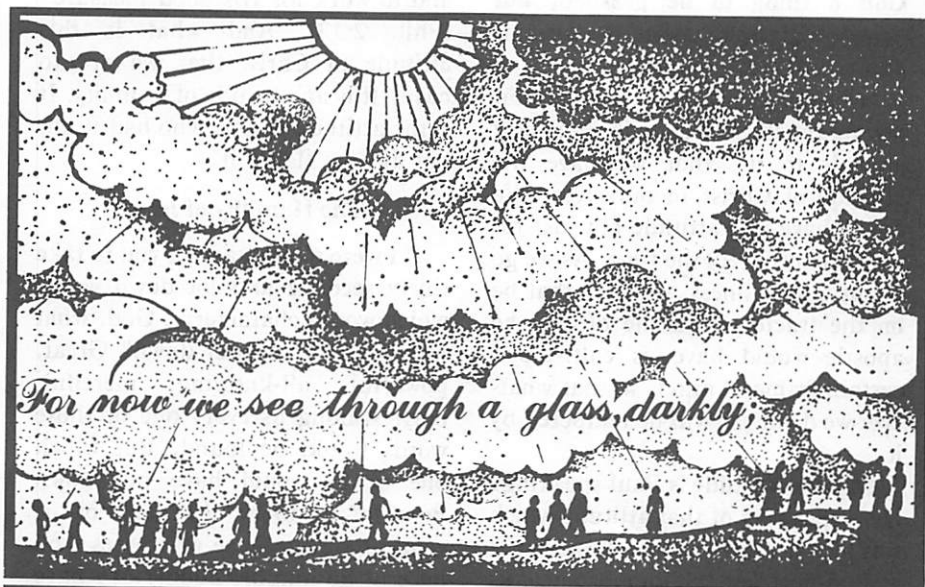


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Lutheran Spokesman

CHURCH OF THE
LUTHERAN CONFESSION



Lessons In Humility

(Philippians 2:5-11)

“Have this attitude in yourselves which was also in Christ Jesus, who although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bondservant.” (NASB)

Jesus is One who had it all, but did not flaunt it. The apostle Paul now appeals to us, that we have the attitude of Christ in ourselves. We are to have this attitude not just for a moment, but all the time. As we go about our business, whether that be on the tractor or in the office, the apostle would have us cultivate a certain frame of mind, so that whatever we do or say will be tempered by it.

Of what attitude is Paul speaking? He is speaking of that attitude which was also in Christ Jesus. Now that is a tall order! Too tall for any one of us by nature. To possess an attitude such as that of the perfect Son of God is wholly beyond our abilities.

Yet this is what the apostle is asking for. He shows us how it is possible when he reminds us that “It is God who is at work in you, both to will and to work for His good pleasure” (Phil. 2:13). And what is this attitude of Christ that we are to have? It is an attitude of humility. It is the attitude of One who had it all, but did not flaunt it.

The Humility of Jesus

If I were to ask each of you to take thirty seconds and jot down words which would characterize God, what words would you put down? Great, powerful, all-knowing, merciful, holy! Among us every one of those words would be found. But which one of us would have put down *humble*? I doubt that any of us would have, because what does God have to be humble about? We have reasons to be humble, for we are sinful and weak mortals. But what would a holy and immortal God have

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to be humble about? Absolutely nothing!

Yet Jesus Christ, the God-man, was humble. He possessed it all as He walked upon this earth, not only according to His divine nature, but also according to His human nature. He possessed all power, as His many miracles testify. He possessed all glory, as the disciples who were with Him on the mount of transfiguration testified. He possessed all knowledge, for He looked into the hearts and minds of men. He had it all, but did not flaunt it! That is the very reason that Paul uses His life as an example for us. If Jesus Christ, who had no reason to be humble, was humble, how much more so ought not we to be humble, who have every reason to be humble!

“Although He existed in the form of God, He did not regard equality with God a thing to be grasped.” The picture Paul intends to show us here is that of an ancient Roman soldier running out into a street after looting a home and holding his booty above his head for all his comrades to see. Jesus did not do that with the divine attributes that He possessed during His life here on this earth. As Pastor Lester Schierenbeck put it in a Bible Class in Eau Claire, “Jesus did not parade around showing off His power!” On the contrary, “He emptied Himself, taking the form of a bondservant.” Far from flaunting the abilities and powers He had, Jesus emptied Himself of the full use of those attributes. He did not use His divine power at all times. He did not make use of His full and

complete knowledge at all times. He did not manifest forth His glory at all times. Rather He took the form of a bondservant. The Son of God appeared as a slave.

