

# *The Lutheran* SPOKESMAN

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“THE SCRIPTURE  
CANNOT  
BE BROKEN.”

John 10, 35

**DECEMBER  
1961**

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**Now Praise We Christ, the Holy One**

# The Word Was Made Flesh

All our comfort and joy against sin, death, devil, hell, and despair are centered in these words: God was made flesh and dwelt among us. God came. He left heaven and came to us. The advent pleading of the Church, so conscious of the hopelessness of life without His coming, is answered beyond all expectation in the Christmas miracle of His coming. Man had erected that insurmountable wall of sin between himself and God. All He could expect of the Holy God was judgment, sorrow, punishment, curse. Through the miserable centuries parade the wise ones with an endless variety of plans to storm that huge wall. How to reach God! How to find God! How to find peace of mind! How to call upon God's power! But all the efforts and all the wisdom only multiplied the darkness and misery; only added to the height of the wall that sealed God off from man. But God came to man. He did not send a message to man with information on how to scale the wall. He crossed the wall. He came all the way. He came down Jacob's ladder. He came all the way to our side. *He became flesh and dwelt among us.* He did not come and show me how to break through the wall: He joined Himself to me, united Himself to my flesh, and then destroyed the wall of sin. Oh then rejoice that through His Son God is with sinners now at one; Made like yourselves of

flesh and blood, Your brother is th' eternal God.

\* \* \*

This is why Christmas is good. Christian churches and Christian homes have enjoyed making much of the festival of Jesus' birth, and should continue to do so. For at this time we learn most clearly that Christianity is not a religious system, but it is trust and faith and confidence in a Person, in a Someone, in the Christ, who is my Lord and my God. How rich an experience for the little ones to learn at the Christmas tree and the manger and in their gifts that the Christchild has come to them, to dwell with them, to bless them with His gifts and presence. Long before they can learn the truths of the catechism they learn to know *Him*, to love *Him*, to worship *Him*. They have *tasted* His goodness before they *see*. And how important for us adults that we experience again and again that all the doctrines, all the sacred Scripture, all are important because they witness of *Him*, lead us into deeper communion with *Him*. Among some of our fathers the home celebration of Christmas Eve was more important than the Christmas Eve service at the Church. For the home celebration above all applied the "Word was made flesh" to the individual and the family. He had come into the homes with His blessings; His tree assured ever-

lasting life to those gathered under its limbs; His lights dispelled the darkness. How can God be angry with us who thus unites Himself with us. What harm can sin and death then do? The true God now abides with you. Let hell and Satan rage and chafe, Christ is your Brother — ye are safe.

\* \* \*

Sometimes we get too excited about the world and the way they celebrate Christmas. Editors are supposed to raise an annual hue and cry about the commercializing and the reveling and the extravagance and the November decorations. But

the world is not celebrating this miracle of miracles: God took my flesh and dwells with me. They are just celebrating. But let us be sure we know what we are celebrating. Obviously we cannot use Santa Claus and deprive our children of learning and tasting that the Christchild is their only Benefactor. Obviously "rushing the season" will hardly teach them that all our joy is connected with *His* Birthday, *His* becoming flesh. Christmas is good when every branch we trim, when every gift we open, when every song we sing tells us one thing over again and again: God is with us.

W. S.

#### COPIES OF THE CLC MEMBERSHIP ROSTER

Additional copies of the CLC Membership Roster, which appeared in the November, 1961, issue, are available. Write to Mr. V. Sprengeler, 137 King Court, Cheyenne, Wyoming, enclosing ten cents for each copy ordered.

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# PSALM 45:1-6

## *A Psalm to the Christchild*

- \* He is your child!
- \* He is victorious!
- \* Oh, how we need Him!

It must have been impossible to keep the angels in heaven on the night of Jesus' birth. God had to let them break out and sing a hymn of praise for us. And to think they are happy for you and me. To you is born a Savior — not to them. How much more joyful must our songs of praise not be? Our psalmist tasted the great joy in Jesus our King. **My heart overflows with a goodly theme; I address my verses to the king; my tongue is like the pen of a ready scribe.**

How will he describe the glory of our king? **You are the fairest of the sons of men; grace is poured upon your lips; therefore God has blessed you forever.** He it is we are to find in the stable at Bethlehem. But this can be a let down. We may say, this is not much of a gift. How can it be great joy for me? All we see is a helpless baby. They are born every day and have been for thousands of years. Besides, we have

children of our own. No, no — you must not talk like this. See who this child is. Our God has set apart this little one from the millions and millions of infants ever born on earth. He is not like other men in whose heart is pride, envy, lusts, selfishness. Fair, fair indeed is this Child. Greatest beauty is His person. He is full of grace and truth. Each movement of His lips pours out upon us the love and mercy of our God. He is Immanuel. God is with us creatures groaning under our woes and sin for which we have no remedy. He comes, not to condemn us as we fear, but to heal, comfort, save. He woos us to Himself, gladdens our heart, soothes our troubled spirit, heals our sins, helps all who come to him. To you is God's Son given. He is your child, not Mary's. She is only our servant. You are to take your fairest infant in your arms and have Him as your Savior.

