

*The Lutheran*  
**SPOKESMAN**

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**“THE SCRIPTURE  
CANNOT  
BE BROKEN.”**

**JOHN 10, 35**

**JANUARY  
1961**

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## Be Satisfied With Perfection

Within a week the Church of the Lutheran Confession organizes for business. This Church fought for the Gospel, and will continue fighting, please God, to preserve the Gospel. Yet much time will also be spent on externals: developing the *forms* in which this Gospel will be taught, spread, and administered. We have to forge good by-laws, establish wise mission policies, develop sound educational methods. These are important. This is the Father's business. God has called us to *transmit* the story of salvation. We are not worthy to be a part of this business unless we exercise every facility at our command in striving for perfection in every phase of this business.

It is true that the Gospel itself is perfect, and if we lose the true Gospel our methods and forms become empty and useless. It is also true that many in the history of the Church have emphasized externals at the expense of the Gospel, deemphasizing the study of doctrine and concern for its purity. It is also true that the Gospel is powerful even through and in the weakest forms. And it is certainly true that externals, forms, and methods cannot add one bit of strength to the Gospel.

We are tempted to draw some improper conclusions from these truths. Since the Gospel is all-important, we sometimes hear "the externals are not important." Again,

since many emphasize externals at the expense of the Gospel, we tend to be reactionary and feel guilty when we are working on methods and externals. This is a particular danger for the CLC. Aren't we inclined to say with a certain pious air: "I am not concerned with the details of a constitution, just so the doctrine is right;" or, "liturgics doesn't interest me. That's high church stuff;" or, "it's not the methods that matter, it's *what* you teach. We have the Gospel, therefore our schools are better." We have even observed a shocking lack of interest in the *methods* employed in mission work, because "that sounds too much like Missouri."

This attitude is harmful. Yes, this attitude can make our CLC ineffective as a vessel to transmit the Gospel. For though we can add nothing to the Gospel to make it powerful, *we can do much to hinder it*. We must strive for a negative capability, that is, to develop our forms and methods to such perfection that there is no hindrance to the Gospel. A poor voice hinders an excellent sermon. A clumsy constitution hinders the work of a synod. Poor mission methods slow the spread of the Gospel to lost souls. Poor teaching methods thwart the learning process. A poor system of finances causes funds to be dissipated.

Did you read the account of Julia Meade and the attention and prac-

tice she gives to the minutest detail of television advertising? She is dedicated to her art; nothing dare detract from the purpose: selling the product. We present Jesus Christ to the world, and through Him forgiveness of sins and eternal life. Surely, nothing short of perfection is adequate in even the tiniest external of the Father's business.

There is a great difference between such striving for perfection and being a perfectionist. The perfectionist gets lost in the details and refuses to perform without perfection. We may have to open mission fields with far less than a per-

fect beginning, and we will not wait. We shall have to preach next Sunday without the perfect voice. The choir will sing God's praises though it has not reached technical perfection; though it has no choir loft. And we shall have the comfort that His strength is made perfect in our weakness. And so the Christian is bold to carry out God's will even with the weakest and most meager resources. But he is not satisfied. He is not satisfied with anything less than perfection. He worships cheerfully in the barn, but he slaves for a cathedral.

W.S.

#### A N N O U N C E M E N T

At its recent convention in Watertown, South Dakota, the faculty of Immanuel Lutheran Seminary was instructed to make provisions for the publishing of a theological journal, augmenting itself to form an Editorial Board as may become necessary. This Board will consist of E. Reim and C. M. Gullerud to represent the Seminary, and E. Schaller and M. Galstad to represent the Conference.

(See page 10 for subscription form.)

Second Class Postage paid at  
Cheyenne, Wyoming

POSTMASTER: Send notice on Form 3578 to The Lutheran Spokesman, 137 King Ct., Cheyenne, Wyoming.

Published monthly at Cheyenne, Wyoming as the official organ of the Church of the Lutheran Confession. The issues appear on or near the 15th of each month.

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Material submitted for publication should be sent to the editor three weeks before the date of publication. Church and School News Items should be sent to Pastor DeRose. Subscriptions and address changes and requests for sample copies must be sent to the Circulation Manager.

Subscriptions are \$2.00 per year, paid in advance. Blanket Subscriptions are \$1.75 to congregations.

