

*the*  
*Concordia Lutheran*



"The Scripture cannot be broken." John 10:35.

"Thy Word is a Lamp unto my feet, and a Light unto my path" Ps. 119:105.

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No. 3

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**CHRIST IS OUR  
REDEEMER,  
THE LORD OF HEAVEN  
OUR KING!**

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**Concordia Lutheran**



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Vol. III March, 1959 No. 3

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**Official Announcement:**

The Board of Directors of the Concordia Lutheran Conference will meet, God willing, at Peace Ev. Lutheran Church, Tinley Park, Illinois, on March 31 and April 1, 1959.

The first session is to begin at 9:30 a.m. on Tuesday, March 31.

Those attending are requested please to inform the host pastor beforehand regarding the time of their arrival.

—H. David Mensing, President

**STATEMENT OF PURPOSE**

To set forth in simple and plain language the pure doctrine of God's Word as taught by the true Lutheran Church in full accordance with the *Book of Concord of 1580*, and the *Brief Statement of 1932*.

To show, on the basis of Scripture, what true Christians are to believe and how, out of love for their Savior Jesus Christ, they are to lead godly lives.

To furnish aids for Bible study and articles for Scriptural devotion and meditation.

To demonstrate, by our Scriptural stand, that our Concordia Lutheran Conference is not a sect or a false church body but that the congregations which form our Conference comprise the *true visible church* on earth, not denying, however, that there may be others unknown to us who truly share our Scriptural position in doctrine and practice and who also rightly belong to the *true visible church* of Christ.

To urge all who truly share our Scriptural position in doctrine and practice to acknowledge our position openly and publicly in order that we may recognize the blessed existence of such God-given unity and that we may then proceed to practice a God-pleasing church fellowship with them by supporting each other's work with our prayers and personal service as mutually acknowledged brethren in the faith.

To show that we do not have among us a mixture of divergent teachings but that we are, by God's grace, "perfectly joined together in the same mind and in the same judgment."

To set forth pertinent historical information which has a bearing upon the Church and to expose modern philosophical thought and the so-called scientific theories which contradict the Word of God.

To expose particularly the false teaching and practice of the various so-called "Lutheran" church bodies by comparing their teaching and practice with what is plainly recorded in the Word of God, in the Lutheran Confessions, and in the old orthodox Lutheran writings.

To expose false teaching and practice wherever it makes its appearance and to keep abreast of the current happenings in the church world and among the nations as *signs of the times*.

To be truthful and factual in our reporting and freely to correct any misinformation of which we are not aware and which has been called to our attention. Also to clarify any information or statement of doctrine or practice which may be unclear to our readers or which may create a wrong impression.

## “I Thirst”

One of the most simple, yet profound utterances which Jesus spoke on the cross is His fifth word: “I thirst.” John 19,28. The Apostle John is the only one who recorded these words. Standing near his Lord in that last agony, John tenderly watched every expression of His hallowed face and listened intently to every sentence He uttered. Now he hears, “I thirst.” It is the shortest of the seven words, in fact, in the original Greek it is simply *one* word of four letters.

Pathologists say that there is no bodily suffering as distressing and horrible as thirst, whether it arises from a scarcity of water or as a result of a disease. Those who have passed through the ordeal of a surgical operation know to some extent the excruciating pain that results from the denial of even a sip of refreshing water. Travelers crossing the desert and sailors shipwrecked at sea can also testify to their becoming frenzied by thirst. The Old Testament tells us how a brief period of intense thirst caused the vigorous and mighty Samson to weep and wail like a little child (Judges 15). Thirst causes intense agony: burning throat, tongue cleaving to the roof of the mouth, every nerve, as it were, a red hot wire vibrating with pain through every part of the body. Thus the condemned in hell must suffer so that they cry out, as did the rich man, for a drop of cool water to satisfy their agonizing thirst.

