

# *The Lutheran* **SPOKESMAN**

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Lemmon, South Dakota



“THE SCRIPTURE  
june CANNOT  
BE BROKEN.”

John 10, 35

**DECEMBER  
1960**

*All Praise To Thee, Eternal God*



## Greetings

### From the Manger

Of course "*she laid Him in a manger*". She could not have this Child in her house, because He is not her child. He belongs to everybody. She had to place Him where I can come and find Him and worship Him. The angels have a strange mission. They are not to leave Joseph and Mary alone for even one night with their new Babe. They go out to the fields and find the lowliest ones in all the region, some unkempt and uneducated shepherds. They invite these shepherds to intrude on the holy family. You and I are to know that this little one was born into our families, unto *us* a child is born. By all means we will want a manger set up in our homes, for else we will miscount the number of children in our family. You have another Child, who is your very own flesh and blood. Don't just believe that Jesus is the Son of God and the Savior. Believe the impossible: Jesus is your Child to love and to hold and He will make sure that you and your children will all be in the family of the Father in heaven. She laid Him in a manger for you to take home.

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Maybe we should not have Joseph and Mary in the manger scene. Mary gave birth to the Child and set Him out in a manger for all the world. Maybe the shepherds expected to find Jesus alone. They hurried so and left their silly sheep because the angel said there was born to them a Savior, Christ the Lord. They came looking for a glorious sight. The Son of God in a manger. But *they found*, St. Luke says, *Joseph and Mary and the Babe*. How disappointing it was. They came for something supernatural and more wonderful than any sight ever beheld by man. And here they find very common parents and a common earthly baby. Why this Christ the Lord is even hungry and needs this common woman's milk to keep him alive! Can this be the Son of God and their Savior? Joseph and Mary must have been just as disillusioned. God might have sent somebody important like the high priest or the king or even an angel. But shepherds! Then began the first Christmas Eve service in recitation and song. Listen to the service. The shepherds explain how they heard the news. They try to sing that song whose melody they can never forget. Mary tells them about her angel and what he said about this Child, Son of the

Highest. Finally Joseph delivers a sermon on the theme of his dreams: Jesus, Immanuel, God with us. Then together they turn and pray: Ah dearest Jesus, Holy Child. And it does not matter now at all that these are rough and sinful human beings. Together they share the wonderful knowledge and faith that in their midst is the eternal God, joined with them to live with them and to die for them. So put Mary and Joseph back in the manger scene and go to your little church, your big church, your rented hall, your living room church and let the surroundings not deceive you. Look at the handful of peculiar and odd and sinful people that have gathered with you. Don't be deceived. Look at the weak vessel of humanity that tries to tell you the good news. Don't be deceived. It is not glamorous but it is too wonderful to understand. You have the Son of God in your midst, you have found him in a manger, and your fellow members are holy saints who own this treasure with you. Love one another.

Now return home again and take your blessings from the manger. Now you will learn what Mary meant when she said: The hungry ones he fills with good things. Maybe the trip to Bethlehem this year made you a little hungrier than usual, as you lost your income, your synod, your security, your congregation. He lets us get hungry for His sake. For how else can we learn that He fills us with good things? I am sure that our Christchild has provided all of you with gifts and a fine Christmas dinner. If He has taken a little away from you, it is only so that you will recover your childlike faith you once had in *Christkind*, so that you will believe without any evidence that He fills the hungry with good.

WS.

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# PROFILES IN CHURCH HISTORY

## 3. *BIBLICISTS*

"The disciples were called Christians first in Antioch." So St. Luke informs us in Acts 11 :26. The nickname was not intended as a compliment. The disciples at Antioch did not call each other that; their enemies invented the title as a reproach and a shame.

Over the centuries the name has grown to be popular except in the Moslem world and among Communists, where men continue to spit out the term Christian with hate and venom. Elsewhere on earth it might well be regarded as an insult to be denied the Christian title. But this does not mean that faithful disciples of the Lord are no longer being called names.

We on our part have in the last year or two been denounced as separatists, defectionists, and legalists by people who ought to know better. By some we are also being identified with Christians who, in the higher society of theologians, are contemptuously known as *Biblicists*. This sounds a little better, at least. The question is whether it is to be considered by us a mark of honor and whether we can lay claim to a share in it.

In its historical setting the title *Biblicist* cannot accurately be applied to us. But then, accuracy never bothers liberal theologians. The word sounds nasty to them, and they can utter it in a nasty way because it has to do with the Bible type of

people, which they certainly are not.

