

# *The Lutheran* SPOKESMAN

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**“THE SCRIPTURE  
CANNOT  
BE BROKEN.”**

**John 10, 35**

January 1981  
Vol. 23, No. 7  
(ISSN 0024-7537)

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**CHURCH OF THE LUTHERAN CONFESSION**  
**Twenty Years Old**

# CHRISTIAN EDUCATION

**Editor's note: As a commemoration of the twentieth anniversary of the Church of the Lutheran Confession, we are printing the devotions presented by Professor Robert Dommer at the 1980 anniversary convention. The following devotion was presented on Friday, July 18.**

**Second Timothy 3:15—From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.**

This morning we want to talk about the education of our children, or, as the Apostle Paul puts it, about wisdom, the wisdom unto salvation. In Paul's view the Word of God is a dynamic force, the force that brings men to faith and preserves them in it, the force that lies behind all Christian stewardship and behavior. In this text Paul is stressing to young Timothy the importance of staying with that Word because it not only makes one wise but is the source of all future wisdom. He emphasized to Timothy how especially blessed he was to have had that Word in abundance through the teaching and

training of a pious mother and grandmother.

Especially in this anniversary year it is fitting that all of us realize how blessed we are for having had pious parents and grandparents and religious teachers who passed on to us the Word we now enjoy. Some of us have been in the CLC for over a generation. It does our hearts good to see a new generation of men and women still holding firmly to the precious Word of God. And if there is anything that we would like to pass on to future generations, it is this "wisdom unto salvation" that has been our source of hope and joy.

**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.

That is education.

### **More Than Material Things**

The best preparation for life that we can give our children is to give them the kind of start that Timothy had. Most surely each of us wants to do the very best for our children. We are not going to give them stones and scorpions instead of wholesome food. But in our desire to do them good it is possible that we may give them more material things than they need or can use.

This last school year it was our privilege at Immanuel Lutheran College to have Norman Harms, a probation officer from the St. Louis area, address our student body. While it was distressing to hear him speak of so many delinquent young people, it was interesting to note that in many cases one of the causes of delinquency was indulgent parents, people who gave their children too much of the wrong things, people who felt (and you will hardly believe this) that a fourth or fifth television set in the house would solve all their problems.

We need to give our children more than material things. We need to give them a rooting in the Word of God as Timothy had, because only the Word is powerful to give wisdom. Of all the gifts that Paul could have wanted for Timothy, he chose wisdom. Likewise, it was wisdom that Solomon asked of God and that God gave him richly. And it is wisdom that we want our children to learn in grade school and high school and college. But, note carefully, the

wisdom we want for them is wisdom unto salvation!

### **The Value of Christian Schools**

It is for this reason that as Christian parents we find it so important to provide Christian day schools for our children, to root them in the Word of God, the source of real wisdom. In the twenty-one years that I have been high school principal at Immanuel Lutheran College, I have heard again and again the arguments of those who will not send their children to a Christian day school. They reason that at the public school the children have greater opportunity for swimming or ballet or a more sophisticated drama society or a better endowed athletic program. Certainly if these are the parents' main values for their children, is it not difficult for the child's values to be any greater?

Or consider those parents who will not send their child to a Christian day school because there, they argue, the child is brainwashed. He never will learn to see the other side and make decisions for himself, they say. He leaves his Christian school, they say, naive and totally unfit to cope with contemporary society.

Certainly these parents are forgetting that we are dealing with children of whom God said: "Train up a child in the way he should go." (Prov. 22:6) They are forgetting that even our Savior called twelve disciples together for three years of very exclusive and protective training. But, most of all, they are forgetting the point that our text

makes. It stresses the power of the Word of God, its power to inspire wisdom and lasting values, its power to transform young people into new creatures, not what the world wants them to be, but what God wants them to be, His believing children.

It takes trust in the power of the Word and prayer and dedication that is born of the Word to send children away from their homes to a distant school where the Word is central. And it takes dedication and awareness on the part of those who have been entrusted with teaching that Word to our children. But where there are Christian parents and Christian teachers dedicated to the Word, we can be sure according to God's promise that His Word will bring blessing, yes, wisdom unto salvation through faith in our Savior.