## O Come, Let Us Worship

### Sing Ye!

The Apostle Paul speaks to the Ephesians, 5:19, of "singing and making melody in your hearts to the Lord." In this important feature of worship our Lutheran Church is particularly blessed by the rich treasure that it has in its hymns. How bare our services would be without them!

But we sing more in our services than just our hymns. There are, for instance, the responses of the congregation which occur in the liturgical part of the service: the Amens, the Hallelujahs, the Glorias, etc. To many they may seem to be no more than the punctuation marks of the service, showing where one part ends and another begins. Actually they mean much more, and the better we understand them the more they will add to our personal sharing in this worship.

The Amen is, of course, an affirmation, expressing sureness, certainty. We sing it after the "Collects," or prayers, to express our confidence that such prayer is heard. We use it after the Creed, to affirm our loyalty to the truths that have been confessed. We repeat it after the Blessing, three times, because we know that the grace of the Triune God is conveyed by such a blessing, and that its gifts are truly ours. And we express our joy over this by *singing* our Amens.

The same is true of the Hallelu-

jah. Meaning "praise ye the Lord!"—it is used particularly in that part of the service where the various Lessons from the Word are read to us, that blessed Word without which our souls would remain in eternal darkness. That we have His word, so freely and in such abundance, this is surely cause for praising the Lord, for *singing* His praises.

We come to the Gloria Patri, the Kyrie, and the Gloria in Excelsis. The first Gloria, following as it does upon the Scripture sentences that we call the Introits, is simply another way of praising the Lord for this priceless gift of His Word. It emphasizes the fact that this Word is the gift of the Triune God, even when it is from an Old Testament Psalm, as so often is the case. The Kyrie (Lord, have mercy upon us; Christ, have mercy upon us . . .) seems to be all that is left of an ancient responsive prayer that was offered at this place, a prayer similar to the Litany that our hymnal has on page 110 and following. But note that this threefold Kyrie is a prayer in itself, a Christ-centered prayer for the mercy of our Lord, one to which we can give more thought and better attention simply because we are *singing* it. —And now the climax, the Gloria in Excelsis: Glory to God in the Highest! Whether it is sung in its liturgical form, or whether we use the opening stanza of that wonderful hymn

by Nikolaus Decius (All Glory be to God on High), it is our repetition of what the chorus of the angels sang when they had announced the birth of the Savior to the shepherds of Bethlehem. It carries our Christ-

mas through the entire year. And surely, *that* is worth *singing!*

So—also in the Liturgy—let us *understand* what we have, and we shall indeed “be *singing* and *making melody* to the Lord” in our hearts.

E. REIM

## SHEPHERD MY LAMBS

Lambs are such helpless creatures. That is what makes guarding them such an important, though dangerous, part of shepherding. When David sought to gain permission from Saul to fight Goliath, he used his shepherd experiences as an argument. He had fought and killed both a lion and a bear who had attacked his flock. Our Lord Jesus emphasized that a good shepherd must be willing to guard his sheep with his own life. It is the hireling that sees the wolf coming and then flees, leaving the wolf to scatter the sheep.

As parents we are aware of our duty to guard our children. We provide winter clothing to protect them from the weather. We teach them all kinds of safety rules to guard them against the dangers of traffic, to protect them from dangers at home and in school. We send them to swimming instructions to protect them from the water. We take them to the doctor for shots to guard them against disease. Why all this effort to guard and protect our children? As parents we know that much harm can come to our children unless they are guarded

and taught to protect themselves from dangers that surround them and will continue to surround them all their lives. When once we begin to think about it, guarding our children and teaching them to protect themselves is a big and an important part of their training and education.

Isn't it strange then, that we tend to forget one particular type of guarding. What is that? When we brought our children to baptism, we snatched them from the kingdom of Satan. But Satan did not suffer that loss willingly. Never! He is determined to reclaim our children no matter how much effort and time he must spend. Satan knows no rules of fair play. By hook or by crook he is out to get our children back into his kingdom. It is our responsibility as parents to guard our children and to teach them to protect themselves from the attacks of Satan.

We all want to educate our children. We send them to school. Many of our children go to public schools, where the teacher cannot assist us in guarding and protecting our children from Satan. As a matter of

fact Satan delights in using a well-loved teacher to undermine the faith of our children. So often he uses the teacher-textbook method of attack.

