute rejection and

termination of his ministry among them, a majority did vote to rejoin the synod.

However, seventeen families determined to recognize Pastor Gullerud as their pastor and therefore withdraw from the congregation. They, together with six families from Ascension Lutheran Church, who had withdrawn from their congregation for the same reason, formed a new congregation. This congregation called the Rev. Arvid Gullerud as its pastor and the Rev. Keith Olmanson, formerly of Ascension Lutheran, as assistant pastor.

The congregation is renting a church building temporarily. A building committee is beginning the work preliminary to erection of a chapel-school in the spring.

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**New Congregation,  
Ordination and Installation**

**Hecla, South Dakota—**

David Gullerud was ordained into the holy ministry and installed as pastor, by his father, the Rev. C. M. Gullerud, November 27. The sermon reminded the ordinand and the little congregation which called him, that success in Christ's Church depends not on the number of members, but on Christ's presence. Matthew 18:20 was the text. The congregation is not organized.

Pastor C. M. Gullerud serves Salem Lutheran, Eagle Lake, Minnesota; Pastor Helmuth E. Rutz, who assisted at the ordination, is

from Jamestown, North Dakota.

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**Two New Nebraska Congregations**

**Valentine—**

*Grace Ev. Lutheran Church* is the name of the new congregation at Valentine. Its pastor is the Rev. Herbert Witt.

The membership, of approximately 25 voters, 100 communicants, 135 souls, together with their pastor, withdrew from the Wisconsin Synod, January 8, 1961. It did so because of the synod's practice and teaching concerning church fellowship.

Included in the membership of Grace Lutheran are all the charter voting members who were still active at Zion Lutheran, their former church home.

This new congregation is worshipping in a rented church building, the very one which the original congregation used in its early history.

**Theford—**

In the summer of 1960, Pastors Arthur Clement and Herbert Witt began services in this community, 65 miles south of Valentine.

Pastor Clement, formerly of Broken Bow, is now a member of Zion Lutheran of North Platte.

The congregation which is forming, although not yet organized, is named *Immanuel Ev. Lutheran Church*. It numbers about 45 souls and is regularly worshipping in the American Legion Hall. The congregation plans to build this summer on a site donated by a Theford man.

## The Bread of Life

Date	Reading	Hymn
Feb. 19	— Matt. 26:1-5	140, 1-2
Feb. 20	— Luke 22:3-5	140, 3-4
Feb. 21	— Mark 14:12-17	146, 1
Feb. 22	— Luke 22:24-30	140, 6
Feb. 23	— John 13:1-11	157, 1-2
Feb. 24	— John 13:12-20	412, 1
Feb. 25	— John 13:21-30	140, 5
Feb. 26	— John 13:31-35	163, 1-3
Feb. 27	— Mark 14:22-25	163, 4-6
Feb. 28	— Luke 22:35-38	150, 1-2
Mar. 1	— Matt. 26:30-35	150, 3-4
Mar. 2	— Matt. 26:36-45a	148, 1-4
Mar. 3	— Matt. 26:45b-50	152, 1
Mar. 4	— John 18:2-9	152, 2
Mar. 5	— Luke 22:49-53	152, 3-4
Mar. 6	— John 18:11-14	143, 1-2
Mar. 7	— John 18:15-18	143, 3-4
Mar. 8	— John 18:19-24	143, 5-6
Mar. 9	— Luke 22:58-62	143, 7-8
Mar. 10	— Mark 14:55-65	143, 9-10
Mar. 11	— Luke 22:66-71	143, 11-12
Mar. 12	— John 18:28-32	143, 13-15
Mar. 13	— John 18:33-38	172, 1-2
Mar. 14	— Luke 23:5-12	172, 3-4
Mar. 15	— Matt. 27:3-10	172, 5-6
Mar. 16	— Luke 23:13-16	172, 7-8
Mar. 17	— Matt. 27:15-23	171, 1-2
Mar. 18	— Matt. 27:24-25	171, 3-4

It is suggested that following the reading of Scripture and the Hymn, a portion of the catachism with Luther's explanation be read or recited.

### CALL FOR CANDIDATES

Two new professorships have been established at Immanuel Lutheran College by resolution of the Board of Education with approval of the Board of Trustees. All members of the CLC are entitled to nominate one or more candidates.

Candidates for one professorship should be qualified to teach college

GETHSEMANE LUTHERAN CHURCH  
E. 11315 BROADWAY  
SPOKANE, WA. 99206

Pastor M. J. Witt  
4724 N. Wall Street  
Spokane 19, Washington

religion courses including Greek and Hebrew. Candidates for the other professorship should be qualified particularly to teach education courses in the college and also to assist with high school courses.

Please state the qualifications of nominees as fully as possible and the position for which each nomination is made. Nominations must reach the undersigned by March 6, 1961.

James Pelzl, Secretary  
414 McKinley Street  
North Mankato, Minn.

### ADDRESSES

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