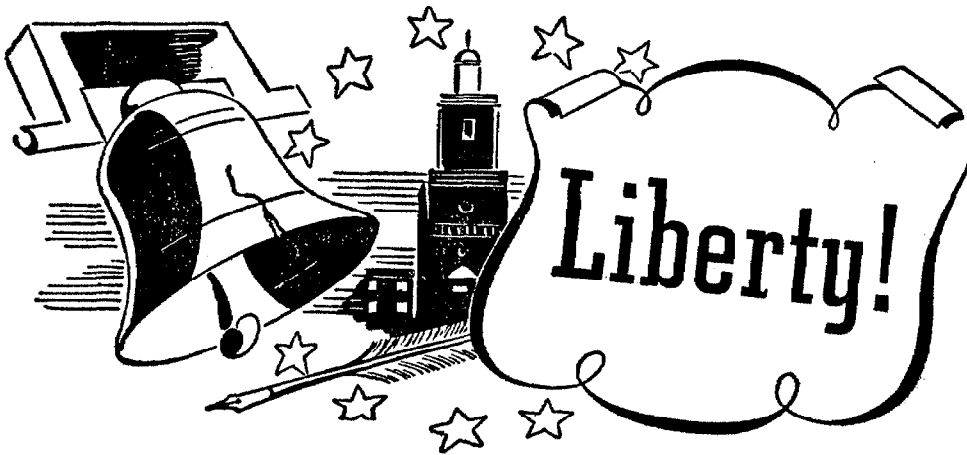


The **Orthodox Lutheran**

Volume 1

July, 1952

Number 9



The Bill of Rights: Amendment I

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

Christian Liberty

"Stand," says Paul, as though he would say: Here watchfulness is necessary. "In the liberty." In which? Not in the liberty wherewith Caesar, but rather Christ, has made us free. Then there is also a liberty of the flesh, or rather of the devil, by which he rules the entire world. We are not discussing that, although the whole world seeks and pursues it alone. It is rather this freedom "wherewith Christ hath set us free," not from any human servitude, or from the Babylonian or Turkish captivity, but from eternal wrath. Where? In the conscience. Here our liberty halts and goes no further. For Christ has made us free in such a way that our conscience is free and happy and fears not the wrath to come. This is the real, priceless liberty, over against the grandeur and glory of which the other freedoms - the political and the carnal - are scarcely a little drop or a speck of dust, when they are compared with it.

Upon this liberty follows another, in which we are, through Christ, made safe and free from the law, sin, death, the power of the devil, hell, and so forth.

Our liberty has for its foundation Christ, who is the eternal High Priest, who sits at God's right hand and intercedes for us. Therefore the forgiveness of sins, righteousness, life, and liberty which we have through Him are certain, unchangeable, and everlasting, if we but believe it. And so, if we cling to Christ in faith and stand fast in the liberty wherewith He has set us free, then we shall have these unspeakable gifts. If we are carnally secure and sluggish, we shall lose them.

(Adapted from Luther on Galatians 5:1)

Announce Program for the August OLC Convention in Minneapolis

The Pastoral Conference will be held on August 22, with registration for pastors at 9:00 a. m. The opening devotion, based on Psalm 46, will be conducted by Rev. Paul Bloedel, and the afternoon devotion, based on Psalm 48, by Rev. H. D. Mensing. Two essays will be presented and discussed: one on The Inspiration, Inerrancy, and Inviolability of Holy Scripture by Pres. W. H. McLaughlin, and the other by Dr. P. E. Kretzmann entitled "Distinguendum est".

The convention sessions will begin Saturday morning, August 23. Registration will begin at 9:30. At 10:30 the opening Service will be held, with the sermon by Pres. W. H. McLaughlin. The rest of the morning will be devoted to the presidential report, a report of registration, and the presentation of applications of new members: congregations, pastors, teachers, and individual lay members. Kindly note that such applications are to be submitted previously to the committee on congregational constitu-

tions, Pastors H. D. Mensing and O. G. Schupmann, or are to be made to this committee upon arrival at the convention.

The afternoon and evening devotions will be conducted by Pastor Natterer on Psalm 121 and Pastor A. M. Schupmann on Psalm 122 respectively. The afternoon session will contain the Treasurer's and the Auditor's reports, followed by a discussion of financial matters led by Mr. H. A. Strumpler and Treasurer Fred Niebruegge. An essay entitled "Baptismal Grace" will be read by Pastor G. Schupmann.

The evening session, beginning at 7:30, will hear discussion (led by Dr. Paul E. Kretzmann) and seek action on the constitution of the Orthodox Lutheran Conference. Pastor H. D. Mensing will lead a discussion of the model constitution for congregations and a diploma of vocation.

Sunday morning there will be a Convention Communion Service at ten o'clock. Beginning at nine o'clock all pastors, professors, of-

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SECOND ANNUAL CONVENTION
of the
ORTHODOX LUTHERAN CONFERENCE

August 23 - 25, 1952

God Willing

at

Minneapolis, Minnesota

Host Church: Holy Trinity, O. G. Schupmann, Pastor
Pastoral Conference Friday, August 22

Convention Program

Officers, delegates, and members of Holy Trinity congregation who desire to be guests at the Lord's Table will register with the host pastor. The latter will deliver the Confessional Address and conduct the liturgy. Dr. P. E. Kretzmann will preach the sermon, and Pastor Francis Q. Schupmann will assist in the administration of the Sacrament.