The pains of crucifixion are beyond

all human description. That agony drew from the Lord His only cry of physical pain. And is it any wonder when we consider that for almost twenty hours no food or drink passed over His lips? With His muscles strained and His joints cramped, the burning wounds in hands and feet tear Him anew every moment. All this evoked from Him a cry of physical agony.

But John emphasizes that when the Lord cried out, “I thirst,” He was fulfilling the Scriptures, such as Ps. 22:15: “My strength is dried up like a potsherd; and my tongue cleaveth to my jaws!” Also Ps. 69:21: “They gave me gall for my meat, and in my thirst they gave me vinegar to drink!” Before His crucifixion Jesus had refused a stupefying drink of wine and myrrh, but now after three hours of darkness and agony, He asks for a drink. Soldiers offered Him a sponge saturated in vinegar, and He took it eagerly. He was about to lay down His life and wants to be able in full possession of His senses to declare: It is finished! and then to commend His spirit to the Father and die victoriously. The thirst of Jesus was also a vital part of His work of redemption and fulfilled prophecies to the letter.

In this thirst of our Lord is clear evidence of His true human nature. True man, He was subject to the same infirmities and pains as we are, yet He was without sin. As our Substitute He had to be true man and on

the cross acknowledged the reality of His suffering. What is more, His cry rebukes our intolerance of pain. How often man becomes ill-tempered under slight physical annoyances! When suffering and pain would make us selfish and demanding, then let us look upon the divine Sufferer and from Him learn to exercise patience! Because He endured this agony, we by faith in Him shall not have to suffer it, since His suffering and death have opened a way for pardon with God and have obtained for us spiritual blessings without number. If we would be led to the living fountains of water where we shall never hunger or thirst, then we must in true faith cling to this Savior whose sacrifice on Calvary has made us free and heirs of eternal life.

The Lord desires the hearts and lives of all men, but too often they give Him the vinegar of indifference and the bitter draught of a corrupt heart and life. Let us daily come before Him with a penitent and contrite heart and give Him what He so earnestly desires: our lives of love and devotion! Then we by His grace are responding to His last request: I thirst! —O.W.S.



## Walking In The Old Paths

2 Cor. 5:15: *He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again.*

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That a person lives unto himself, is the most common but also the most hidden sin. By nature *all* people live unto themselves, but *no* person by nature recognizes that he is ruled by this sin, and what a tremendously frightful thing that is. This deep, dreadful inborn depravity of all people can be revealed to a person alone by the Word of God through the enlightenment of the Holy Ghost. But now what does that mean, to live unto one's self? It does not mean *every* concern for one's own earthly and eternal welfare; for this concern God Himself has enjoined on man. Whoever, therefore, concerns himself about his own earthly and heavenly welfare *for the reason* that it is God's Will, he does not live unto himself but rather unto God, his Lord. To live unto one's self is something entirely different. Briefly stated, it is this: what a person does and what a person omits to do, *not* for the sake of God but for his own sake, namely, in order to get some benefit out of it, whether now that benefit consist of money and possessions, or of joy and pleasure, or of honor and praise. Whoever, therefore, in all the things he chooses to do or not to do, is governed by the question: What will I get out of

it?—*he still lives unto himself*. Who whenever he refrains from committing a sin, does so either because it would be harmful to him already in this life or because he fears God would punish him because of it in the next world; who, on the other hand, whenever he does something good, does so either because it offers him some advantage in this life or because he expects a reward for his deed in the next world, yes, even heaven and salvation—*such a one still lives unto himself*. Who if he had nothing to fear from sinning either here or yonder, beyond that it doesn't please God, and if he couldn't hope to get any advantage out of the good either here on earth or yonder, beyond that it would please God, whoever then would not refrain from committing the agreeable sin and would not perform the burdensome good work—*such a one still lives unto himself*. In short: whoever, what he does and what he omits to do, does or omits doing it not out of pure love of God and the neighbor but out of love for himself—*such a one also still lives unto himself*.