In the Germany of the 19th century theologians were deeply divided into several schools of thought. It was the age of Reason, the time when the human mind was encouraged to free itself from divinely inspired wisdom and strike out on its own. One of the great leaders of this movement was a theological professor and pastor in Berlin named *Friederich Schleiermacher*. Translated into English, that name means veil-maker; and it suited him splendidly, because he wove such a heavy veil of sin-blinded human reason around Christian doctrine that nobody could recognize it as scriptural. But *Schleiermacher* did not claim to be scriptural in his theology; indeed, he wanted to get away from all that. "Not he has religion who believes in a Holy Scripture but he who needs no Scripture and himself might be able to make one;" so wrote *Schleiermacher*. He developed a set of doctrines out of his feelings, his "Christian self-consciousness." He quoted the Lutheran confessions, but only when he thought they spoke the way he felt. The Bible as a source of doctrine he ignored.

In opposition to this new and heathenish theology, several groups of Lutheran sought, each in its own peculiar way, to uphold the Bible-centered faith of Luther and of the orthodox church of the 17th

and 18th centuries. Among these we find a certain staunch body of men who insisted that "all true Christian knowledge . . . has as its exclusive material the perfect and perfecting truth of doctrine laid down in Holy Scripture which constitutes the entire field of religious knowledge for the Christian." They rejected all efforts that sought to establish doctrine by means of human philosophy or experience. Because they defended the Lutheran concept of "Scripture alone," they were denounced as Biblicists.

We would, however, hardly have qualified as members of that group. For the Biblicists of that time did not build on their solid foundation and insist upon purity of doctrine, nor were they greatly concerned about error. They were more closely akin to the fundamentalists of our day who defend the Bible as the inspired norm of doctrine but do not understand the need for full doctrinal unity in the church. They were, in other words, unionists.

In our generation we are seeing friends and former brethren revert to the 19th century brand of Biblicism. When Lutherans maintain that Scripture is clear, and has sole authority to establish doctrine, but at the same time declare that not every teaching contrary to Scripture is divisive of church fellowship, and refuse to terminate fellowship relations with manifest errorists, they deserve the honor of being Biblicists in the historical sense of the term; but it does them

little credit. They are in an unenviable position indeed. On the one hand, they are denounced by the modern followers of Schleiermacher, whose spirit fills Protestantism and has invaded large areas of once conservative Lutheranism. On the other hand the Biblicists themselves, insofar as they operate with human judgment as a substitute for the clear directive of God's Word in matters of fellowship and unity, are actually paying tribute to Schleiermacher and to his followers who treat them with contempt.

If we on our part find ourselves despised as Biblicists by the modernists, it should be our desire to bear the shame with true Christian grace. Coming from their blasphemous point of view, we can regard the nickname in its best sense and wear it with distinction. We should be cheerfully willing to be called by any name at all, if it means that we are people who insist that Scripture shall speak without interference from human reason, judgment, or experience, and are governed by the authority of every Word that proceeds from the mouth of God. Then we can suffer it also when unionistic Biblicists attack us from the other direction and label us separatists and legalists. For this is, after all, only a reflection of their inability, or unwillingness, to look at themselves in the light of history and the mirror of the illuminating Word. May the Lord open their eyes, that they might see.

E. SCHALLER

## The Things That Come to Pass

### How Can This Be?

A Lutheran Church of the Missouri Synod speaks of itself this way, "Holy Trinity Church, North Bergen, is an evangelical, Lutheran, Catholic parish." It calls itself part of the Catholic Church, "Because we have the old Catholic faith and customs." Such customs are listed as Vigil Lights burning for the dead, celebration of Masses, Mass Vestments, Candles, Statues, the Sign of the Cross, Kneeling, Chanting the Service, the Elevation, the Stations of the Cross, ringing of bell, holy oil, etc. And, as if this wasn't enough, the Sacraments of the Bible are enumerated as Holy Baptism, Holy Communion, Holy Absolution, Holy Ordination, Holy Confirmation and Holy Unction. Strange that Holy Matrimoney is omitted in such a listing.