Sunday afternoon the session begins at 1:30. The opening devotion, based on Psalm 124, will be conducted by Pastor G. Schupmann. An essay, The Position of Woman in the Church, will be read by Pastor A. M. Schupmann. Reports will be given on congregations now members and on mission prospects. Synodical relations will be discussed under the leadership of Vice-President Kretzmann. Sunday evening will be devoted to social events.

Monday's session will begin at 9:30 a. m. with a devotion based on Psalm 125 by Pastor O. Schupmann. Dr. Kretzmann will present an exegetical essay on Galatians 5. The election of officers will then take place, after which the Editorial Staff of the ORTHODOX LUTHERAN will report and publication

matters will be discussed, including the projected theological journal.

Pastor George Schweikert will open the afternoon session with a devotion based on Psalm 133. Pastor Natterer will read an essay on Young People's Work, after which he will report for the Resolutions Committee. Director H. A. Strumpler will report on the Department of Public Relations. Secretary Schupmann will lead a discussion of the Seminary project. It is hoped that several reports, an invitation for the 1953 convention, and the election of a program committee will be concluded in time to allow adjournment at 5:00 p. m.

From the Clergy Bulletin, May, 1952

"If thou wouldst comfort find with Him who knoweth all, Seek not a sin to hide, though it be e'er so small."

Nothing is so bad, not even death itself, but what it becomes sweet and bearable when I know and am sure that it pleases God.

Many sins are slumbering in a person who is still ignorant of the Law.—Walther.

The Word They Still Shall Let Remain In Lebanon!

While Herbert F. Koehlinger was pastor of Bethlehem Ev. Lutheran Church, Lebanon, Oregon, the Spirit of the Lord directed the instruction of the congregation in the full Truth of the Word. Beginning in the summer of 1950 (especially through the Sunday morning Bible class and articles in the Sunday bulletin) the congregation received instruction in the Missouri Synod's "Brief Statement"; the unacceptable union document, "The Common Confession"; the "Examination of the Common Confession" by Pastors A. T. Kretzmann and H. David Mensing; and the "Confession of Faith Professed and Practiced by All True Lutherans." A number of families subscribed to "The Confessional Lutheran" publication. The pastor brought before the congregation in his preaching and also before individuals, as well as before the voters' body, also various doctrinal differences which are eating like a cancer at the body of Christian doctrine of the Missouri Synod.

Before the pastor departed from this congregation to take up his new duties as the called pastor of the Coos Bay area Missouri Synod congregations of Oregon, he mailed out to the membership of the Lebanon congregation copies of "The Brief Statement," "The Common Confession," "The Examination of the Common Confession," "The Confession of Faith Professed and Practiced by All True Lutherans" together with postcards for signatures to the latter document, and a letter on unionism rampant in the Lutheran Church - Missouri Synod.

One male voter, Mr. Don P. Hobbs, signed our 'Confession of Faith' in the fall of the year 1951. It was from that time on that matters relative to the doctrinal discord within

the Missouri Synod came to a head in Bethlehem congregation. It was in January of 1952 that the faithful remnant, signers of our 'Confession of Faith,' met before the voters' body of that church.

The faithful remnant did not back down. They stood up for the Full Truth against the inadequate and incomplete "Common Confession." The pastor of the congregation, Rev. A. C. Kratzke, and the Visitor, Rev. H. J. Gieseke, were present. According to the faithful remnant, the Visitor attended this meeting and spoke several times, but he had not been invited.

The Lebanon "Confession of Faith" signers came forth from that meeting even better united than before. They looked up and were resting assured that God through our Lord Jesus was with them.

The Lebanon faithful then appeared before the elders of Bethlehem congregation according to promise. There was quite a discussion with the elders and the pastor. But the faithful came out on top, since that Missouri Synod congregation did not
(Please turn to page 121)

To Read and Learn

Mimeographed copies are available of interesting and instructive Biblical presentations of doctrinal and practical questions to which all our members must know the answers since all must judge in matters of faith and life. Use these papers for special topics or in series in your Bible class and other study groups, or use them for private study. These topics will, by God's grace, arm you well to defend the Word and your faith. The author of these papers is Dr. P. E. Kretzmann, whose one joy is to defend the full Truth of God's Word against attack.

If you should like to see special topics treated in brief form, make your request known. Write to Rev. O. G. Schupmann, Highland Station, Box 2604, Minneapolis 11, Minn., for a list of papers now available.

They Are Still Subscribing to the Doctrine Of The 1945 Chicago Statement . . .

Just recently a district president of the Missouri Synod told us that the officials of that body were dealing with the "44". Unfortunately, if they are doing so, nobody seems to find out just what they are doing, and the only assumption we can make is that they are doing nothing.

In fact, the only results we see are honors and favors to the "44" and their fellow-travelers. Just recently again one of them, Oswald C. J. Hoffmann, received the punishment and correction that go with a *Doctor of Divinity degree from Concordia Seminary of St. Louis*. The only show of correction that we have seen has been in connection with the Lutheran Men in America of Wisconsin, and that has been on paper only. In fact, after he had affixed his signature to the document, Dr. Behnken met with the officials of the Lutheran Men in America and said that the previous report "is not final, and was supposed to have been kept secret." (See the LUTHERAN, May 28, 1952, page 9.)

