

October 1981  
Vol. 24, No. 4  
(ISSN 0024-7537)

# Lutheran Spokesman

CHURCH OF THE LUTHERAN CONFESSION



# FEED MY LAMBS

Do we by our example or indifference shut out from the fold of Christ one of His little ones? One day a shepherd took with him a certain father who had refused to allow his children to attend the Christian school provided by fellow church members. Taking his stand at the entrance to the sheepfold, the shepherd allowed the sheep to enter. But as the little lambs came up, he roughly pushed them back with a heavy stick.

The indifferent father became very indignant and exclaimed: "What are you doing to the lambs? They need the shelter far more than the sheep!"

"Just what are you doing to your children?" was the prompt reply. From that day on never again did this father attempt to shut out from the fold of the church one of Christ's little ones.

Suppose that at the birth of a child the doctor should say: "My dear

father and mother, it is uncertain whether or not this child will live. I advise you to put it on the front door steps overnight. If it lives in the open air in January, you may be sure that it has a good constitution, and you will be warranted in bringing it in and taking care of it."

Why be concerned about Christians that are so small and young? Let us be careful. Many a parent does a devilish work and hopes that God will do a good one. That period in life when children are close to their baptismal grace and hear the call of God is the time when you should take care of them. It is not hard to make a tree grow right if you begin to train it when it is young, but to make a tree grow right after you have allowed it to grow wrong until it is old is not an easy matter.

"Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have

Postmaster: Send notice on Form 3579 to the Lutheran Spokesman, 2750 Oxford St. N., Roseville, MN 55113. Second Class postage paid at Lake Mills, IA 50450.

The Lutheran Spokesman, published monthly at 204 N. 2nd Ave. W., Lake Mills, IA 50450, is an official organ of the Church of the Lutheran Confession, the issues appearing during the first week of each month.

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Material submitted for publication should be sent to Editor D. Lau one month before the date of publication. Announcements and other short notices should also be sent directly to Editor D. Lau.

Business Manager: Benno Sydow, 2750 Oxford St. N., Roseville, MN 55113. Associate Business Manager: Peter Sydow. Subscriptions: \$3.00 for one year; \$5.50 for two years; \$8.00 for three years. Group subscriptions to congregations: \$2.50.

done it unto Me.” (Mt. 25:40)

Our Christian day schools, our Sunday schools, our instruction classes are again in full swing. It is

feeding time. “Feed My Lambs.” (Jn. 21:15)

—Arvid G. W. Gullerud

## *Thou Shalt Not Take The Name Of The Lord Thy God In Vain*

Of the Ten Commandments given by God to mankind none is perhaps more flagrantly and blatantly and frequently violated than the Second. In ordinary conversations among men, on the radio and television and in print, the name of God, used in an irreverent way, is the order of the day. Even many who want to be regarded as ladies of refinement no longer hesitate to engage in this vice. Neither are those who bear the Christian name without sin in this respect. It will therefore not be amiss for all of us to be reminded of the meaning and implications of this Commandment.

### **The Name of God**

When referring to His name, God, first of all, has in mind every word that stands for His person. There are a number of these found in Scripture, each of which reveals something about God. For example: God (The Good One), Lord (The Highest One), Jesus (Savior), Christ (The Anointed One), Jehovah (I Am That I Am), Father, Son, Holy Spirit, Redeemer, and others.

At the same time everything that God has made known about Himself in His Word He regards also as His

name, which finally includes all of Scripture. The purpose for which God has made His name known to men is to bless and to save them. He Himself declares: “In all places where I record My name, I will come unto thee, and I will bless thee.” (Exodus 20:24)

### **Not To Be Taken in Vain**

There have been such, especially among the Jews, who had such a superstitious awe of the name Jehovah appearing in the Old Testament Scriptures, that they would not utter it but substituted for it the word meaning Lord. In many of our Bible translations the name Jehovah is indicated by printing the name LORD in capital letters. God, however, nowhere forbids any and every use of His name on our part, but often even expressly commands it.

What He does forbid most emphatically is taking His holy name in vain—thoughtlessly, uselessly, and unnecessarily. How often do not men become guilty of this very thing by spicing their remarks with expressions such as “Lord,” “O Lord,” “God,” “O my God,” or substitutes such as “Gosh” or “Golly.” The name of our Savior is used as an

expletive, or it is abbreviated to "Gee" or "Chees."