### **Growing Up in Christ**

Many years ago a learned Christian administrator said to his college class, "You know, you are really going to college to learn to grow up!" As a member of that class, I first found the thought insulting. Why work so hard, then, on languages and literature and mathematics? But the more one thinks about his words, the more one realizes what the man was saying—not that one should not study, but that Christian education has as its goal not principally the teaching of subject matter which can come or go, but the instilling of enduring values. That is wisdom!

*The cover is intended to remind us of our beginnings. The Lutheran Spokesman appeared with this cover in the years when the Church of the Lutheran Confession was organized.*

Wisdom is knowing ourselves and our natural worthlessness. Wisdom is knowing our God and His plan of salvation for us in Jesus Christ. Wisdom is being able to bring that Word of God to bear on our lives and the problems about us. Wisdom is being chaste, decent and orderly in a warped and diseased society. Somehow, if in the course of a school year or our total schooling or a whole lifetime, for that matter, God develops in us such a sense of purpose and values and the ability to make Christian value judgments, then we will have grown up, or, as Paul says, we will possess wisdom—not the wisdom of much talk, of worldly argument or situation ethics, but the wisdom born of a powerful Word. After Paul had thoroughly denounced the wisdom of the educators and sociologists and religious philosophers of his day in the opening chapter of First Corinthians, he concluded: "We preach Christ crucified unto them which are called, . . . Christ (who is sheer nonsense to the Greeks and a stumbling block to the Jews) the power of God and the wisdom of God."

May we be encouraged to train our children with every means possible in the powerful Word of God, so that they like young Timothy will possess the sound basis for the only wisdom that counts, the wisdom unto salvation through faith in our Lord Jesus Christ.

—Robert Dommer

# Do Not Be Anxious

As we begin a new year, there seems to be a great deal about which to be anxious. One thing that may be a source of worry for many is the economic outlook. The high standard of living that we have enjoyed in this country for decades is undeniably under siege. An inflationary trend has been firmly established for some time. The consensus among economic forecasters is that things are going to get worse before they get better.

Another potentially unnerving and unsettling situation is the lack of peace in the world. Trouble brews in Central and South America. Strife on the African continent continues to make news. Power struggles wear on in Southeast Asia. The Soviets occupy Afghanistan and appear poised to similarly intervene in Polish national affairs. The war between Iraq and Iran continues, with other nations in the area likely to be drawn into the conflict. The whole of the Middle Eastern situation has been described as both a powder keg and a time bomb needing only the slightest spark or the smallest jolt for detonation. That conflicts waged at a global distance from us may send off shock waves that can indeed shatter the peace we enjoy here in the United States is readily apparent. We watch the world situation with more than just a passing interest.

Another reason for anxiety today: the moral decline of our nation. Situation ethics and the "new moral-

ity" seem to rule the day. Godlessness and immorality are impetuously heralded and shamelessly and openly embraced. The extent of the problem is evident in the fact that entertainment appetites are sated by consistently more suggestive television network offerings. Those leaving the least to the imagination seem to be rewarded, according to the ratings, with the largest viewing audiences. An alarming trend is developing in our nation. Here, too, we may be faced with a situation where things are going to get worse before they get better.

## The Manifestation of Jesus

Yes, as we contemplate the prospects of the future, there seems to be a great deal about which to be anxious. But even in the face of much that is disturbing, troublesome, and potentially disruptive, is our only alternative to fret and worry, to be consumed with fear and anxiety? No! Positively not! Quite the contrary. Even if gale-force winds of uncertainty should rage and howl wildly about us, still we can look to the future with boldness and confidence, firmly believing that *all things* shall work together for our good.

How so? Jesus has been manifested or revealed to us as true God, having all power in heaven and in earth, and as true man, who was in all points tempted like as we are, yet without sin, fulfilling the law for us and dying an innocent death on the

cross to remove the curse of our sin. Triumphantly He arose on that first Easter morning, His resurrection the seal of our justification, that which provides the irrevocable certainty of our salvation.