Many a Lutheran will ask how such things can be found in a Lutheran Church. There is an immediate explanation in the cult of High Churchism. Years of one-sided interest and concern in customs and ceremonies are bringing forth their fruit, evil as it is. For there is a strange power in these things. If they are not carefully handled and watched they can change doctrine. It so happened to the Jews. At Sinai God laid on them a ceremonial law for a wholesome pedagogical purpose, to teach them and lead them to the Messiah promised. But undue interest in carrying out the

ceremony rather than in the spiritual truth expressed eventually made them a work-righteous people.

There was a parallel development in the New Testament church. The forms of worship, liturgies and ceremonies that arose in the early church degenerated into the Roman mass with its *opus operatum*, that going through a certain ceremonial activity was meritorious in itself. In this connection, Dr. E. Preuss, a Roman Catholic, who became a Lutheran, but reverted back to Catholicism, makes a significant statement, "The false doctrines of the Roman Church all have a like history of development: their beginnings are insignificant and do not lie within the field of dogma but in that of cultus (worship) or at least of ecclesiastical practice; their root is a certain piety which is not regulated according to the plumbline of the Word of God. When such an arbitrary pious procedure has, however, through its having become a custom, gained respect, speculation sets in and spiritualizes it to the point of theory. The further the self-invented practice now spreads, through the accession of interest within the church, the more powerful the doctrine born of it becomes, until it is no more satisfied merely to be tolerated, but begins to strive for dominance."

And now we see the same process being carried out within the church of the Reformation. In it lies a warning to us not to be too

glib in saying liturgical things are merely externals in which we may exercise our Christian liberty. Some years ago a pastor of the Missouri Synod in a letter to the editor of *The Lutheran Witness* said it quite well, "Christian liberty in forms of worship does not mean that it may be employed to sanction every ceremonial innovation regardless of other considerations. Furthermore, it is stretching the point to say that these things are merely external. As long as vestments are hanging in the closet they are external indeed. But the moment they are draped around the shoulders of a minister they become an expression of something internal. . . . Viewed objectively, it is evident that these innovations are the props of a trend which is certainly not leading us back to the simplicity and purity of the Apostolic Church. So we have seen. Much ado about ceremonials can become a Frankenstein monster which will turn and rend us.

But from whence comes this undue interest in liturgical matters? It develops when people become "weary of well-doing" and will "no longer endure sound doctrine." This is the more remote, but real cause of such aberrations. As a church degenerates doctrinally and loses its love of the truth, it covers up its rottenness with liturgical refinements and ceremonial embellishments. Jesus described it quite adequately, "for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within

full of dead men's bones, and of all uncleanness."

G. SYDOW

### THIS LITTLE BABE

This Little Babe, so few days old,  
Is come to rifle Satan's fold:  
All hell doth at his presence quake,  
Tho he himself for cold do shake:  
For in this weak unarmed wise  
The gates of hell he will surprise.

*With tears he fights and wins the  
field,*

*His naked breast stands for a shield;  
His battering shot are babyish cries,  
His arrows looks of weeping eyes,  
His martial ensigns Cold and Need  
And feeble Flesh His warrior's  
steed.*

His camp is pitched in a stall,  
His bulwark but a broken wall;  
The crib his trench, haystalks his  
stakes;

Of shepherds he his muster makes;  
and thus, as sure his foe to wound,  
The angels' trumps alarum sound.

*My soul, with Christ join thou in  
fight;*

*Stick to the tents that he hath pight.  
Within his crib is surest ward; . . .  
This little Babe will be thy guard.  
If thou wilt foil thy foes with joy,  
Then flit not from this heavenly  
Boy.*

Robert Southwell

## PSALM V

Both the wicked and the righteous have their reward. The godless boast of themselves and are condemned in their own righteousness. The believers boast of God's grace and have favor with God. But on earth we find the believers condemned as heretics and the godless praised as the holy people of God. Because of it many cling to heresies and few follow the truth. Believers need help that they be not misled by the many. They seek help not in themselves but from the Lord: *Give ear to my words, O Lord, consider my meditation. Hearken unto the voice of my cry, my King, and my God: for unto Thee will I pray.* Just as the priest at early dawn prepared the morning sacrifice, so I with zeal come to the Lord and await His help. *My voice shalt Thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee, and will look up.*

The godless boast they are under Thy favor because of their righteousness, but without faith in Thy Son their works are not acceptable to Thee. *For Thou art not a God that hath pleasure in wickedness: neither shall evil dwell with Thee. The foolish shall not stand in Thy sight: Thou hatest all workers of iniquity.* They speak lies, for they have murderous hearts toward the righteous and yet present themselves as kind people intent upon a person's welfare. These shall not stand. *Thou shalt destroy them that speak*