In addition to this the name of God is used for an evil purpose in the form of "cursing, swearing, practicing superstition, lying and deceiving by His name," which Luther mentions in his Small Catechism. How seriously God regards such misuses of His sacred name is evident from His grave threat: "The Lord will not hold him guiltless that taketh His name in vain." (Exodus 20:7)

### **Cursing By God's Name**

Men curse when they call on God to punish with eternal damnation in hell some person or thing. That is heard so often today. In what more horrible way could the saving name of God be abused by His creatures than when they now call on Him to consign one of their fellowmen to the fires of hell after He has brought the supreme sacrifice of His own dear Son to rescue us fallen sinners from that dreadful fate? Yet we hear this again and again, not only in its grossest form but also in all the "darns" and "damns" and "dog-onits" employed in daily speech for the sake of emphasis, it would appear.

How unthinkable and out of place such cursing should be for anyone who professes to believe that he was rescued from eternal damnation by his Savior's blood and death! James illustrates this when he writes: "The tongue is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse

we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." (James 3:8-10)

Some are so brazen that they do not hesitate to direct their curses even at God Himself by mocking Him, defying Him, and blaspheming Him. Examples of this we find in Pharaoh, when Moses transmitted to him God's command to let His people go (Ex. 5:2), in Rabshakeh while he was besieging Jerusalem (2 Kings 19:28-35), and in Nebuchadnezzar in connection with the three men destined for the fiery furnace (Dan. 3:15).

### **Swearing By God's Name**

Swearing by God's name means taking an oath, in which the all-knowing God is called on to act as a witness to the truth of a statement that is being made and to punish any lie that may be uttered. God does not forbid us to use His sacred name for this purpose when our oath would be to His glory and for the welfare of our fellowmen, for example, when we are called on by our government to testify as witnesses in court.

What God does forbid here is thoughtless and needless swearing, when men prefix their remarks with a "by God," as they so frequently do. Likewise forbidden is swearing in uncertain matters, as is required of candidates prior to their reception into certain lodges, when they declare under oath that they will never reveal anything that they may discover as

members of the organization. But especially does this have reference to false swearing, commonly called perjury, in which men swear to tell the truth and then lie instead. Even our government regards perjury as so great a crime that it punishes it with large fines and imprisonment. How much more seriously does not God regard it when men make Him partner in their lies! It is well for us Christians to keep this in mind when today we are called on to subscribe our names to our tax forms and various other legal documents, all of which involve an oath.

### **Practicing Superstition by God's Name**

Under the heading of practicing superstition by God's name we think not of superstitious practices in general, such as consulting fortune tellers and horoscopes and mediums for a glimpse into the unknown future, which God in His love has wisely hidden from us, or of placing confidence in four-leaf clovers, rabbits' feet, and the like. All these actually are covered by the First Commandment, because they display a lack of trust in God.

Practicing superstition by God's name has reference to such practices which involve the use of the name of God itself in incantations and the "mumbo-jumbo" that is employed by those who attempt to predict and foretell the hidden and the future by selecting at random Bible passages and drawing messages from them regarding a person's fortunes

and the future.

That the saving Word and name of his God and Savior should be dishonored by the use of this name for such an unwarranted purpose can only fill a child of God with abhorrence. Much less should he ever think of seeking counsel and aid from such practitioners, who are either charlatans or in league with Satan himself.

### **Lying and Deceiving by God's Name**

Both those in the pulpit and those in the pew can become guilty of misusing the sacred name of our God and Savior by lying and deceiving. When such who purport to be preachers of God's Word pervert what God has said by reading a text and then preaching a sermon on it which is at variance with what God actually says in that text, they lie by His name and use His Word to cover up their lies. That holds true of all false prophets. God pronounces His judgment on them in the words: "Behold, I am against the prophets, saith the Lord, that use their tongues and say, He saith." (Jer. 23:31) And how many are there today to whom these words are applicable!