And He is able to do the impossible for us. **Gird your sword upon your thigh, O mighty one, in your glory and majesty.** Our Mighty One is fully equipped to crush the Serpent's head for us. It takes His strength in this fierce struggle. For Satan does not willingly let his kingdom be destroyed, but stirs up all that is glorious and mighty on earth against our King. He determines to bring everyone against our King and into the kingdom of death with himself. If we are to be set free our King must be victorious. He is. **In your majesty ride forth victoriously for the cause of truth and defend the right; let your right hand teach you dread deeds!** Could we only know the terrible plotting and scheming of Satan against the Gospel of salvation. We would marvel at the awe-inspiring deeds of our King in defending His truth for us. But few believe the victory belongs to Him. People see no victory with eyesight. A humble handful are faithful to him. A few backward shepherds came to worship Him at His birth. The important people of Jerusalem did not come to the stable, not even to Bethlehem. The many unthankful people who despise our King make it appear there is no success with Him. Nothing is more despised than His truth and His righteousness. Nothing appears more glorious than the wisdom of His enemies and their seeming success. And yet He is victorious against Satan's lies and through His

truth He *does* uphold His kingdom of righteousness and preserves His own to eternal glory. We have His victory now by faith, not eyesight. Soon it will be fully revealed.

Those who foolishly oppose Him will find His truth a deadly arrow which hits the mark. **Your arrows are sharp in the heart of the king's enemies; the peoples fall under you.** Satan's lie will not stand: Disobey the truth and you will be like God. Such mockery must end in defeat. Let fall away who will, we will remain with our King. It is our sure victory even though we see the opposite with our eyes. It is for our heart to believe. With it we will live eternally with our King as He now lives. **Your throne, O God, endures forever and ever.** Be loyal to Him. We must be. Our life here is for only a few years, our life hereafter is eternal. To escape the kingdom of death we need a king under whom we can find protection and blessing *eternally*. Which other king has a rule that never ends but continues forever with all enemies underfoot? Again this Christmas receive and hold Him to whom God gave such glory and majesty.

Christ is born, the great Anointed;  
Heav'n and earth, His praises sing!  
Oh, receive whom God appointed  
For your Prophet, Priest, and King  
Hasten mortals, to adore Him,  
Learn His name and taste His joy,  
Till in heaven ye sing before Him,  
"Glory be to God most high!"

L. G. BERNTHAL

## CLC BOOK HOUSE

It's a modest name. It tells the story. It is easy to remember. It stands for the printing and marketing agency which the Spokane convention established.

The Committee of Control chose to call this agency a *house* because that is a traditional expression for a publishing establishment. No Bible-loving Christian needs to be told what *The Book* is. The initials, CLC, tell the world who owns and controls the concern and suggests that a certain kind of literature will be produced or promoted. Yes, we intend that this new Book House shall be an instrument by which we shall witness the truth of our Lutheran Confession.

Such is a lofty purpose, indeed. God grant that it may be fulfilled.

There are also some very practical reasons for the CLC Book House. We hope to do our printing and publishing at a considerable saving. We also want the convenience and assistance of our own ordering agency. We must have a place where others may secure the materials that we are producing.

### Central Office

Headquarters for the CLC Book House are at Faith Lutheran Church, 1106 South Broadway, New Ulm, Minnesota. This is not a store so much as an office where telephone and mail orders will be processed. You may write or call the CLC Book House for any of the items you would normally get from a church supply house, as well as the materials we will publish ourselves. Bibles, hymnals, catechisms, Sunday school materials, in fact, books from any publisher — all may be secured through the Book House.

At first we must urge you to order well in advance of the time when the materials will be needed. A church supply inventory is expensive and must be built gradually, so we may not always have on hand what you order.



The Manager, Rev. Rollin Reim

**CLC BOOK HOUSE**  
**Box 145**  
**New Ulm, Minnesota**

**Phone ELmwood 4-2234**  
**Area Code 507**

### Branch Office

For the convenience of ILC students and residents in the Mankato area, there will be a branch office at Immanuel College, supervised by Professor R. Roehl.