Therefore our unalterable destiny as Jesus' sheep is to dwell in the house of the Lord forever. This knowledge and its implications is that which shapes and molds our attitude and our interpretation of all that confronts us in this life. No matter how threatening the situation, we need not resign ourselves to being consumed with anxiety and fear. Jesus Himself has said: "Which

of you by being anxious can add a single cubit to his life's span?" (Mt. 6:27—NASB) Of course we cannot, and thankfully we need not bother trying.

We have a Savior that has been touched with the feelings of our infirmities, and we have been instructed to come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need. The knowledge of our Lord and Savior Jesus Christ is just as important and meaningful in 1981 as ever.

—D. Libby

## **JANUARY 1961-JANUARY 1981**

On August 12, 1960, the constitution of the Church of the Lutheran Confession was adopted at a convention in Watertown, South Dakota. "A formal, written confessional agreement had been reached and an orderly way of conducting the Lord's business had been established."

### **Sleepy Eye**

The convention then ended, but it did not adjourn. It was recessed, to convene again at Sleepy Eye, Minnesota, in January of 1961. In the intervening time the constitution was printed and distributed, and incorporation of the church body was completed.

"At the Sleepy Eye convention the membership of the new church body was established. The convention report lists 34 congregations, 67 pastors and professors, 21 teachers, and 6 seminary students as charter members." "Officers, boards, and committees were elected or appointed. We can think of this Sleepy Eye convention as the formal beginning of the CLC." "The Sleepy Eye convention was held during a bitter cold spell."

The quotations in the above paragraphs are from a soon-to-be-published history of the CLC intended for our confirmation classes. This history has been written by Pastor Gilbert Sydow in the awareness that a new generation has arisen that did not experience the remarkable events of 1960 and 1961.

## The CLC Today

Twenty years is a long time. Just think what was accomplished during the twenty years from 1517 to 1537 in the days of the Lutheran Reformation. Or think of the twenty-year period from the baptism of our Lord Jesus to the first mission journey of the Apostle Paul.

We know that the accomplishments of the CLC in its first twenty years cannot at all measure up to the accomplishments of those decades. Our Lord has given us much, but we have often failed, and we are still very weak. The world still means too much to us. The sinful flesh is too strong in us. We are a part of our spiritually sick generation, not the stuff from which pioneer legends are made.

But if our confession is sound and we truly love our Lord Jesus, and if we still love one another, the Lord's strength will become evident in our weakness. In fact our only strength is our weakness. That is, we must recognize our innate tendency to confuse and destroy, and we must therefore put all our confidence in our Lord and His Word, asking Him for His guidance and truly following Him in all things. We are in constant danger of either compromising our confession or being lovelessly overbearing in trying to maintain it. Only the Lord can guide us in the right way.

Why does the CLC exist? Pastor Sydow answers: "It was forced into existence because of an error in the doctrine of fellowship, and it exists today to uphold and proclaim the Biblical truth concerning fellowship and all other sound doctrine."

May our Lord keep us faithful in this proclamation.

—D. Lau

## Two Quarter Century Churches

The Church of the Lutheran Confession, as a formal association of congregations, recently marked twenty years of grace in service. Some congregations, however, can publish larger numbers in their anniversary booklets. Their stories have more than historical interest alone, for they give us a new appreciation of those forces and concerns which made the CLC necessary. We bring here the highlights of two congregations that were organized five

years earlier and then found their way into the CLC.

### Ponsford, Minnesota

Out in the northwest lake country of Minnesota a summer tourist might well be charmed by the sight of a white frame church set in a park-like grove. Like so many that were built in early times for rural Christians, without fast cars to take them to consolidated town churches. But this one at Ponsford was built for



**St. Paul's Lutheran Church of Ponsford**

reasons of confession rather than convenience.