But those of us who occupy the pew can also become guilty of this misuse of God's name. If with our lips we confess Jesus as our Savior and Lord, if we bear the name Christian and hold membership in His church, but in our hearts do not rely on Him as our Savior and on His righteousness as our only hope of salvation, if our commitment to

Him and our worship of Him is only an external thing, then we also are using His name as a cloak of maliciousness and certainly desecrate and defile it with our hypocrisy. The same is true if during the rest of the week our lives do not conform with the faith we confess on Sunday. In that case the words of Jesus apply to us: "This people draweth nigh unto Me with their mouth, and honoreth Me with their lips, but their heart is far from Me." (Matthew 15:8)

### **Praying, Praising, and Giving Thanks**

Our God, however, also commands us to make use of His holy name in certain ways which He Himself has prescribed for us: to pray to Him in all our needs and problems, to praise Him for His great deeds on our behalf and for His manifold blessings, and to thank Him for the innumerable mercies He showers on us day after day in body and soul. But how often and much do we not sin also in this respect? How frequently are not our prayers neglected altogether and, when spoken, become an empty recitation of words without genuine participation of the heart? While we may in the day of need and trouble offer frequent and fervent pleas for help and deliverance, how easily do we not, like the nine cleansed lepers, forget all about thanking and praising our heavenly benefactor when He has graciously intervened on our behalf?

### **Our Only Salvation**

In the light of the many sins of omission and commission of which we all become guilty in connection with this Second Commandment, who of us could ever hope to stand before God on his own record and be justified? We are all compelled to cry out with the psalmist: "If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" (Ps. 130:3)

But, God be praised, there is forgiveness with Him for these sins also, because of what Jesus has done and suffered as our great Substitute. From His birth to His death on the cross Jesus always glorified the name of God perfectly. In His bitter passion He paid the divinely decreed penalties for all our abuses and misuses of His name. On this righteousness, worked out for us by Him, we base our faith and hope of salvation.

But such grace and mercy on our Savior's part cannot possibly leave our hearts cold and unmoved. Must not that love of Jesus constrain us now so that we "fear and love God that we do not curse, swear, practice superstition, lie or deceive by His name, but call upon it in every trouble, pray, praise, and give thanks"?

By idle word and speech profane  
Take not My holy name in vain  
And praise but that as good and true  
Which I Myself say and do.

Have mercy, Lord! (Lutheran Hymnal #287:3)

—H. C. Duehlmeier

# THE BRIEF STATEMENT (1932-1982)

“We also subscribe to the Brief Statement of 1932.” So states the third section of Article III of the Constitution of the Church of the Lutheran Confession (CLC). Even though the *Brief Statement* was drawn up and adopted many years before the organization of the CLC in 1960, the founders of the CLC were convinced that it should be included among the confessional statements of our church body. By subscribing to the *Brief Statement* we declared and still declare to all the world that in respect to the controversies that divided the Lutheran church in this country in the late nineteenth and early twentieth centuries we are in agreement with the doctrinal position of the old Synodical Conference, of which the Missouri Synod was the largest and dominant member.

It is now almost fifty years since the *Brief Statement* was adopted by the Missouri Synod. The changes in Lutheran churches during these past fifty years have been enormous. It is our purpose in this article to sketch the historical background of the *Brief Statement* as well as some of the major developments among Lutheran churches in the fifty years since it was adopted. It is our intention in subsequent issues of the *Lutheran Spokesman* to review the nineteen sections of the *Brief Statement* in order. For it is important that we subscribe to the *Brief Statement* not as to an outdated relic of

the past but as to a confession that rests solidly on the unchanging Bible and still is a powerful and relevant witness in current controversies among Lutherans.

## The Intersynodical Theses Rejected

The 1932 version of the *Brief Statement* was drawn up as the Missouri Synod's response to the “Intersynodical Theses” (sometimes called the Chicago Theses), submitted in 1928 by a committee of representatives from five Lutheran synods, Buffalo, Iowa, Missouri, Ohio, and Wisconsin. It was hoped that this committee could work out a doctrinal agreement that would serve as a basis for church fellowship between the five synods. The main issues were the twin doctrines of conversion and election, on which there had been heated disagreement between Lutherans ever since the election controversy erupted in 1877 and came to a head in 1882. Other doctrines in controversy were the inspiration of the Bible, church fellowship, the Antichrist, and the millennium.