*leasing: the Lord will abhor the bloody and deceitful man.* I come before my God not trusting in my righteousness but in the Lord's mercy. Trust in my works, which make the godless boastful, cause me to fear before the Lord; trust in Thy mercy, which the godless despise, is my salvation. *But as for me, I will come into Thy house in the multitude of Thy mercy: and in Thy fear will I worship toward Thy Holy Temple.* That I be not seduced by their deceitful teachings which lead to damnation, *Lead me, O Lord, in Thy righteousness because of mine enemies; make Thy way straight before my face. For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre: they flatter with their tongue.*

Since they use a smooth tongue to hide the deceitful teaching of their heart which is uttered from throats like a grave with yawning jaws to snatch all unto the damnation of hell, *destroy Thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against Thee. But let all those that put their trust in Thee rejoice: let them ever shout for joy, because Thou defendest them: Let them also that love Thy name be joyful in Thee.* Let the godless then curse the righteous man



who trusts in Thy mercy, nothing can harm him. *For Thou, Lord, wilt bless the righteous; with favour*

*wilt Thou compass him as with a shield.*

L. BERNTHAL

## SHEPHERD MY LAMBS

Varied were the daily tasks of the ancient shepherd. They began early in the morning when the shepherd would go to the common sheepfold to fetch his sheep. After a friendly exchange with the porter, the porter would open the door and the shepherd would enter to gather his flock from among the other flocks in the fold. How would he do that? It would seem to be such a difficult task to separate one flock from the many sheep that had been bedded down for the night in the common sheepfold. But it wasn't. The shepherd would stand near the door and call to his sheep. The sheep would hear the voice of their shepherd. They were able to distinguish his voice from the voice of other shepherds who may have been calling their sheep at the same time. As the sheep and lambs heard the voice of their shepherd, they would push their way through the other flocks toward their shepherd. When all were gathered, the shepherd would lead them out of the fold toward the green pastures. It must have been a common sight in those days to see each shepherd at the head of his flock, talking and singing, with his sheep following close at his heels. Shepherding meant *leading* the sheep!

Jesus says to us parents, "Shep-

herd My Lambs." What does that mean? It includes this thought of training our children by leading them. One of the best ways for parents to train their children in this way is to go on before them with a good example. Even as the sheep and the lambs followed their shepherd because they heard his voice, so children will learn to follow the good example of their parents.

An example may help to illustrate this method of shepherding our children. Before a child has advanced very far in the Christian Day School or Sunday School, he will be required to learn the Third Commandment, "Remember the Sabbath-day to keep it holy." A Christian parent will supervise this learning. With but a little effort and some repetition the child will be able to say the words of the commandment together with the meaning. The child feels happy and the parent self-satisfied because the lesson for the day has been learned. But has it? Learning the Third Commandment means much more than just memorizing the words. After all, one could with some effort teach a parrot to say the words! Learning the Third Commandment means to make those words a living part of one's spiritual life. How does a parent teach that? By lead-

ing on with a good example. That means that a parent must first have learned this commandment himself before he can teach it to his child. If the parent *sends* his child to church, he shows that he has not learned the lesson himself and so cannot teach by example. If the parent *takes* his child to church, he has learned the lesson himself and is teaching by example. Children imitate both the good and — unfortunately — the bad examples of their parents. Christian parents are to shepherd their children by going on before them with a good example. That is teaching by leading.

If you think again of this example we have used to illustrate teaching by leading, you will realize that parents must train themselves for this responsibility even before the children are born. This they can

do by centering their lives about the Word, so that holding it sacred, gladly hearing and learning it, becomes a regular and important part of living. Then when baby comes, he goes to church on mother's arm. Sunday morning finds father taking the little ones by the hand to church. Sometimes father or mother may have to leave a bit early, or take a little intermission, in order to teach the child to sit still and listen to "the man." But all of this is part of the method of shepherding by leading. If parents shepherd their children in this way, the children will have learned the true meaning of the Third Commandment long before they have memorized the words.

Lead on then, parents!

