

The Lutheran
SPOKESMAN



**“THE SCRIPTURE
CANNOT
BE BROKEN.”**

John 10, 35

**SEPTEMBER
1963**

CERTAINTY

It was a most unusual day when Balboa named it the Pacific Ocean. It is normal to walk ten feet into this ocean and be knocked around and somersaulted by the surf. A slight shift of wind can cause rip tides which carry the swimmer 300 yards out to sea. On a recent August day the life guards at some California beaches made over 500 rescues of such buffeted swimmers. This is why about 90% of the people who go to the beach never go beyond the beach.

And it is a most unusual day when the life of a Christian is pacific. It is the normal thing in this life that Satan stirs up the winds and waves of deceitful teachings. St. Paul speaks of God giving us the many gifts in the Church for the one purpose of building up the Christian so that he is a mature swimmer who will not be tossed and whirled about by the wind and the waves.

Christians are sure of their beliefs. I know in whom I have believed. Sunday after Sunday we unite with all fellow Christians in a firm declaration of our beliefs. We are certain God the Father created all things. We are certain the Jesus is His only Son who suffered, died, rose again, and ascended into heaven. For us. We are certain that His Spirit sanctifies us, daily and richly forgives our sins, and that in resurrected bodies we shall live eternally with the Triune God.

Satan labors unceasingly to cast doubt into this certainty. Our opposition to the ecumenical move-

ment is closely related to *certainty*. For the first requirement for union among churches is that each give up his claim to being correct. Each must grant that his denomination has a part of the truth. What is worse, the basis for certainty had to be removed. The Bible is no longer the sure Word of God. It contains the Word, they say. But the Bible as such is not infallible, is not so clear that we can have complete agreement in doctrine. And if the Bible is not sure, how can the believer be sure?

Should we Re-examine our Position?

What is the correct approach to certainty? Particularly, how do we give certainty to the next generation? How shall we cope with the many winds and waves which daily assault us? In another column of this issue we are told about the Lutheran World Federation restudying the meaning and importance of the doctrine of justification by faith. Many learned words have been and will be written on this topic. And this is just one of hundreds of theological problems being raised by theologians today.

We would prefer to ignore them. It would seem safer to say that we have learned the truth, we are certain of our beliefs, and we do not want to become involved in complicated re-examinations and re-evaluations of doctrines which we have received from our fathers and accepted as true. We often think that if we re-open questions which were settled in Luther's time we will be in danger of losing cer-

tainty. The safest thing to do is teach the truths of the Catechism and assure our children that this is the truth and tell them to close their ears to all other teachings.

But ignoring the problems and attacks will not give certainty. That is an idle dream. Maybe a few have gone through many fires of controversy and reached firm convictions and can withdraw from the heat and fury and remain confident in their convictions. But the next generation is not ignoring new thoughts which are sweeping through the world of neo-orthodoxy and existentialism. Paul does not tell us to stay out of the water when the waves get high. He wants us to be able to swim in rough water. Certainty does not lie in "hoping the problem will go away." Certainty comes only when we are willing to re-examine and re-evaluate our beliefs again and again and again with each new shift in wind and wave.

If someone demonstrates that our position on church fellowship is not scriptural we cannot brush it off by saying we have studied the matter and reached our conclusions.

We will go back to our Bibles and make an honest study of the passages again and see whether the walls will hold up or not. For Paul adds: "Speaking the truth in love." It is a matter of truthfulness that we answer a new attack directly, doing justice to whatever point our critic has raised. When we were told that the "days" in the first chapter of Genesis were long eons of time, it made us do thorough study and new research into the Hebrew words and thoughts involved. We took a new and honest look at our first article and subjected it again to the light of God's Word. That is the way to certainty.

Youth will hear and will not ignore the questions being raised by modern teachers and theologians. And if we are guilty of handing down to the next generation a set of beliefs in words and expressions which do not adequately meet the objections of modern theology, we have not been making our children certain. We have made them sure of what *we* believed, but we have not made them sure of their beliefs.

W. S.

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FOURTH ANNUAL CONVENTION

Marquette, Michigan, August 8-13, 1963

What Kind of a Convention Was It?

If the discussion evoked by the convention essay, *The Meaning of Basileia* (Kingdom) in the *New Testament*, be allowed as a barometer, the convention's spirit was characterized by a refreshing zestfulness for honest study. There was a willingness to look at all sides of a question and to get at its very essence, whether it was the meaning of *basileia*, a disagreement over policy in the mission field, an apparent dilemma in amending the constitution, or a proposed change in accounting procedure.

