

The Lutheran
SPOKESMAN



**“THE SCRIPTURE
CANNOT
BE BROKEN.”**

John 10, 35

AUGUST 1962

INDIA . . . *a sign of things to come*

Recently, the Indian Evangelical Lutheran (a sister synod church of the Lutheran Church - Missouri Synod) voted to join the Federation of Evangelical Lutheran Churches in India. Upon joining, the Missouri group noted that the FELCI is "a voluntary association . . . with the purpose of advancing the cause of the Gospel in India." It added that membership "does not violate or compromise the confessional position of our Church."

This action is not too surprising. It is similar to the action at Cleveland where the Missouri Synod resolved to form a new all-Lutheran association in the United States. The daughter in India is only slightly more vigorous in her actions than her mother.

But what happens next? News comes from Bangalore that in June representatives of the **Church of South India** and five Lutheran churches (including the Missouri daughter) have taken important steps toward their eventual goal of **the formation of a new United Church.**

[The Church of South India is itself a union of three churches, the Anglican, Methodist, and the South India United Church (a merger of Presbyterian, Congregational, and Dutch Reformed bodies).]

At Bangalore, members of the Inter-Church Commission **unanimously** adopted a draft statement of faith, approved a litany for immediate use in all churches, received a preliminary draft of a common cate-

chism. It advocated immediate joint evangelistic work, periodic and united services, frequent interchange of pulpits, and cooperation to avoid duplication in pastoral and institutional work. After lengthy study of all basic Christian doctrines they came to the conclusion that there were no fundamental differences.

Is India providing the model for the countries of the West? First the Presbyterians, Congregational, and Reformed unite; then the Anglican bodies and Methodists join; then the Lutherans federate with each other; finally — a united Protestant church. But of particular concern is the speed with which the second step is taken after confessional Lutherans federate with less confessional Lutherans. Once Lutherans compromise themselves by "cooperation in externals" and by permitting disagreement in "non-fundamental doctrines" with other Lutherans, they no longer see any reason to remain separate from Reformed church bodies.

This episode in India pictures the full circle taken by Missouri in the past fifty years or so. From 1850 to 1890 Missouri did foreign mission work by supporting missionary societies in Europe. But Pastor Sievers of Frankenlust, Michigan, made incessant demands for 40 years that Missouri conduct its own foreign mission work. In 1893 Missouri established a Board for Foreign Missions intending to begin in Japan. The Lord led them to India and

the work began there with men who had been dismissed by Lutheran missionary societies in Europe because of their correct stand on verbal inspiration. Missouri felt compelled to support Lutheran mission work in India apart from and in opposition to the unconfessional Lutheranism of other bodies. Missouri mission efforts became a haven for true Lutherans in India. The Tamil Lutherans in South India placed themselves under Missouri because of the unionism of the Church of Sweden. That was the beauty of Missouri's witness in those years. And now, this Church, which was established on the foundation of the pure Word and opposed to all false doctrine and practice, unites with the lax Lutherans and is being drawn into union with all Protestants.

This is only an example. Union among churches in the mission fields is moving so fast it even frightens the leaders of the ecumenical movement in the western world. The World Council of Churches is being pushed around by its new churches,

particularly in Asia. These younger churches are objecting to the activities of the major world confessional groups (such as the Lutheran World Federation). They want to unite all denominations into one church as in India, and they are hindered when the individual denomination has such close ties with its affiliates throughout the world.

The WCC assures these younger churches that they do not want to hinder them in their union efforts. In fact, the assistant general secretary of the WCC confessed that sometimes the individual Western churches are guilty of being "confessionalist." He urged organizations like the Lutheran World Federation to "consider what can be done to guard against the dangers of confessionalism." He admitted that "even the best elements in world confessionalism are felt to be inadequate in the light of a faith which is the confession of the whole family of Christ and of a Christian solidarity, embracing all who love our Lord Jesus Christ in sincerity."

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Trouble at

CENTURY 21

At the heart of the fairgrounds in Seattle is the Christian pavilion. A corporation known as "Christian Witness in Century 21, Inc." constructed it to "proclaim the Gospel to the world, apply the Christian faith and inspire through art and worship." Part of this proclamation is accomplished by a sacred sound and light presentation which proclaims the Christian message with photography and sound effects. The ten minute presentation attempts to deal with man, his creation, his world, the story of the Garden of Eden and entry of evil, man's possible destruction by himself, his redemption by the Lord Jesus Christ and the promise of eternal life.