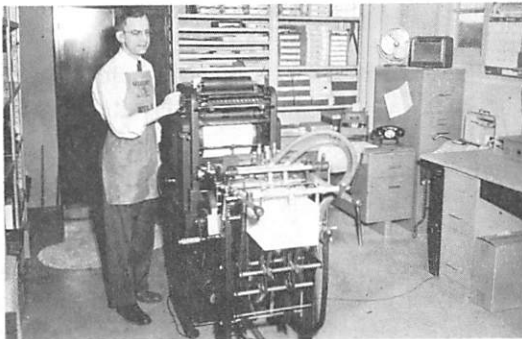
### Management

The Rev. George Barthels and Professor Roehl are the committee of control appointed by the president of the CLC. They will establish policies for the Book House and in general supervise its management. They have made arrangements with Pastor Rollin Reim, of New Ulm, to serve as the first general manager.

The CLC Book House is equipped with the basic machinery for printing by the offset and letterpress processes. It also has the usual accessory equipment to be found in a modest printing establishment. This came about through the package purchase of a printing shop in Mankato, and has made it possible for our Book House to begin work on the back-log of printing orders that have been accumulating. During December, for example, work is being done on another edition of *Concerning Church Fellowship*, the *Proceedings* of the last two CLC conventions, and the December issue of the *Journal of Theology*.

Fortunately, the CLC Book House has the part-time assistance of Herbert Bade as a press operator and Marcus Raasch as a technician. These men, and others, have been most generous in their help, especially in moving and setting up heavy equipment. Moving day was quite an event. Within twenty-four hours after the purchase was made, the entire shop had to be vacated. On the morning of the deadline, some fourteen volunteers with three trucks were there to do the job. Two warehouses were opened for storage. All help was volunteered and spontaneous.

This kind of spirit encourages one to have confidence in the future of a rather large undertaking.



Herbert Bade operating the offset press

# **SHIELDS**

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## **AND**

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# **WEAPONS**

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**"Let a man so account of us, as of the ministers of Christ and stewards of the mysteries of God." 1 Corinthians 4:1**

### **Ministers and Stewards**

In 1 Corinthians 3:4, Paul asks the Corinthians: "Who then is Paul and who is Appollos, but ministers by whom ye believed?" Thereby he shows what he and the other teachers in Corinth and all true servants of Christ are in the Church. They are ministers of Christ. Now he goes on to tell them to consider them as such. They are Christ's servants, his underlings, helpers, and attendants. The word minister here

used originally meant an oarsman, an under-rower in a galley. An oarsman carried out the orders of his master. The orders for the servants of Christ come from the Captain of our salvation, the Pilot of the ship of the Church. These orders are revealed in His Holy Word.

Ministers of Christ are here also called stewards of God's mysteries. The mysteries of God are His Word and Sacraments. They reveal the way of salvation and make God's will known to us. They are called mysteries because they are hidden from the mind of natural man and known only by faith.

Of these mysteries Christ's ministers are to be stewards. A steward was a trusted family servant. With money entrusted to him he took care of the household needs. He procured food, saw to it that it was prepared, and that it was served at the proper time. Whatever he handled, he handled strictly according to his master's orders.

The same is true of the ministers of Christ. They are but stewards or householders in the household of God, the Church, (Ephesians 2:19). They are to nourish the household with the mysteries God has provided for it and given to it, "taking heed unto themselves and to all the flock, over which the Holy Ghost hath made them overseers to feed the church of God which He hath purchased with His own blood."



This means proclaiming the truth and opposing error as they "preach the Word: being instant in season and out of season, reproof, rebuking and exhorting with all long suffering and doctrine" (II Timothy 4, 2).

### Not The Servants of Men

Both expressions "ministers of Christ" and "stewards of the mysteries of God" drive home one point. It is this that ministers are to carry on their work according to the orders and directions given by God. The word of I Corinthians 7:23: "Be ye not the servants of men" applies to them. Though they serve men, the orders directing their service to men are not to come from the mind of man but from the Word of the Lord. Nor will the true children of God ever expect their God-given ministers to take orders from men. Anyone who asks children of God to expect their ministers to do so is making Gods children slaves of men, confusing consciences, and working havoc in the household of God. He is violating the sanctity of the call.

Therefore it is sad when unfaithful stewards don't hear their orders or when they change them to suit themselves or their congregations. So also when factious parties in congregations act as though they own the stewards and can give them orders at will. The same is true when church bodies go wrong and tyrannize ministers and congregations by coming not with the Word of God but with the unscriptural resolu-

tions and actions of men. Against this we must speak plainly in the hope that past offenses will be recognized; for when God's sacred orders for the ministry are violated by human orders the authority of God and His Word is challenged.

Of this Luther says: "Therefore one must take courage and step up with the greatest boldness against every oppression of the divine Word through human wisdom and human religion. For it must remain true that there is no God above or beside God, but that God is above all and all is under Him. So it will have to be. In this matter the Church will ever be tried. That has been the case in the past and it will be the case in the future as long as the devil is the prince of this world. He is a liar from the beginning and has always wanted to be above God. Therefore it is always necessary that we be reminded that we ought to obey God rather than men, and that we must put His Word ahead of the word of men. For there will always be people who will act contrary to this, some deluded by error and others in malice."\*

The servants Thou has called  
And to Thy Church are giving  
Preserve in doctrine pure  
And holiness of living.  
Thy Spirit fill their hearts,  
Endure their tongues with power;  
What they should boldly speak,  
Oh, give them in that hour!