For example—my own child was preparing for a sixth grade science examination. The subject matter was communication. One section dealt with the development of communication. I listened in alarm as my child recited the material—how the cave man communicated with gestures, facial expressions, and simple sounds, the grunt and groan method. Then gradually sounds changed into words, words became sentences, and so language was born. What a combination of truth and insinuating error. I realized that it was high time for me to guard my child and teach her to

protect herself. I had to show her that this was the “line” of the theory of evolution which denies the Genesis account of creation. I had to assure my child that our God did not create Adam as a dumb brute who could but communicate by grunts and groans until centuries later when first words and then language came into being.

Oh, that Satan is a clever one! He would have us believe he doesn't even exist. If he fails at that, he would have us believe he is quite harmless to our children. But he's real; he's dangerous. Let us guard our children from him and teach them to protect themselves against him. That is part of shepherding, of training, our children.

PAUL F. NOLTING

## **SHIELDS** **AND** **WEAPONS**

Jeremiah 31:18. “Turn thou me, and I shall be turned; for thou art the Lord my God.”

No more graphic description of what takes place in conversion can be given than that which is contained in the Bible passage cited above. A repetition of this description of conversion is found in the words of 1 Peter 2:25 “Ye were as sheep going astray, but are now returned into the Shepherd and Bish-

op of your souls.” Conversion is a turning, a turning unto the Lord. Only he can grasp the right teaching on conversion who first understands the Bible's teaching on the total depravity of man. It is a great blow to man's inborn pride when he hears that he is by nature an enemy of God, dead in trespasses and sins, blind, and corrupt. He does not like to have it said that he wilfully and naturally resists the grace of God and is therefore unable and unwilling to receive the things of the Spirit of God. And yet this is true. It is clearly taught in Scripture. In this respect man is worse than a stone and a block “for a stone or block does not resist him who moves it, but man resists the word and will

of God until God awakens him from the death in sin, enlightens and renews him." "It is correctly said that God, through the drawing of the Holy Ghost, makes out of stubborn and unwilling men willing ones . . ." Thus our confessions teach and we teach accordingly.

It is God then who removes the wicked, inborn rebellion and replaces it with faith in the Gospel. God turns us and we are turned. In this act there is no room for "self-determination" or a "good disposition" on the part of man, as a contributing cause for conversion. He who teaches this sets himself up against the doctrine of salvation by grace alone and abuses the doctrine of Christ. But this was taught by the Ohio Synod (now a part of the new church body, "The American Lutheran Church") and it has never been disavowed. Thus the Lutheran Standard of Feb. 28, 1891 said: "The actual final result of the means of grace depends not only in the efficiency of the means themselves, but also upon the conduct of man in regard to the necessary conditions of passiveness and submissiveness under the Gospel call." Likewise in its German periodical "Kirchenzeitung" it was said in April 1, 1885: "Inasmuch as any one may through wilfull resistance prevent both (conversion and salvation), insomuch, and only insomuch, conversion and salvation do not rest with God alone." This same error has been repeated in various forms down through the years. Likewise the

E.L.C. (now a part of the new church body "The American Lutheran Church") stands committed to this statement "We reject every doctrine which either, on the one hand, would deprive God of his honor as the only Savior, or, on the other hand, weaken man's feeling of responsibility when face to face with the acceptance or rejection of grace." (Madison Settlement) Here we merely mention that a man who is dead in trespasses and sins has no feeling of responsibility when faced with the acceptance or rejection of grace. He resists it and is against it. It is the same old error. And we find, invariably, that those who are guilty of this error in conversion are also in error in the doctrine of election.

It would seem that those who speak in such uncomplimentary language of the unconverted as we do, would have no chance of success in the work of missions. Take a look, however, at the eleventh chapter of the book of Acts. There we are told that as a result of the scattering abroad which occurred upon the persecution that arose about Stephen, certain men "spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed, and turned unto the Lord." Acts 11, 19-21. The same error of mixing elements of the law into the Gospel was prevalent then as now. Yet faithful men opposing this error, preached the Lord Jesus and men were turned unto the Lord.

C. M. GULLERUD

# OBSERVING THE NATIONAL REL

In *Christianity Today*, December 19, 1960, Baptist Walter Martin discusses the 7th Day Adventists. He expresses the attitude of these evangelical-fundamentalists toward fellowship in these words: "That Adventists should be recognized as Christians and that fellowship should be extended to them we do not deny. They are a Christian denomination rather than an anti-Christian cult." We have had trouble sharing the enthusiasm of other Lutherans for *Christianity Today* and its supporters. Though they champion certain fundamental doctrines, they have joined the ranks of unionistic America. While they talk about doctrine they have devalued doctrine in their desire to "crusade" with those who pervert the very fundamentals they defend.