PAUL F. NOLTING

## From Other Sources

*Christianity Today*, November 21, 1960, published "A Letter to Missouri" by a Missouri Synod pastor, the Rev. E. P. Schulze. He wonders whether he can still praise Missouri for a firm conservative position. "Some of your prominent professors are being accused of heresy: denial of the inerrancy of Scripture, negation of the immortality of the soul and of the resurrection of the body, belief in the annihilation of the wicked; and on the other hand, defense of the "immaculate conception" and the "as-

sumption of Mary" as permissible opinions. Many of your clergy appear confused or indifferent in doctrinal matters. One of your pastors is currently professing the ancient error of modal monarchism. Others clamor for church union with those who do not hold our historic confessional position. My files bulge with reports that all is not well. Pastors are concerned and indignant. Laymen are grieved and disturbed. Low rumblings of discontent are heard at home and abroad."

Later he urges Missouri to cor-

rect itself. "Doctrinally, we must stand as alone as Luther at Worms, for we may clearly perceive the peril of standing otherwise. In terms of people, union is addition, but for the sounder church it is doctrinal subtraction. Assuming that the memberships of both are equal, let 100 per cent represent the doctrine of the one church and 80 per cent the doctrine of the other. Add the totals, and you get 180 per cent. But now you must divide by two, and the result is only 90 per cent. You now have twice as many members, and isn't that fine? But you have 10 per cent less truth than you started with. I have stated what may be called the Law of Union or the first Law of Ecumenicity. Or shall we call it the *Lex Missouriensis*?" Later, the writer adds that it is worse than such simple arithmetic since error grows and grows. "Thus a little leaven, allowed to work unchecked, will at last turn the whole lump into a corrupt clamjamfry."

logical basis for the cooperation they have been practicing together for over 10 years. This time they discussed "The Significance of Confessional Subscription" (what does our promise to uphold the Lutheran Confession signify, Ed.) The News Bureau reports: "Since there was 'substantial agreement on the significance and nature of confessional subscription,' the two groups reported that further talks between the NLC and the Missouri Synod are being planned. The third meeting has been tentatively set for August 1 and 2 in Chicago. Scheduled for discussion at the meeting next year is the general topic. 'What kind of cooperation is possible in view of the discussion to date?'" Since they have had cooperation in many fields before they discussed the *basis* for cooperation, there never was the possibility that they would discover they had no basis. They had to find the basis. And it takes no prophet to predict that they will find a basis for even wider cooperation. These things only move in one direction. Unfortunately.

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From the National Lutheran Council News Bureau we learn that Missouri and the NLC held their second meeting on cooperation November 18-19 at St. Louis, at the Missouri Athletic Club. This is a good place because it will take some theological gymnastics of the first order to achieve their purposes. They are meeting to find the theo-

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A copy of a letter from Kurt Marquart of the Texas District of the Lutheran Church - Missouri Synod addressed to Dr. Behnken reached us recently. It treats of Behnken's so-called settlement of the Scharlemann denial of the Inerrancy of Scripture. We quote only

a paragraph of this well documented letter. "What is at stake is nothing less than the doctrinal — and that means *spiritual!* — integrity of our Synod. Dr. Scharlemann's attack upon the very foundation of Synod's doctrinal position is so flagrant and obvious, that if it is tolerated (i.e. if no retraction is demanded) then absolutely anything may from now on be taught in Synod — and will be, you may be sure!"

The writer repeats the charges that Dr. Scharlemann denied the scriptural doctrine of inerrancy, and his concern is that this has not been retracted. Dr. Scharlemann is now willing to use the term, but he has not retracted his views. These conservatives in Missouri well remember how the "Statement of the 44" was thus shelved without being retracted. The signers of that document have found other ways to spread their heresies, and still retain high positions in the church. The Rev. Mr. Marquart has cause for concern. When forced to, official Missouri disowns the heresies of its men, but it tolerates the men who hold the heretical views. We don't approve of such heresies, they say in effect, but we allow these fellows to train our seminary students.

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How does the leadership in Missouri keep the loyalty of its rank and file in the midst of these great changes in its confessional position?

It is really quite easy. The Lutheran Church - Missouri Synod had been blessed in its history with outstanding leaders: Dr. Walther, Dr. F. Pieper, and Dr. Pfothenauer. For a hundred years they experienced that these men at the helm were faithful and true soldiers. They learned to trust their leaders, too much. They still feel that when Dr. Behnken says something is settled or that the position of synod is sound, it must be so. Dr. Behnken wouldn't allow anything bad. And he takes advantage of this child-like faith in him. As everybody's file bulges with reports of new teachings and practices, he calmly smiles and tells his people that all is well. In the *Lutheran Witness* of Nov. 15 we have the word "direct from 210." Here is a sample. "In support of the Missouri Synod's position [over against Wisconsin and the ELS, Ed.] Dr. Behnken said: "When we ask the Holy Spirit [in joint prayers with people who are not in full doctrinal agreement with us] to lead us into truth and to confirm this truth in our hearts — and this is the focus of our prayers when we open such meetings with prayer — this is certainly in accord with Scriptures."