Pastor Norbert Reim, of Seattle, Washington, was the convention essayist. His essay and two others related to it were referred to the general pastoral conference, where further study would be possible.

Immanuel Lutheran College

It will not be possible to use the classrooms of the Northwest building for more than one year. The convention therefore resolved to have plans drawn and implement the construction of a classroom building for the 1964-65 school year, subject to the approval of the Coordinating Council. The construction is to begin as soon as the receipts of the current ILC Relocation Fund collection make refinancing possible. It is hoped that much of this construction can again be effected with volunteer labor.

Two recommendations embodied in President C. M. Gullerud's re-

port on ILC received convention approval. Since not all our graduates can immediately be placed in the Lord's service, pastor and congregations are urged to seek ways to use unassigned graduates, at least on a part-time basis.

The other recommendation may have far reaching importance on the future of ILC. The approved proposal urges a study of the feasibility of expanding the educational program of the first two college years, if such expansion will not jeopardize the preparatory work for the teaching and preaching ministry. In the words of the resolution, the convention chose "a committee to study the matter of instituting a full liberal arts junior college program." This committee will report to the next convention.

Missions

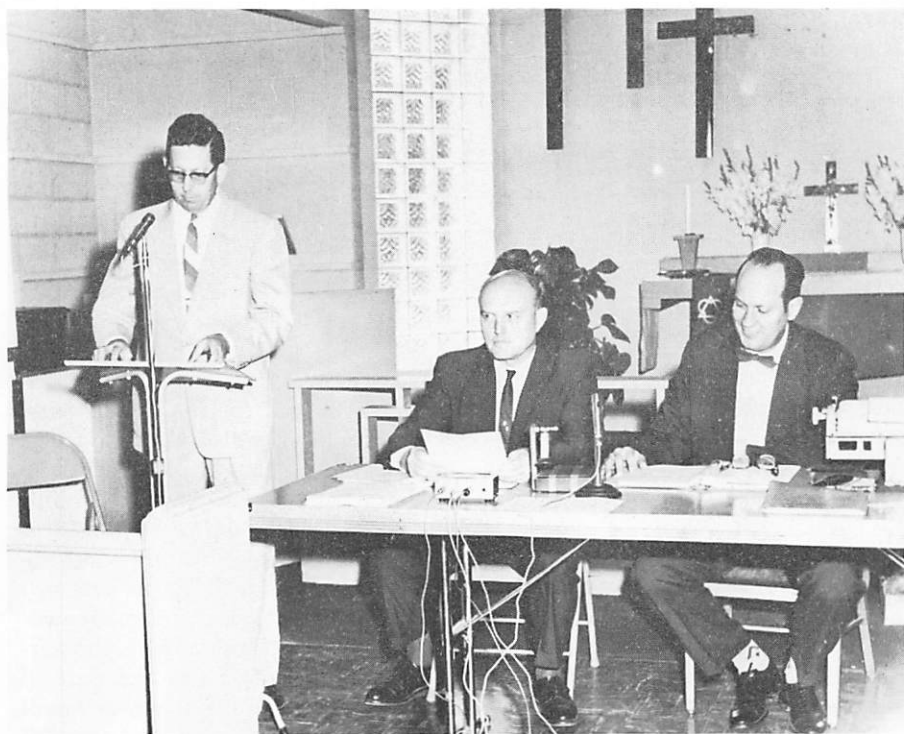
Home. The number of pastors and teachers who are still secularly employed is growing smaller. Delegates were urged to make every effort to reach the goal of full mission support for *all* pastors and teachers working under the supervision of the Board for Missions. Then there are those who have full or part time employment and yet are not the responsibility of the Board for Missions. Wise stewardship of our God-given manpower calls for full time work in the service of the church on the part of every pastor and teacher. A small increase in the contributions for missions on the part of each of us

would soon make this goal an achieved goal.

