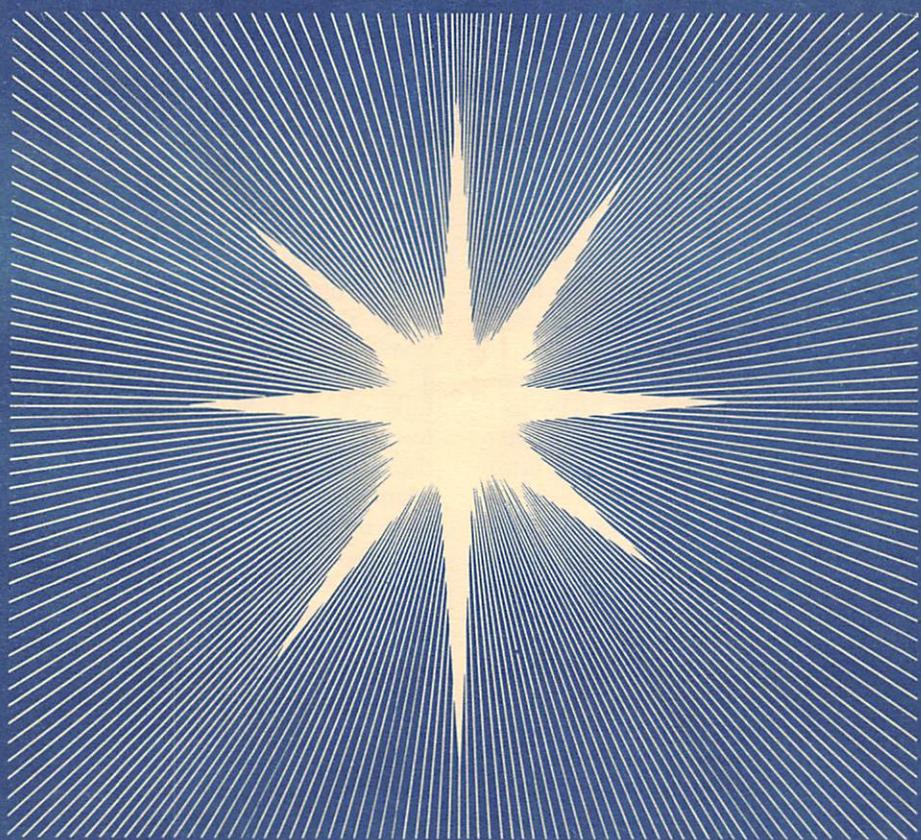


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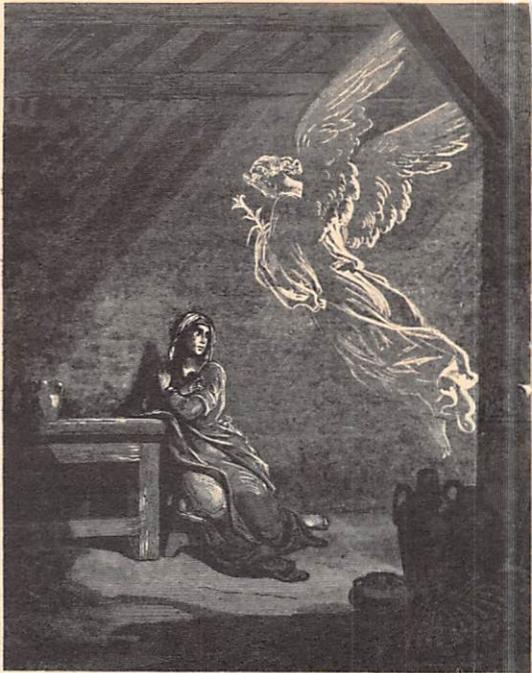


Shine on our darkness!

DECEMBER 1964

Vol. 7 No. 7

FOR THE HUNGRY ONES



In the Magnificat, Mary sings her beautiful Christmas song to Elizabeth. For me her Christmas thought is all summed up in that perfect expression: "He fills the hungry with good things."

Mary is overcome with one thought: God chose me: little, insignificant, worthless, unimportant me to bring the Son of God into the world. I live in Galilee, not in Judea; in Nazareth, not in Jerusalem; in a humble home, not in a palace. Of the millions of people in the world, He chose me, the nothingest person of all, to be the mother of the Holy One, the Righteous One, the Most High God.

All our values have been wrong, says Mary. We have made wealth important; we have placed a high value on position. We have always thought the worst thing is to be without and have envied those who had more. We have been greedy to get more things. And it is all a big lie. The rich He sends empty away.

Caiaphas and Annas and Herod and Pilate and Caesar Augustus have nothing.