*You have heard of the proposed merger of four Protestant bodies made at the recent convention of the National Council of Churches. But did you hear about the merger of The Lutheran Church - Missouri Synod and the Baptists? I think it was only temporary. It was only in force for half an hour when the Lutheran Hour presented the Christmas Gospel according to Oswald and Marian. This consisted of Oswald Hoffman saying what a great Christian Marian Anderson is, and the great contralto responding with her message of hope for the world. Never could you dream of The Lutheran Hour presenting such a*

*sad mixture of insipid and sentimental and Pelagian drivel. To reach such a glorious height of publicity, Missouri merely sacrificed the Christmas message of forgiveness in the incarnation of God's Son. Even the beautiful singing of the voice "that happens only once in a hundred years" could not be appreciated. One had to think of the lifting of another ban for all the Missourians: the door has been officially opened to all sectarian soloists and organists. All that's left for next year is "Christmas with Behnken and Kennedy."*

Cresset had an editorial in December, "The Theology of Hymns." They quoted a poll reported by the *Christian Herald* in which 30,000 readers voted for their favorite hymns. The top twelve in America are as follows: "The Old Rugged Cross," "What a Friend We Have in Jesus," "In the Garden," "How Great Thou Art," "Sweet Hour of Prayer," "Abide With Me," "Rock of Ages," "Nearer, My God, to Thee," "Amazing Grace," "Jesus, Lover of My Soul," "Beyond the Sunset," and "Blessed Assurance." The Cresset commented that the theology of these hymns is highly subjective, notably emotional, quite lacking in ethical content, and sometimes anti-scriptural . . . And which way are we drifting in our church music? At the other extreme are the excellent hymns of the Reformation. But how often this past Christ-



# MISSION AT WORK . . .

by the Editor

mas did you sing "All Praise to Thee, Eternal God," "Now Praise We Christ the Holy One," "To Shepherds as They Watched by Night," or "Praise God the Lord, Ye Sons of Men"? Have we not drifted from the best in Christian hymns to the in-between? Soon we too will be 'in the garden' of sweet smelling musical flowrets unless we get busy and learn and sing our chorales. Sing them or lose them.

*Boulder, Colorado had quite a furor over Christmas programs in the public schools. The Protestants became violently angry at the objections presented by Jews, Quakers and Unitarians. Someone even burned a cross on the school superintendent's lawn . . . In these Christmas programs and carol singing in the public schools our children too get their basic training in American united worship. All Americans worship the Christchild together. The saddest thing is that only the Jews have the courage to object. How many Lutherans object to this universal worship with people of all faiths into which their children are fitted. Did you?*

Why are criticisms of the RSV (Revised Standard Version of the Bible) usually of such a nature that they discredit the critics more than the RSV? Even the careful *Lutheran Sentinel* (ELS) has trouble remaining fair on this topic. In the December 8 issue Paul Ylvisaker condemns the RSV for mutilating

Christmas and Easter. But he does so on the quite improper and shaky ground that the King James Version can serve as the standard by which all translations are to be judged. He says the RSV "takes away the Blood of Jesus" when it translates Isaiah 52:15 with "startle many nations" instead of the King James, "sprinkle many nations." Ylvisaker calls this a "flagrant example of mistranslation." It so happens that the RSV is very much correct in this translation. With the accusative of the person this Hebrew verb in the Hiphil never means sprinkle, but does mean to "startle" or "amaze". The Septuagint translated it thus over 2000 years before the RSV decided to take the Blood of Christ away. We refer Pastor Ylvisaker to Gesenius and the brilliant commentary of Professor August Pieper for a careful study. The late Professor Pieper was not exactly noted for belittling the Atonement of Christ in the Book of Isaiah . . . There is much to be criticized in the various translations of the Bible, and this includes the King James and the RSV. But let us avoid the fanaticism of the fundamentalists. It has reached the point where one must be afraid to express a favorable opinion concerning a new translation, because he will be pointed out as a liberal who is enthusiastic about an evil translation. Unfounded attacks on the RSV only bring dishonor on all conservative Biblical scholarship.

## COMING CLC CONVENTION

After the Watertown, South Dakota convention (August 1960) legal details relative to organization and incorporation remained. These have now been completed, so that the *Church of the Lutheran Confession* is legally organized under the laws of the State of Minnesota.