A number of speakers expressed concern for the spiritual care of isolated members. Some urged a united effort on our part in their behalf. With this in mind the secretary of the CLC is asked to serve as a clearing house to which the names and addresses of such members may be forwarded by their pastors. It is hoped that some of these members may in this way find one another and not be entirely alone. Prior to the next convention the Coordinating Council

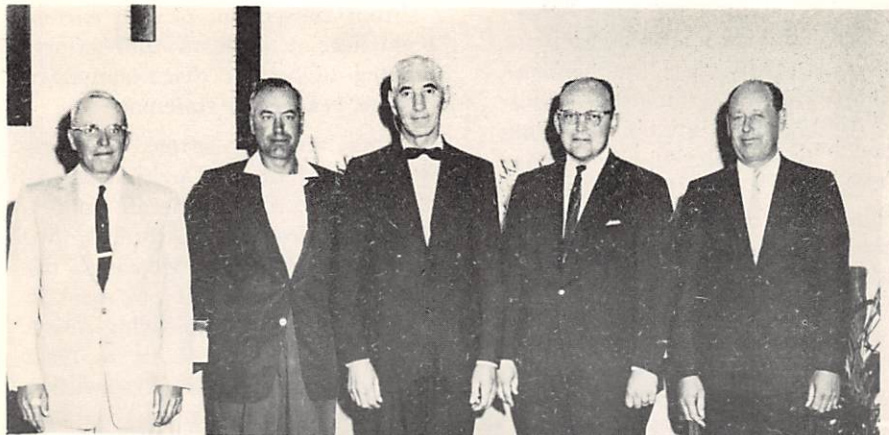
is to consider what further steps can be taken by the CLC on behalf of those members scattered about, without a nearby congregation where they might worship.

Japan. An interesting display from Japan graphically showing that our work in this distant field is not in vain, was posted in the narthex. A coming issue of the *Spokesman* will feature it. The story behind the art work is the story of the faith of a Japanese girl, whom the Lord has already called to Himself in heaven.



Pastor Norbert Reim, Essayist; Pastor George Barthels, Moderator; Pastor Paul Nolling, Secretary





Board of Trustees: Pastor H. Duehlmeier; Mr. W. Romberg; Pastor C. Albrecht, Chairman; Pastor B. Naumann; Mr. C. Sandeen; (Missing: M. R. Firle)

Finances

It was generally recognized that there is some need for a general salary increase. Yet it was also recognized that the CLC is in no position at the present time to provide an increase for its workers. Delegates felt that the primary effort should be the extension of full subsidy to all missionaries and teachers who are supporting themselves in whole or part, and the increasing of salaries of pastors and teachers not under the supervision of the Board for Missions. It should be possible to provide a general increase for all workers of the CLC at future conventions.

The convention authorized the ILC Property Committee to supply additional materials to bring the collection to a successful close.

A \$6,000 bequest for ILC, plus accumulated interest, will be used to reduce the debt on the Eau Claire college property.

As of July 1, 1963, the Mankato property has been transferred to

the original owners. The CLC no longer has any mortgage obligation in connection with the former ILC property at Mankato, Minnesota.

A self-liquidating housing program for professorages will get more study. On the basis of more detailed information an authorization will then be presented to the next convention.

The Budget

The new budget comes to \$93,087.69. Of this total \$53,815.00 is designated for missions. In the mission budget is included an appropriation for a new mission. If the entire amount for this new mission is not expended, it may be possible to fully subsidize yet another present worker, perhaps this fall. Appropriation requests for ILC total \$29,150.70. This is in addition to anticipated board and room, and tuition receipts from the students attending ILC.

A new item in the budget is a \$650 scholarship fund allowing

three scholarships for high school students and two scholarships for college students. The fund will be administered by a faculty committee. Parents and students seeking further information should inquire of President C. M. Gullerud.

The Book House hopes to operate on a self-sustaining basis. Should it fall short of its goal, a contingency item for the Book House is included in the budget.

There are no cushion funds. The finance committee called it a firm budget. Every penny must be raised if our salaries and other obligations are to be met.

The President's Report

President Paul Albrecht reported that the meeting held in November, 1962, with the representatives of the Wisconsin Synod Commission on Doctrinal Matters failed to reach the objective mutually set, namely, "a frank discussion of all the issues that lie between us."

From subsequent official correspondence, it appears that efforts looking to further discussion have instead reached a stalemate.