They are in trouble. Hundreds have protested the presentation, which opens with an amoeba-like splotch of black and white and includes a tree trickling with sap interpreted as the symbol of the Cross with Christ's blood dripping from it. Last word was that some changes were to be made.

We can't judge the quality of this symbolic presentation. We are more troubled that the Lutheran Church -

Missouri Synod is one of the 23 denominations and 18 Christian-related agencies sponsoring this show. Does Missouri really believe they can present the Christian message to the world as partners with all Protestant denominations? Is this prophetic of the 21st century? Or are they reassured by the words of the president of the corporation (a layman of the American Lutheran Church) who stated that participation by the various denominations and agencies "does not represent compromise on doctrinal differences — their association in this enterprise is for the purpose of presenting Jesus Christ more effectively" at the fair?

We consider this participation by Missouri a great disservice to our Lord Jesus who gave us His Word of Life and asks of us at least the loyalty that we do not join with those who change His Gospel. We consider it most dishonest and untruthful to tell the whole world at Seattle that they share the Gospel in common with false churches and sects.

W. S.

Hi Fidelity Preaching

with brasses and reeds

Old Tower-Blowers' Music is the name of this record. Or call it *Old Wind Music for Tower Musicians*. Either way it sounds out of this world, and it is. Here is a musical window through which you see the peaceful, church-centered life of German towns 300 years ago. You'll wish you could have lived there where most of your neighbors would have been fellow Christians. Every morning you would have heard the church musicians greet the new day with special music from the church tower. The noon rest was similarly intoned, as was day's end. On Sundays the hours of worship were sounded from the towers. Religious processions were welcomed with musical fanfares and festivals were announced from the towers. Gone is that peaceful way of life with its slower pace and more generous time for spiritual reflection, but *CANTATE Records* gives us a precious thirty minute taste of those days on this ten inch LP record.

The selections are from four Lutheran composers. There are four six-voiced *intradas* (introductions or fanfares) by Hans Leo Hassler, arranged for three trumpets and three trombones. From Michael Praetorius there is a *Suite for Four Voices* written for brasses and block-flutes (also called 'recorders' or 'end-blown flutes'). The suite is broken into four religious folk tunes described as *simple, gay, genteel, and running*.

Exact copies of ancient instruments play this first side. The other side uses modern instruments with fuller tone and smoother blend. You will enjoy both types, but might prefer the brilliant tones of the ancient instruments with their penetrating sharpness. For the same reason pipe organ manufacturers are studying the tones and pipes of the ancient organs and are outdoing each other in duplicating them in today's finest organs.

The modern instruments play us a *Tower Sonata* and two *intradas* which Johann Pezel composed "to the glory of God." At the end we have *Sonatina No. 10* and *Fuge No. 19* by Gottfried Reiche, who was Bach's solo trumpeter.

CANTATE is to be praised for producing this record. It is the only one of its kind, and we hope there will be others. The music is by devout men whose only aim was to honor their Lord. At times you will think you are hearing snatches from our hymns, and you may well be right. But two things are sure: 1) the higher the *FI* in your phono, the more it will relish this record; and 2) from the littlest to the biggest, all ears will want it played again and again.

Title: *Alte Turmblasen Musik*, @ \$4.98. Order: *CANTATE T 72 715 K* from *Sacra-Disc Music Society*, 250 W. 57th St., (Suite 1823), New York 19, N. Y. Your record shop will gladly help you.

C. THUROW

SHIELDS and WEAPONS

"He that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

(Matthew 10:40-42)

A Reward for the Works of Faith

As stated before (SPOKESMAN April and June, 1962), good works are the evidence of a living faith. The text above adds that there is a *reward* for the works of faith. Read it through carefully! Note that the works spoken of are all done with an eye to Christ. A prophet is received in the name of a prophet because he proclaims the name of Christ who sent him. A righteous man is received in the name of a righteous man because he is righteous through faith in Christ. The least of those who believe in Christ are received in the name of a disciple — that is because they are believers in Christ. So Christ is here speaking of a *reward* for the works which flow out of faith in Him and love for Him. He is not at all speaking of the works (great and many though they be) of which those who have no faith in Him so often boast. What a terrible verdict does He not pronounce on them in Matthew 7:21-24! Our text is a

mighty weapon against the falsehood that it makes no difference what you believe as long as you do good deeds as expressed in the slogan: "Deeds not creeds."