But what does the Apostle say about this in our text? He says: "*Christ died for all, that they which live should NOT henceforth live unto themselves.*" Just think what He did for us: He, the Lord of Glory, emptied Himself and took upon Himself the form of a servant, denied Himself everything, everything, and humbled Himself unto death, even death on the cross. He held back nothing, nothing, not His body and life either, and even poured out the

last drop of His precious blood, and, naked and bare, died on the cross giving Himself for us. In order to bring us to that stage, that herein we become like Him, that we be glorified again in this His divine, heavenly image, that we, as He, no longer live unto ourselves, and thus be enabled to partake of the eternal fellowship with God and salvation: for that reason He died for all men, also for us.

*Out of my soul be driven  
Old Adam and his mind;  
Let me to Thee be given,  
So that my life I find;  
Henceforth to serve Thee ever,  
To slight Thine honor never,  
Because I am redeemed. Amen.*

Taegliche Hausandacht  
C. F. W. Walther (Crull)  
Translated by ELM.




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The above Easter text was presented in the Hausandacht in two separate devotions. The one just submitted was first in sequence. In the second devotion, which appeared as a part of this series in the Concordia Lutheran, April 1958, Vol. II, No. 4, Walther in his usual practical and penetrating manner presents the other side of the text, namely, what it means to live unto Christ. We suggest you review that presentation, dear reader. A study of the two together will be richly rewarding. —ELM.

## An Invitation, An Answer, A Reconsideration

Recently one of the pastors in fellowship with the Concordia Lutheran Conference received an invitation from the Ladies Aid Society of a Missouri Synod congregation. He had been a former pastor of this congregation and the Ladies Aid was now celebrating its 40th anniversary for which occasion he and his wife were invited to attend the festivities. (This, of course, has never happened before and evidently will never happen again where a Concordia Lutheran Conference pastor and his wife are invited to take part in a celebration sponsored by a congregation of the Missouri Synod from which Synod he has been forced to resign because of Missouri's toleration of error in doctrine and practice.)

The pastor, referred to above, promptly replied to the invitation stating that he and his wife would like very much to accept it. He, however, made it clear that he felt in conscience bound to make several things known to them before he could promise to be with them. He then briefly outlined the departures in doctrine and practice in the Missouri Synod which should have been evident to the members of his former parish who had permitted themselves in recent years to be served by liberal and unionistic pastors. One of their pastors had a special service honoring the so-called "immortal chaplains," a Lutheran, a protestant, a Catholic, and a Jew, who, praying the Lord's Prayer together, went down with their ship

in World War II. Their present pastor urges all who receive his Sunday Bulletins to "go to the church of their choice".)

The CLC pastor then closes his answer to the Ladies Aid with the words: "From this you see that I cannot with a good conscience accept your kind invitation unreservedly. The only condition on which I could possibly be with you would be if I were permitted to point out the sad departure from the Truth and demonstrate how sadly the members have been and are still being misled by the present synodical leaders and their own pastor.

"Should you desire detailed explanation concerning the points of sinful unionism to which I have referred, against which both St. John's and the Missouri Synod waged such a valiant fight for so many years, I shall be very happy to give it.

"Please believe me, it is with a sad heart that I send you this answer. How I wish before God that it might be different, but love for the Truth and also for you compels me to present the facts. With the prayer that both the Missouri Synod and St. John's may still return to and contend for the faith which they formerly so nobly confessed before God and man, I remain . . . Very sincerely yours." (A carbon copy was sent to the pastor of the congregation.)

The letter was duly received and acknowledged in the following manner: "When we, the committee,

asked you to come to \_\_\_\_\_ to be with us at our Fortieth Anniversary of the Ladies Aid, we had no idea that you felt so bitter over against the Lutheran Church — Missouri Synod. We realize, and know, that neither the Missouri Synod, nor any other church, is pure and completely free from all sin and wrong. However, we do not feel that either the Missouri Synod nor St. John's church of \_\_\_\_\_ is guilty of the things of which you write in your letter.