The hungry ones He fills with good things. Oh, to have such knowledge is to be wealthy indeed. This is God's poverty program. He tells you that He is watching out for His little insignificant one. He, the Creator of all things, knows when your stomach is empty, when your money is short, when you lack important things for this life, when you have been cheated by people, when your scruples prevent you from competing in the violent game to beat the next fellow.

You have a God who owns everything in heaven and earth and He cares for you, when you hunger for good things. If you need a thousand dollars, this is child's play for Him. If you need a wonderful luxurious house, He can give you a dozen before noon tomorrow. He fills the hungry with good things.

Oh how worried we get about the

good things. Can't we learn that the world is miserable because it is trying so hard to accumulate good things? And we have the most precious treasure of all: we have a God who fills the hungry with good things. Surely, He lets us get hungry sometimes, otherwise how could we learn that He fills the hungry with good things? You can't send the rich empty away until they are rich, and we can't see God fill us with good things until we are empty and hungry and desperate.

And how do you learn this great truth, that the hungry are filled with good things? Mary learned it from the Christchild miracle, and that is the only way this wonderful truth can be learned. Look at your Christmas tree and learn to say with Mary: how come me? how come He has spread His everlasting life into my home? Look at the manger scene beneath the tree with its little Baby Jesus and say: how can this be? Millions know nothing about Him, and yet this little Christchild makes His home in my house and in my heart. What an amazing God who shows this goodness to such an unimportant little person as myself. I live my whole life under that God; I live

in the shelter and wealth of the Son of God who has become a part of my own family. Unto me a Child is born; unto me a Son is given.

Let hunger come! Let a depression come! Let the money be lost in hospital bills! Will it really matter? The Christchild lives with me and the hungry ones He fills with good things. I shall always be filled with good things.

Venture forth into the new year with this precious word of Mary. Build your houses, your churches, your congregations trusting this excellent word from Mary: the hungry ones He fills with good things.

In Memoriam

MILWAUKEE, WISCONSIN — Professor John P. Meyer died November 10, 1964, in Milwaukee, Wisconsin, at the age of 91. Until two weeks before his death, he was teaching full time in the Wisconsin Lutheran Seminary at Mequon, Wisconsin. The day before he entered the hospital, he preached at St. Marcus Lutheran Church, Milwaukee, where he served as assist-

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ant to the pastor for more than thirty years.

Professor Meyer's service to the Church had always been remarkable. He taught at the Wisconsin Seminary for 44 years, serving thirteen years as its president. Prior to coming to the Seminary in 1920, he served parishes in Beaver Dam and Oconomowoc, Wisconsin, and taught at Northwestern College, Watertown, Wisconsin, and at Dr. Martin Luther College, New Ulm, Minnesota. He served 68 years in the ministry, and at its end still carried a full classroom load with vigor and mental alertness.

Many pastors in the CLC acknowledge their great debt to Professor Meyer. He gave us excellent courses in dogmatics, which were always based on intensive study of Scripture texts. As a master of the Greek New Testament he led us verse by verse through the Book of Acts and the epistles of the New Testament. More than that, he was for us the link to the Wauwatosa Gospel, which flowered in the second decade of this century. Our dissent with our great teacher in 1957 was all the more sorrowful, because we had taken so much from this outstanding gift of God. His loss will be deeply felt by all who knew him; but we also knew that for many a day he "waited for thy salvation, O Lord."

Funeral services were held at St. Marcus Church, Milwaukee, on Friday, November 13. The Rev. Oscar Naumann, president of the Wisconsin Synod, preached on John 3:16, the text Professor Meyer had chosen for his burial.

Pulpit and Ballot

The real loser in the recent elections was the pulpit. This will not be admitted, since most pulpits that spoke out for a candidate were on the winning side. But they lost, and they lost heavily. For by using their pulpits to promote either candidacy, they lost their right to be numbered as ambassadors of Him whose kingdom is not of this world. The ministry of Christ serves one cause: to make followers of Christ.

The Lord Christ is really not concerned whether you are a Johnson-Christian or a Goldwater-Christian. In His kingdom there is neither Jew nor Greek, male nor female, slave or free, socialist or fascist, democrat or republican. The pulpit has the glorious mission of proclaiming all to be citizens of the family of God through faith in Jesus Christ. What blasphemy to lower this commission to support a political party in a particular nation; to support a broad or narrow interpretation of the United States' Constitution.

The Lordship of Jesus does relate us to our civil life, but it is never partisan. It implies that we be faithful in civic duties, that we respect our government. It asks us to give thanks for peace and tranquility whether we experience this under Nero, Napoleon, Bismark, Grover Cleveland, or Lyndon Johnson. Such admonitions the pulpit may give "as the oracles of God." But it can hardly claim divine instructions to vote for a particular candidate.