OTTO J. ECKERT

\*Translated from *Geist aus Luther's Schriften*, III. 571-572, quoted from Walch VII 369.

## Hi Fidelity Preaching

As we listen to our classical and popular records, do we thank God for the miracle of sitting in our homes, touching diamond needle to plastic disc, and hearing voice, trumpet, organ and orchestra sound forth in such true fidelity (hi-fi) that it is almost as perfect as the original performance? What is more, are we using this gift of God to feed our families with spiritual food?

This column will aim to fill our readers with a compelling desire to buy and enjoy good religious records. We shall seek to create a hunger which will force you to do exactly that.

With Christmas at hand, let us turn to our great Lutheran composer, Johann Sebastian Bach. He composed many works for this season, among the finest being the *Christmas Oratorio*, which is about 250 years old and recognized everywhere as great music.

Bach simply takes the Christmas story (Luke 2:1-21) and divides it into four parts, for the first three days of Christmas and New Year (the Circumcision). Then the story of the Wise Men is added in two parts for Epiphany. The Bible narrative is liberally interspersed with solo, duet, and chorus portions. Every few minutes you will thrill to a stanza of a Christmas, Lenten, or other chorale skillfully placed exactly where it belongs. Bach's aim

is to make the Bible text more meaningful to the hearer. And he does it right well!

In the middle of Part I comes the chorale: *O Lord, how shall I meet thee?* Bach answers masterfully by having the chorus sing these words to the tune of *O Sacred Head, now wounded*. Through His own sacrifice! What a sermon!

At the end of Part I, we hear *Ah, dearest Jesus, Holy Child*. Sooner lose an arm than remove that stanza from that spot!

Part 2 begins with the *Shepherds' Symphony*, painting an unforgettable peaceful scene of shepherds watching their flocks, utterly ignorant of what was about to happen. Then comes the angel of the Lord and his announcement.

Indescribably eloquent preaching from beginning to end!

The official *Schwann Record Catalog* for November, lists four recordings: a stereo for \$21, two monaurals for \$18, and another for \$8. All albums have three or four records and contain the complete oratorio. All are in German, because the English words do not fit the music. This causes no trouble, as the English and German texts are side by side.

We suggest the \$8 album, 3-Vox *VBX-201*, because it is well recorded (though we have not heard the

others) and is temporarily available for \$5.99 by mail. Address: *Radio Shack, 730 Commonwealth Ave., Boston 17, Mass.* Order album No. *W-14M-0570*. Send check for \$6.75,

to cover costs. Any surplus is refunded at once.

The holy Spirit bless Bach's preaching and your listening!

C. THURLOW

## *O, Come Let Us Worship*



### **Sacraments — and Sacramentalism**

As our series of brief sketches on worship draws to a close, a word should still be said about the *Sacraments* — and *Sacramentalism*. Without attempting a detailed discussion of the nature and efficacy of either Baptism or the Lord's Supper, let us remember what we have in these sacred rites. Our Lord Jesus has established them to put His Word, His blessed Gospel of pardon and forgiveness, in such visible and tangible form that thereby added support is given to the faith to which it is addressed, that thereby we might receive forgiveness of sins, life, and salvation. But it is the Word, always and only the Word which does these great things, as Luther says both of the water and the bodily eating and drinking.

Remembering this will keep us

from settling back with a sigh when at church another child is brought to Baptism. The words we hear are pure Gospel. Let us follow, and we shall be most profitably reminded of our own Baptism and its meaning, of the eternal Covenant of Grace into which we also have been received. Nor will we chafe at the length of a communion service, particularly if it should be that we are not ourselves participating. Let us heed the words, let us meditate on the Great Sacrifice of the Savior who gave His body and shed His blood for the forgiveness also of *our* sins. It is His Word we are hearing, and His Spirit working through it even now. Noting this, it may well be that at the next opportunity we shall be eager participants rather than inactive spectators. For that Word, that blessed Gospel, is "the power of God

unto salvation." In this Word lies the effectiveness of the Sacraments.

But what is *Sacramentalism*? In a few words we might simply call it a caricature of the true Sacraments. Or to enlarge this a bit: using a Sacrament for some other purpose than it was given, tracing its effectiveness to some other factor than the Word alone, attributing to it an effect different from that of the simple Word.