In his anniversary history, congregation chairman Lloyd Tretbar tells of the beginnings of St. Paul church:

*Prior to 1950, the congregation of St. Paul Lutheran was a part of the congregation of Mt. Calvary Lutheran Church, Ponsford, Minnesota. At that time Mt. Calvary was affiliated with the Lutheran Church-Missouri Synod. In the early 1950's considerable study was devoted to the doctrinal errors increasingly pervading the LC-MS, in particular its departure from the Scriptural basis for church fellowship and its adoption of the Common Confession in 1950. Our pastor at the time was Francis Schupmann. After a thorough study . . . the congregation voted to sever its fellowship with the LC-MS and to join the Orthodox Lutheran Conference. After a court struggle in 1953-1954, the Minnesota State Su-*

*preme Court awarded the church property to the Missouri Synod.*

One blow followed another, as test followed test. After discovering that the courts would not uphold the right of a congregation to determine its affairs according to its convictions, they also lost their pastor. In 1954 the Rev. Francis Schupmann was taken from their midst by accidental drowning, while he was picnicking with the Sunday School.

After more court battles the congregation, then served by the Rev. Arthur Schupmann, left its property at Ponsford and began to hold services on the Lloyd Tretbar farm. The organization of St. Paul Lutheran took place early in 1955. A church building was to be constructed on a site offered by Mr. Norman Zauche. For almost a year, members cut lumber to help pay for the building materials.

### **In Association**

In 1957 St. Paul congregation joined the *Orthodox Lutheran Conference*, an association of congregations which had withdrawn from the LC-MS for doctrinal reasons. This continued for four years. When Pastor Arthur Schupmann was released to accept another call in 1961, the church joined Mt. Olive congregation in nearby Detroit Lakes in calling the Rev. Gerhardt Becker of Joice, Iowa. He served until 1972, when he asked to be released from his call to enter secular employment as Ponsford Postmaster.

Now an independent congregation, the Ponsford group with the



Detroit Lakes sister church extended calls without success for almost a year. Then the Rev. Clarence Hanson came from Millston, Wisconsin, to assume the pastorate. In 1975 the parish took formal membership in the *Church of the Lutheran Confession*.

When Pastor Hanson retired from the public ministry, his place was filled by a graduate of ILC Seminary. The Rev. Mark Weis has served since the fall of 1978.

In spite of its location in a sparsely settled area, the congregation has enjoyed a steady growth over the years, now numbering 82 communicant members.

#### **Fridley (North Minneapolis)**

The second congregation of this report also had its beginnings under the banner of the *Orthodox Lutheran Conference*. Grace Lutheran Church in the bustling Twin City suburb of Fridley in Minnesota was established as a mission congregation by that body and was first served by Mr. Otto Abrams, a student of the OLC Seminary. He subsequently became their first pastor. An attractive property was secured in a populous residential area.

Some seven years after its founding, the congregation was received into membership with the *Church of the Lutheran Confession*. They have been served by pastors Norman Harms, Carl Thurow, Harold Duehlmeier, and Daniel Fleischer, who is presently in service.

Grace Church has been a blessing for many other CLC congregations of



**Interior of Grace Lutheran Church of Fridley**

the Midwest, providing sanctuary especially for the younger people who move into the metropolitan area for their careers. A high proportion of young families encouraged the idea of a Christian Day School. This became a reality in 1976. The present enrollment of 22 pupils are being taught by Miss Carol Heisel and Miss Janice Hallauer, with Pastor Fleischer. The congregation is also actively engaged in planning a building program, hoping soon to provide more space for worship and school purposes.

The anniversary booklet of Grace Church contains the following, which rather well expresses the general concern that gave birth to

the CLC, and brought these congregations of other origins into it.

*Grace congregation was born, by the grace of God, out of con-*

*cern for the preservation of God's truth. This concern has not diminished in 25 years.*

*—Rollin A. Reim*

## THREE GIFTS FROM GOD



**Daniel Barthels**



**Lois Meyer**



**Peggy Reim**

Our Shepherd, Jesus Christ, has graciously provided three new shepherds for His lambs. As in the past our Lord continues to provide our church schools with dedicated young men and women from Immanuel Lutheran College to fill the needs in our classrooms across the United States.