CHURCH NEWS



50th Anniversary of Dedication

St. John's Ev. Lutheran Church, Okabena, Minnesota, celebrated the fiftieth anniversary of the dedication of its house of worship in a Sunday evening service, October 11. Pastor H. C. Duehlmeier of Sanborn, Minnesota, preached the anniversary sermon. Basing his sermon on Matthew 17:1-8, Pastor Duehlmeier directed the congregation to the question, "Why can you say of this building, Lord, it is good for us to be here?" He pointed out that it is good to be here, within the walls which were dedicated fifty years ago, because of the presence of the Gospel and because of the great things God has done here for the members of the congregation.

Miss Linda Aden and Miss Pamela Schulz directed the junior choir, Mrs. Arthur Ahrens, the senior choir, and Miss Gloria Baumgarn served as organist for the anniversary service.

The Ladies Aid had decorated the church basement, and they prepared the lunch for an enjoyable fellowship hour after the service.

Pastor Ruben Ude read a history of the church building toward the close of the service. There is a place for such a history among the rec-

ords of a Christian congregation. For it tells what a group of believers have done building-wise to provide themselves with the preaching of the Word of God and the administration of the Sacraments.

Historical Highlights

In 1895, on February 25, six men, Christian Ahrens, George Mundt, Fritz Sievert, Sr., Fritz Sievert, Jr., Fritz Ruthenbeck, and Franz Atz requested a release from St. Paul's Church of Rost Township to form a new congregation near Okabena. Their release was granted and on May 5, 1895, these former members of St. Paul's together with other interested Lutherans in the area gathered at the Okabena school for a divine service and to discuss and adopt a constitution. Their legal name was St. John's Ev. Lutheran Church of West Heron Lake Township, Jackson County, Minnesota.

The first church building to serve this new congregation was a 24 x 32 foot structure, costing \$900.00. It was dedicated for Christian worship on September 15, 1895. This first building was located on an acre of ground 1½ miles south of Okabena donated by Mr. Fritz Ruthenbeck. This new congregation affiliated with St. Paul's of Rost



St. John Lutheran Church, Okabena, Minnesota

Township and was served by pastors from there.

In 1912 Mr. Ed Milbrath presented the congregation with three lots in Okabena. Between Christmas and New Year, it was moved into town where it still stands, serving first as a church, then as a parish hall, and now as a school room for Bible class and Vacation Bible school.

After moving into Okabena the congregation experienced steady growth until the little building became too small. The cornerstone of the present church building was laid on July 5, 1914, and on October 25, 1914 a fine and fully furnished church building was dedicated to the worship of the Triune God. The dedication speakers were

Pastors F. Randt and W. Georg. The cost of the building approached \$8,000.00, with a debt of \$4,100.00.

In 1915 three additional lots were purchased, not for a parking lot as we might do today, but for a horse barn.

Pastors C. F. Malkow and H. Meyer were the guest speakers at the twenty-fifth anniversary service held in May, 1920.

The first electric lights were installed the year before, in 1919, and the Sunday school was established in 1922. In July of 1923 Pastor H. F. Soeldner, who had served the congregation during its move into Okabena and during its building program, accepted a call to another congregation. He had serv-

ed the congregation for 11 years. His successor was Pastor E. Trapp, who served the congregation until September 30, 1937. The year following the new pastor's arrival a tradition began which still continues: the pastor rings the church bell on Saturday evening reminding worshipers for miles around that tomorrow is another Lord's Day and of the Divine Service in the morning.

Pastor George Schweikert was installed as the next pastor, on November 7, 1937. He came from Cass Lake, Minnesota. The church interior was redecorated in 1939 and again in 1948. The church has had two pipe organs. The first organ was a used one, purchased in 1925. The second organ was dedicated in 1957, only three months before Pastor Schweikert preached his farewell sermon to leave for East Grand Forks, Minnesota. Pastor Ruben Ude, who is presently serving the congregation, was installed October 6, 1957.

The congregation's concern over its place of worship had its roots in its concern for that one thing needed by which saving faith is sustained and through which we endure to the end: the Gospel. It was not only willing to erect a house of worship where the Gospel might be preached, but it was also willing to do battle when the truth of the Gospel was being contradicted.

Already in June, 1941, the congregation petitioned the Missouri Synod at its Ft. Wayne convention to declare its 1938 acceptance of the ALC Declaration to be without

force and effect. When this and other admonitions were rejected, the congregation withdrew from the Missouri synod in 1948. In a further effort to preserve the truth of the Gospel the congregation published the *Okabena Lutheran*.

The organizational meeting of the Orthodox Lutheran Church took place at St. John's in Okabena. Here was a group of pastors and congregations who were protesting the unscriptural policy and practices of the Missouri synod. But when the congregation felt that this new group was revealing an increasingly unevangelical spirit, it soon began to give its support to the Evangelical Lutheran Synod (Norwegian synod).