Rome is, of course, the chief offender: veiling the all-important Word in a strange language, making a work of merit and a propitiatory sacrifice to God out of what was and is God's free gift to man, using it as currency for reducing a purgatorial sentence — and covering all these distortions with a cloak of pomp and splendor which makes much of the ceremony but is so utterly foreign to the simplicity of Christ who gave it.

But let us be honest with ourselves. There are other ways by

which one may depart from the real meaning and the proper use of the Sacraments. It begins with the casual disregard for the true and life-long significance of Baptism, this attitude of indifference into which one so easily falls. It continues when one's communions become a religious duty, to be performed at stated intervals. It shows itself when in our efforts to bring about more frequent communing on the part of our people we begin to drive rather than draw them to the Lord's Table. Attempts to make the Sacrament — on liturgical grounds — a mandatory part of every chief service are another symptom, as is also the ever increasing trend toward outward form and ceremony. That way lies Rome!

We are certainly not immune to the disease. Let us be on guard against *Sacramentalism*! Let us hold fast to the *Sacraments*!

E. REIM

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## The Things That Come to Pass

**A Certain Sound!** In re-reading a well-known work on the life of Luther we find him described, "by nature not one to sit mum or walk on tiptoe, nor yet a lover of fine gestures and smooth civilities. He took no anxious thought for his dignity, but spoke his mind freely

before his friends and companions over everything that interested and occupied him . . . As early as 1515 he expressed his opinion, without consideration or prudence, upon even the most high and mighty personages, and when he began to feel at home in the pulpit and profess-

orial chair he was never ashamed to speak with complete frankness, if the occasion seemed to require it . . . he spoke out from his heart on everything that occupied him, indifferent to the discussions and misunderstanding that might follow so that one can tell from his writings what he thought, felt, hated, loved, wished and intended at any given moment." (Boehmer's *The Road to Reformation*).

It is to be feared that with such forthright speaking Luther would find himself somewhat unpopular today, even among those who rightly bear his confessional name. It is rather paradoxical, but many who praise Luther for the kind of man he was and the things he said and did, really condemn him in the kind of speaking and conduct they advocate for others. For some reason, perhaps the "brotherhood" and "togetherness" of our socialistic age, coupled with the ecumenical and unionistic spirit of the churches, a speaking that is too frank, too clear, too decisive, is severely condemned. Anything that goes beyond the soft word, the diplomatic touch, the smooth approach, the nice sounding euphemism, the delicate circumlocution, is faulted, not merely as being discourteous and impolite, but wholly unchristian.

Surely Scripture can settle this matter for us. We know well enough that it says a great deal about kindness, gentleness, forbearance, bro-

therly love, and consideration. But it also defines just what it means. Scripture has no mild word for that which is contrary to the things of God, not only as found among that which is totally worldly and unbelieving, but even as found among that which has a connection with God and His Word. Restudy the words of the prophets to the backsliding people of Israel, review how the apostles spoke to Christian congregations in need of correction. Paul doesn't hesitate to call his fellow believers "carnal," "babes" and "foolish," when the occasion calls for it. And Peter openly describes believers who fall back into their former unregenerate state as dogs returning to their own vomit. Not the most elegant of expressions to say the least.

Being a Christian gentleman is a fine thing, but let us not define it in terms of social politeness and superficial courtesy. Peter loved Jesus as sincerely and honestly as was possible for a sinful man, and Jesus loved Peter with the perfect love of the Son of God. Yet, when Peter contradicted His word, Jesus said to him, "Get thee behind me Satan! Thou savourest not the things that be of God, but those that be of men." That is strong language. In using it Jesus did not set aside nor abuse brotherly love. We do well to work constantly in being more gracious in our speech, but not so gracious that we fail to say

the words that apply to a given situation. When Jesus asks us to be loving, He isn't at the same time telling us to be stupid or dishonest.

**Why Bother?** (News Bureau, NLC)

The third and final of a series of consultations between representatives of the Lutheran Church - Missouri Synod and the National Lutheran Council regarding Lutheran cooperation was held in Chicago, October 31 - November 1, this year. "Papers prepared by Dr. M. Franzmann of Concordia Seminary, St. Louis, Missouri, and Dr. A. Rogness, president of Luther Seminary, St. Paul, Minnesota, on the subject "What Kind of Cooperation is Possible in View of Discussions to Date?" were read and discussed by the participants of whom 14 represented the Lutheran Church - Missouri Synod, and 18 represented the National Lutheran Council."

"It was the unanimous judgment of the participants that the papers and discussions revealed a consensus on the doctrine of the Gospel and the meaning of confessional subscription sufficient to justify further exploration regarding the possible establishment of a new cooperative agency to replace the National Lutheran Council. The successor agency would have as one of its major functions the continuing of theological study with the objective

of achieving ever greater unity. The representatives of the two groups are to take appropriate steps whereby resolutions will be submitted to the next conventions of the churches involved which would authorize negotiations looking toward a possible future cooperative association of Lutheran churches in America."