"Therefore, after reading your letter, in which you stated your views,

we decided it best that you decline our invitation. Sincerely, Anniversary Committee"

It is indeed a sad state of affairs when the lay people are so completely uninformed or misinformed so that they do not even know what goes on contrary to the sacred Scriptures right in their own Synod and in their own congregation. But such is the appalling case throughout the Missouri Synod and when the facts are brought to the attention of the laity they refuse to hear and act.

—Ed.

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## Woe Unto Them That Call Evil Good!

In a letter to the Editor of the "Minneapolis Star Journal" of October 6, 1958, we find the following words of praise by a member of the American Legion for a common gambling device known as BINGO. This letter reads as follows:

Periodically at our Friday night bingo game at the Frank Lundberg American Legion post, the caller briefly states how the profit is used. We sponsor a junior baseball team and a Boy Scout troop, furnishing all the equipment. We send a boy to Boys' State, where they learn civic government. We contribute regularly to various charities and assist needy veterans and their families. This announcement always gets a big hand. Children of many of the players are benefited by this program. The American Legion has had a program of child welfare since 1925. It has maintained a na-

tional legislative committee in Washington since 1919 to represent the ex-serviceman before congress. The benefits accruing to veterans because of this representation is beyond belief. And there is scarcely a home in these United States that does not house a veteran or the relative of one.

Like the sale of liquor, bingo is legal in this state. Various forms of gaming\* devices are legal in other states. There will always be those who drink too much liquor or try to stretch their luck too far. They are the ones who yell "fix, cheat," or "you have to be friends of someone to win."

\*perhaps the writer meant "gambling."

Almost five years ago the congregations of the then *orthodox* Orthodox Lutheran Conference adopted a resolution which we of the Concordia Lutheran Conference still support

unanimously. In this resolution they stated their position toward the American Legion and similar organizations. The resolution stated that "membership in these organizations and their auxiliaries is contrary to Holy Scripture and thus against the Word of God. II Cor. 6:16; Rom. 16:17; II John 9-11." (1954 Proceedings, page 69)

The following six reasons for this position were listed:

1. The American Legion places itself into the sphere of religion in the preamble of its constitution by pledging service "to God and country";

2. The "Back to God" movement has been officially adopted as a continuing program of the American Legion;

3. The American Legion regards the Post chaplain as a very important person with duties similar to those of a pastor;

4. The American Legion aids various special religious undertakings such as the current "Wooden Church Crusade";

5. The American Legion supports various memorial and patriotic services which are of a religious nature; and

6. The Veterans of Foreign Wars and the National AMVETS likewise have an official ritual, prayers and other religious features.

The letter which heads this article presents a seventh reason for which a true child of God, who, though eligible, cannot join or support such organizations, namely, the conducting of bingo games or other methods of

gambling as one of their chief money making enterprises as well as the propaganda which they spread in favor of them. The entire argument of the writer is based upon the false premise condemned by God in these clear words of Scripture: "Woe unto them that call evil good." Isaiah 5:20.

When the game of bingo is misused in such a way that the players risk their dimes and quarters with the prospect of either losing their money or winning a large prize, it is evil and a plain sin against the Seventh Commandment, "Thou shalt not steal", for gamblers commit the sin of greed and covetousness and, therefore, are *thieves* before God. It is simply ridiculous to gamble for the purpose of *giving* to charity (for this can be done without gambling) but the stress on charity only helps to salve the conscience of the loser.

When the writer says, "like the sale of liquor, bingo is legal in this state," he expresses a vicious half truth. Bingo, in Minnesota, is not legal for all, but, believe it or not, only for religious and charitable organizations! (And many make the most of it!) But, before the eyes of God, it is a flagrant violation of His holy Word and no Christian should indulge in it or defend it in any way.