In November, 1960, the congregation withdrew its support from the ELS, because it was compromising its former scriptural position by continuing membership in the Synodical Conference with the Missouri synod.

After examining the doctrines and practice of the Church of the Lutheran Confession, the congregation resolved in the fall of 1961 to support the joint work of these congregations.

St. John's congregation numbers approximately 230 communicants. May the Lord preserve all of them, and their children, in their concern for truth of the Gospel until we all come into the inheritance of the saints. Until then, their history might well serve as an example to anyone in danger of nullifying the grace of God through indifference to it.

D.

Books and Ideas

The Riddle of Jauroslav Pelikan

The third session of the Second Vatican Council is over. Since Rome is wooing the Protestant, and the Protestant is demurely enjoying the flirtation, this might be a wise time to discuss a book written shortly before this Roman Catholic Council began its work. The book is the Abingdon award winner, *The Riddle of Roman Catholicism*, by Jaroslav Pelikan. Nashville: Abingdon Press, 1959. The author is a Lutheran minister, a member of the Lutheran Church. — Missouri Synod.

Pelikan is an outstanding historian, an excellent scholar. In a very few pages he sketches a comprehensive picture of the evolution of Roman Catholicism from apostolic times to the present day. In the second part of the book he attempts to understand and describe "the genius of Roman Catholicism." In the final section he discusses "a theological approach to Roman Catholicism."

He is very fair and avoids giving a caricature of the Roman Church, which is the temptation for Protestants (and vice versa). This effort one appreciates. He helps the reader understand Roman Catholicism. Even when he leans over too far to be fair, it is not a serious flaw. It is always better to understate the errors of the opponents.

Some might take issue with Pelikan for giving too favorable a pic-

ture of the Catholic church; but this did not disturb me. We are much more disturbed by the picture Pelikan gives of Pelikan. We wish he understood Lutheranism as well as he understands Roman Catholicism. For he has discarded the genius of the Church of the Reformation.

He is looking for an approach to the Roman Catholics. He can hope to find an approach to the Antichrist because he has lost sight of the basic cleavage between Rome and the Gospel of Jesus Christ. He does not understand the good news of the kingdom of our Lord Jesus.

This shows itself in several ways. Pelikan's kingdom of God comes with observation. Again and again he fails to distinguish between the activities of man and the activity of Jesus Christ. This already brings him close to Rome.

Pelikan has also lost or discarded all distinctions between Luther and Calvin, between Reformed theology and Gospel theology. This makes him a very poor spokesman for the Reformation. He smoothly blends the Reformed and Lutheran views into a Protestant witness. If your religious geography allows Geneva to be considered a suburb of Wittenberg, it is an easy task of map drawing to make both of these cities suburbs of the eternal city. A real Gospel theologian knows the gulf between Luther and

Calvin is as great as the gulf between Luther and Rome.

Finally, one learns that Pelikan is more philosopher than theologian. Thomas Aquinas was the scholastic theologian who created the structure of Roman theology. Pelikan admires Thomas, because he "maintains a balance between faith and reason that gives each its due without doing violence to the other." He considers this system a challenge to Protestantism to develop a world view which is superior to that of Aquinas.

To achieve this, Pelikan tells us to give heed to Friederich Schleiermacher (died 1834). This is quite strange since Schleiermacher of all men has had the most pernicious influence on Protestant theology, leading many in the past century from the foundation of Scripture to the developing of doctrine from the inner consciousness of the individual heart. But Pelikan tells us that "in the thought of Schleiermacher Protestantism possesses a resource for a world view that is simultaneously comprehensive and Christian." The author also marks Paul Tillich as the present disciple of Schleiermacher whom we must heed, if we are to regain our catholicity.

Having thus discarded the Gospel and the Gospel world-view as Luther brought it forth again, Pelikan can of course approach the Roman pontiff. Roman Catholicism is the child of a marriage between the Bible and the Greek philosopher, Aristotle. Schleiermacher presents a Protestant child born from the union of the Bible and the philosophy of Kant, Leibnitz, and

Spinoza. Since both Roman Catholicism and Protestantism have agreed to give human reason equal footing with Scripture, they should be able to spawn something from the polygamous marriage of their various philosophies. But whatever it is, it will be quite insulting to that lonely apostle on Mar's Hill, who opposed all the philosophy of man, because "the wrath of God is revealed from heaven against man who suppresses the truth in unrighteousness."