The Reward is not Justification

Justification means that we are declared to be free of the debt and penalty of sin and therefore just in the sight of God. We must be most careful not to think that the reward for the works of faith is that they straighten out anything with God and justify us before Him. Works cannot even in the slightest degree pay any debt of sin or remove any of its punishment. For even the works of faith are tainted with sin. Even one little slip mars all. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10). Thus justification can never even in the slightest degree be the reward of the works of faith. They bring us not one inch closer to heaven. On the contrary they close the door of heaven to us if we trust in them for salvation. On the other hand we are altogether completely and *entirely justified* before God *in Christ* whose perfect merits are ours by faith (Ephesians 2:8-9).

The Reward

is not of Merit But of Grace

The reward which Christ promises is not like a *pro deo at patria award* or any pin or badge that

makes the chest swell with the pride of earned merits. That's for this world. A true child of God will ever realize that before God he is worthy of nothing and has never deserved anything but grief and shame, temporal and eternal punishment. He knows that even at best he could claim no merit. Christ says: "When ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do" (Luke 17:10). So the children of the Kingdom are humble. They don't strut about tooting their horns, boasting before men and claiming merits before God. With Jacob they say: "I am not worthy of the least of all the mercies and of all the truth which Thou hast showed unto Thy servant" (Genesis 32:10).

They realize that any blessing, be it in this world or the next, bestowed upon them as a reward is purely of grace. Grace means that we receive it from the hands of God's love and mercy without having earned it. Grace even means that we receive rewards though we have deserved the opposite. "We daily sin much and indeed deserve nothing but punishment."

A Comfort and an Incentive

Yet the children of God think very highly of their reward. Through it God comforts them in all they do and suffer for righteousness and for His name's sake. With rewards God upholds and strengthens His children, filling their hearts with peace

and joy. He gives them many things in this life, and in the end wipes away all tears from their eyes in heaven.

But the reward is not only a comfort. It is also an incentive to do many works of faith in love for our Savior. If He so delights in our feeble and weak efforts that He rewards even so little as a drink of cold water given in His name, how much more will He not delight in greater works! And there is so much for us to do as we take our share of suffering as good soldiers of Jesus Christ. He will bless us and make us a blessing also to others, as we pass through the wilderness.

Luther says: "The good works of those who have forgiveness of sins through faith in Christ please God very much. Such works also have their reward. But if the heart trusts in them and seeks to obtain a gracious God through them they are worthless and cannot please God. For such trust should be placed alone in the mercy of God in Christ and not in our own works or the works of others. We should not set our works against grace! Oh no! They should flow out of the obedience we owe God, who is such a good, gracious, and merciful Father, and they should be done with the confession that even if we did all we could and should do, we are still unworthy servants."^{*}

OTTO J. ECKERT

* Translated from Erlangen 58,417.

Lights and Shadows

"So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face. And as the king passed by, he cried unto the king; and he said, Thy servant went out into the midst of the battle; and behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver.

And as thy servant was busy here and there, he was gone. And the King of Israel said unto him, So shall thy judgment be; thyself hast decided it!"

1 Kings 20:38-40

Everyone spends some part of his precious lifetime making excuses for neglected duties. Whenever a man fails to meet the requirements of his work, there always seems to be some good reason for the failure, and usually this reason is used for self-justification. But as a rule their own advantage urges men to do what is expected of them insofar as they are able; for if they fail, they lose, and self-interest keeps human affairs moving along as smoothly as they do.

The opposite is true in spiritual matters. Here men do not recognize their interests. It is a fashionable and popular practice to neglect spiritual duties and invent excuses for such neglect. Christ bids the world come unto Him, but they stay away in droves. He asks them to follow Him, but they misunderstand the order and march in the opposite di-

rection. And for an infinite variety of neglected response to duty the standard excuse is charmingly presented with an apologetic shrug and a smile: "Thy servant was busy here and there." This reminds us of the incident related in our text.