Let none be deceived by such a letter as the above. In the light of Scripture it sets forth a seventh reason, why a Christian should not join or support the American Legion or similar organizations and their auxiliaries as they are presently constituted.

—E.C.H.

## Pope John's Call for an Ecumenical Council and the *Una Sancta* Movement

A newspaper clipping has reached our desk in which an Associated Press Religion Writer sees a definite connection between the Pope's call for an ecumenical council and a Protestant-Catholic togetherness movement known as the *Una Sancta*. This movement, the writer asserts, "has been going on so quietly and informally that its participants probably are surprised to find that they have been getting together for two decades."

"*Una Sancta*," the writer continues, "is confined almost exclusively to the German-speaking countries of Europe. Its participants are chiefly Roman Catholic and Lutheran clergymen and lay theologians."

"Informal headquarters is the Benedictine Abbey in Niederaltaich, Germany. Its Abbot, the Rt. Rev. Emmanuel Heufelder, says *Una Sancta*'s goal is not the conversion of the Protestant churches but a genuine meeting of Christians in order to find the will of God together in a new understanding."

"Both sides are learning to see the good in each other and to be neither anti-Catholic nor anti-Protestant. Differences will remain—not in a hostile manner—but as brothers looking to the same Christ."

The article goes on to tell how the *Una Sancta* was founded by a Roman Catholic Priest, the Rev. Max Metzger, in 1939.

The Associated Press writer may be unaware of the fact that a similar *Una Sancta* movement has been active in the United States since 1940. This movement has its own publication which was founded by Dr. H. Madson of Brush, Colorado. In 1948, shortly before Madson's death, the Rev. Howard Kunkle, a Missouri Synod pastor from St. Louis became editor of the periodical. After Rev. Kunkle left the Missouri Synod and joined the Episcopalian Church, Dr. A. C. Piepkorn, former Lutheran Hour speaker and currently a professor at Concordia Seminary in St. Louis, became its chief editor and, as far as we know, still edits the *Una Sancta* periodical.

In our country the *Una Sancta* movement is unionistic in character. It is fostered by pastors and professors from various Lutheran bodies including a substantial number from the Lutheran Church—Missouri Synod. In their publication they advocate such rank Romanistic teachings as: *The adoration of the cross and of Mary; celibacy; praying for the souls of the dead; apostolic succession.* They emphasize externals such as *vestments, altar boys, incense and crucifix bearers, and the like.* They relegate the preaching of the Gospel and place primary importance upon the celebration of the Lord's Supper as the chief service in the Church. They teach the real presence of the

Body and Blood of Christ in the consecrated bread and wine *while these elements are on the altar* before and

after the distribution and they also advocate the elevation and adoration of the host (bread). —Ed.

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## THE PHYSICAL SUPPORT OF THE SERVANTS OF THE WORD

(Adapted From an Old German Synodical Essay)

“Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel.” (1 Cor. 9:14) “No man that warreth entangleth himself with the affairs of this life,” the Apostle Paul reminds Timothy, 2 Tim. 2:4; consequently, he exhorts him, “Till I come, give attendance to reading, to exhortation, to doctrine . . . Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.” (1 Tim. 4:13,15) “Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation.” (Rom. 12:7,8) That applies to the servants of the Word. They are to expend themselves in this service. They are compared to a light which burns itself out that it might give light to others. And whoever is called to this specific service in the Lord’s vineyard is called to *work*. Jesus also asks the believers to pray for such workers. “Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest.” (Matt. 9:38) And the Apostle Paul declares, “And we beseech you, brethren, to know them which labour

among you, and are over you in the Lord, and admonish you.” (1 Thess. 5:12) Such work is by no means easy; it is a work which requires all of the mental and physical endowments of the servant of the Word.