Yes, Rome is showing a new face, an ecumenical face in the ecumenical age. She is now willing to participate in many activities with the World Council of Churches. She will make some external changes. But the reason Protestants can draw closer to Rome is not because of changes in Rome, but because of changes in Protestantism. Protestants have been drifting into the Roman camp for 100 years. Salvation by grace alone through faith alone has given way to salvation by character. The big difference is gone. Protestantism, by turning to religion by experience, has agreed to the Bible *and* tradition. The formal difference is gone. Protestantism by its anxiety to establish a World Council of Churches has shown its belief in the organizational church. There is no difference.

And if now a Missouri Synod Lutheran has become the foremost spokesman for this Roman Protestantism, what is left in the world today of the sword thrust of the monk of Wittenberg which pierced the beast in 1517. The end is at hand.

W. S.

A Few Words from Luther on Christmas

Unto You

The shepherds the angel spoke to were Jews. They well knew the word Savior in their language. It meant a Lord and King. But most Jews erred in thinking that Christ would be an earthly king. That was not the meaning. The angel looks to something higher when he says: "Unto you is born a Savior."

The words "Unto you" should make us men happy. For to whom is the angel speaking? To wood or stone? No. He is speaking to men and not only to one or two men but to all men. Should we then continue to doubt the grace of God and say: "St. Peter and St. Paul may rejoice in the Savior. But I dare not do that. I am a poor sinner. This noble and precious gift doesn't belong to me," My dear friend, if you will say, "He doesn't belong to me", then I will ask: "To whom then does He belong? Did He come into this world for the geese, the ducks, or the cows? You must consider who He is. If He had wanted to help some other creature He would have become that creature. But He became *the Son of Man* and nothing else."

Now who are you? Who am I? Are we not all men? Who then should receive this child but men? The angels don't need Him and the devil don't want Him. But we need Him and for us He became a man. Therefore it behooves *us men* to accept Him with joy as the angel says: "Unto you the Savior is born". Is it not a great and wonderful thing, that an angel from heaven brings such a message to men and that

afterward so many thousand angels rejoice so over it and sing and say that we men also may rejoice and receive such grace with thanks! Therefore we should write these "Unto you the Savior is born." Is it words, "Unto you" into our hearts with fiery burning letters and accept the birth of this Savior with joy.

Great Joy

What kind of joy is this? Such a beautiful light and shining splendor comes upon the shepherds that all the darkness of the world must flee before it. Yet they are terrified by it and filled with fear. Should one be scared by joy and frightened by such a beautiful light? Note this well, grasp it firmly, and be certain of it that the angel is saying: "Christ born in Bethlehem is not fearful sadness, but great, comforting joy to be longed for and desired by a heart filled with fear. The world is happy and in good spirits if it has money and goods and power and honor. But a miserable downcast heart seeks nothing but the peace and comfort of knowing that it has a gracious God. This joy calms a sad heart and gives it rest and is so great that all the joy of the whole world stinks compared with it." Therefore one should preach to poor consciences as the angel preaches here and say: "Listen to me, you all who are despondent and sad, I bring you glad tidings. Don't think Christ is angry with you. He did not come to earth and

become man to cast you into hell. Much less did He suffer and die for you for that reason. He came that you might have great joy in Him."

To sum it up: There is no looking sour with Jesus. — I am in fear and terror; therefore I must remember that Christ is called by no other name but by the one with which the angels describe Him. Then I will see quite another picture before me. It shows a virgin sitting in a dark stable in Bethlehem. In

her lap is a friendly, lovely child. *His name is Great Joy.*

The above is pieced together from excerpts translated from two of Luther's sermons on Luke 2:1-17 held in 1532 and 1534 in the parish church in Wittenberg. It breathes the spirit of his great Christmas hymn:

From heav'n above to earth I come
To bear good news to every home;
Glad tidings of great joy I bring,
Whereof I now will say and sing.
OTTO J. ECKERT.

THE THINGS THAT COME TO PASS

G. SYDOW

OR 2000 YEARS AGO!

A commentary on 2 Corinthians written by Professor J. P. Meyer of the Wisconsin Lutheran Seminary is reviewed in a News Letter (No. 365) put out by the Augsburg Publishing House. The reviewer, Olaf K. Storaasli, has a few words of cautious approval, but then closes his review with this paragraph. "Granting that we have in this commentary the mature fruit of a devoted lifetime of study, ob-

servation, and participation in the church's work by a man who has lived in the New Testament and the doctrinal theology of the church, we can still ask whether he has really lived in this changing world. He recognizes no fruit of textual criticism (not a single textual variant was recognized, as far as I could see), and the historico-critical method has no modern problems for Christians or the church, nor does he in any way attempt to understand modern man. And as far as dealing with the modern problems of hermeneutics or church life, the book could just as well have been written 200 years ago."