How Souls Escape

We need not concern ourselves with the details of the story except to say that one of the many unnamed, faithful prophets of ancient times had been commissioned to bring a divine warning to a faithless king by disguising himself and playing the role of a negligent servant of a soldier. Although the servant in this little play had not been able to fight in the front lines, he was given an opportunity to serve his country in battle by guarding a prisoner of war. This was not a minor duty, but a great trust committed to him. The prisoner might possess valuable information. If he escaped, he might do great damage and reveal military secrets to the enemy. For that reason the servant was warned to guard the man with his own life.

Now before we continue with the story and see how the servant rewarded his superior for the trust imposed in him, we should take note of the similarity in our own position. Into the hands of each human being has been committed the care of an exceedingly precious treasure.

He is held responsible for the care of his soul, which is in a very real sense a prisoner of war. It was wrested from Satan's hand by the mortal struggle of Jesus Christ, God's Son, with the hosts of death. At the cost of His life-blood He won it in battle. Souls belong to the Captain of men's salvation; and he has entrusted them to human care, to be fed, protected, preserved. This duty falls upon every person.

"A charge to keep I have,
A God to glorify,
A never-dying soul to save
And fit it for the sky."

And how do men reward the great trust? We find the servant some time after the battle wearing a sad face. For the prisoner, captured at such a price, has disappeared, gone to join his former owner, the enemy. The servant has failed in his duty. But he has an excuse all ready. It was not really his fault that the man got away. It was just that "thy servant was busy here and there," and lo, the prisoner was gone! Just like that!

Such faithlessness may be unusual in an army; but it is the rule, rather than the exception, in spiritual affairs. Millions of men and women are preparing the self-same white-wash against the day when they must stand before the Captain and explain what happened to their souls. Their faces will bear an expression of surprise and shock as they look about for their soul and say: Whatever could have happened to it? It was

here just a minute ago; but we were so busy. . . .

When King Henry IV asked a duke whether he had observed the eclipse of the sun, the duke answered: "I have so much to do on earth that I have no time to look up to heaven." How uncounted is the multitude of those who pay no attention to their souls! There is so much to do on earth. They have their business to look after, their pleasures and their families and their civic duties. These things must be done, and the soul goes unattended. Rarely if ever do they bring to it the Word; or look after the bonds with which the Savior has tied it to Himself to see that they are secure. And lo, suddenly it is gone, flown back into the arms of its former master, the devil, lost to God and to heaven forever. Souls cannot be preserved by being busy here and there. But that will be the great excuse rising from millions of throats on Judgment Day.

Without Excuse

Can one with any trace of honesty and sincerity call this plea of busyness an excuse? It is evidently not so considered in the army. The king declared in a hard voice that the servant had decided his own judgment. There would be no investigation and no court martial, because the man had convicted himself. What he intended as an explanation of his faithlessness turned out to be self-condemnation.

Neither can there be any judicial

inquiry into the case of the man or woman who betrays the trust involving the soul. If those who carry their souls about with them carelessly until they have shrivelled to dust could only realize that their excuse of busy-ness which seems so adequate here will resound as their verdict in the hour of Reckoning! 'I was busy here and there' . . . in point of fact it is not even the truth. No one is so occupied. One of the great objectives of our civilization is less time for work and more hours for leisure. Who will count the total of time spent by many in utter idleness, in frivolous nonsense, in un-

productive chatter? Yet a few hours of serious attention given to the teachings of Holy Scripture, a few moments spent each day in meditation, prayer and self-examination can mean the difference between a soul forever lost and a soul saved. It is literally impossible in this world to be too busy for this most vital concern of human life.

If the costly prisoner in the breast of men is lost because they were too busy here and there, it proves beyond question that they would have had time to attend to their Captain's business; for obviously they had time to attend to their own!

E. SCHALLER

The Things That Come To Pass

Unusual Reading By this time most of us are aware of the Supreme Court's recent decision concerning the state sponsored prayer in the public schools of the State of New York, and perhaps have read the majority opinion written by Justice Hugo Black. Although this decision declaring such prayers unconstitutional has received much adverse and even bitter criticism from prominent men in politics and religion, we find it a remarkable piece of writing. Years of superficial and inaccurate comment on religious matters has conditioned us to expect little from these sources. That a writing of such clarity and depth of thought should

now come along is indeed refreshing.

It is to be regretted that so many have faulted this decision. So far what we have read of such dissent does not point out where Justice Black is in error in his facts or thinking. It should be quickly apparent that what has been done serves to protect everyone in his religion. It is our hope that the many religious do-gooders who are so unclear on the facts of history and on what is really at stake in this issue will learn something from this historic writing.