The clinching argument which shows that the leaven of the "44" has not been arrested in the Missouri Synod, in spite of all the official assurances with which officials silence and soothe credulous pastors and trusting laymen, is the list herewith added. This is a list of Missouri pastors who in 1951, four years after Dr. Behnken's so-called agreement with the "44", shamelessly subscribed to the false doctrines of the Chicago Statement and thereby declared to the world that they hold, without reservation, to the false teaching that it is not necessary to have unity of doctrine for church-fellowship.

The declarations of the following pastors of the Missouri Synod, with their personal signatures and sub-

scriptions, are in the possession of Mr. H. A. Strumpler. They suffice to show our former brethren of the Missouri Synod why we threw down the gauntlet at Okabena, Minnesota, and formed the Orthodox Lutheran Conference.

J. Einer Bach, Parma, Idaho; Harold E. Berger, Danville, Ill.; Clifford L. Brueggemann, Wauwatosha, Wis.; Fred E. Duever, Topeka, Kansas; C. Fred Goetz, Wilmington, Ill.; Oliver E. Graebner, Valparaiso, Ind.; R. Graebner, Milwaukee, Wis.; Theo. Graebner, Houston, Texas; Warren W. Gritzke, Auburn, N. Y.; William P. Grunow, Oakland, Calif.; Hugo V. Gurney, Port Orchard, Wash.; O. F. Henning, Holyrood, Kansas; Walter P. Hunsucker, Claremont, N. C.; Fred R. Lammert, Edna, Texas; B. F. Laukandt, Red Wing, Minn.; H. Maas, Lowden, Iowa; Emil Mach, Scranton, Pa.; Geo. McRee Hampton, Va.; Walter Melahn, Minneapolis, Minn.; F. J. Muhlhauser, Rochester, N. Y.; Milton J. Nauss, Princeton, N. J.; Paul Reuter, Reedsburg, Wis.; H. J. Rippe, Long Island City, N. Y.; Ervin C. Rodehorst, Leavenworth, Kansas; Joel E. Ross, Olive, California; Wayne Saffen, Gowanda, N. Y.; Vernon M. Schroeder, Chicago, Ill.; Arnold A. H. Schulz, Osseo, Minn.; Arthur N. Schwartz, Pasadena, Calif.; Wayne E. Thomsen, Bell, Calif.; Carl A. Wallis, Santa Maria, Calif.; Wm. R. Weber, Manhasset, N. Y.; L. F. Westermann, Navasota, Texas; Henry Woidke, Cleveland, O.

Here, then, we have some of the pastors who have given up the doctrinal position of OLD MISSOURI. By permitting such men to remain in synod, that body is espousing the Statementarian position. It is rejecting the Scriptural position of

(Continued on following page)

Attend Fruitful Meeting at Height-of-Land, Frazee, Minn.

By request of Brother Francis Schupmann, a Missouri Synod pastor **in statu confessionis** (protesting membership) in that corporate body, and of his voters assembled after a regular church Service, Directors of the Orthodox Lutheran Conference attended an open meeting of the membership of St. John's Lutheran Church, Height-of-Land, Minnesota, for about four hours in the afternoon of Monday, May 12. The Fourth Vice-President of the Missouri Synod, regional Vice-President of the Minnesota District, and two circuit Visitors were also present on the strength of a petition surreptitiously circulated for signatures.

It became evident in the course of the meeting that the latter group was present for the purpose of facilitating the ousting of the pastor, not for Scriptural or constitutional reasons, but because he, contrary to the expressed will of the local Visitor, had been studying the situation in the Missouri Synod with his congregation on the basis of God's Word, the assumption being that where that is done the congregation may want to pull away from the Missouri Synod. Experience has shown that this assumption generally proves true, at least in the case of those members who actually take part in such study and are concerned about doctrine.

That there were enough disgruntled members, who did not want to be bothered about doctrine, to produce a split in the congregation by their adherence to the Missouri organization, later proved true here, as it has elsewhere, but this did not take place that afternoon, and the Missouri Synod officials departed disappointed. Incidentally it developed, in the course of debate, that an official of that Synod displayed

ignorance of the meaning of **status confessionis**, as though one could not be confessing the truth in protest against aberrations in the body to which he belongs without thus establishing some sort of affiliation with another body.

Some members of the independent Lutheran Church (without Synodical affiliation) at Ponsford, Minnesota, served by the same pastor, were present in this meeting. The members of the Board of Directors of the O.L.C. had the invitation to attend a meeting of this congregation called for the same evening at 8 P. M. Here we found a large gathering of earnest people, men, women, and children, who were eager to deepen their understanding of the existing situation, and who from the start made us feel that we were among friends.

After a very delightful meeting of several hours we were excused in order that we might get started on our journey back to Minneapolis, but the congregation chose to remain in session; and we were informed by long distance telephone the next morning that the voters before adjournment had decided by unanimous rising vote to affiliate as a congregation with the Orthodox Lutheran Conference.

Wallace H. McLaughlin

Still Subscribing . . .

(Continued from preceding page)
Walther, Stoeckhardt, Pieper, Pfothenhauer, and other Old Missourians whom the Holy Spirit blessed with the true understanding of Scripture and its correct application down to 1938, at least.

No one has taken his mission work seriously who has failed to view it in the light of the Last Day.

Unionism - The Sin Of Mixing Religions

(Part of a presentation of Unionism given in 1924 by Dr. F. Pieper)

Let us first explain what we mean by Unionism. We mean church-fellowship with false doctrine, that is, with doctrine that deviates from the Word of God, whether it be the doctrine of individual persons or of entire communions, or churches. To explain ourselves further; we make a distinction between fellowship within the STATE and fellowship within the CHURCH. Fellowship within the STATE, with unbelievers and with such as are in error is not forbidden, rather it is ordained, by God. We learn this from 1 Cor. 5, for example, where the Apostle says that Christians would have to go out of the world if they were minded not to have any fellowship within the state with those that surround them. Such fellowship is essential to life here on earth. Christians - this is God's ordinance - are not to go out of the world; they are to shine as lights in the world both in word and deed.