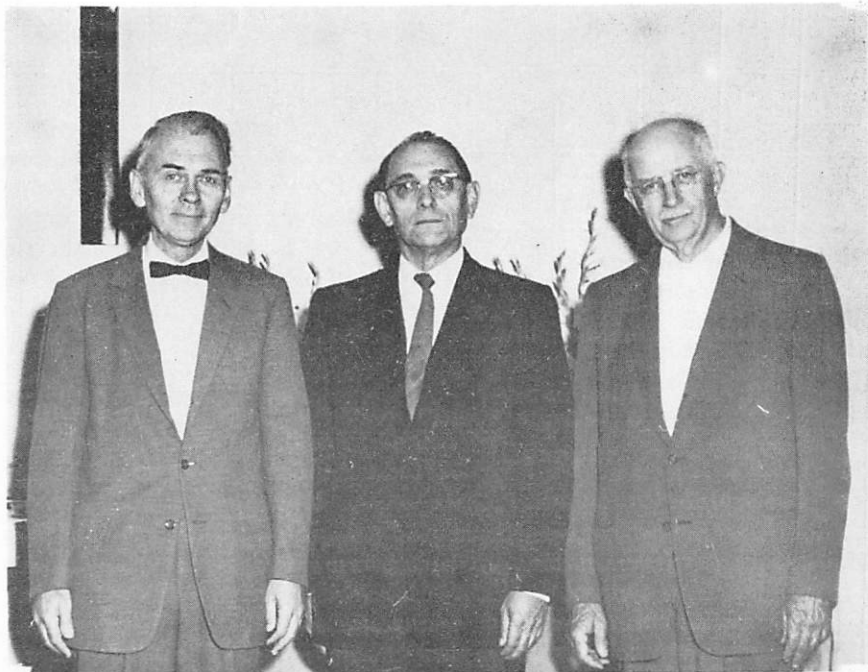
From another letter, this one from President H. David Mensing of the Concordia Lutheran Conference to President Albrecht, we learned of President Mensing's desire for an opportunity to meet in the interest of God-pleasing unity. Our policy, of course, is to meet with others who also are willing to seek such unity in doctrine and practice.

Education

Upon recommendation of the convention the Board of Education will study available Sunday school and Vacation school materials and publish an evaluation. Area Sunday school institutes are encouraged. The Board of Education will provide guidelines for such meetings.



Officers of the CLC: Pastors P. Albrecht, President; G. Barthels, Moderator; P. Nolting, Secretary; M. J. Witt, Vice-President



Board of Doctrine: Professors C. M. Gullerud, E. Schaller, E. Reim (Missing: Pastor R. Gurgel)

Constitution

The Standing Committee on Constitution was expanded. There are now four members. Their assignment is to review the entire constitution to assure proper continuity and agreement in all its articles and by-laws. The need for such a review necessarily developed because of the amendments and changes that were made as the constitution evolved.

Statistics

Three pastors and one congregation became voting members. Total membership figures at the close of 1962 were: Souls, 8992; Communicants, 5953; voters, 1609. There were 61 members and affiliated congregations. Christian day

school enrollment stood at 385, Sunday school enrollment at 1574. Total contributions for CLC and for home purposes came to \$444,148.00. The average per communicant was \$74.95. Each of these figures indicates an increase over 1961, except the average per communicant figure, which is less by \$1.72.

Speakers

Pastor George Tiefel, of Stambaugh, Michigan, was the speaker at the opening convention service. His text was selected from the Old Testament book of Ezekiel 3:17-21. Pastor Leland Grams, of Faulkton, South Dakota, spoke at the Sunday morning service, and Pastor Roland Gurgel, of Cheyenne, Wy-



Lutheran Spokesman Staff: Pastors W. Schaller, Editor; C. Thurow; N. Reim; O. J. Eckert; D. DeRose; R. Ude (Missing: Pastors R. Gurgel, J. Lau, G. Sydow)



Pastor B. Naumann, host pastor; Pastor P. Albrecht, President of the CLC

oming, was the guest speaker at the Sunday evening service at St. Paul's church, Green Garden. The choir was under the direction of Mr. Frank Paull, Jr. of Marquette.

Convention Hosts

Calvary Lutheran Church, of Marquette, and St. Paul's, of Green Garden, together with their pastor, the Rev. B. J. Naumann, hosted the convention. Delegates were housed in the homes of the members and in area motels and resort facilities. Those who brought their families joined them on Sunday afternoon for a boat ride on Lake

Superior or for a scenic drive along the shore and around Presque Isle.

All sessions were held at Calvary Church in Marquette. The meals were under the expert supervision of Ronald Klumb of the Northwoods Restaurant. Eight rooms of Shady Knoll school, across the street from the church, greatly facilitated the between-sessions committee work.