We can see this when we contemplate Jesus’ life as recorded for us in the accounts of the four Gospels. How many times do we not find Jesus performing a mighty miracle and then telling the person or persons involved to say nothing to anyone, but rather to simply glorify God for the blessing they had received? How many times did not Jesus refuse to perform a miracle for those who demanded a sign, or for those who were looking for a show of His power? Yes, Jesus did not flaunt what He possessed while carrying on His ministry here on this earth.

How different it is with sinful mankind! Man seems to thrive on flaunting what little he possesses. That seems to be true whether we are speaking of the bully on the street corner refusing to let a smaller child by, or of the highest government official using his influence to thwart a political opponent. When mankind is blessed with financial success, for instance, there seems to be an urge to flaunt that success before the eyes of others with a fancier car, a larger home, or finer clothes than others can buy. To be sure, there is nothing wrong with financial success or the rewards it brings, for everything we possess is a gift from a gracious God. It is the attitude with which mankind looks upon and uses financial success that can so easily become sinful.

In our day we prize education and rightfully so. It is necessary to be educated if we are to become useful and productive citizens. Yet so often the degree earned by an individual can become a source of pride and arrogance, rather than a means of serving others. For example, John Smith, Ph. D. I doubt very seriously that our Lord ever tried to impress anyone by exclaiming, "I'm Jesus Christ, G. O. D."

One lesson in humility then as we learn it from our Lord is that whatever gifts, talents, or possessions that the Lord may have blessed us with, let us not flaunt them before the eyes of others, but let us use them in the service of others in accordance with God's will.

Jesus' Life of Service

"Being made in the likeness of men, and being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross." (NASB)

Jesus is One who served, even to the point of the ultimate sacrifice. Humility is not hiding any talents the Lord may have given you in order that they might not be recognized. Humility is using those talents in the service of others without demanding recognition. This is what our Lord did. His entire life was one of service—to mankind as a whole and to those individuals privileged to live at His time.

Paul told the Galatians: "But when the fulness of time came, God sent forth His Son, born of a woman,

born under the law, in order that He might redeem those who were under the Law, that we might receive the adoption as sons" (Gal. 4:4-5—NASB). Jesus' entire purpose in coming to this world was to serve mankind by keeping that Law which mankind could not keep. He was placed under the Law, bore the burden of keeping that Law, and then finally suffered the punishment of that Law for us.

The people of Jesus' day enjoyed an intimate and personal service from our Savior. He was never "out to lunch" or "gone for the weekend." When people came, when needs arose, He was there to greet them and to meet those needs. He fed the hungry, healed the sick, cast out the demons, and raised the dead. He was kept so busy that He often had to resort to the wilderness areas just to contain the multitudes and to find time for prayer.

Our Lord Jesus served, yes, served even to the point of death. And in that death on a cross we see Jesus making the ultimate sacrifice of love for us. On Maundy Thursday evening He declared to His disciples: "Greater love hath no man than this, that a man lay down his life for his friends" (Jn. 15:13). Jesus did lay down His life in a most gruesome fashion as a condemned criminal on the cross. He did so as an act of service to us. "He was pierced through for our transgressions, He was crushed for our iniquities; the chastening for our well-being fell upon Him, and by His scourging we are healed" (Is. 53:5—NASB). In

our Lord we see One who served, even to the point of the ultimate sacrifice.

How different is the attitude found so often in men, and even unfortunately among those who count themselves to be Jesus' disciples. Men by nature love to dominate, to control, to manipulate, to do anything at all but serve! "The Pharisees love the place of honor at banquets, and the chief seats in the synagogues, and respectful greetings in the market places, and being called by men, Rabbi," Jesus told His followers when condemning the Pharisees (Mt. 23:6-7—NASB).

James and John would have relished an answer from Jesus telling them, "Yes, you may sit at My right hand and at My left hand and be second to Me in My kingdom." But instead they heard Jesus say: "Whoever wishes to become great among you shall be your servant, and whoever wishes to be first among you shall be your slave" (Mt. 20:26-27—NASB).