Here we find the words of a man committed to the prevailing theological trend, found even among Lutherans, that "this changing world" calls for a change in our explanation and understanding of Scripture. The somewhat worn, but time-honored and truthful expression, "A Changeless Christ for a Changing World," would be made to read, "A Changed Christ for a Changing World." We knew Professor Meyer well enough to know

this is something he would not do. And for good reason.

That variant readings be considered in a book of this nature could well be true, but present day theologians make altogether too much of this. In Sunday supplement style they blow it up all out of proportion and create the impression that recent discoveries call for great changes in the text of our Bible and will result in changed teaching and understanding. We need but recall all that was claimed for the Dead Sea Scrolls (fragments of manuscripts written before Christ found near the Dead Sea in 1947).

The 1964 Annual of the Creation Research Society has an article on the Dead Sea Scrolls, which brings us right up to date. In answer to the question, "What are they like?" the article says, "The answer to this question is that they are exceedingly close to the Hebrew manuscripts that we have always possessed. They serve to substantiate our present Bibles and carry back the evidence for our text to around 200 B.C." Again, "Actually we may fairly conclude that the new scrolls only confirm what we had." In connection with the New Testament this is said: "We can dismiss at once the headlines. The Scrolls present no rival to Christ or challenge to Christianity." "They do not overturn a single point of orthodox belief concerning the New Testament." This is the usual result. Modern discoveries simply vindicate the Scriptures that we have always had. The layman should not be disturbed. Variant readings must be considered in the study of textual criticism, but they have

never made necessary a change in doctrine.

We wonder just what Professor Meyer should have done in an "attempt to understand modern man." Prof. Meyer was a student of everything and knew very well that modern man has learned a considerable bit more about the material world in which he lives. But has this changed his spiritual condition? Is he any less of a sinner sorely in need of a savior, the Savior provided by God Himself in His Son, Jesus Christ? We hear so much today that much of Christian doctrine is irrelevant for our times, that it doesn't meet the realities of life. Quite the contrary! The Christian believes something which makes him a hard-headed realist. He knows the world is sinful. Modern theories don't reckon with this truth, and as a result they are irrelevant, they don't face up to reality. That is why present day schemes to deal with the behavior problems of men come to a sorry end. And when it comes to the eternal problem there is no solution outside of Christ. This Professor Meyer knew.

Just what adjusting can be done with the Bible and still have the Word of God? It puzzles us why men want to bother with the Bible at all if they think it has to be made to fit the "modern problems" of church life. Perhaps this man has it right: "The theologians become the 'idealogians' of the spirit of their time; they express the ideas of their time and provide them with a theoretical justification. What makes it so serious is that this happens precisely in the Church, in

the name of love and understanding for men." (*Christianity Today*, 11-6-64). This is a far cry from the eternal Word of God, which deals in an "everlasting consolation," of being "from the beginning chosen to salvation through sanctification of the Spirit," "to the obtaining of the glory of our Lord Jesus Christ"

(2 Thess. 2:13-14). When we read "the book could just as well have been written 200 years ago," we added "or 2000 years ago." In reality it was written in all eternity, and pertains to all eternity.

This our memorial to the sainted professor.

High Fidelity

|| C. THUROW

Preaching

Choral

For the past fifty years the St. Olaf Choir has been known throughout Europe and America as "The Lutheran Choir." MERCURY has now recorded their work on two discs.

One drawback is complete absence of text and notes. Some will not like the discordant and modern harmonies in which this choir increasingly specializes. To this writer's humble ear such harmonies always sound uncomfortable. They seem to have no trace of the sublime majesty and grandeur one is accustomed to associate with God's Word and that is commonly heard in the works of Bach and Buxtehude and the many others mentioned in this column. Make no mistake, these harmonies are often thrilling (shriekingly so) and do have a way of expressing certain emotions and thoughts. Although the writer has long and unsuccessfully tried to make his ear accept such sounds graciously, the fact remains that this music is becoming more popular in the church and must be given a fair hearing. To those who like it and to those interested in hearing it, we recommend two discs.

The first is *St. Olaf Lutheran Choir: MG-20636 and SR-60636* at \$4 and \$5, with good stereo. Of the fifteen numbers I especially enjoy several in the more harmonious vein: "Hodie Christus Natus Est" by Palestrina; "Lord, If I but Thee May Have" by H. Schuetz; "Christ Jesus Lay in Death's Strong Bands" (LH 195); and a stanza from Bach's motet, "Jesu, Priceless Treasure."

The second is *St. Olaf Lutheran Choir, Fifty Golden Years: MG-20728 and SR-60728*, with effective stereo. On this one I like: "Benedictus" by Paladilhe; "What Child Is This," a carol; and Grieg's "God's Son Has Made Me Free." As every St. Olaf concert, this closes with the theme song "Beautiful Savior" (LH 657). It is beyond understanding that such a famed Lutheran choir which leans toward modern works with austere and shrill harmonies should make a complete turnabout by identifying itself for fifty years with this sentimental theme song, made even more so by a rendition that is always sickeningly syrupy. Other than that, the performance is excellent; the MERCURY sound is truly magnificent.