To date the Missouri Synod has refused to join the National Lutheran Council although it works together with it in Lutheran World Relief, the overseas material aid agency; the Lutheran Service Commission, a ministry to military personnel and their dependents; and the Lutheran Immigration Service. The present discussions revealed a number of things but didn't reveal why a new agency was necessary to replace the NLC. If the discussions revealed "a consensus on the doctrine of the Gospel . . . sufficient to justify" the consideration of establishing a new agency, why wasn't that consensus sufficient to justify Missouri to consider joining the NLC. It isn't at all clear that by forming a new agency, which it had a hand in creating, the supposed "conservative" Missouri Synod will free itself from unionistic involvement which heretofore hindered it from becoming a full member of the NLC.

## NLC — MISSOURI

In his article on page 14 of this issue, Pastor Sydow brings us the news item on the results of the consultations between the NLC and The Lutheran Church - Missouri Synod. The official "Report to the Churches" has now been released and is reprinted on pages 16-17. It deserves our earnest study. This was unanimously adopted by some 30 leading theologians of the American Lutheran Church, the United Lutheran Church, and the Missouri Synod. They represent about 95% of American Lutherans.

These consultations began with an invitation from the National Lutheran Council in 1958 to all Lutheran church bodies in the U.S.A. not participating in the Council "to examine present cooperative activities in American Lutheranism and the possibility for extending such activities." "This invitation was accepted by The Lutheran Church - Missouri Synod upon the understanding that the theological implications of Christian cooperation would be considered in the discussions."

The first consultation was held in Chicago in July, 1960. Essays were delivered and discussed on the theme "*A Lutheran Study of Church Unity.*" The essayist for the NLC was Dr. Conrad Bergendoff, President of Augustana College at Rock Island, Illinois. The essayist for The Lutheran Church - Missouri Synod was Dr. Martin H. Franzmann of Concordia Seminary, St.

Louis. The second consultation was held at St. Louis in November, 1960, where papers were delivered on "*The Significance of Confessional Subscription.*" Dr. Theodore Tappert, of Lutheran Theological Seminary in Philadelphia, and Dr. Herbert Bouman, of Concordia Seminary in St. Louis, were the essayists. Finally, on October 31 and November 1, 1961 a meeting was held in Chicago at which essays were presented by Dr. Alvin Rogness, President of Luther Theological Seminary in St. Paul, and Dr. Franzmann on "*What Kind of Cooperation is Possible in View of the Discussions to Date?*"

These six essays are the basis of the appended report. God-willing we shall present an evaluation of these essays in a later issue of THE LUTHERAN SPOKESMAN. Particularly the essays of the Missouri theologians command our interest, for they constitute Missouri's answer to the 5% of American Lutherans whom they have left behind. In these documents lie the explanations which will be given to all of us and each of us as we live and move and have our being within American Lutheranism. Copies of the essays may be obtained from the National Lutheran Council or from The Lutheran Church - Missouri Synod. They are in two pamphlets: *Essays on the Lutheran Confessions Basic to Lutheran Cooperation* (25¢), and *Toward Cooperation Among American Lutherans* (5¢). w. s.

## REPORT TO THE CHURCHES ON THE CONSULTATIONS OF REPRESENTATIVES OF THE LUTHERAN CHURCH- MISSOURI SYNOD AND THE NATIONAL LUTHERAN COUNCIL re LUTHERAN COOPERATION

For the past two years, conversations have been going on between representatives of The Lutheran Church - Missouri Synod and of the National Lutheran Council to discuss the issue of Lutheran cooperation. These talks were initiated by the National Lutheran Council, which invited all Lutheran church bodies in the United States to participate. They were occasioned by the fact that after 1962 there will undoubtedly be a streamlining of the Council's structure that it might continue to serve effectively as a joint agency of the newly merged churches (The American Lutheran Church and the Lutheran Church in America) in the years ahead, which development seemed to afford a unique opportunity for all Lutheran churches in America to re-examine the contemporary possibilities with respect to Lutheran cooperation.

Three major consultations have been held, preceded and interspersed by smaller meetings of a preparatory nature. At the first consultation papers were read and discussed regarding "The Doctrine of the Gospel," based upon Article VII of the Augsburg Confession. The second consultation dealt with the subject, "The Significance of Confessional Subscription"; the third consultation centered upon the question, "What Kind of Cooperation is Possible in View of Discussions to Date?"

Two things became apparent. The papers and the discussions revealed that there are still points of doctrine which require further systematic study. Further, these conversations established the fact that there is a far greater extent of consensus on the subjects discussed than had been generally realized.