The case is different with respect to CHURCH-fellowship with unbelievers and with such as are in error. Such fellowship is against God's Word and will and is contrary to the spiritual calling which Christians have in this world, as we shall recall to mind from the Word of God. And, because we emphatically reject, not only in preaching but in practice, said church-fellowship with unbelievers and with such as are in error, we are well nigh universally, and in most cases very grievously, condemned. We are called narrow-minded, proud, Pharisaic, etc. We are decried as separatists, who are an obstacle to the unity of the church. The assertion is made that we are not building the church but undermining it. And such accusations make an impression upon us. We find it hard at times to hold fast to the practice which God's

Word demands of us over against this universal opposition. As for the flesh, we, too, incline toward a unionistic practice. But by the grace of God we are minded to walk, not after the flesh but after the spirit, that is, after the Word of God.

The Holy Bible in hand, we are going once more to call the following to mind: GOD'S WORD REQUIRES CLEARLY AND UNMISTAKABLY OF EVERY CHRISTIAN THAT HE ABSTAIN FROM CHURCH - FELLOWSHIP WITH THOSE WHO TEACH DOCTRINES THAT DEVIATE FROM THE WORD OF GOD. All accusations that are made against us because of this practice are due to a lack of Christian understanding. Our practice MUST not be termed narrow-mindedness, pride, Pharisaism, etc.; it must be termed OBEDIENCE TO THE WORD OF GOD. We are not an obstacle to the unity of the Church; we are furthering that unity which God would have in His church and which consists in faithful and firm adherence to the Word of God. Neither are we separatists, who are disturbing the peace of the Church. We are fighting for the true Christian peace, which is not an external peace but a peace of hearts and minds that have found rest in the Word of God.

We, with our separation from error and with our firm adherence to the unadulterated truth of God's Word, are not a disturbing but a peace-making element in the Christian Church. Hence we say with the church of the Reformation (Smalcald Articles): "To dissent from the agreement of so many nations and to be called schismatics is a grave matter. But divine authority commands all not to be allies and defenders of impiety and unjust cruelty" (i.e. of those persons who teach false and unholy doctrine and seek to uphold the same by means of cruelty). "On this accusation our consciences are sufficiently excused."

Besides, let us not forget: Should
(Continued on following page)

How Long Shall Protests Continue Before Separation Becomes Necessary?

"The harvest is past, summer is ended, and we are not saved." This lament of the prophet Jeremiah (chapter 8, verse 20) expresses the grief of a generation whose opportunity for a God-pleasing reformation has been deferred until it is too late. God has always His remnant according to the election of grace. And in His own time He can also according to the riches of His mercy lead multitudes to return to the old paths. Through Jeremiah He promised such a restoration after seventy years. But for the generation who lived at the time of this prophecy, except for a very small remnant, it was too late.

For us of the Orthodox Lutheran Conference it is a solemn reflection that if God had not intervened and led us in the way that He would have us to go last September, it might today be too late for us to stem the tide, and do **now** what He enabled us to do **then**. We should in all human probability be swimming with the stream.

It is the same solemn reflection which moves us to take thought for our brethren who profess the same faith with us but who have so far failed to join us in confessional action. The "Articles of Agreement," to be superseded, God willing, at our Minneapolis Convention, August 23 to 25, by a permanent Constitution, declare our purpose "to offer encouragement and assistance to pastors, teachers, laymen, and congregations, who are in the state of confession (**in statu confessionis**, that is, protesting membership) in heterodox Lutheran bodies, and who share our Confession of Faith." And we are in earnest about this purpose.

But the "confessional state," as the term is used among the adherents of old Lutheran Scriptural doctrine, is much misunderstood to-

day, both by our opponents, and perhaps by some of our friends also. Official Missouri opinion seems to range from the view that if anyone feels in conscience bound to declare himself in a state of confession the

Unionism - The Sin Of Mixing Religions

(Continued from preceding page)
we so-called Missourians and those synods which are allied with us in faith and confession - should we suffer ourselves to be drawn into this same broad stream of Unionism, we would thereby violate God's will and command, would forsake the calling which we, as Christians, have in this world; we would turn traitors to the truth which God once restored in such marvelous clearness through the church of the Reformation and would help undermine the foundation of the Christian Church. Also God's blessings, with which He has blessed our labors so abundantly in the past, would be withdrawn in just punishment of our sins. From this may God preserve us!

So much by way of introduction to our discussion of Unionism. The thing of vital importance is, of course, that we begin this discussion by asking what the Bible, the Word of God, says about Unionism. We must clearly understand, or, to be more accurate, **WE MUST CONTINUE TO RECALL TO MIND** - for the truth of this matter is not unknown to us - that God's Word forbids all fellow-ship with false doctrine, and this in itself shows such fellow-ship to be detrimental to the church. Of this we speak in the next installment of this article.

(To be continued, D. v.)