A REPORT OF THE BOARD OF DOCTRINE

On page 11 of the November issue of the *Spokesman* a statement was published informing our readers that the *Northwestern Lutheran*, issue of October 18, 1964, contained a "Correction" which stated that in an earlier issue a report from the Dakota-Montana District of that Synod, accusing the Church of the Lutheran Confession of having "blasphemed the Gospel", had been incorrectly phrased. The accusation, we were told by the editor, was actually to the effect that "the actions of the Church of the Lutheran Confession have caused 'outsiders to blaspheme the Gospel.'"

Blasphemy is a grievous sin. It consists in speaking evil of God, cursing, mocking, or reviling Him and that which is holy to Him. Blaspheming God is a common practice among heathen who in many ways mock and trifle with the only true God and His Word, holding them up to ridicule and contempt. Asaph mourns their folly when he writes: "Remember this, that the enemy hath reproached, O Lord, and that the foolish people have blasphemed Thy Name." (Ps. 74:18)

Horrible as the crime of blasphemy is, those who are rightly accused of causing men to blaspheme bear a burden of guilt as great or greater than that of their victims. (We say "rightly accused," since the Gospel itself may and does cause some to blaspheme through no fault of those who preach and obey it. Cf. Acts 18:5-6.) We are mindful of what the Prophet Nathan was obliged to tell a penitent King David: "... The Lord also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die." (2 Sam. 12:13-14)

We remember in like manner the words in which Paul, the apostle, heaped blame upon those Jews who self-righteously represented themselves to the Gentiles as teachers of the very Law of God which they themselves meanwhile were violating in the most flagrant manner. He said: "For the Name of God is blasphemed among the Gentiles through you." (Rom.2:24)

The name of God is that by which we know Him. All that He has revealed to us of Himself, both in the Law and especially in the Gospel of our redemption, is included in the name of God. To blaspheme that name is to curse and mock the very truth by which alone men may be saved.

The Church of the Lutheran Confession has been accused of causing "outsiders" so to blaspheme. The gravity of this charge must be evident to all who know what it suggests. As a public indictment of our church body it was framed by the Dakota-Montana District of the Wisconsin Synod at its 1964 convention, with the expressed purpose of putting an end to discussions between our Board of Doctrine and the representatives of the Commission on Doctrinal Matters of the Wisconsin Synod — discussions of which the District disapproved because, it said, our church had accused the Wisconsin Synod of false doctrine and disobedience to God's Word and "has neither proved nor retracted these accusations," but has been "founding opposition altars."

It is not our purpose here to debate the validity of the several complaints here listed against us, especially since they were published without supporting evidence of any kind. Our concern lies with the fact that they were published at this time in an official synodical church paper and as a basis for what we must reject as an unsupported and wholly false allegation that by sinful conduct our church has caused blasphemy. Such an accusation, brandished thus before church and world, cannot be considered an admonition, characterized by Christian love and concern for the members of our church body and having the constructive purpose of removing the issues that lie between our respective synods.

By correspondence with President O. J. Naumann as well as with the editor of the *Northwestern Lutheran*, President Albrecht of the CLC has urged that proper steps be taken to remove this unfortunate wrong from the record in the interest of continuing sincere efforts toward re-establishment of a God-pleasing unity between the two churches. His efforts, how-

ever, have proved fruitless. Although he offered to make an appointment for a personal discussion of the matter in President Naumann's office, the offer was declined. He was advised, instead, to address himself to the president of the Dakota-Montana District which originated the accusation.

It must be said that this suggestion misses the point at issue completely. Whatever the source of the accusation, the *Northwestern Lutheran*, the voice of the Wisconsin Synod, printed it. A church body is responsible for what appears in its publications.

It was with the Wisconsin Synod, not with one of its districts, that our church had been engaging in discussions aimed at restoring a fellowship based upon the Word of God. Repre-

sentatives of that synod had been meeting with us in an effort to dispose, if possible and by God's grace, of the issues we felt still lay between us. In these discussions no judgment involving a causing of blasphemy was ever uttered on either side. On the contrary, it was understood that the very questions involved in the several complaints raised by the Dakota-Montana District, and now made the basis for a charge of causing blasphemy, were to be studied. The Doctrinal Commission of the Wisconsin Synod, not of any of its districts, had advised us that it was awaiting a report from a sub-committee studying the possibility of a new approach to those questions. Is the Wisconsin Synod, through the *Northwestern Lu-*