How sad it is to see the Lord Jesus, Ruler of heaven and earth, on His knees washing the feet of His disciples, and so often His disciples refusing to join Him. May God grant us the grace to see in the life of our Lord a second lesson—one of service to others, even when it means self-sacrifice.

Humiliation, Then Exaltation

"He humbled Himself by becoming obedient to the point of death, even death on a cross. Therefore also God highly exalted Him,

and bestowed on Him the name which is above every name, that at the name of Jesus every knee should bow, of those who are in heaven, and on earth, and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (NASB)

Jesus is One who obeyed and was duly exalted. True humility finds expression in simple obedience to the will of God. The Lord Jesus obeyed His Father, even to the point of the death on a cross. Let no one imagine that such a death was easy for the Lord Jesus just because He was the Son of God. Jesus was also a true man. There was a dread of His upcoming suffering and death as can be seen in the anguishing scenes in the Garden of Gethsemane. Our Lord groveled on the ground, praying to be relieved of what lay ahead if it were at all possible, while sweat poured from His head.

Yet in the midst of such distress there was a simple obedience to the will of God. "Not as I will, but as Thou wilt!" (Mt. 26:39).

It was not easy for the Lord Jesus to bear the pain of the scourging, the beatings, the humiliating jesting and derision that flowed from the lips of His enemies, especially when one takes into account the fact that Jesus could have ended it all at any time. He could have prevented the initial capture, for the mob had been thrown to the ground by His mere word. He could have paralyzed the arms of those scourging Him. He could have come down from that cross to prove His claims. But any

such action would have been rebellion against God, and this the Lord Jesus would not do. He was obedient, even to the point of death.

The result was our Lord's exaltation. On the third day the Lord Jesus was raised from the dead, as the Easter Gospel proclaims. He heralded His victory over death and the devil when He descended into hell. He ascended into heaven and now sits at the right hand of God, no longer restraining His power and glory but making full use of His divine attributes by exercising all power over this world for the benefit of His Church. And finally, on that last great day of judgment when every individual who has ever lived on the face of this earth stands before the throne of the Lord Jesus, every knee will bow and every tongue will confess that Jesus Christ is Lord, to the glory of God the Father! Yes, in Jesus we see the One who obeyed and was duly exalted.

The same will prove true for every child of God. True humility in the heart of the child of God will result in simple obedience to the will of God, and every child of God who humbles himself before God will be duly exalted. The apostle Peter says very plainly: "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time" (1 Pet. 5:6).

But let us not kid ourselves. It is not and will not be easy to render simple obedience to our Lord in this world. It is most difficult "to turn the other cheek," when everyone around you will be waiting to call you

"yellow" if you do so. It is very difficult to consider the lilies of the field and the birds of the air and so place your total confidence in the providence of your Lord, when interest rates are high and when unemployment is at its highest point since the Great Depression. It is very difficult to maintain a firm confession of the entire Word of God in a world which finds it fashionable to compromise one's confession for the sake of organizational growth and unity, and which considers anyone who holds to a firm confession to be "narrow-minded" and "unloving."

No, it is not easy to render simple obedience to our Lord, and it is a fact of life that we must daily repent of our many failures to do so. May God grant us the grace to learn this final lesson in humility that simple obedience to our Savior God will always result in His blessing. But lest we despair in our efforts, let us once again recognize that the strength to learn these lessons of humility lies not within ourselves, but rather outside ourselves and in our God. He promises to work His will within us, and encourages us with the promises of His grace, undeserving though we be. He promises those who continue in His Word the sure and certain truth (Jn. 8:31ff.). He promises those who confess His name before men that He will confess their names before His Father in heaven (Mt. 10:32). He promises those who are faithful unto death the crown of everlasting life (Rev. 2:10).

—Paul D. Nolting

the Brief Statement 50 years

Of the Millennium

This article of the *Brief Statement* deals with a very current subject—Millennialism. The word millennium comes from the Latin and means one thousand. Millennialism teaches that Jesus will establish an earthly kingdom which will last for a thousand years. In the last one hundred years there has been heightened interest in the “last things” and an increased effort to find in the Bible the key which will unlock the future. Christian bookstores are filled with books about the rapture, Armageddon, Russia and China, the Anti-Christ, Israel, and the millennium.