And how often the servants of the Word will jeopardize their own wealth as well as the health of their families in carrying out the duties of their office! For it is the duty of the servant of the Word also to visit the sick and the dying and administer to their spiritual needs. No matter how contagious or infectious the illness may be, the servant of the Word is not exempt from fulfilling this obligation. Not only does the pastor thereby endanger his own health, but there is also the possibility that he could transmit the disease to his wife and children.

Then there is also the cross which the faithful servant of the Word must endure in his ministry. This cross is not the work connected with the Office of the Ministry, but rather the suffering which must be endured because of this service. Some pastors experience this cross to a greater extent than others. And, of course, there are times when the cross becomes very heavy. It often happens that the desired fruit of diligent labors is not

forthcoming and it seems as though the pastor's work is all in vain; the seed does not fall into good ground. (Matt. 12:18ff.) At times, severe storms lash against the faithful servants of the Word. There are those who become very bitter and hostile against the pastor because of his faithful testimony and his conscientious adherence to ALL of God's Word. Such will even look for every opportunity to discredit him and his work. Or, perhaps the pastor will experience that after he has served the congregation to the best of his ability for a number of years, his services will no longer be desired simply because he is getting old.

The world especially hates the *faithful* servants of the Word. Why? Because such faithful pastors expose the world as it really is, and earnestly warn their members against the many allurements and temptations of the world. True pastors, as well as all Christians, are not of the world and therefore they must experience the world's hatred. Even as the ungodly world hated and persecuted Christ, so also will they do to His servants. Jesus says, "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:18,19) The Apostles experienced this. Listen what the Apostle Paul writes in I Cor. 4:9-13: "For I think that God hath set forth us the apostles last, as it were appointed to death: for we

are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we intreat: we are made as the filth of the world, and are the off-scouring of all things unto this day." Although the present-day servants of the Word do not experience the same bodily persecution as the Apostles did, nevertheless, they must still endure bitter hatred and opposition. —M.L.N.



### FROM DR. MARTIN LUTHER

John the Baptist calls Him (Jesus) the "Lamb of God which taketh away the sins of the world" (John 1:29). He Himself is, of course, innocent, because He is the unspotted and uncontaminated Lamb of God. However, since He bears the sins of the world, His innocence is covered by the sins and the guilt of the entire world. All the sins I, you, and all of us have done or will do in the future have become Christ's own as if He had done them Himself. In short, our sins had to become Christ's own, or we would be eternally lost. —What Luther Says, p. 1422.

## Missouri Synod Continues To Follow Its Alarming Heterodox Pattern

When will some of the more "conservative" pastors and some of the once well-instructed lay people of the Lutheran Church-Missouri Synod wake up from the "my synod right or wrong" idea which has lulled them into a peaceful and secure slumber? When will they become aware of the alarming error and devastating false doctrine taught in high places and tolerated by the beloved synod which they support? When will they become sufficiently awakened to follow the plain injunction of the Lord in Romans 16:17 for the sake of their own soul's salvation? It is indeed true that many laymen and pastors have endeavored to fight against the error which they knew to be existing in their synod. They have contended that they must fight from within rather than leave their synod in spite of the fact that Romans 16:17 requires them no longer to fellowship with those who teach and tolerate error. They have contended that they must remain in synod for the sake of the weak but by their disregard for Romans 16:17 they have only caused the weak to become weaker. In their protests to the praesidium and to the conventions they have always been encouraged to go through the proper channels which eventually lead to the death and abandonment of the protest. May the following information serve to awaken many to the gravity of the situation:

**A Missouri Synod professor teaches that Mary was conceived and born sinless and that Mary was taken**

**bodily into heaven . . .**

From the "Confessional Lutheran" (a Missouri Synod publication, cf. pp. 187 and 188, December, 1958, Concordia Lutheran) we learn that Dr. A. C. Piepkorn teaches that Mary was marvelously preserved from the taint of sin from the first moment of her existence as a human being" and that "the bodily taking up of Mary into heaven" may well be taught in the church. As the source for these quotations from Dr. Piepkorn the "Confessional Lutheran" cites "Chapel Talk, 'Blessed Art Thou Among Women,' published in *Una Sancta*, Visitation, 1958."