(continued on p. 16, col. 1)

TREASURER'S STATEMENT BUDGETARY

July 1, 1964 to December 1, 1964

RECEIPTS

Cash Balance July 1, 1964.....	\$ 4,257.04	
Offerings	31,718.57	
Memorials	301.00	
Revenues, Tuition	7,655.75	
Revenues, Board & Room	13,501.70	
Revenues, Miscellaneous College	265.00	
Total Receipts		\$57,699.06

DISBURSEMENTS

General Administration	\$ 1,596.60	
Home Missions and Administration	16,300.81	
Japan Mission	2,900.00	
ILC, Educational Budget	17,731.45	
ILC, Auxiliary Services Budget	12,187.30	
ILC, Miscellaneous Expenses (Extra Budgetary)	2,991.97	
Transfer to ILC Relocation Fund, as a result of verifications from congregations	5,294.23	
Total Disbursements		\$59,002.36
CASH DEFICIT DECEMBER 1, 1964		\$ 1,303.30

ILC RELOCATION FUND

RECEIPTS

Offerings	\$77,793.20	
Bequest	6,602.68	
Estate Sale	2,988.85	
Insurance Adjustments	4,542.70	
Total Receipts		\$91,927.43

DISBURSEMENTS

Property Payments (Principal)	\$29,400.00	
Property Payments (Interest)	3,989.38	
Remodeling & Relocation Expenses	57,765.03	
Total Disbursements		\$91,154.41
CASH ON HAND, DECEMBER 1, 1964		\$ 773.02

Lowell R. Moen, Treasurer
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The Bread of Life

Date Reading Hymn

The Birth of our Lord

Dec. 23—Hebr. 1:1-12	77,1-4
Dec. 24—Luke 2:1-14	77,7-11
Dec. 25—John 1:1-14	81,1-2
Dec. 26—Luke 2:15-20	81,3-4
Dec. 27—Psalm 98	81,5-6
Dec. 28—Is. 9:1-6	78,1-2
Dec. 29—Matt. 1:18-25	98,1-4

In the Name of Jesus

Dec. 30—Luke 2:25-32	137,1-2
Dec. 31—Romans 8:31-39	137,3-4
Jan. 1—Psalm 121	104,1-3
Jan. 2—Is. 43:1-7	104,4-7
Jan. 3—Romans 8:24-30	528,1-5
Jan. 4—Acts 4:8-13	528,6-10
Jan. 5—Joshua 1:1-9	528,11-15

The Glory of Christ

Jan. 6—Psalm 72	343,1-2
Jan. 7—Micah 7:7-20	343,3-4
Jan. 8—Is. 2:1-5	343,5-7
Jan. 9—John 1:29-34	96,1-2
Jan. 10—John 8:12-20	96,3-4
Jan. 11—Acts 11:1-18	107,1-2
Jan. 12—Is. 42:1-8	107,3-5

The Lord of Gladness

Jan. 13—Isaiah 61:1-6	353,1-2
Jan. 14—Mark 2:18-22	353,3-4
Jan. 15—John 1:15-18	353,5-7
Jan. 16—Jerem. 31:31-34	134,1-3
Jan. 17—Psalm 66	134,4-5
Jan. 18—Mark 3:1-6	539,1-3
Jan. 19—Rev. 7:35-53	539,4-5

Savior of the Nations

Jan. 20—Luke 4:22-30	512,1-2
Jan. 21—Eph. 3:1-12	512,3-4
Jan. 22—2 Kgs. 5:1-19a	512,5-6
Jan. 23—Is. 49:1-6	498,1-3
Jan. 24—Psalm 97	498,4-6
Jan. 25—Acts 13:42-52	415,1-4
Jan. 26—John 4:4-14	415,5-7

theran, informing us that in accepting the judgment of the Dakota-Montana District it is rendering its own verdict without further discussion?

Such is the state of this deplorable affair, set forth here for the information of our membership, published lest silence on our part give rise to false impression and rumor. Through the *Northwestern Lutheran* the Wisconsin Synod has erected a wall which blots out the vision of that for which, under

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God, one might have hoped. Will that wall be left standing?

We pray God for mercy upon us who daily sin much, seeking the assurance of pardon in our Savior and strength for the utmost devotion to His service, lest we grow weary in well-doing and unmindful of our great blessings. We pray also for those who despise us or seek our hurt. May He who came to us in lowliness and want enrich their hearts with the greatness of His love for them, that they may learn to seek both their good and ours.

The Board of Doctrine
E. Schaller, *Chairman*

Houston, Texas

Any CLC people living in the Houston area are invited to get in touch with Pastor Max Groeschel to find out the time and place of services. His address is 525 Cortland Street, Houston, Texas.