Why is this in accord with Scriptures? Dr. Behnken said so, and since when does the President of the Lutheran Church - Missouri Synod need a proof passage?

W.S.

## Church News

### Marquette-Manchester, Wisconsin—

Both congregations are called *St. Paul's*. They are served by the same pastor. Although neither congregation was a member of the Wisconsin Synod, they were in fellowship with the synod and supported it financially.

Pastor Egbert Albrecht withdrew from the synod in February, 1960.

Each congregation studied the issues and in the April quarterly meetings voted. *St. Paul's* of Marquette voted to discontinue fellowship with the synod and to affiliate with and support the *Church of the Lutheran Confession*. *St. Paul's* of Manchester voted to discontinue fellowship with the synod, but to learn more about the new church body before supporting it financially. The final action to support the CLC came in the October quarterly meeting. Now both congregations are in fellowship with the CLC and support it with their mission offerings.

Together they form a parish of some 500 communicants.

### Jamestown, North Dakota—

The CLC teachers' conference met at *Our Savior's Lutheran Church*, October 20-21. The host pastor was the Rev. Helmuth E. Rutz.

Professor Robert Dommer and Mrs. A. Schaller of Immanuel Lutheran High, Mankato, Minne-

sota, were the essayists. Mrs. Schaller's paper was a study of *Which Classes Are Most Amenable To Group Work*. Professor Dommer's paper, *Curriculum For Elementary School Music*, stressed making music enjoyable for the child.

Professor Ronald Roehl of Immanuel High, Mankato, Minnesota, was elected chairman, Miss Lois Sorgatz, Jamestown, North Dakota, secretary.

### Sleepy Eye, Minnesota—

Call it a case history.

Thanksgiving Day, 1959, was the day *Grace Lutheran* met for its first divine service. It had no members, no property, no name.

But it had God's Word.

Thanksgiving Day, 1960, *Grace Lutheran* had a church-parsonage, a church fully equipped with chancel furnishings, an organ, pews, and members worshiping in two services.

Exactly one year later it is debt free. There were no drives, no campaign.

Call it a story of God's blessings on those who hear and keep His Word.

### New Ulm, Minnesota—

*Faith Lutheran's* church-parsonage is now under construction. The congregation issued "An Invitation to Buy A Church Bond" to finance the erection of its church plant. It numbers 71 communicants. The Rev. Rollin A. Reim is the pastor.

**Nicollet, Minnesota—**

A local pastoral conference was held November 25 at *Faith Lutheran*, the Rev. E. Schaller, pastor, Vicar Clifford Kuehne of Immanuel Lutheran, Mankato, Minnesota, preached the sermon. Pastor Paul Nolting, Sleepy Eye, Minnesota, presented a study of *Christ's Olivet Discourse*. Among topics discussed were: the publication of CLC literature, radio preaching, and teaching the exceptional child, the retarded and especially gifted.

**St. Louis, Missouri—**

In November, 1954, a group of former members of the Missouri Synod, called the Rev. J. B. Erhart of the Wisconsin Synod to be their pastor. The name of the congregation was the *Orthodox Lutheran Church*.

At first services were conducted in the Legion Hall in Maplewood. Later a church building was purchased at 700 Tuxedo Boulevard, Webster Groves, St. Louis, for \$18,000.00. This building was renovated and a portion converted to parsonage use. A sizeable down payment was raised in remarkable ways. Some members borrowed money and gave it, they sold property, or mortgaged their homes and even their automobiles. From the beginning the congregation has been self-sustaining.

In September, 1959, *Orthodox Lutheran Lutheran Church* resolved to withdraw from the Wisconsin Synod, subject only to confirmation at a second meeting. This sec-

ond meeting was held October 10, 1959. Confirmation was unanimous. Withdrawal came over the issue of church fellowship which has arisen in the synod.

Communicant membership of 18 has now doubled, baptized membership numbers 50, voting membership 17.