Next year's convention will be held at Luther Memorial Church, Fond du Lac, Wisconsin, August 6-11. D.

PROFILES IN CHURCH HISTORY

ERASMUS COMES BACK AT LUTHER

Erasmus in a Puddle

Erasmus had hoped for at least a little bit of compromise on the part of Luther when he wrote his *On the Free Will*. And just a little compromise would have opened the door to restoring the outward unity of the church. But Luther didn't follow Erasmus' lead. His straightforward and uncompromising reply in *On the Enslaved Will* left Erasmus standing there like a man who had fallen into a puddle in trying to get out of the rain. Oh, how Erasmus longed to be the hero who would bring things together again! Thwarted in his schemes, disappointed and bitter, his heart now hardened itself against the truth.

He wrote to Luther: "The same admirable ferocity which you formerly used against Cochlaeus and against Fisher, who provoked you to it by reviling, you now use against my book in spite of its courtesy. . . . It pains me terribly

as it must all good men, that your arrogant, insolent, rebellious nature has set the world in arms, . . . as if it were your chief aim to prevent the tempest from ever becoming calm, while it is my greatest desire that it should die down. . . . I should wish you a better disposition, were you not so marvelously satisfied with the one you have."

Erasmus rushed into print with his *Hyperaspistes* (shield bearer or defender) which claimed to defend his *On the Free Will* against Luther's *On the Enslaved Will*. But in reality it was only an attack on Luther's person. He accused him of barbarism, falsehood, and blasphemy and went on to say: "I predict that no name under heaven will hereafter be more execrated than Luther's." There is nothing new under the sun. When men don't want to face the truth they put the jagged-edged butcher knife of subtle slander to the name and fame of

those who speak the truth. Whatever is accomplished that way is an abomination. Issues are not settled by ripping personalities to pieces but by facing the truth regarding the issues. This Erasmus evaded by an attack on Luther's person.

Luther out of the Muddle

What answer was there for one who had thus stopped his ears? None. So Luther never answered. He wrote to Amsdorf on Erasmus in February 1534; "The only thing I accomplished was to irritate the adder to bring forth Viperaspides, vipers and asps (a play on the title Hyperaspistes) out of his enraged spirit — a progeny very worthy of and much like its father. On the matter itself he did not answer. For that reason I gave up all hope for his theology from that time on."* Luther was through with Erasmus and Humanism. The break was complete. The hope of reconciling Wittenberg and Rome had vanished and with it all possibility of restoring church union under the papacy. In addition a sharp line had been drawn between the liberal Humanistic and the sound, scriptural, and confessional element in the Protestant world.

In this respect Luther's firm stand in his *On the Enslaved Will* is as important as his stand at Worms. Without it there would have been a reformation of morals but not of doctrine. Melanchthon, who personally never broke with Erasmus and secretly shared many of his convictions, would then have his day at Augsburg in 1530. There he said to the papal delegate: "We

have no doctrine in which we differ from the Roman Church. We venerate the universal authority of the Roman Pontiff, and are ready to obey him, provided he does not reject us, and that in his clemency, which he is accustomed to show to all nations, he will kindly pardon and approve certain little things which are no longer possible for us to change." But there too Luther from the Coburg remained the master and prevented the tragedy of losing by humanistic compromise all that had been truly gained.

The spirit of Erasmus still stalks about today. We see it in the Ecumenical Council of the pope. Rome still desires nothing more than to bring all Christendom under its rule. Many at present are impressed by its blandishments and allurements. In the Protestant world the ecumenical movement seeks the advantages of an outward union by a humanistic compromise of scriptural doctrine and practice. Much of its theology has long since been humanistic rather than scriptural. But true scriptural confessional Lutheranism is not based on human opinion, human judgment, human sentiment or emotion, but on the Scripture alone. May we stand with it and for it and ever suffer if need be to uphold it! The world needs that as much today as it did in Luther's time. His stand in his *On the Enslaved Will* is by many historians called "the tragedy of his life." Thank God for that tragedy! Without it there would be no scriptural sound confessional Lutheran church.