Workman Unashamed *Time* (July 20), quoting from the July issue of *Theology Today*, brings us the

words of a Lutheran sociologist, Peter Berger, of Hartford Seminary Foundation, writing on the question, "What's Wrong with U. S. Theological Seminaries and Divinity Schools?" "Berger argues that the seminaries have become so concerned with trying to provide for the short-term institutional needs of the church that they are in danger of forgetting what a Protestant minister really ought to be: first and foremost, a theological scholar." . . . "At present, neither church nor congregation expects its ministerial middleman to know much theology. Since denominational differences among the big churches in an ecumenical age are less important than in the past, 'the theological erudition of the minister is of only peripheral significance in terms of the expectations the organizations must have of him. What is important is that he effectively promote the program of the organization in a situation in which, inevitably, he is competing with others for members.' Too often, says Berger, the minister's flock seeks merely 'edifying oratory, the competent performance of certain vaguely understood ceremonies, the exercise of moral influence upon the young, personal counseling especially in times of crisis, and last but not least, the half-way plausible exhibition of a morally exemplary life which one cannot seriously emulate, but with which one can vicariously identify.'

"These institutional demands have

had their effect on the seminaries. In the interest of 'making Christianity relevant' and 'vitalizing the curriculum,' Berger charges the divinity schools have tended to shunt the theological aside and substitute a welter of courses in sociology, psychology, church management and literature. The end product of such education is likely to be that thoroughly un-Christian figure — the organization minister."

If this means that a minister should rather, "Study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," we cannot but agree. Could we too be losing the proper concept of what a pastor should be? Let us not underestimate the power of the "Give-us-a-king" attitude which took hold of the children of Israel under the Judges. Here the laymen can come into his own in what he expects and demands of his pastor. In looking about and seeing the outward success of other churches he might be inclined to imitate and ask of his church body, "Give us preachers like the other churches!" The true believer asks rather, "Give us preachers like God would have him be!" What that is he finds defined in Scripture. From there he takes his direction, and will seek those things which pertain to the preaching and teaching of the Gospel, the theological and scholarly end of things in the church.

G. S.

CONCERNING THE CALL

(The following letter was written in answer to questions raised by a member of our CLC, and is published by consent of the addressee. Because the matter may be of interest to others also, it is offered in the SPOKESMAN, though of course, without identification.—E. Reim)

Dear :

It has come to my attention that you have been disturbed over the fact that among the points separating our CLC from Wisconsin we have mentioned "instances of violation of the sanctity of the Call." You seem to feel that we may be taking the position that if a pastor has found himself constrained to withdraw from a synodical body, his congregation must automatically follow him, lest it become guilty of violating the sanctity of the Call. If that were our position, we would indeed be in the wrong. But let's go into the matter just a bit farther.

We are dealing with a situation where three things are at stake: (1) the relation of pastor to congregation; (2) the relation of pastor to Synod; and (3) the relation of the congregation to Synod. Of these three relationships only the first rests upon a "Divine Call," that action which Paul described so strikingly when he said to the Elders of Ephesus: "Take heed . . . to all the flock, *over the which the Holy Ghost hath made you overseers*, to feed the church of God, which He

hath purchased with His own blood" (Acts 20:28). Each of the others is an act of confession whereby both pastor and congregation express their agreement with the doctrinal position of the Synod, and declare and practice fellowship on that basis. Since it is not only possible but has occurred again and again that church bodies have fallen into error and continued therein in spite of all due admonition, Scripture not only permits but actually directs separation. Under such circumstances neither pastor nor congregation should be faulted for withdrawing.

There have been situations where pastor and congregation have been able to take this step jointly, after mutual and careful study of the issues. In such cases there is no problem about their mutual relationship. There have, however, been other situations where such a procedure could not be followed, or was not followed, and where some pastors finally had to face alone the decision whether they could continue in a fellowship from which Scripture directed them to withdraw. I think that this is where your problem arises. Must a congregation in

such a case simply follow the lead of its pastor? Is it *bound* by the Call? What shall it do?