The “Intersynodical Theses” were rejected by a Missouri Synod examining committee as “inadequate. At times they do not touch upon the point of controversy; at times they are so phrased that both parties can find in them their own opinion; at times they incline more to the position of our opponents than to our

own." One of the reasons for the failure of the Theses, according to the Missouri Synod committee, was the "omission of all historical data in working out the theses." (We are reminded how some of the meetings in the 1960's between CLC and Wisconsin Synod representatives failed for the very same reason: the omission of historical data.)

### **Dr. F. Pieper's Last Contribution**

The Missouri Synod in 1929 was asked by the examining committee "to formulate theses which . . . are to present the doctrine of the Scriptures and the Lutheran Confessions in the shortest, most simple manner." The Synod determined that "future deliberations proceed from the exact point of controversy and take into account the pertinent history."

The Missouri Synod president at the time, Dr. F. Pfotenhauer, appointed a committee of five men to formulate these theses. The aged Dr. Francis Pieper was chairman of the committee, and the other members were Prof. F. Wenger, Rev. E. A. Mayer, Rev. L. A. Heerboth, and Dr. Th. Engelder. The committee completed its work in 1931, copies of the theses were submitted to Missouri Synod pastors and conferences, and various suggestions were received. Amazingly, "none called into question the correctness of the doctrine contained in the theses." The Missouri Synod in 1932 unanimously adopted these theses, known as the *Brief Statement*. Both the German and the English versions were

declared official.

Meanwhile the Synod was saddened by the death of Dr. F. Pieper, the chief author of the *Brief Statement*. On June 3, 1931, in the very month that the *Brief Statement* first appeared in print in the *Concordia Theological Monthly*, this veteran theologian passed away, having almost reached the age of 79. Thus the *Brief Statement* became, as it were, the last will and testament of this outstanding man of God, who had served as the president of Concordia Seminary in St. Louis from the death of Dr. C. F. W. Walther in 1887 until his own death forty-four years later.

### **The Brief Statement of 1897**

The committee appointed to draw up a *Brief Statement* did not start from scratch. To a large extent they used the order and even the very wording at times of a statement that Dr. F. Pieper had written in 1897 for the fiftieth anniversary of the Missouri Synod. This 1897 *Brief Statement* appears in English in the *Theological Quarterly* of January 1904.

The 1897 *Brief Statement* is longer in some sections, shorter in others, when compared with the 1932 version. The 1897 version had sixteen articles; those added in 1932 are the articles on Sunday, open questions, and the symbols or confessions of the Lutheran church.

Some of the phrases familiar to us from the 1932 version were there already in the 1897 version. For example: "God has created heaven and earth . . . by His almighty cre-



ative word, and in six days." "Faith in Christ is the only way for men to obtain salvation."

Other phrases familiar to us through repeated usage in controversy were not in the 1897 document: for example, the statement that the Holy Scriptures are "the infallible truth, also in those parts which treat of historical, geographical, and other secular matters." Also the statement that "the first man was not brute-like" but "endowed with a truly scientific knowledge of nature." And finally the statement that "God has already declared the whole world to be righteous in Christ."

But the pattern of the two documents is the same throughout. The 1932 document omits some material from 1897 that was not in controversy in 1932 and adds much other material to pinpoint the issues in controversy and also supplies many additional proof passages.

### Fifty Years of Falling Away

From our vantage point fifty years later it is clear that the Missouri Synod was more faithful to the *Brief Statement* in the fifty years before its adoption than in the fifty years following its adoption. As we read article after article in the *Brief Statement*, we can think of Missouri Synod pastors and teachers who have openly taught in opposition to it.

Already in 1938 the Missouri Synod in convention accepted a report which asserted that the non-fundamental doctrines of the Antichrist and the millennium are not divisive of church fellowship. Yet the

*Brief Statement* had declared that these doctrines are "clearly defined in Scripture" and therefore are not open questions on which Christians can disagree.

This may have seemed like a minor matter at the time, but in looking back we see that this yielding of the Missouri Synod on the doctrines of Antichrist and the millennium was actually a yielding on the doctrine of the authority and clarity of Holy Scripture. If the Holy Spirit teaches something in Scripture, whether it is fundamental or non-fundamental, who are we to decide that differences on this doctrine can be tolerated? Nobody ever has the right to disagree with God.

Later in 1938 the American Lutheran Church (a 1930 merger of the Buffalo, Ohio, and Iowa synods) declared, in agreement with the Missouri Synod: "It is neither necessary nor possible to agree in all non-fundamental doctrines." When church bodies agree to disagree, the way is opened for toleration of false teaching, first in non-fundamental doctrines, then very soon in the fundamental doctrines of sin and grace.