*Translated from
St. L. XVIII, 1992.

the things that come to pass

SOMETIMES IT SHOWS! A report from Helsinki (NLC News Bureau) tells us that the Fourth Assembly of the Lutheran World Federation was unable to agree on a report submitted for study on the doctrine of justification by faith. On this point *Time* (Aug. 23, '63) writes, that the Assembly "spent twelve days trying to produce a modern statement of Luther's classic Reformation doctrine that man is justified by faith alone. The debate ended in failure; after rejecting two separate drafts, the delegates turned the rewriting job over to a new theological commission, with orders to try again for the next assembly in 1969." If the *Time* account is to be believed many Lutherans find the doctrine "an embarrassment." Among the reasons was this, "A third and more serious challenge to traditional Lutheran thinking came from the Federations Commission on Theology: modern Biblical study makes it clear that justification is not, as Luther thought, the dominating theme of the New Testament."

The News Bureau has this to say, "Responding to a question, Dr. Fry, (president of the LWF and presiding officer) emphasized that the assembly's unwillingness to receive the report in its present form does not mean that Lutherans around the world thereby challenge our common confession of faith in the unaltered Augsburg Confession." He insisted that member churches of the LWF hold "un-

waveringly" to this confession, "adding that while Lutherans have a common confession, they do not have a 'common theological approach to that confession.' Nor, he said, is this necessary."

With such fair words the simple are deceived into thinking that Lutherans the world around are united in doctrine, and in the doctrine of the Reformation at that. When this choice bit of double-talk is translated it comes out that agreement in doctrine is not found in the LWF. And when the doctrine of justification by faith alone is set aside or even down-graded, they are no longer worthy of their namesake.

WHAT MAKES A LUTHERAN? The LWF puts considerable emphasis on the fact that its members "hold unwaveringly" to the unaltered Augsburg Confession, albeit with different approaches. Is this enough to designate that which is truly and properly Lutheran. It wouldn't do to belittle the Augsburg Confession, nor do we, but let us realize that it was written for a specific occasion and applied to a given situation. It served its purpose well, but it has its limitations. Historically it did not mark the beginning of the Lutheran Church as such, nor in speaking over against Roman Catholicism did it cover the whole of Reformation doctrine.

No doubt we all are aware that in our circles our congregation and

synodical constitutions have words to the effect that we "accept and confess the Book of Concord of 1580," which includes the Augsburg Confession but a great deal more. After Luther's death doctrinal chaos arose among those who supposedly were his followers. It wasn't until a group of Lutherans in the Formula of Concord set forth the truth over against the errors that had arisen that order came into being and the Lutheran Church as a recognizable entity came into existence. It is often forgotten or not even known that from the very beginning Lutheranism spoke not only against Roman Catholicism, but also against the false doctrine that arose among Protestants and Lutherans. It is not an oversight that most present day Lutherans omit the Formula of Concord from their confessional standard. If they took it seriously they would find it highly embarrassing. As a people who call ourselves The Church of the Lutheran Confession we should be aware of the whole of our heritage.

THE WISCONSIN SYNOD at its August convention this year, after three hours of debate, with a voice vote of 138 to 28, approved a resolution calling for withdrawal from the Synodical Conference, "in solemn protest against the departure of the Lutheran Church-Missouri Synod from the historical doctrinal position of the conference." This brought to an end an organizational tie that existed for 91 years.

AT A SERVICE commemorating the 100th anniversary of the Wisconsin Synod's theological seminary building, Prof. J. P. Meyer, the speaker for the occasion, is reported to have said, "the motto of the seminary must be, not progress, but regress: a return to Luther, and over Luther, to the Scriptures." In this day when theological progress means to set aside and despise the old ways, this is well said. This too we believe.

But when we "regress," as it were, let us not have in mind to crawl into a shell, withdraw from reality and refuse to face up to the day in which we live. We will have nothing to do with popularizing doctrine and supposedly updating it to the needs of the time. However, when we hold to the old ways, let us at the same time aggressively maintain that these ways are ever new, always timely, never out-moded. Scripture imparts knowledge, answers questions, solves problems even for the modern world. It not only settles the big spiritual question of forgiveness of sin and everlasting life, but does as much for the perplexities of every day life. And not with a far-out vagueness, an irrelevant idealism, but with precepts and principles that are realistic and reasonable. They make sense, and they work. How could it be otherwise? They come from our Lord whose thoughts and ways are as high above us as heaven is higher than the earth.