At the third consultation, therefore, it was necessary for the groups to evaluate the consensus which had become apparent in order to determine the kind of Lutheran cooperation which might be based upon it. An unstated but active factor in the deliberations was the context of developments in the Lutheran scene in America in recent years. Since differences exist both within and among all Lutheran church bodies and associations of Lutheran church bodies, the question had to be faced: On what basis can a positive cooperative Christian witness be made in this country in fulfillment of the full Lutheran evangelical mission without compromising the affirmations or distinctive viewpoints of any of the church bodies involved?

It was the unanimous judgment of all participants in these consultations that the papers and discussions have revealed a consensus on the doctrine of the Gospel and the meaning of confessional subscription sufficient to justify further exploration regarding the possible establishment of a cooperative agency to replace the National Lutheran Council as presently constituted. The successor agency would have as one of its major functions the continuing of theological



studies with the objective of achieving ever greater unity. Therefore it has been agreed that the representatives of the two groups participating in these consultations request their ecclesiastical authorities to submit to the next conventions of the churches involved resolutions which would authorize the appointment of representatives to negotiate with representatives from other Lutheran church bodies in this country regarding a possible future cooperative association of Lutheran churches in America.

This proposal to the churches contemplates that the formal relationships are to be in accord with the following guiding principles:

1. All Lutheran church bodies in the United States are to be invited to participate in the planning and formation of the new association.
2. The new association is to serve as a Lutheran interchurch agency for common theological study and Christian service:
  - a. *Common Theological Study*: the agency is to seek theological consensus in a systematic and continuing way on the basis of the Scriptures and the witness of the Lutheran Confessions;
  - b. *Christian Service*: the agency is to give participating bodies opportunity to work together in the fulfilling of their responsibility of Christian service in functions to be specified in the constitution and by-laws of the agency.
3.
  - a. The establishment of pulpit and altar fellowship and organic unions shall be outside the sphere of the agency. Formal steps toward these objectives shall be left to the initiative and decision of the church bodies concerned;
  - b. Except for theological studies, each participating body shall have the option of declining cooperation in individual activities of the agency;
  - c. Cooperation in the several activities carried on by the agency is to be limited to the participating bodies. Only by unanimous consent of the participating bodies of the agency may exceptions be made.
4. Participating bodies shall be free to enter into or continue relationships outside this agency.

The participants in the consultations have prayed for the guiding presence of the Holy Spirit and thank God for the fact that these conversations have been fruitful. They have also prayed that God will direct any future steps in order that our beloved Lutheran church in this country may be found sensitive to Christ's voice and obedient to his will.

### Parsonage Dedicated

#### CAMBRIDGE, WISCONSIN —

Faith Lutheran's new parsonage was dedicated September 10, 1961. The pastor, the Rev. Adalbert F. W. Geiger, conducted the service. In the afternoon there was open house for members and friends of the congregation.

The home which the congregation had rented since December, 1960, had to be vacated by August 15. Rentals were at a premium, but several houses were for sale. After looking into the various possibilities, the congregation purchased a home on terms similar to a land contract. The cost of the home was \$14,000, with monthly payments less than the current rental rate.

The new parsonage is in the village of Cambridge on U.S. Highway 12.

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### Twenty-fifth Anniversary

#### LAMAR, COLORADO —

Mount Olive Lutheran celebrated its twenty-fifth anniversary November 12, 1961. In the morning service Pastor Herbert Witt, of Valentine, Nebraska, pointed to the many blessings the Lord bestowed on the congregation during its twenty-five year history. His text was Jeremiah 15:16. Pastor Victor Tiefel, of Denver, Colorado, was the afternoon speaker. On the basis of Psalm 122, he urged the congregation to share in the joy David found in the house

of the Lord.

Two years before Mount Olive was organized a canvass was made in and around Lamar. On the basis of this canvass, Pastor Herbert Witt was called by the Nebraska District of the Wisconsin Synod to begin a mission. During the following two years Pastor Witt gathered four men who wanted to form a congregation. They did so in a meeting held on September 11, 1936. The first services were held in the city hall. Later in the fall the present building was erected. The congregation grew and gradually needed less and less help from the synod. In January, 1961, it was standing on its own feet. It was no longer a mission.

Among many property improvements, the major one took place in 1953 with the addition of three rooms to the parsonage, which is attached to the church.

In the fall of 1955, Pastor Witt accepted a call to Valentine, Nebraska. Pastor Carl Thurow was installed as the congregation's second pastor in March of the following year.

Throughout the last ten years the membership has ranged upward and downward, from a low of 75 to as high as 115 communicants. Today's membership stands at 95.

In 1961, out of faithfulness to the Word of God, the congregation severed its relation with the Wisconsin

sin Synod and is now supporting the work of the Church of the Lutheran Confession.