### **Daniel Barthels**

Daniel Barthels, the son of Pastor and Mrs. George Barthels of Sleepy Eye, Minnesota, is teaching grades 1-4 at Faith Lutheran School in Markesan, Wisconsin. Dan strongly believes that discipline is most important in the classroom, and that its basis is in the Word of God. He feels that teachers must put into practice what they gain from the Scriptures and also use this to teach children self-discipline. There are eighteen young ones in his classroom benefit-

ing from this Christian philosophy. Dan's work extends into the congregational life also, as he is children's choir director and has recently taken on the position of director for the senior choir.

### **Lois Meyer**

Lois Meyer, the daughter of Mr. and Mrs. Milton Meyer of Caledonia, Minnesota, is beginning her work at Luther Memorial School in Fond du Lac, Wisconsin. Lois teaches sixteen students in the middle grades (3-5) and enjoys the challenge of continuing the development of skills begun in the lower grades. Her teaching is highlighted by a love of music and singing which she incorporates as often as possible into her daily schedule. Since every day brings new challenges and problems, she faces these by trying to

be as flexible as possible, but at the same time remaining consistent in her dealings with the children. Lois believes that in order for a teacher to consistently teach God-pleasing attitudes and habits in the classroom, and to be a firm but fair disciplinarian, God's Word must be used as a "resource" in daily personal study.

### **Peggy Reim**

Immanuel Lutheran of Winter Haven, Florida, has received an added blessing in its new teacher, Peggy Reim, since she plays organ for Sunday services every third week. Daughter of Pastor and Mrs. Norbert Reim of Phoenix, Arizona, Peggy shepherds thirteen little ones in grades k-4. She derives much enjoyment in their openness about their feelings concerning the Word of God at this young age. Peggy finds satisfaction in teaching in general and particularly in teaching reading classes. In her experience thus far she has found one important fact to

be true; namely, that children respect good discipline, and hence have respect and love for the teacher that administers it. In discipline, in religion classes, in secular subjects, and in all areas of classroom life the Word of God is the center for Peggy and her students. By her example she is teaching them that it cannot be separated from any aspect of life, school, or home.

In becoming acquainted with these fine new teachers, I was impressed by their attitudes toward good classroom discipline as a necessary part of teaching. But beyond that they evidenced love for their Lord that certainly carries over into the classroom and to the children. For this we do not praise them, but we praise and thank our gracious Lord for the gifts He brings to us through them. May He continue to provide our schools with faithful teachers dedicated to His glory alone!

—Theodore C. Thurow

## **Hugh Augustus Pillsbury, Jr. — A Concerned Lutheran (1937-1980)**

On November 1, 1980, our friend, Hugh Pillsbury, Jr., died at Eau Claire, Wisconsin. Hugh was a student at Immanuel Lutheran College and at the same time the father of another student at Immanuel. This in itself tells us something of this man.

Hugh was a troubled man for much of his 43 years. From the time that Hugh was born in Gainesville, Florida, in 1937 until he became a member of the Church of the Lutheran Confession in 1973 he was an unsatisfied person. After his graduation from the University of



Texas with a degree in Mechanical Engineering he worked for the Texas Department of Transportation for fifteen years. He was a photographer and journalist, and served in the production of motion pictures.

His disappointment with his church life became acute in 1967 and he began to search for a true-teaching church. Because he subscribed to the *Brief Statement* of 1932, he joined the Missouri Synod in 1971. He soon became aware of things in the Missouri Synod with which he could not agree. Because he was a concerned Lutheran, he answered an ad in an Austin paper calling for "Concerned

Lutherans." This led him to the CLC and his connection with Reformation Church in Austin, Texas.

His first bout with cancer in 1977 ended his ambition to attend Immanuel Lutheran College in that year. However, in 1978 he entered Immanuel in the pre-theological course and completed two years of that course. These were very happy and satisfying years for Hugh. He had finally ended his search. He was sure that he had found a church that he wanted to be associated with. He was willing to sacrifice much, as was his family, so that he could serve that church as a servant of the Word.

The recurrence of melanoma cancer cut short these desires as the Lord took Hugh to Himself on November 1, 1980. His memory lives with his teachers and his fellow-students along with his wife, Patsy, his son, Hugh III, his son Ralph, and his married daughter Susan Ulrich. "The Christian religion is the faith that we have forgiveness of sins and salvation through faith in Christ Jesus." (*Brief Statement*) We are thankful for the privilege of having known this "Concerned Lutheran" Christian.