It was not long before the Missouri Synod abandoned the *Brief Statement* position on church fellowship and unionism by making a distinction between prayer fellowship and joint prayer (1944). In 1958 a professor at the Concordia Seminary in St. Louis boldly attacked the position of the *Brief Statement* on the inerrancy of Scripture, declaring that "the Book of God's truth contains

errors." For a while it looked as though the Missouri Synod was on its way to total ruin, for many of its leaders were openly critical of the old ways and had no desire to teach or act in harmony with the *Brief Statement*.

### A Partial Turning Back

But, thanks be to God, the Missouri Synod has in more recent years reversed its trend away from the *Brief Statement*. A stand has been taken against those who deny the inerrancy of Holy Scripture and against those who deny a six-day creation. The Missouri Synod has even terminated its fellowship relationship with the American Lutheran Church for doctrinal reasons. Still there is a long way to go for the Missouri Synod to recover what it once had. Consider, for example, that the Missouri Synod is an active partner in the Lutheran Council in the USA (LCUSA), although the other partners in this council openly disagree with most positions taken by the *Brief Statement*.

Today the doctrine of the *Brief*

*Statement* is the prevailing doctrine not so much in the Missouri Synod as in the smaller synods with which it was once in fellowship, such as the Wisconsin Synod, the Evangelical Lutheran Synod, the Concordia Lutheran Conference, and our own Church of the Lutheran Confession.

We in particular want to use this fiftieth anniversary to thank our Lord for enabling the fathers of the Missouri Synod to confess the Christian faith in the clear, concise words of this document. And we ask our gracious Lord to bless our forthcoming study of the nineteen articles of this confession with the result that with heart and lip, as well as on paper, we shall say: "We also subscribe to the Brief Statement of 1932."

—D. Lau

Note: Materials used in the above report include: *Documents of Lutheran Unity in America*, compiled by Richard Wolf, Fortress Press, 1966; *Crossroads*, a 1965 pamphlet put out by the Parish Education Committee of a Lutheran district in Australia; the April 1933 issue of the *Concordia Theological Monthly*; and the January 1904 *Theological Quarterly* of the Missouri Synod.

## Our Savior's of Jamestown — Fifty Years of Grace

Our Savior's Evangelical Lutheran Church, Jamestown, North Dakota, observed the fiftieth anniversary of its founding on Sunday, August 2. The Lord who had so graciously shed His blessings on the congregation over the years greeted the anniver-

sary participants with a beautiful day on which to observe the festive services and events.

### The Celebration

Former pastor Helmuth E. Rutz, now retired and living in Cheyenne,

Wyoming, addressed the morning worshipers on the basis of Hebrews 13:7-9. "Jesus Christ the same yesterday, and today, and forever." Another former pastor, L. Dale Redlin of Mankato, Minnesota, used Genesis 32:9-12 as the basis for the afternoon message. "I am not worthy of the least of all the mercies, and of all the truth, which Thou hast showed unto Thy servant."

Guest organists for the services were Mrs. Robert Ruegge (nee Barbara Rutz) of Cheyenne and Mrs. James Sandeen (nee Carol Lang) of Coloma, Michigan. The congregation's efforts to invite former called servants and confirmands to join them for the anniversary proved to be a happy success. This is reflected in the overflow gatherings at the worship services (264 and 209 respectively). Among the hymns used in extolling the grace of God was a nine-stanza hymn by Werner Franzmann, "How Blest and Holy Is This Place." It is recommended for use in anniversary celebrations in our congregations. (Write to the undersigned for copies.)

The ladies of the congregation efficiently served a noon meal, picnic-style, to all the anniversary worshipers. A more informal program in the evening featured a roll call of former pastors and teachers and confirmands of past years. Teachers present included LeRoy Greening (1951-57), Mrs. Robert Ruegge (1960-64), Mrs. Arlo Nohrenberg (1962-65, 1967-68), and Mr. & Mrs. Theodore Thurow (1976 to the present).