I would say that under the circumstances it has just one obligation, even as its pastor has one solemn obligation. The latter not only will, but must give an account for his action, supporting his charges with clear evidence and his reasons with sound scriptural doctrine. And on the basis of the Call that has joined them together the congregation owes it to its shepherd to hear him out. If, *on the basis of Scripture*, it finds him in error, it must admonish him. If admonition fails, it not only may but must terminate his Call. No violation is involved in such a case. But if it finds that his stand is indeed the scriptural one, its duty should be equally clear: to follow him — not because of his word or example, but because of what God has spoken. Not to do so — that would be a gross violation of the sanctity of the Call. To let loyalty to the synodical organization be the decisive factor, that would be a violation indeed.

But has the synod no rights? Must its officials stand idly by when they see what is happening? By no means. We have asked our synodical bodies to exercise supervision of doctrine and practice. And an action of withdrawal *may* be based on false doctrine and/or practice. Therefore both pastor and congregation owe such officials a hearing when they act in the orderly performance of

this duty. (Our CLC constitution describes such “good order” in the section on “Supervision” — Art. VIII). — But let the issues remain clear. If it can be shown that a pastor’s action has been contrary to Scripture, the congregation should join these officials in urging him to repent. It must disavow him if he refuses. But if these officials come, not as spiritual advisers, but to enforce ecclesiastical authority, if they are themselves parties to the controversy they presume to judge, then they must be told that they have thereby destroyed the confidence that is so essential to their mission, that they may even have forfeited the right to be heard. And when it is argued that the mere fact of a pastor’s withdrawal from a synod *automatically* terminates his Call, that means that the basic Scriptural question is being by-passed. And this does constitute a most flagrant violation of the sanctity of the Call.

It should go without saying that conscientious synodical officials will not base their argument on such a false foundation but will rather concern themselves with the merits of the case as they are demonstrated by the Word of God, that they will show genuine concern and respect for the Call which is involved, and that if lapses or violations have occurred, they will rectify or disavow them. It is for this that we contend.

Hoping that this will help you in your concern, I am

Sincerely yours —

Church News

Church Dedicated

EAU CLAIRE, WISCONSIN —

History Repeats Itself In the book *Grace for Grace* (a brief history of the Norwegian Synod, published in grateful commemoration of the 90th anniversary of its founding in the year 1853, and the 25th anniversary of its reorganization in 1918 as the Norwegian Synod of the American Evangelical Lutheran Church) we read on page 118: "During this time the officers of the merger did everything in their power, by promises and threats, to prevent the Little Minority from carrying out its program. The general president, or the district presidents wherever they were permitted, visited the congregations whose pastors had refused to join the Merger, urging them to depose their pastors if these would not change their attitude. As a result of this agitation most of these congregations were divided. Where a majority of the members agreed with the pastor in his attitude toward the Union, the minority withdrew and sought other connections. And where a majority of the members were induced to depose their pastor, a minority withdrew from the congregation rather than share the responsibility of deposing a divinely appointed servant without scriptural reasons for so doing."

Little did some of us think that these same words would apply to us;

for these words describe a repetition of events that led to the formation of *Messiah Lutheran Church* of Eau Claire, Wisconsin, made up of members formerly affiliated with the Evangelical Lutheran Synod (Norwegian Synod). It is so easy to forget our own history; and this is related for the benefit of the CLC that we do not so soon forget the rock from whence we were hewn; for this very same thing can happen to us again.

We Start From Scratch For our first service held in the basement of one of our members' homes, December 11, 1960, we had only our hymnals. The attendance at this memorable service was 71. The following Sunday this group organized under the name *Messiah Lutheran Church*. As stated in the articles of incorporation this group felt constrained to leave its former associations because of differences that had originated in the ELS concerning the doctrine of Church Fellowship, and also because of the offense of unscriptural and unconstitutional dealing in violating the divinity of the pastoral Call. The congregation of 25 voters extended a divine call to Pastors Arvid G. W. Gullerud and Keith Olmanson. Installation services for the pastors were conducted on February 19, 1961, with Dr. Norman A. Madson, Sr., and Pastor Ruben Ude officiating. On January 21, 1961, the congregation

rented the building facilities of another church. This remained the place of worship until Easter Sunday, April 22, 1962 when a joyful congregation entered its yet unfinished new church. Ground had been broken on the 6.4 acre site at 2015 North Hastings Way on November 5, 1961, which the congregation had purchased with a view to locating a church and school.