—Ron Roehl

## The 1980 CLC Teachers' Conference

The 1980 CLC Teachers' Conference met on the ILC campus in Eau Claire, Wisconsin, from October 15-17. The Wisconsin Pastoral Conference met also at this time in 12

Eau Claire, so we teachers benefited from some of their papers as well as our own.

Professor Paul Koch served as chaplain for our morning and after-

noon devotions. He opened our conference with the singing of hymn 540 (Begin Every Day With the Lord!) and the reading of Ephesians 4:11-12, reminding us that the Lord gives us His servants "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

### **New Teachers**

President Dan Gurgel introduced our newest teachers: Dan Barthels, Peggy Reim, and Lois Meyer, all 1980 ILC graduates. We were also happy to welcome back Mrs. Eunice Roehl, who is teaching grades 1-4 in Eau Claire.

The first of the papers was given Wednesday morning by Susan Lueck of Coloma. It was entitled, "What to Do with Hyper-Active Children in the Classroom." We were cautioned about labeling children "hyper-active" for children have a natural and normal exuberance, and though we may have some students who have trouble sitting still at their desks, this does not mean they are hyper-active. However, those children who have been noted as hyper-active are very special children that God has put in our hands. They need much more understanding, patience, and love from parents and teachers.

On Wednesday afternoon Professor Robert Dommer presented his paper, "What Makes a Good Hymn?" (This certainly brought back memories of senior hymnology class!). A hymn is "sung praise to God." Therefore, a good hymn is one which a congregation can jointly

sing as a means for making witness of their faith to "corporate devotionism," or to simply express joy, praise, and thanksgiving to our Lord. A good hymn does not necessarily have to teach doctrine, yet it must not have anything in it contrary to Scripture.

### **Pastors and Teachers Together**

Wednesday evening brought the teachers and pastors together for a joint session, to hear Pastor L. W. Schierenbeck's paper, "How We Can Help a Recently Bereaved Member of Our Congregation." He followed this with "Thoughts and Experiences of a Widow" from a woman who lost her husband in a car accident. In times of death, we must always remember and be comforted with the truth that it was God's will that He take our loved one to heaven (a far better place than earth!) at that time.

On Thursday morning teachers and pastors met again to hear Professor C. M. Gullerud's paper, "Keeping the Unity," based on Ephesians 4:3. We must beware of the devil who would like to come and tear apart that unity which the Holy Spirit has bestowed upon us.

The teachers met again later Thursday morning to hear from the Mankato faculty (Leif Olmanson, Dean Carstensen, Paul Eserhut, Lola Lyngaard, Helen Friedrichs, and Gene Schreyer) in a panel discussion on parent-teacher consultations. They each gave their views on their own methods of conducting these meetings. Discussion followed



1980 Teachers' Conference

and other ideas and methods were presented.

Thursday afternoon Mrs. Erma Maier from Bowdle, S.D., presented her paper, "Slow Learners." Mrs. Maier has worked in the public school system in South Dakota and has had much experience in this area. As with hyper-active children, slow learners need extra love and patience.

Friday morning pastors and teachers met together again for Professor John Lau's paper, "How Can We Bring the Book of Concord to Life in the Minds of Our People?" To do this we teachers and pastors should make use of it ourselves, so that it becomes as familiar as all the other books we use in our work. Then we would have it on hand to use readily as we prepare lessons and sermons.

The teachers' last session was a math workshop presented by Professor Ron Roehl. We teachers became children once again as we worked out

math problems to fill in color sheets, and as we played a variety of games—and not always with success!

### Slide Presentation

On Wednesday evening a slide presentation was given on all the schools in the CLC around the country. Some of our schools differ greatly in space available to them, materials available to them, and enrollment; yet we are all the same because God's Word is taught in each and every one of our schools. He blesses each and every one, too, and He leads each of us to make the best use possible of all that we have been blessed with.