The Watertown convention did not adjourn, but recessed until the coming Sleepy Eye convention (January 24-26). This means that all officers and boards, elected personnel and standing committees continued during the interim. Chairman M. J. Witt reminds all floor committee members, that the same floor committees which functioned at the Watertown convention will serve at the January convention at Sleepy Eye.

Application for membership in the *Church of the Lutheran Confession* should be mailed to the *Membership Committee*, if possible, prior to the convention % *Professor Martin Galstad, Chairman*

322 Plum Street  
Mankato, Minnesota

A copy of the constitution of the congregation applying for membership should be included.

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## JOURNAL OF THEOLOGY

published by the

### CHURCH OF THE LUTHERAN CONFESSION

It is quite important that we be assured of our basic subscription list from the outset. We are therefore adding a subscription form for your convenience, asking that it be sent to the undersigned before the convention date of January 24th. Please make your remittance payable to: *E. Reim, Editor*, 436 James Avenue, Mankato, Minnesota

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## GEMS OF SCRIPTURE

Gen. 22, 8b: **My Son, God will provide himself a lamb.**

We have often read and studied the great trial, or purification, of Abraham's faith. It was indeed a severe trial for the patriarch as three long days were spent considering this incongruous command of the Lord. But one Gem is easily missed; the great lesson of Isaac.

How deeply it must have burned when Isaac asked his father the searching question: But where is the lamb? But think what trust is developed and displayed in Isaac in that hour! The father answered, "The Lord will provide himself a lamb." The boy heard and was silent. He didn't continue to ask any questions or to dwell upon it or worry about it. He continues with the task of carrying the wood for the sacrifice.

Then his temptation to doubt and renounce all his faith: the father calmly ties him up and places him upon the altar of sacrifice, which he probably helped to build. And the father is carrying it out completely: he takes the knife and raises it to kill him. That moment must have been a most terrible moment of strife in mind and heart. Had his father gone heartless? Could he love him? Was their God just like all the heathen idols, demanding human sacrifice? That moment of anguish was an entire lifetime.

Then came the voice of God and the staying hand of the angel. His ropes are dropped and he and his father stand before the perfect solution in the substitute ram. Not only was the father's faith in God made firm. Isaac was also a part of it, and learned what is meant by trustful obedience, even when it means losing all, even life itself.

How often our young men and women under teen-age pressures of our day are faced with like situations? How often does not the parent's will mean loss of all happiness and future to the son or daughter? How unwilling are the young to wait in trust for God's solution. If I am forbidden to see HIM or HER, God can never give me real "love." I simply must disobey. I must take things into my own sinful hands. My parents are so heartless. They do not love me. I cannot sacrifice my life on the altar of obedience.

But can't we still find the answer of Isaac? Thank God, by His grace many still do. They wait in trust, believing the Lord will provide and find a solution. Strong in the Spirit they refuse to sacrifice their lives on the altar of sin. What a strengthening reminder for our youth, and yea, for all children of God, is found in ISAAC . . . THE LESSON OF TRUST. The Lord will provide a lamb.

**R. E. SCHALLER**

## The Things That Come to Pass

### The ELS Convention

Two issues of the Lutheran Sentinel immediately preceding the recessed convention of the Evangelical Lutheran Synod in November, had articles calling for the synod to withdraw from the Synodical Conference. Had an expectation been built on these, it was doomed to disappointment. Because the Synodical Conference recessed its August 1960 convention to the spring of 1961, in order to consider fellowship matters more thoroughly, the convention resolved to "defer our final decision regarding our membership in the Synodical Conference until our 1961 convention." Interesting and perhaps significant is the fact that the convention time was moved from June, which has been the established time of meeting for years on end, until late in August. A reason for this is not given.

Another resolution had to do with the "Suspension Resolutions" of 1955. "Resolved: 1) that the Synod affirm the position stated in the article entitled, "Meaning of Our Suspension," in the Sentinel of Aug. 11, 1955. 2) that we reject any interpretation of our "Suspension Resolutions" of 1955 which implies: a) that we are at present in church fellowship with the Missouri Synod; b) that our continued membership in the Synodical Conference under present circumstances is in violation of Rom. 16, 17." We have a little difficulty with the claims in point 2,

but it is not something that we have not heard before.