Synod would not object, on the one hand, — to a suspicion that anyone who does so has thereby entered into some sort of affiliation with another church body, on the other. The former attitude apparently indicates a willingness to let people protest if they must, but not to pay much attention to such protests as long as they stay in the organization. Many instances could be adduced for this attitude of Missouri officialdom. The latter attitude apparently suspects that a person in the confessional state has already driven a wedge into the organization and tied up with people outside of it, in which case officials feel that they must “crack down” promptly. Instances of this attitude are constantly multiplying. Those who are thus dealt with we count happy; but those whose protests are tolerated but not heeded are in a dangerous position for confessors of the truth.

The real meaning of the confessional state implies progressive action, a constant protest against the errors of a church body to which one belongs, but whose aberrations he does not share, with the definite goal of either bringing about a correction of the false doctrine and the disciplining of its adherents or else severing one's own connection with the body which continues to tolerate error. There is no such thing as a passive confessional state, and therefore also no such thing as a permanent confessional state.

If someone holds protesting membership in a heterodox Lutheran body, that does not necessarily mean anything to us of the Orthodox Lutheran Conference; but if he protests against the same errors which we oppose, and **“shares our Confession of Faith,”** then we can justly expect that he inform us of this agreement and declare fellowship of faith with us, though he may not immediately join us. Then - and only then - we should be in duty bound to acknowledge him as a brother. Being, as we are, a body

separately organized upon a definite doctrinal platform, anyone who will take the trouble to examine our public declarations can know where we stand. But we cannot know where a member of a heterodox body stands **until he tells us.** Up to the time he tells us of his agreement with us we shall have to assume that he agrees with the body in which he holds membership, and, that being a heterodox body, is therefore not in fellowship with us.

From the time that a protesting member of a heterodox body tells us of his agreement with us, however, we expect that he will publicly acknowledge us in the face of our
(Continued on following page)

The Word . . .

(Continued from page 116)
have the Scriptures to stand on as the faithful did.

The Lebanon faithful, numbering twenty communicants, withdrew from the Missouri Synod church, called Pastor Koehlinger to serve as vacancy pastor, in the course of time adopted a constitution, and sent a divine call to Pastor Melvin L. Natterer of Crete, Illinois. Pastor Natterer accepted the call to shepherd the little flock at Lebanon, known as St. John's Orthodox Lutheran Church.

The congregation meets regularly for divine service in a rented church in Sodaville, Oregon, about five miles from Lebanon. Pastor Natterer, his wife, and two children motored to their new parish the latter part of May. The installation service took place on Pentecost Sunday, June 1.

“Thou, O Lord, Thyself hast called him

For Thy precious lambs to care;
But to prosper in his calling,
He the Spirit's gifts must share.
Grant him wisdom from above,
Fill his heart with holy love;
In all weakness be Thou near him,
In his prayers, Good Shepherd,
hear him.” Amen. H.F.K.

How Long . . .

(Continued from preceding page)
adversaries, make common cause with us, support our work to the extent of his ability, and show evidence that he is either making progress in bringing his associates to the acceptance of the truth or ready to sever his connection with them.

So far as the Missouri Synod is concerned, it seems impossible that any evidence should now be adduced to show that that body is being led back to the truth it once confessed or is taking steps to discipline the errorists who now dominate it. The evidence to the contrary is too overwhelming.

After the "Agreement" of the Presidency with the signers of the "Statement of the Forty-four" followed its fruition in the acceptance of the "Common Confession"; after the "Common Confession" the agreement of the Armed Services Commission with the National Lutheran Council, and after that the ACDP report already approved by the Presidency of the Missouri Synod, show a progressive descent to ever new depths of doctrinal deterioration.

How can a professed confessional brother any longer say to the Missouri Synod: "I reject these errors, but since I cannot in fairness demand that you share my conviction over night" . . . etc.? But this conviction is just the position that the Missouri Synod itself held for nearly a century, and the errors are those to which the confessional brethren have been objecting for at least several years. To continue the sentence quoted from the Synodical Conference Proceedings of 1875, and say: "I will remain with you in the hope that this may finally come about," would under the conditions prevailing in this latter half of 1952 be a dismal farce.

Against one who would still fail to see the impossibility of this position over against the Missouri Synod

now we should have to hold that he is described in the further words of that same illuminating report of the Synodical Conference: "Such as declare that they would resign, but do not carry this out." A legitimate confessional state terminates when there is no longer ground for hope that the errors against which protest is made can be removed from the corporate body. That time has come in the Missouri Synod for all who have eyes to see and ears to hear.

Over against all such dangerous temporizing let us cite a true example of a brother in the state of confession who clearly realized his goal and, by God's grace, attained it. The pastor of the congregations at Height of Land, Ponsford, and Osage, Minnesota, the Rev. Francis Q. Schupmann, who, upon our visit to the first two of these congregations about a month before this present writing, was still a protesting member of the Missouri Synod, was given the "crack-down" treatment in a particularly repulsive form by Missouri Synod officials, but may now say to his adversaries: "Ye thought evil against me; but God meant it unto good, to bring to pass as it is this day, to save much people alive."

For not only has this brother now renounced his own membership in the Missouri Synod and cast his lot with the Orthodox Lutheran Conference, but God has graciously led many of his flock not only to a clear knowledge of the truth but to bold confessional action together with their faithful pastor. This example we commend to all who are not only in protesting membership in a heterodox Lutheran body but who also fully share our orthodox Lutheran Confession of Faith.