Greetings came from sons of the congregation now serving in the ministry: Pastor E. H. Rutz of Houston, Texas; Pastor Daniel Fleischer of Fridley, Minnesota; Pastor Glenn Oster of Detroit Lakes and Ponsford, Minnesota; Seminary student Norman Oster of Eau Claire, Wisconsin; and the present pastor, the undersigned, a confirmand of the class of 1953.

### **The History**

The first service of Our Savior's congregation was held on August 2, 1931, in the home of Mr. & Mrs. William Arndt, with eight people present. In August of 1934 the congregation became incorporated, and in 1938 it voted to become a member of the Wisconsin Synod. Under the guiding hand of a gracious God, by 1949 the membership had swelled to 396 souls, 249 communicants, and 85 voting members. The pastors who served the congregation in those early years were Eugene Hinderer (1931), Herman A. Mutterer (1932-1934), J. B. Erhart (1934-1940), and Otto Heier (1940-1950).

Pastor Waldemar A. Schuetze became shepherd of the congregation in 1950. During Pastor Schuetze's ministry "there was a foreboding of difficult and trying times ahead. . . . The former Synodical Conference composed of the Wisconsin and Missouri Synods (which was to dissolve in 1963) was at this time becoming more and more deeply troubled with internal doctrinal unrest. . . . Pastor Schuetze gave thorough explanation and instruc-

tion on these doctrinal problems in special meetings of the congregation, thus grounding the members more deeply in the saving truths of God's holy Word." (from the Anniversary Booklet)

Pastor H. E. Rutz assumed the pastorate in 1956. Under his faithful guidance the congregation became convinced that the Missouri Synod was guilty of causing divisions and offences contrary to the doctrine it had been taught. (Cf. Romans 16:17) The congregation addressed a Memorial to the Wisconsin Synod Convention in 1959 in which it asked the Wisconsin Synod, out of obedience to God's Word, to declare suspension of fellowship with the Lutheran Church-Missouri Synod.

When this Memorial (and some from other congregations as well) was rejected, Our Savior's congregation voted to withdraw from the Wisconsin Synod. This took place on September 6, 1959. In October of 1960 Our Savior's applied for membership in the newly organized Church of the Lutheran Confession (CLC). In January of 1961 Our Savior's was accepted as a charter member of the CLC.

Since the conclusion of Pastor Rutz's ministry in 1967, the following pastors have served the Jamestown congregation: N. R. Carlson (1967-1968), L. Dale Redlin (1968-1973), and Paul G. Fleischer (1973 to the present).

### **The School**

Our congregation in Jamestown has been blessed with a Christian

Day School ever since 1947. Since its beginning the school has been conducted in the church basement. The Anniversary Booklet states: "By the transcending grace of God the school has flourished in spite of the efforts of Satan to discourage the operation and maintenance of this precious nursery for the children of the congregation. Attendance has ranged from a high of 40 to a low of 14. Over the years the Lord has provided our school with dedicated and faithful men and women teachers."

The important role of the Christian Day School in Our Savior's congregation was evident to the many who gathered together for the anniversary celebration. Across the street from the church, on the lots long used for playground purposes, there are signs of a new school under construction. These beginnings are the result of the congregation's resolve to use the \$90,000.00 it received for the sale of a parcel of ground for erecting a new two-classroom, ground-level school. Groundbreaking ceremonies for the building were conducted on Sunday, May 10. The hope is that dedication ceremonies can be held near the close of the year.

### **The Grace of God**

We conclude with the following remarks from the Anniversary Booklet: "By the grace of God Our Savior's congregation has sought to be and remain a truly confessional Lutheran Church. This has not been easy in the midst of the widespread humanism, ecumenicalism, and liberalism in these latter days of the

twentieth century and of the world. Nevertheless, it is evident that our Lord Jesus Christ has been guiding and directing the congregation every step of the way. He has blessed the preaching of His Word as the congregation strives to uphold His directive to teach and practice in accord with 'all things whatsoever I have

commanded you.' (Matthew 28:20) . . . So long as we are privileged to serve Him on this earth on the way to our heavenly fatherland, we repose our confidence in the Savior's promise to be with us 'always, even unto the end of the world.'"