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### News from the Mission Board

#### JAPAN FURLOUGH FUND —

The CLC convention in August, 1961, voted a furlough for Missionary Fred Tiefel who is serving in Tokyo, Japan. This furlough is to be arranged to coincide with the next convention in August, 1962. The cost of round-trip transportation from Japan to the States for Pastor Tiefel and his wife will be about \$1900.00. This amount is to be raised by a special collection.

The Board of Missions asks all members of the CLC for special donations for the Furlough Fund. All donations are to be sent to the CLC treasurer, Mr. Orville Noeldner, South Shore, South Dakota. Congregational treasurers will designate the donations on the remittance slip, *Furlough Fund*.

The Board reminds us, too, that this is a special collection and that we will continue to need the month by month support of all for the regular mission program.

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#### PALOUSE, WASHINGTON —

The Board of Missions concurred in the request of Pastor M. J. Witt to open a preaching station at Palouse. There are about six families in this area who will be served by the Spokane pastors, M. J. Witt, I. H. Zarling, and Robert Reim.

### Delegate Conference Formed

#### SLEEPY EYE, WISCONSIN —

Ten congregations formed the Minnesota Delegate Conference in a meeting held November 12, 1961.

Professor Martin Galstad was elected visiting elder, Pastor George Barthels, chairman, E. Schmelzer, secretary.

Two essays were read, *The Function of a Conference Visitor*, by Pastor C. M. Gullerud, and *The Training of our Children in a Congregation which Has Lost its Christian Day School*, by Pastor H. C. Duehlmeier.

Among other business, a motion prevailed to institute a Sunday school teachers conference.

Grace Lutheran and Pastor Paul F. Nolting were the hosts to the conference.

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### ANNOUNCEMENTS

At its Spokane convention, August, 1961, the CLC established a second full-time professorship at the seminary to take the place of the present temporary arrangement.

Members of the CLC are herewith invited to place the names of qualified candidates in nomination for election by the representative Call Committee at a meeting on February 28, 1962. Candidates for this professorship should be apt to teach in the fields of Homiletics, Pastoral Theology, Symbolics, and Isagogics.

Nominations must be in the hands of the undersigned no later than January 15, 1962. Please give pertinent information regarding the experience and abilities of the nominees.

(Continued on back page)

## The Bread of Life

### Gospel according to St. Matthew

Dec. 24	— 1:18-25	80, 1-2
Dec. 25	— 2:1-15	80, 3-5
Dec. 26	— 2:16-23	78, 1-2
Dec. 27	— 3:1-10	92, 1-2
Dec. 28	— 3:11-17	92, 3-4
Dec. 29	— 4:1-11	90, 1-2
Dec. 30	— 4:12-22	90, 3-5
Dec. 31	— 4:23-25	90, 6-8
Jan. 1	— 5:1-12	105, 1-2
Jan. 2	— 5:13-16	105, 3-5
Jan. 3	— 5:17-26	105, 6-8
Jan. 4	— 5:27-37	104, 1-3
Jan. 5	— 5:38-48	104, 4-5
Jan. 6	— 6:1-15	104, 6-7
Jan. 7	— 6:16-23	126, 1-3
Jan. 8	— 6:24-34	126, 4-5
Jan. 9	— 7:1-12	137, 1
Jan. 10	— 7:13-20	137, 2
Jan. 11	— 7:21-29	137, 3
Jan. 12	— 8:1-13	137, 4
Jan. 13	— 8:14-22	554, 1
Jan. 14	— 8:23-34	554, 2
Jan. 15	— 9:1-8	554, 3
Jan. 16	— 9:9-17	554, 4
Jan. 17	— 9:18-26	554, 5
Jan. 18	— 9:27-38	554, 6
Jan. 19	— 10:1-15	458, 6-7
Jan. 20	— 10:16-25	458, 8-9

### (Announcements Continued)

(Note: The election of a president of Immanuel Lutheran College will take place at a later date.)

O. P. Kessler, Secretary  
Nicollet, Minnesota

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

### GENERAL PASTORAL CONFERENCE

Time: January 9-11, 1962, first session to begin at 9:00 a. m.

Place: Austin, Minnesota, St. Paul's Ev. Lutheran Church.

Speaker: Pastor C. M. Gullerud

Agenda: In The Relation of Synod and Local Congregation to the Holy Christian Church, E. Schaller; The Meaning of EKKLESIA in the New Testament, P. G. Koch; A Study of the Scriptural Teaching Concerning Excommunication and Termination of Fellowship, L. Schierenbeck; An Exegetical Treatise, 1 Timothy 1, A. Gullerud; Reports of boards and standing committees.

The host congregation will provide transportation between St. Paul and Austin for those coming by rail from the west. Send your request to the host pastor promptly . . . Bring your copy of *On Relation of Synod and Local Congregation to the Holy Christian Church*.

Paul Albrecht, President