Such brethren in the one true Faith, known or unknown to us, who may read these lines, we desire to embrace in fraternal love; but such we would also warn in fraternal solicitude: "If there come any

(Continued on following page)

Luther's Heroic Hymn Against Pope and Turk

It is a well-known fact that Luther was forced into his fight against the Roman hierarchy and the numerous false teachings by a conscience directed by the Word of God. What he told the assembled princes of the empire at Worms was spoken from the conviction of his heart: "It is neither safe nor advisable to do anything against conscience." From 1517 until the end of his life he was, therefore, engaged in a struggle for the truth that had been placed under a bushel by the Roman leaders.

But there was another enemy that caused Luther and all the members of the German nation many heartaches, many anxious hours, and that was the invading Turks, especially in the third and fourth decades of the 16th century. When the emperor, who had already placed his armies on the side of the pope, to suppress the "Lutheran heresy," found that the Turks, on his southeastern border, were threatening to overrun the entire country, from the Black Sea to the Elbe, and even to the Rhine, he was glad to turn to the Protestant princes and to solicit the assistance of their troops. At first they suffered reverses and everything seemed to be lost. The people of Saxony, Hesse, and Brandenburg prepared themselves for the worst.

In this extremity the Christians of Germany appealed to God for help. During these grievous times weekly services were held in the churches, and the Lord of hosts was implored for mercy and help. Mindful of the promise that the Lord ordains strength out of the mouth of babes, parents brought their little children to church in order that they might join them in the *Amens* that followed the prayers.

Luther joined his countrymen, and especially his Lutheran brethren, in offering resistance to the enemy. He wrote several stirring treatises to strengthen the hearts of

men everywhere, and many of his sermons at this time show how deeply he was moved.

And not the least of his efforts to stem the tide of the onrushing hordes of the enemy is found in a short hymn which Luther composed during this period: "Lord, Keep Us in Thy Word and Work," or "Lord, Keep Us Steadfast in Thy Word." The Reformer may have written the hymn in the thirties, but most scholars place it in 1541, when a service of prayers against the audacious Turks was held in Wittenberg and Luther prepared a special order of service in which most of the music was arranged for the boys in the choir.

In Klug's book the service included the hymn, with the title: "A Hymn for the Children to Sing Against the Two Arch-enemies of Christ and His Holy Church, the Pope and the Turks." That this was the object of the hymn appears from the second line of the first stanza, which reads, in the original: "Und steu'r des Papsts und Tuerken Mord."

The translation formerly used in
(Continued on following page)

How Long . . .

(Continued from preceding page)
unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (2 John, vv. 10 and 11), - but be ye not "partakers of other men's sins" (1 Timothy 5:22). Most sincerely we extend to you the invitation, not for the sake of the external growth of our fellowship - for we desire none to walk with us who are not truly of us - but for your own welfare in these days when it is so perilous to stand aloof from your brethren: "Come thou with us, and we will do thee good." Numbers 10:29.

Wallace H. McLaughlin

A University Professor Warns Pastors

Prof. C. U. Faye of the University of Illinois took part in discussing the doctrine of the Church at a pastoral conference in 1949. His remarks were penetrating. When he was asked to write out what he had said, he was obliging and wrote the following, 4-23-49.

The Doctrine of the Church

The doctrine of what the church (in the true sense) is, can, at times be of great, even decisive significance.

When a wagon goes to a place, the dirt on it is not what makes it go. In an army, the spies, the saboteurs and the traitors in it, can not be considered constituent parts of it; in fact, these hostile elements are not **of** the army, even if they are **in** it. So in the church militant, the true believers are the church, while the hypocrites, who are Satan's fifth column, even if they are there, are certainly not the true church.

The Pastor, the congregation member, the synodical official, who, in order to secure a numerical majority for his projects, appeals to base motives, is seeking the support of the tares within the church. Such a church politician, if he has not already lost faith, is in serious danger of losing that faith and aligning himself with Satan's fifth column.

What the local church does has authority and validity because it is done in accord with the Word, and that Word is what the true believers are happy to obey. Therefore the Pastor, the congregation member, the synodical official who is a faithful Christian will appeal to the Word, knowing well that the children of the Kingdom will obey that Word, - and he will not be deterred by fear of possible church political repercussions resulting from his Scriptural stand.

Let us follow Paul, who appealed to the **saints** in the congregation

(cf. his epistles), let us follow Luther and our Fathers, who took their stand on the Word, regardless of consequences. The Lord of the Church will bless in time and eternity those who live and work in and by His holy Word. May the Holy Spirit guide us, for Jesus' sake. Amen.—Quoted in LT, 2-51.

Luther's Heroic Hymn

(Continued from preceding page)

most Lutheran churches of America was: "Lord, keep us in Thy Word and work, Restrain the murd'rous Pope and Turk." This has been softened in the new Lutheran Hymnal, to read: "Lord, keep us steadfast in Thy Word; Curb those who fain by craft and sword, Would wrest the kingdom from Thy Son And set at naught all He hath done." There has been much objection to this change.

The hymn, compact as it is, should be studied carefully, and it is worth memorizing. A casual reading is not sufficient to reveal it as a pearl of great price. Stanza 1 prays to God, the Father, for help to keep His holy Word; stanza 2 prays to God, the Son, for the coming of His kingdom and strength to believe His holy Word and live a godly life in agreement with it; stanza 3 is addressed to God, the Holy Ghost, for the communion of His saints on earth and in heaven.

P. E. Kretzmann

"So sure was Luther of his doctrine, and so sensitive was his conscience, that he felt it to be a denial even to arouse and confirm in his opponents the thought that they might be right and the Lutherans in the wrong." Willkomm.