### "A Good Report from Without?"

Scripture tells us that Solomon "was wiser than all men." Yet, even he admits there were things that were "too wonderful for me . . . which I know not. The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid." Today one might add, "And the way of Wisconsin with an impasse." In May of this year the Doctrinal Committee of the Wisconsin Synod announced an "impasse" in their doctrinal discussions with the Missouri Synod: in September an expenditure of some \$60,000 for the Madison Student Mission, a joint undertaking with the Missouri Synod, was reported.

During the summer when the *Milwaukee Journal* reported on the convention of the Southeast Wisconsin District of the Wisconsin Synod it gave special attention to the resolution wholeheartedly supporting the declared impasse. Then it mentioned that the convention recommended that the Board of Trustees release a special grant of funds to the Madison Student Mission and pointed out that this was a joint venture with the Missouri Synod. Why do you suppose of all the business transacted by the convention this item was singled out? We cannot expect the children of this world

to have an insight into the things of the Gospel, nor can we look for their admiration or approval in maintaining a scriptural confession, but this we can grant, that they know something of what it means to "practice what you preach."

### "Be Not Conformed"

*Time* brings an item which supports our oft-stated opinion that socialistic thinking often has too great a control in the pattern of our life. Although this comes from the U.S. hierarchy of the Roman Catholic Church it says something that is true of our American way of life. A bishops' conference in Washington, D. C. recently urged a rededication to the principle and practice of personal responsibility to halt "the seemingly inexorable march toward the automation of human beings and the steady loss of that freedom which is man's distinctive attribute. Too many pressures are growing for a constantly greater reliance on collectivity rather than on the individual. Uniformity of thought and supine loyalty to the organization are too often encouraged and rewarded. . . The preparation for this condition is found even in the field of education, where emphasis is placed on adapting oneself to the thinking of the group."

A good example of this is found in a recent *Post* article in which parents admitted in connection with raising their children that there were many things of which they disapproved but "No one has the courage to stand up and say so." They spoke

in terms of anonymous pressure groups known only as "they." "They" was none other than themselves abjectly conforming to the community way of life.

When a child of God finds himself quite comfortable and at ease with the general group thinking and pattern of life he has to ask himself just what kind of a life he is leading. More and more the conscientious, Bible-bound believer will have to realize that he has to be quite sturdily independent of the community approach and the accepted social pattern.

### These Must Agree Together

In discussing differences which have threatened to split the Synodical Conference before the annual meeting of Lutheran editors Dr. Behnken, president of the Missouri Synod, said this, "We are agreed on the principle of fellowship but we disagree on the application." Here we have stated the possibility of the same principle or doctrine producing differing results in practice, implying that there could be a legitimate and allowable discrepancy between the two. This is but a slight variation of the old and oft heard expression that something is "theoretically correct but in practice doesn't work."

There was a time when we never gave this proposition much thought. But a trivial personal experience compelled us to take a second look. During the last war when Christmas toys were hard to find we decided to make our own. One such toy

was to be a simulated reloading device such as used in the nearby logging operations. All went well until it came to the rigging, the stringing of the lines that were to make it work. Try as we would it simply would not operate properly. Finally after long hours it was given up with the disappointed comment, "It was a good idea, but it didn't work."

However, sleeping on the matter did some good. With a little simple rerigging everything ran quite well. The fault lay on the idea end. A basic law of physics had been overlooked. The idea was not good, and that is why it didn't work. Once the thinking was corrected the practice fell in line. From then on we have been keenly aware of how these two things must go together. If the theory is right, the practice is right. If the theory is wrong, the practice is wrong. The abstract and the concrete are but different expressions of the same thing. If a difference occurs in one, the other has to be altered. Eventually they have to be brought into line.

In theology this also holds true. The statement of Dr. Behnken does not present matters correctly. The Missouri Synod has an abstract concept, an expressed principle of fellowship to go with its application, its practice. It teaches a distinction between joint prayer and prayer fellowship, and a theory of "cooperation in externals," both of which are unscriptural. To date it has not been heard that the Wisconsin Syn-

nod agrees with either of these. The disagreement does not lie in application only. It lies in principle also. Something similar has happened in the Wisconsin Synod. In 1955 it passed the well-remembered Saginaw resolutions. That these didn't sit well with the synod in general is evidenced by the flood of protests that came to the president's office. Dissatisfaction and restlessness continued until some two years later when, in a report from the president of the Seminary to the Protest Committee, a new interpretation was given to what was done at Saginaw. When first heard there came the admission, "We didn't understand it that way." But then quickly came the further response, "Surely, that is what we did. What else could we have meant?" The restlessness abated. Protests were withdrawn. There now was a reasonable and seemingly scriptural explanation for what previously didn't look quite right. "We are off the hook! We didn't disobey God's Word after all."