**Another Missouri Synod professor denies that the soul and body are separated at the time of death.**

Dr. G. Thiele (Concordia Seminary, St. Louis) teaches: "What a tragedy that this perversion, understandable and explicable from the Socratic view and on the Platonic presupposition, but unpardonable as either the first or the last word for Christians, has become part of the sum and substance of much theology known to us! When we so speak: You have an immortal soul, for which Christ died, to save it, and when we die, our soul(s) go to God and to heaven. Is that not comforting? When we so speak, we are speaking by adaptation the language of Plato, of Lessing, of the English and Continental Enlightenment thinkers, of Masonry, of the worst of all early-Church heresies, Gnosticism, of Docetism, we are speak-

ing with John Haynes Holms *The Affirmation of Immortality*, 1947.” Dr. Thiele continues concerning man: “You cannot slice him up and have this part of him going there and another there.” These quotations are taken from Dr. Thiele’s *Essay on The Resurrection of the Body and the Immortality of the Soul*.

**Another Missouri Synod professor criticizes Luther’s Works as being unscholarly and leads his readers to pray through the intercession of Mary.**

Prof. Robert Scharlemann, in his review of the American Edition of *Luther’s Works* which appears in the June, 1958, issue of the *Cresset* (Missouri Synod publication), severely criticizes Luther’s understanding of Law and Gospel, his failure to understand the scholastics, and Luther’s theology in general. He, then, closes his review with the words: “Finally, let us hope that this translation, which will be a monument to Lutherans’ interest in scholarship even if it does not pretend to be a monument to scholarship, will serve to revive theological interest and discussion among Lutherans in America. To use Luther’s words (2,355): ‘May Christ grant us this through the

intercession and for the sake of His dear Mother Mary!’” Here Prof. Scharlemann quotes a prayer from Luther’s early writings which prayer and similar statements Luther later rejected as error which had been written in ignorance and for which he begs his dear readers to forgive him. Prof. Scharlemann, however, springs these words upon the unsuspecting reader in such a way as to make the reader conclude that the intercession of Mary is Lutheran doctrine.

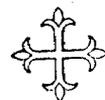
In this same vein, indicating a tendency toward Roman Catholicism, Dr. A. C. Piepkorn writes in the *Concordia Theological Monthly* (Missouri Synod theological journal), p. 18: “It is becoming increasingly clear that *sanctorum communionem* (*The Communion of Saints* as it is confessed in the Apostles’ Creed,—Ed) originally referred to participation in the Holy Eucharist.”

For more information on this movement toward Roman Catholicism in the Lutheran Church—Missouri Synod please refer to the article in this issue entitled: “Pope John’s Call for an Ecumenical Council and the *Una Sancta* Movement.” —Ed.

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## A CORRECTION

Please correct transposition of lines 3 and 4 in the first column at the top of page 31 in the February, 1959, issue of the *Concordia Lutheran*. —Ed



If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing. (1 Tim. 6:3,4)

## Wisconsin Synod Pastor Suspended

The March 1, 1959 issue of the Minneapolis Sunday Tribune reported that officials of the Western District of the Wisconsin Synod had suspended the Rev. Richard Buege of Pleasantville, Wis., for allowing women members of his two congregations to vote in church matters and for fellowshiping with pastors of the Evangelical Lutheran Church (ELC).

In a meeting held January 11, 1959, his congregation voted 70 to 19 to retain him as pastor despite protests against his actions. It was then that officials of the District met to discuss his case and resolved to suspend him as of February 23.