Pastor A. M. Schupmann was acting editor for this issue of the O. L.

What About Baptism?

It is a most peculiar fact, but a fact nevertheless, that so many Lutheran Christians forget so many parts of the divine truth which they learned during confirmation instruction lessons, or are too easily swayed by daring claims made by members of sectarian churches, who are notoriously bold in presenting their false beliefs. This is true, in particular also of the doctrine of Holy Baptism. For that reason we herewith present a short outline of the Scriptural truth concerning this doctrine.

1. What is Baptism? Answer: It is not a mere **rite** of initiation, an act by which a person's outward membership in the Christian Church is confessed, but it is a **sacrament** by and through which faith is awakened in the heart of an infant or by which an adult, having confessed his faith, is received into the membership of the Church. The Lord Jesus instituted Holy Baptism as a sacrament of the New Testament when He gave His apostles the instructions:

"Go ye therefore, and teach all nations, baptizing them," Matt. 28, 19; literally, "Make disciples of all nations by baptizing them." This shows that discipleship, membership in the Christian Church, is brought about by administering Baptism. Read: Acts 2: 38, 41; Acts 18: 31.33; Acts 10:47.48.

2. Who Is to be Baptized? Answer: The Lord says, "all nations," and the word certainly includes all people who belong to a nation, men, women and children. We are told that Peter said to the people on the day of Pentecost: "Be baptized **every one of you** in the name of Jesus Christ. . . . For the promise is unto you, **and to your children.**" (Acts 2:38.39) Also: Baptism is placed parallel to the Old Testament Sacra-

ment of Circumcision, which was performed on the eighth day. Read Col. 2: 11.12.

3. What is the Value of Holy Baptism? Answer: When Ananias came in to Saul, he told him: "Arise, and be baptized, **and wash away thy sins.**" Acts 22:16. The apostle Paul says of the Church, the believers, with regard to Baptism: "That He might **sanctify and cleanse it** with the washing of water by the Word." Eph. 5:26. And in Titus 3:5 the same apostle writes: "According to His mercy **He saved us** by the washing of regeneration and renewing of the Holy Ghost." And the apostle Peter writes, very plainly: "**Baptism** doth also now **save us.**" 1 Peter 3:21. And the great Pentecost sermon states: "Repent, and **be baptized** every one of you in the name of Jesus Christ **for the remission of sins.**" Acts 2:38.

4. What Form of Baptism Shall We Use? Answer: The mode or form is really immaterial, for the word **baptize** does not mean only "to immerse", but is used as a synonym of **wash**, and clearly it is out of the question to assume that even the divans or couches were immersed before every meal. Luke 11:28 has the word "baptize", and the text clearly speaks of the ordinary washing before a meal. Heb. 9:10 speaks of various washings (baptisms) whether by sprinkling, washing, pouring, or dipping. Acts 22:16: "Arise, and **be baptized, and wash away thy sins.**"

5. What Shall We Answer Those Who Insist That Children Cannot Believe? We point to Matt. 18:3.6, where Jesus emphatically states that children do believe in Him. 2 Tim. 3:15 definitely states that Timothy had known the Holy Scriptures from infancy, from babehood, for the word there used means "a babe in arms." God is able to give the Holy Spirit to a child even before it is born, Luke 1:41.44.

P. E. Kretzmann.

—●—
"The tongue of the wise useth knowledge aright."

WHY

Does the Orthodox Lutheran Conference, with all true Bible Christians, OPPOSE LODGERY?

A lodge, in the present use of the term, is an oath-bound secret society, in which religion is a characteristic, and usually an essential, feature, as it is in the case of the Masons, the Odd-fellows, and many other organizations of a similar kind. The number of church bodies that oppose lodgery is much larger than is generally known, and the reasons for their opposition are founded in the Word of God. The present paper offers only a few of the reasons why earnest Christians everywhere are bound to condemn lodgery.

1. Because the **religion** of the lodges, as is apparent especially from their formulas for funeral services, is a religion without Christ, and they declare people to be saved, not because of their faith in Christ, the only Savior of sinners, but because of their lodge virtues.—But the Word of God says: “Whosoever honoreth not the Son honoreth not the Father which hath sent Him,” John 5:23.

2. Because the **prayers** of the lodges are not offered in the name of Jesus, in faith in His merit and righteousness, and therefore are an empty performance, if not express blasphemy. See again John 5:23; Acts 4:12.

3. Because the **morals**, the pretended virtues, the glittering works of the lodges, do not, as they appear before men, flow out of faith in Christ and love toward the Triune God, since these essential features are not included in the religion of the lodge, and church members who are also members of a lodge, profess a divided allegiance.—But the Word of God says: “Without faith (namely that demanded by the Word of God, the faith in Christ and His redemption) it is impossible to please God.” Heb. 11:6. We may add here that

the discrimination in works of charity or love, as practised by most lodges, is not in keeping with the spirit of Jesus Christ, who designates as my neighbor any one who is in need of my assistance.

4. Because the **oaths**, or affirmations equivalent in strength and scope to oaths, which the lodges demand, are made in uncertain, childish, wanton, and sometimes disgraceful things, some of which are even blasphemous.—But the Word of God says: “But above all things, my brethren, swear not . . . , but let your yea be yea, and your nay nay.” James 5:12. Cp. Matt. 5:33-37. The only oaths permitted by Holy Writ are those which are made in promoting the honor of God and the welfare of the neighbor.