The significance of the report of the Seminary president lies in that it formulated and established a theology to go with the practice already in existence. Here again these two things were brought into line. The principle and practice were now in agreement. And really, now the door is open to unionistic activity. We need no longer wonder at what goes on. The Wisconsin Synod has developed a theology to justify all of its past, present, and future action in fellowship matters. The magical

word that did all this was "admonition." It is the "Corban" by which they "make the Word of God of none effect with their tradition."

In the "Report to the Districts" of last year the president of the Wisconsin Synod expressed this hope with regard to those who have withdrawn from the synod, "May the Lord speed the day when we can again labor together in confessional fellowship." We can understand and even share such a hope, but let us not think it can be realized in the

field of practice as some might superficially suppose. Breaking fellowship with Missouri as a practice will not settle the matter. The now fully accepted and established principle behind the practice cannot be set aside. It is here that the basic issue lies. The Church of the Lutheran Confession in its accepted doctrinal statement, "Concerning Church Fellowship," has branded that principle as false doctrine. Let us know full well what we have said! G. SYDOW

## Church News

### First Resident CLC Pastor

Seattle, Washington—

The first resident CLC pastor, and his family, arrived in Seattle Dec. 6. Pastor Norbert H. Reim accepted the call, and has been serving *Redemption Lutheran Church* since December 18. He was installed January 1, by Pastor Gilbert Sydow.

In the summer of 1959 when two families withdrew from their congregation, they hardly thought further than freeing themselves from partaking of other men's sins and maintaining themselves in the one true faith. The hope of having a resident pastor for themselves and others seemed only a remote possibility. But before the close of 1960, the Lord had brought this about. From around the world in Nigeria, He brought Pastor Reim, who had been missionary, and professor at

*Lutheran Seminary*, Obot Idim, Nigeria, West Africa, before withdrawing from the Wisconsin Synod.

Pastor Reim's coming to *Redemption Lutheran* is made possible through assistance of the CLC mission committee.

Since before its organization, Pastor Sydow had been serving the congregation from Ellensburg, a hundred miles distant.

*Redemption Lutheran* is yet a little congregation. But establishing itself and calling its own pastor illustrates what a contributor meant (*Lutheran Spokesman*, Aug. 1960, p. 5): "Let us in faith scar the land with ditches, as Elisha commands, let us groove it with congregations, though they be small. For the hearts thus assembled, where the Gospel in its purity still finds obedient welcome, are the basins that will store and hold the moisture of which we and others shall drink in the heat of the day."

## First Michigan Pastoral Conference

Saginaw, Michigan—

The first CLC pastoral conference in the State of Michigan was held Nov. 25. Pastor Ralph E. Schaller, Coloma, Mich., presented a study of the *Epistle to Philemon*. Certain aspects of the fellowship question, and practical problems were also discussed.

Pastor Otto J. Eckert of Gethsemane Lutheran, the host pastor, was elected chairman and Pastor E. Boniek, Grand Blanc, Mich., conference secretary.

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### New Church Under Construction

Coloma, Michigan—

In the business meeting Oct. 9, *Faith Lutheran* decided to build . . . as soon as it could refinance. This happened suddenly. The congregation broke ground Oct. 23.

The 30' x 84' building is being erected on a concrete slab. It will include a small office for the pastor and a larger meeting room. Seating capacity of the nave will be 200. Roof and walls are already up. Target date for completion is Palm Sunday.

Basic cost of the building is \$8,000.00. The furniture will be natural oak, the altar of stone.

*Faith Lutheran's* nine acre site is located in the heavily populated Paw Paw Lake area. The pastor is the Rev. Ralph E. Schaller.

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

### New Congregation Forming

Cambridge, Wisconsin—

Former members of St. James Lutheran Church are forming a new congregation. Their decision followed soon after the majority voted, Nov. 22, to remain in fellowship with the Wisconsin Synod.

Services have since been held in the renovated basement of one of the members. Membership numbers about 40 souls. Their pastor is the Rev. Adalbert F. W. Geiger.

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### ADDRESSES

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