The teachers divided into two groups for two different field trips this year. One group went to tour the Uniroyal plant, which makes tires. The other went on a tour of the Pope and Talbot Company, that produces various paper products from 100% recycled paper.

Valentine, Nebraska, was chosen

as the meeting place for the 1981 CLC Teachers' Conference, October 14-16. Dan Gurgel assured us there were plenty of "fields" to take "trips" in!

We joined in further fellowship on Thursday evening as we gathered at Messiah Lutheran Church to sing praise to our Lord and hear His word. Pastor Mark Bernthal was

guest speaker. We also celebrated the Lord's Supper.

The 1980 Conference came to a close Friday afternoon, and everyone headed for home once again. May the Lord continue to bless our schools, churches, pastors, and teachers, so that we may join together again in fellowship.

—Teri Karnitz, Reporter

## Thy Word Is Truth

Thy word is truth, O Christ, our Lord!

To us, Thy children, help afford  
Against the wiles and guiles of foes,  
Who in these days its truths oppose.

Give us the strength, so we may stand,

When we're assailed on every hand.

Without Thee we cannot prevail;

But with Thee we will never fail.

Let not Thy little flock lose heart,  
Nor ever from Thy Word depart.

When others turn from it aside,  
Let us in all its truths abide.

If we but in Thy Word remain  
Thou wilt us in our trials sustain  
And bless us still when all seems lost,  
Therefore in Thee we'll put our trust! Amen.

The above prayer was written by Pastor Otto J. Eckert (1901-1974) of Saginaw, Michigan, one of the founding fathers of the Church of the Lutheran Confession. It was written for

the fourteenth anniversary of Gethsemane Lutheran of Saginaw on November 4, 1973. It can be sung to the melody of "Lord, Keep Us Steadfast in Thy Word." (LH #261)

## Daily Devotions

February	Scripture	Theme	Hymn
1-5		<b>WE ARE THE LORD'S</b>	
1	Psalm 105:1-11	God's Covenant People.	129:1-3
2	Psalm 105:26-45	Led Forth in Joy.	265 (656)
3	Psalm 136:1-26	A History of Love.	33
4	Hebrews 11:1-16	A History of Faith.	90:1-3, 7-8
5	Romans 4:13-25	Our Christian Heritage	40:1-4
6-8		<b>BEHOLD YOUR GOD</b>	
6	Psalm 146	Praise the Lord.	26
7	Psalm 34:1-10	The Lord Is Good.	29
8	Psalm 57:1-11	A Refuge in Troubled Times.	19 (457:3)

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**INSTALLATION**

Authorized by President Egbert Albrecht, I installed Paul F. Nolting as pastor of Reformation Lutheran Church of Austin, Texas, and as missionary in the Austin, Texas, area. Pastor Eugene Rutz of Bethel Ev. Lutheran Church, Spring, Texas, assisted in the installation service.

—Arvid G. W. Gullerud

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9-12		<b>REJOICE IN HIM</b>	
9	Colossians 1:24-29	Rejoice in Sufferings.	77:1-4, 8
10	Philippians 4:4-7	Rejoice Always.	96
11	John 15:1-11	Inner Joy.	137
12	Isaiah 61:1-7	Everlasting Joy.	66
13-16		<b>GATHER WITH HIM</b>	
13	Psalms 84	Longing for God's Presence.	480
14	Psalms 122	A Place for Peace.	47
15	Mark 11:15-19	A House of Prayer.	459
16	Hebrews 10:19-25	Assembling Together.	409
17-24		<b>BE GATHERED BY HIM</b>	
17	Psalms 46	Our Refuge and Strength.	651 (262)
18	John 4:16-26	Worship in Spirit.	275
19	Revelation 21:1-4	God with Us.	613
20	Psalms 91:1-10	God as Shelter.	122:1, 5-8
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22	Psalms 23	In God's Care.	436
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24	John 21:15-19	Willing to Follow.	491
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25	2 Corinthians 4:13-18	Renewed Every Day.	518
26	1 Peter 5:6-11	Firm in Faith.	413
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28	John 16:7-15	Our Promised Counselor.	231 (262:3)

—P. Schaller