The history of the congregation indicates an earnest concern for preserving the Gospel, but not only for itself. It wants to share this treasured Gospel with others. Therefore, if there are others in the St. Louis area who may wish to worship with them for reasons of faith and confession, they should feel invited to do so.

**Chicago, Illinois—**

Our first service in the Chicago area was conducted November 6. Divine worship services are held each Sunday at four o'clock at 550 North Oak Street, Hinsdale, Illinois. This location is easy to reach, because it is only a few blocks from the Hinsdale outlet of the Illinois Tollway. The pastor is the Rev. Paul G. Koch, P.O. Box 188A, La Crosse, Indiana.

**Sanborn, Minnesota—**

November 6 was re-dedication Sunday for *Faith Lutheran*. This was also the day for the installation of the pastor, the Rev. H. C. Duehlmeier. Pastor L. W. Schierenbeck of Austin, Minnesota and Professor Paul R. Koch of Mankato, Minnesota were the guest speakers. Two hundred visitors

from neighboring sister congregations attended.

*Faith Lutheran* formed as a result of the church-fellowship issue, which has arisen within the Synodical Conference and the Wisconsin Synod. Both members and pastor withdrew from Zion congregation when a majority voted on April 19 to remain with the synod. These members requested Pastor Duehlmeier to continue serving them and to lead them in forming a congregation in which Scripture *alone* would be the final authority in doctrine and practice.

Seventy-two persons crowded into the home of one of the members for the first service, April 24. Thereafter a rented building at Sanborn Corners, two miles north of Sanborn, served as a house of worship. On June 27 *Faith Lutheran* organized with 20 voting members. Before another month had passed, the congregation purchased a church building, and moved it to Sanborn Corners on a site donated by one of its families.

Among its 110 souls, *Faith Lutheran* numbers 75 communicants.

Two neighboring sister congregations, at New Ulm and Nicollet, are also named *Faith*.

#### Bowdle, South Dakota—

The property settlement case involving St. John's congregation is going to South Dakota's highest court. At a meeting November 14, the voting membership representing the fifty-five families served by

Pastor Paul Albrecht, resolved to ask the supreme court to review the circuit court's opinion and the testimony on which it is based. The supreme court's decision is not expected before another six months.

#### Mankato, Minnesota—

A last minute reminder. The mission committee is asking for 35 mm. slides, that it might prepare a slide lecture of *all* our missions, congregations, and schools. The committee needs them immediately, if it is to have the slide lecture ready for the Sleepy Eye convention in January. Send them to Mr. E. Neubert, Box 238, Mankato, Minnesota.

The mission committee treasurer reports receipts totaling \$6,868.45 for the quarter ending October 8, 1960. Disbursements for the same period were \$5,367.00, leaving a balance of \$1,501.45.

#### Cheyenne, Wyoming—

Miss Shirley Wendland was installed as teacher of the lower grades at Redeemer Lutheran School, November 20.

Pastor W. Schaller selected Luke 9:23 as the basis for the installation sermon. The text is unique in speaking of taking up our cross *daily* and following the Savior.

Miss Wendland recently withdrew from the Wisconsin Synod and resigned her position in the school at Clatonia, Nebraska. Her home is at Balaton, Minnesota. She replaces Mr. David Gullerud, who accepted a pastoral Call to Guelph, North Dakota.

### Addresses

The Rev. David Lau  
3553-A North 25th Street  
Milwaukee 6, Wisconsin

The Rev. L. W. Schierenbeck  
106 9th Place S. W.  
Austin, Minnesota

## ANNOUNCEMENTS

### AN OFFER

Immanuel congregation of Mankato, Minnesota, is offering, without charge, opera-type choir chairs, school desks, and short pews seating four persons, to any group or congregation of the CLC. Write to Mr. E. Neubert, Box 234, Mankato, Minnesota.



## DEVOTIONS

The devotions have been omitted deliberately. It is hard to determine whether they are used sufficiently to justify the space. If any desire such a listing of short readings with catechism and hymnal material, they are requested to write the editor, who will send them the devotions.

## CONVENTION

OF THE  
CHURCH OF THE LUTHERAN CONFESSION  
WILL BE HELD AT

GRACE EV. LUTHERAN CHURCH  
Sleepy Eye, Minnesota  
January 24-26, 1961

NOTE—Send the announcement of your attendance to:

The Rev. Paul F. Nolting  
303 West Walnut Street  
Sleepy Eye, Minnesota