5. Because the oath-bound **secrecy** of the lodge, as generally practised, is suspicious, to say the least. Is it necessary for a group engaged in serving their fellow-men to hide behind locked doors, with watchmen and passwords?—The Word of God says: “Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved,” John 3:20.

6. Because lodges, with their firm bonds and terrible, binding oaths, may easily become a menace to state and society, as history shows, especially in the case of Captain Wm. Morgan.

7. Because, in general, the word of the Lord applies: “Be ye not unequally yoked together with unbelievers. For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? . . . Wherefore come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.” 2 Cor. 6:14-18.
P.E.K.

Using Words with Double Meaning

Why does he not rather speak openly and plainly? Why does he always deal in these crafty and ensnaring figures of speech? So great a rhetorician and theologian ought not only to know, but to act according to that which Fabius says: "An ambiguous word should be avoided as a rock." Where it happens now and then by accident, it may be pardoned; but where it is sought for by design and purposely, it deserves no pardon whatever, but justly merits the abhorrence of everyone.

For to what does this hateful double-tongued way of speaking tend? It only furnishes an opportunity for spreading and promoting in safety the seeds of every heresy, under the cover of words and letters that have a show of Christian faith. And so, while religion is believed to be taught and defended, it is, in reality, utterly destroyed, and subverted from its foundation before it is understood.

Moreover, if this license should prevail, I might "conveniently" interpret all that the whole herd of heretics ever said, nay all that the devil himself ever did or said, or could say or do, to all eternity. Where then would be the power of refuting the heretics and the devil?

Luther, *Cole-Atherton*, p. 405f, 407.

The Faithful Are Denounced As Stubborn People

"When a theologian is asked to yield and make concessions in order that peace may at last be established in the Church but refuses to do so even in a single point of doctrine, such an action looks to human reason like intolerable stubbornness, yea, like downright malice. That is

the reason why such theologians are loved and praised by few men during their lifetime. Most men revile them rather as disturbers of the peace, yea, as destroyers of the kingdom of God. They are regarded as men worthy of contempt. But in the end it becomes manifest that this very determined, inexorable tenacity in clinging to the pure teaching of the divine Word by no means tears down the Church; on the contrary, it is just this which, in the midst of greatest dissension, builds up the Church and in the end brings about genuine peace. Therefore woe to the Church which has no men of this stripe, men who stand as watchmen on the walls of Zion, sound the alarm whenever a foe threatens to rush the walls, and rally to the banner of Jesus Christ for a holy war."—Walther, *LAW AND GOSPEL*, p. 28. (Quoted in *Syn. Con. Proceedings*, P. 27).

Your Attention, Please!

Your attention is directed to an article by Dr. Franz Pieper presented elsewhere in this issue, with the hope that you will not miss the treat of reading what the sainted Dr. Pieper writes concerning Unionism, that perennial menace to the Truth and the offspring of disobedience to the Truth.

You will quickly see how firmly and completely the author stands upon the full Truth of God's Word rather than upon human reason, expediency, majority opinion, organizational loyalty, and similar false foundations. You will notice that Dr. Pieper writes clearly and logically. He writes with clearness because he writes with Scriptural certainty and not with the uncertainty and instability of academical opinions. As you read you will gain that same certainty or be strengthened in it.

The Orthodox Lutheran

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A Florida Man Writes

From Florida: "Regarding my opinion of the ORTHODOX LUTHERAN. I like it. It is friendly enough, frank enough, Christian enough, Scriptural enough and edifying enough. To the uninformed, close-minded, and **untouched**, it undoubtedly is the opposite. By **untouched** I mean the 999 out of 1,000 who have not experienced the heavy hand of the slippery liberals. Even though I had some experience with a young, bright, honest, but misled (by the St. Louis faculty) vicar, I could not get myself to believe that conditions in the Mo. Synod could be that rotten and thought that Dr. Kretzmann and Mr. Strumpler were extremists. That was two years ago and I tried to drive right in the middle of the road with the crowd. However, after we had our experience with this present pastor and our local liberals, I found out that the middle-of-the-roads could not believe us, that a pastor could be such a deceiver and teller-of-untruths, and that officials would give us such a rotten deal by disregarding Scripture and facts, and decreeing that Matthew 18 has to be observed in public offenses.

"We cannot expect too much success in a short time. Every member of the O.L.C. will have to convince leading orthodox laymen in as many congregations as possible that the ORTHODOX LUTHERAN is telling the truth and that things are as rotten or worse, as the documentary evidence can prove to them."

I See No Man But Jesus Only

Matt. 17:8; Gal. 2:20

I see no man but Jesus only,
Who for my sins was crucified,
Who, after hours of fearful anguish,
Upon the tree of cursing died,
Who by His death brought victory,
From all my foes has set me free.

I see no man but Jesus only,
Who now by faith lives in my heart,
Who comes to me in His sweet
Gospel

And nevermore will He depart:
I with my Lord was crucified
When on the cross for me He died.

I see no man but Jesus only,
In Him alone my faith I rest;
By him my soul, with sin polluted,
In robes of righteousness is dressed;
By faith I boldly lift my face,
For I am saved alone by grace.

I see no man but Jesus only,
By whom I can my flesh subdue
If but His mercy's strength I
summon,
If but to Him my heart is true:
My flesh I daily crucify
With pow'r His streams of grace
supply.

I see no man but Jesus only!
To me the world is crucified,
Since it the mercy of the Savior,
His love rejected and defied:
His loving-kindness I embrace
And thus am saved alone by grace.

P. E. K.