Sunday, June 17, 1962, was Dedication Sunday. Pastor George Tiefel of Stambaugh, Michigan, preached in the morning service. His text was Psalm 26:6b-8. In the dedication service held in the afternoon, Pastor George Barthells of Red Wing, Minnesota, preached on Matthew 16:24. A total of 260 worshippers attended these special services. The ladies of the congregation served a buffet supper after the services.

CLC Members The entire project
Invest Money cost approximately \$40,000.00, including land and church equipment. A local firm provided a \$22,000.00 loan, while CLC members provided another \$10,000.00 in personal loans. Without these willing people who came to its assistance this church would never have become possible.

Most of the interior finishing work was done by the members. The nave measures 32 by 72 feet, the narthex and utility area 32 by 20 feet. The building was constructed with a view to future expansion, provision being made for classroom space and a larger activity area. The

total seating capacity approaches 200 when the activity area is in use.

The exterior is a predesigned and prefabricated Butler building with exposed steel members. The walls are three inch metal insulated sandwich panel in color. The roof is insulated metal in color. The chancel is enriched with rough joint brick and walnut paneling. A large colored window in the form of a cross is directly behind the Tennessee stone altar. The pulpit and lectern are of brick. The ceiling is of acoustical tile and the floor is covered with a resilient tile. The utility area has concrete block partitions. A fifty foot free standing cross of welded steel construction is joined to the canopy covering the main entrance.

ARVID G. W. GULLERUD

Mission Area Number 10

SOUTH SAN FRANCISCO,
CALIFORNIA —

The February and June issues of the SPOKESMAN listed nine mission areas with contact men. At the request of Chairman H. E. Rutz of the Board for Missions, we add area number ten. Contact man is:

Dr. R. Neubert
853 Alta Loma Drive
South San Francisco, California

He comes from Berea Lutheran Church, St. Paul, Minnesota. Names and addresses of other CLC members living in the San Francisco area should be sent to him.

The Bread of Life

Aug. 19 — Acts 22:6-16	366,1
Aug. 20 — Acts 22:17-29	366,2
Aug. 21 — Acts 22:30-23:10	366,3
Aug. 22 — Acts 23:11-22	366,4
Aug. 23 — Acts 23:23-35	366,5
Aug. 24 — Acts 24:1-9	366,6
Aug. 25 — Acts 24:10-27	366,7
Aug. 26 — Acts 25:1-12	326,1
Aug. 27 — Acts 25:13-27	326,2
Aug. 28 — Acts 26:1-10	326,3
Aug. 29 — Acts 26:11-23	326,4
Aug. 30 — Acts 26:24-32	386,1
Aug. 31 — Acts 27:1-12	386,2
Sept. 1 — Acts 27:13-32	386,3
Sept. 2 — Acts 27:33-44	386,4
Sept. 3 — Acts 28:1-10	386,5
Sept. 4 — Acts 28:11-22	329,1
Sept. 5 — Acts 28:23-31	329,2
Sept. 6 — Eph. 3:1-13	329,3
Sept. 7 — Eph. 3:14-21	329,4
Sept. 8 — Eph. 4:1-16	329,5
Sept. 9 — Eph. 4:17-24	34,1
Sept. 10 — Eph. 4:25-32	34,2
Sept. 11 — Eph. 5:1-20	34,3
Sept. 12 — Eph. 5:21-33	34,4
Sept. 13 — Eph. 6:1-9	377,1
Sept. 14 — Eph. 6:10-23	377,2
Sept. 15 — Col. 1:1-14	377,3
Sept. 16 — Col. 1:15-29	377,4
Sept. 17 — Col. 2:1-15	377,5
Sept. 18 — Col. 2:16-23	377,6
Sept. 19 — Col. 3:1-11	377,7
Sept. 20 — Col. 3:12-25	377,8
Sept. 21 — Col. 4:1-9	377,9
Sept. 22 — Col. 4:10-18	377,10

ANNOUNCEMENTS

The new school year at Immanuel Lutheran College will begin. God willing, with an opening service at 10:30 a.m., Tuesday, September 4. Registration for each department at 1:30 p.m.

Professor C. M. Gullerud will be installed into the office of president in the opening service. All friends of I. L. C. are cordially invited.

E. Reim, *Acting President*

Professor C. M. Gullerud has accepted the call to serve as President of Immanuel Lutheran College.

O. P. Kessler, *Secretary*
I.L.C. Board of Regents

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