—Paul G. Fleischer

## For the Sake of Twelve

Long ago Abraham pleaded with the Lord for wicked Sodom, saying: "May the Lord not be angry, but let me speak just once more. What if only ten (righteous persons) can be found there?" The Lord answered: "For the sake of ten, I will not destroy it." (Gen. 18:32 - NIV)

In Rowan County, North Carolina (the largest city there being Salisbury), there is rampant unrighteousness in the form of teaching that is contrary to the Word of God. In this "Bible Belt" area near the fabled "Tobacco Road" of college basketball fame, liberal Lutheranism is the predominant religion, with 45 churches of the Lutheran Church in America (LCA) existing within the county. In this heartland of Lutheranism in the Tar Heel State there is now no vestige of confessional Lutheranism.

Because of the religious liberalism in the area many Lutherans have left their churches and have united with non-denominational sects which teach salvation by the efforts of man and premillennialism, and put a strong emphasis on charismatic

gifts, such as speaking in tongues and the like. Lodgism with its denial of the Christian faith is also strong in the area, again because of the predominant presence of liberalism that has left the people in a spiritual drought.

### Knowing How Abraham Felt

Pastor Fred Archer knew how Abraham felt, for he was not certain that he would find anyone in this area who had survived the onslaught of this unrighteous liberalism. Certainly not 50, nor 45, nor 30, nor 20, but maybe, just maybe, 10!

Having resigned from the public ministry early in 1980 because of illness, Pastor Archer has been living in Hendersonville, NC. Since he was now available for mission work, he and the two other CLC pastors in the area, Stephen Kurtzahn of Hendersonville and John Schierenbeck of West Columbia, SC, began talking of a mission venture in the Salisbury area. Supported in this by their congregations, the three pastors held an informational meeting at the Holiday Inn in Salisbury in mid-June, at



**Members of Good Shepherd Lutheran Church**

which 28 persons came together to learn more about the teaching of a type of Lutheranism that is faithful to the Bible and the Lutheran Confessions.

### **Worship Services Begun**

Pastor Archer began holding services immediately in a funeral home chapel near the town of China Grove (eight miles south of Salisbury). After ten weeks the ten (actually twelve) righteous souls were revealed. The congregation officially organized on August 23 and called Pastor Archer as its first pastor. It chose the name Good Shepherd, realizing that it was only through the loving care and concern of Christ, our Good Shepherd who gave His life for us straying sheep, that this new mission congregation was brought into being.

Twelve persons may seem like a small number, but that point is not important. What is important is the fact that some thirty families attended worship services in the first ten weeks of the mission's existence, giving us reason to believe that the Lord has placed us in an area with good potential for spreading the

Gospel in the future.

As in the days of Abraham, none of these twelve righteous persons sees himself as righteous because of his own innate goodness or works. They realize that "all our righteousnesses are as filthy rags." (Isaiah 64:6) But they know and thank the Good Shepherd for His righteousness which was exchanged for their sins on the cross. They further realize that because of Christ's life for them and all people, the Heavenly Father now regards them as holy, and because of His death in the stead of all mankind, they are able to stand justified by grace through faith in the sight of God. And, finally, they know it is their Good Shepherd who will preserve them in this faith and who will receive them and all Christians into the heavenly fold on the last day.

Yes, for the sake of 10 or 12, or even 2 or 3 who by His grace trust in Him, the Good Shepherd will grant abundant life through His Word on this earth, and eternal life around the throne of God in heaven. Praise Him for His Good Shepherding!

*—Fred Archer*

# BIBLE READINGS FOR NOVEMBER

## THE CREED

(The suggested prayers are found in the Lutheran Hymnal on pages 102-109.)

### I BELIEVE IN GOD THE FATHER ALMIGHTY, MAKER OF HEAVEN AND EARTH.

Date	Text	Theme	Prayer	Hymn
1	Hebrews 11:1-3	Heaven, Earth, and Believers	58	8
2	Luke 7:1-10	By the Word of His Mouth	33	396
3	Psalms 8	How Excellent Is His Name	42	19
4	John 1:1-5	All Things Were Made by Him	47	508
5	Job 38:1-7	When the Morning Stars Sang	43	35
6	Psalms 103	Bless the LORD, Ye His Angels	45	255