G. S.

The Bread of Life

Date	Reading	Hymn
Sept. 22	—John 14:7-14	518,1
Sept. 23	—Luke 14:12-15	518,2
Sept. 24	—2 Cor. 9:6-11	518,3
Sept. 25	—1 Kgs. 18:21-40	518,4
Sept. 26	—John 11:1-11	518,5
Sept. 27	—2 Thess. 3:6-13	518,6
Sept. 28	—Luke 18:1-8	518,7
Sept. 29	—Matt. 22:23-33	517,1
Sept. 30	—Luke 20:27-40	517,2
Oct. 1	—1 John 3:1-9	517,3
Oct. 2	—2 Kgs. 5:8-19	517,4
Oct. 3	—Matt. 11:25-30	523,1
Oct. 4	—Heb. 12:18-24	523,2
Oct. 5	—Matt. 25:14-30	523,3
Oct. 6	—Luke 13:10-17	523,4
Oct. 7	—Matt. 12:1-8	523,5
Oct. 8	—Acts 6:1-7	523,6
Oct. 9	—1 Sam. 15:13-26	523,7
Oct. 10	—Heb. 4:9-13	523,8
Oct. 11	—Luke 10:38-42	473,1-3
Oct. 12	—James 3:13-18	473,4-5
Oct. 13	—Matt. 5:1-12	319,1
Oct. 14	—Matt. 6:5-15	319,2
Oct. 15	—2 Thess. 3:1-5	319,3
Oct. 16	—Ezek. 3:17-21	289,1
Oct. 17	—Mark 10:17-27	289,2
Oct. 18	—James 2:10-17	289,3
Oct. 19	—Jerem. 17:5-10	289,4

NOTICE

The CLC Mission Board has authorized the undersigned to provide occasional services for the CLC people in the San Francisco area. Anyone knowing of persons interested in these services is requested to submit this information. Names of CLC people in the Los Angeles area are also solicited.

W. Schaller
8503 Noble Avenue
Sepulveda, California

PLEASE

We urgently request that you submit a change of address promptly to the Spokesman Business Office at Box 145, New Ulm, Minnesota. The fee for notices sent to us by the Postmaster has increased and this now makes a sizable monthly expense.

Change of Address

Professor Paul R. Koch
116 Ninth Avenue
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The Rev. John Lau
8003 Edgewater Road
North Riverside, Illinois

Professor Ronald Roehl
2729 Pomona Drive
Eau Claire, Wisconsin 54701

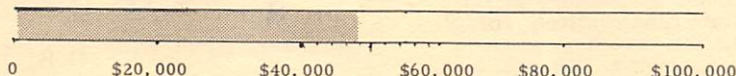
The Rev. L. Dale Redlin
1632 Bragdon
Pueblo, Colorado

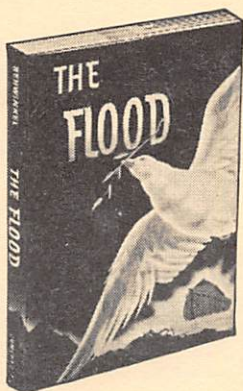
STATEMENT OF MR. ORVILLE NOELDNER, TREASURER

July 1, 1963 to September 1, 1963

BUDGETARY

Budgetary Receipts - - - - -	\$10,469.72
Budgetary Disbursements - - - - -	16,409.05
Cash Deficit - - - - -	(\$5,939.33)
Cash Deficit July 1, 1963 - - - - -	(2,271.99)
CASH DEFICIT SEPTEMBER 1, 1963	(8,211.32)

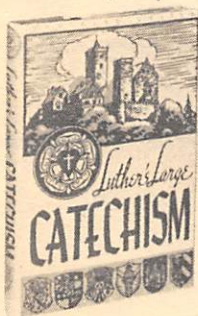
I. L. C. RELOCATION FUND RECEIPTS TO SEPTEMBER 1, 1963



The Flood

Provides the reader with Scriptural and scientific evidence of the perfect harmony existing between the Bible and natural science. Helps clear away many disturbing questions and problems surrounding Noah's great world and its crisis. Contains fascinating pictures. 372 pgs., 5½×8. Paper. By A. M. Rehwinkel. (1951)

\$1.95



Luther's Large Catechism

This translation by Dr. Lenker is as simple as it is excellent. The value of Luther's Catechism has been enhanced by readings in Luther and the Bible which richly supplement the exposition given in the Large Catechism. 188 pgs. 5½ by 8. Cloth. (1935)

\$2.00


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