The 30-year old minister has stated that he will appeal his suspension and ask for the removal of the officials from their office and from the ministry. He declared that "they are trying to force their personal feelings upon the people. The actions they have taken are directly against the Bible. It has never been proven that I have ever done anything contrary to the Bible. I have never been told why it was wrong to have associated with ministers of other synods." With regard to fellowship, can it be that this pastor has never read or studied such passages as Amos 3,3 and Romans 16, 17-18? With reference

to women voting in the church, has he never learned the meaning of I Cor. 14, 34-35 and I Tim. 2, 11-12? Are not all these Scripture verses clear on the matters at issue? It is deplorable that this Lutheran clergyman has stated in the public press, "All actions taken by officials have been based on *man-made* rules and not once has the Bible entered into the controversy."

The appeal of the suspension will come before the Wisconsin Synod when that body meets for its annual convention next August in Saginaw, Michigan. At that time it will be decided whether to reinstate Pastor Buege or to consider his suspension final.

—O.W.S.

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God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. (Rom. 5:8)

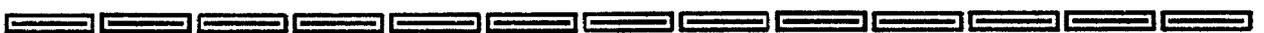
# The Lutheran Church—Missouri Synod on Dancing

The reader will recall that on pages 13 and 14 of the January issue of the "Concordia Lutheran" reference was made to a St. Louis Pastoral Conference, representing about 80 Missouri Synod congregations, which went on record as adopting a statement to the effect that "social dancing for young Lutherans is permissible if 'properly supervised'."

Now it appears, from an article in "TIME," January 26, 1959, that the Concordia College Conference, meeting in Milwaukee, Wis., and attended by 50 Missouri Synod pastors, adopted a similar statement. A committee, which had been appointed to re-study the question of the dance and to bring a resolution before the conference, indicated that from their research of the literature of the Missouri Synod down through the years they have observed a minority report in favor of the dance. The conclusion of the committee was that if, after consideration, a Lutheran group finds social dancing "in accord with its objectives and to the best Christian interests of its members . . . it may permit the same under careful supervision and guidance, always striving toward the goal that whatsoever we do in word

or deed we do all to the glory of God and in the name of the Lord Jesus."

These words are certainly blasphemous which indicate that a person can indulge in promiscuous embrace with members of the opposite sex and perform the stimulating gyrations of the modern dance "to the glory of God and in the name of the Lord Jesus." Here is further evidence of the world and the things of the world coming into the church instead of the church going out into the world and making disciples of all nations through baptism and through the teaching of *all things* which the Savior has commanded. (Matt. 28:19,20.) All of those Scripture texts which forbid unchaste actions (I Cor. 6:18; II Tim. 2:22; I Pet. 2:11; Prov. 5:20; etc.) are disregarded or explained away. But such a defection from the Truth in the Missouri Synod should no longer surprise us for that body has persistently continued to tolerate error in doctrine and practice during the past decade, Truth and error has been given equal rights in its midst and the whole lump, little by little, is becoming leavened in accordance with the Apostle's words in Gal. 5:9.



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## Quotations from Dr. Martin Luther

If you ask whence our righteousness comes and whereby it was achieved or won, I reply: It is due to the fact that Jesus Christ, God's Son, who came from heaven and became man, suffered for our sins and died for them. This is the reason, the means, and the treasure through which and for the sake of which forgiveness of sins and God's Grace are granted us; for this treasure does not come to us without means or merit. But since all of us, born in sin and God's enemies, have earned nothing but eternal

wrath and hell so that everything we are and can do is damned, and there is no help or way of getting out of this predicament—for sin is too grievous to be wiped away by any creature and the wrath so great that no one can quiet or appease it — therefore another man had to step into our place, namely, Jesus Christ, God and man, and had to render satisfaction and make payment for sin through His suffering and death. This is the price placed on it and expended on us. —What Luther Says, p. 1423.

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