### AND IN JESUS CHRIST, HIS ONLY SON, OUR LORD. . .

Date	Text	Theme	Prayer	Hymn
7	Psalms 2	Thou Art My Son	26	341
8	Luke 7:11-17	In Him Was Life	73	352
9	John 11:32-38	One with Us in Sorrow	35	362
10	Colossians 1:12-20	The Image of the Invisible God	63	344
11	Philippians 2:5-11	Every Knee Shall Bow	70	222
12	John 1:29-34	The Lamb of God	54	328
13	Psalms 24	He Is the King of Glory	9	73
14	Matthew 27:11-26	The King unto Death	5	179
15	Mark 16:1-14	He Rose Again!	8	190
16	Acts 7:55-60	At God's Right Hand	23	195
17	Psalms 93	The LORD Reigns	59	57

### I BELIEVE IN THE HOLY GHOST; THE HOLY CHRISTIAN CHURCH, THE COMMUNION OF SAINTS; THE FORGIVENESS OF SINS; THE RESURRECTION OF THE BODY; AND THE LIFE EVERLASTING. AMEN.

Date	Text	Theme	Prayer	Hymn
18	Psalms 53	None That Seek God	76	326
19	Acts 2:1-13	The Spirit Fills, Gathers	7	508
20	Acts 7:51-60	The Spirit Spurned	61	259
21	Matthew 22:1-14	Called by the Gospel	24	278
22	Ephesians 2:19-22	Gathered by the Gospel	10	467
23	Matthew 13:24-30	Tares and Wheat	21	473
24	Philippians 4:16-23	Working Together	48	443
25	2 Corinthians 6:14-18	Sanctified	67	247
26	Matthew 18:23-35	Thankful for Forgiveness	45	321
27	Numbers 21:1-9	Life and Death	29	324
28	John 3:14-18	Shall Not Perish	2	245
29	Matthew 9:1-8	Power to Forgive	12	342
30	1 Corinthians 15:51-57	Victory!	72	198

—P. Schaller

### **Southeastern Area Pastoral Conference**

Date: November 3-5, 1981

Place: Immanuel Lutheran Church, Winter Haven, Florida.

Time: The conference will convene Tuesday at 10:00 a.m. with a communion service. Pastor Arvid Gullerud will serve as speaker for this service and as conference chaplain.

#### **Agenda:**

The Authority of the *Textus Receptus*—S. Kurtzahn;

Exegesis of I Thessalonians 1:1ff.—P. Gurgel;

How to Be Both Confessional and Ecumenical—J. Schierenbeck;

Isagogical-Exegetical Study of Habakkuk—G. Rutz;

The Scriptural Concept of *Didaskain* and *Didaskalos*—P. F. Nolting.

—Vance Fossum, Secretary

### **Minnesota Delegate Conference**

The Minnesota Delegate Conference will meet at Immanuel Lutheran Church in Mankato on Sunday, October 25, 1981, beginning at 3:00 p.m.

#### **Agenda:**

Religion in the Public Schools and Our Response—G. Barthels;

Congregational Relations within a Fellowship—The Blessings and the Responsibilities—P. Larsen;

Coordinating Council Reports.

—Benno Sydow, Secretary

### **Minnesota Pastoral Conference**

The Minnesota Pastoral Conference will meet at Mt. Olive of Detroit Lakes, Minnesota, on November 9-10, 1981. The opening session will begin at 10:00 a.m.

#### **Agenda:**

The Need to Teach Our Congregations to Have a Greater Respect for the Authority of Scripture in Doctrine and Life—G. Sydow;

The Crypto-Calvinistic Controversy with Its Application for Our Day—E. Hallauer;

Exegesis of 2 Peter 1:12-22—K. Olmanson;

The Doctrinal Differences: CLC vs. ELS vs. WELS—G. Barthels;

Orthodoxy and Its Special Temptations—M. Eibs;

A continued Discussion of Engagement.

—M. Thom, Secretary

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### **Installations**

Upon authorization by President E. Albrecht I installed Dan Gurgel as principal and teacher of Bethel Ev. Lutheran School of Spring, Texas, on August 9, 1981.

—Gene Rutz

As authorized by President E. Albrecht I installed Kevin Hulke as upper grade teacher and acting principal of Immanuel Lutheran School, Winter Haven, Florida, on August 23.

—Paul R. Gurgel

As authorized by President E. Albrecht, I installed the Rev. Frederick M. Archer as pastor of Good Shepherd Lutheran Church, Salisbury, North Carolina, on September 13, 1981.

—Stephen C. F. Kurtzahn

### **Address Changes**

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