Because of the speculative nature of millennialism, it is difficult to define exactly what millennialism teaches. There are as many different theories as there are millennialists. There are post-millennialists who teach that Jesus’ visible return will follow the millennium. There are pre-millennialists who teach that His return will precede the millennium. *Zondervan Pictorial Bible Dictionary* throws up its hands as it attempts to define millennialism. “The inter-

pretations of the millennium are numberless.”

The *Brief Statement* defines some of the main teachings of millennialism. “The opinions that Christ will return visibly to this earth a thousand years before the end of the world and establish a dominion of the Church over the world; or that before the end of the world the Church is to enjoy a season of special prosperity; or that before the general resurrection on Judgment Day a number of departed Christians or martyrs are to be raised again to reign in glory in this world; or that before the end of the world a universal conversion of the Jewish nation (of Israel according to the flesh) will take place.” On the basis of clear passages from Scripture all of these speculative teachings are rejected by the *Brief Statement*.

Revelation 20

The basis for millennialism is Revelation 20:1-6. “He seized the dragon, that ancient serpent, who is the devil or Satan, and bound him

for a thousand years. He threw him into the abyss and locked and sealed it over him, to keep him from deceiving the nations any more until the thousand years were ended. After that, he must be set free for a short time" (Rev. 20:2-3). The millennialist believes that this binding of Satan will take place some time in the future and that there will be a thousand year earthly kingdom established by Jesus.

This view of Revelation 20 ignores the picture book form and character of Revelation (for example the Lamb that was slain, the two beasts, 144,000 who will be saved, the dragon). But worse, millennialism fails to see and appreciate the Gospel and true nature of Christ's kingdom and His victory over Satan at the cross. The Bible tells us when Satan was bound and when Jesus' kingdom was established. The book of Genesis (3:15) pictures the binding of Satan as it speaks of the Seed of the Woman. "He will crush your head (Satan's) and you will strike His heel." Jesus crushed the head of Satan when He died for the sins of the world. At the cross Jesus established an everlasting kingdom. These things became a reality when Jesus proclaimed from the cross: "It is finished." Jesus Himself referred

to this binding of Satan when He sent out the seventy-two to preach the Gospel. "I saw Satan fall like lightning from heaven" (Luke 10:18).

We do not have to wait for Jesus to complete His work. We do not have to wait for God's promises concerning the Kingdom of heaven to be fulfilled. The victory has been won. We have been made a part of Jesus' Kingdom by faith. As the Gospel went out after Pentecost, we can see that the Devil was bound. He still works through his agents, the two beasts of Revelation 13, but he is done. Luther reflected this confidence in his hymn "A Mighty Fortress." "This world's prince may still scowl fierce as he will, He can harm us none, He's judged, the deed is done; One little word can fell him."

The *Brief Statement* concludes: "According to these clear passages of Scripture we reject the whole of Millennialism, since it not only contradicts Scripture, but also engenders a false conception of the kingdom of Christ, turns the hope of Christians upon earthly goals, 1 Cor. 15, 19; Col. 3, 2, and leads them to look upon the Bible as an obscure book."

—J. Schierenbeck

THOU SHALT NOT STEAL

After having erected a protective wall around our own and our fellowman's most precious earthly possession, life itself, with the Fifth Commandment, and our and our

fellowman's next most highly prized possession, his marriage and spouse, with the Sixth Commandment, God in the Seventh Commandment proceeds to our earthly property and

goods and declares: "Thou shalt not steal" (Ex. 20:15).

Our Property and Goods

We have used the expression: *Our* property and goods. This needs to be understood correctly. Whatever we have in the way of property and goods is actually not our own, but only a sacred stewardship entrusted to us by God during our temporary sojourn here on earth. The psalmist reminds us of this in the words: "The earth is the Lord's and the fullness thereof" (Ps. 24:1). The Lord Himself declares: "The silver is Mine, and the gold is Mine" (Haggai 2:8). That we are merely stewards, managers for Him, over the money and goods which God permits to come into our hands is a fact of which we only too easily lose sight and of which we need to be reminded repeatedly.

God makes use of various means through which He places money and goods under our care and stewardship. He may do so by means of gifts received from loved ones and friends, or through inheritances handed down to us by parents and relatives. Or He may transmit it to us through purchase and trade. Most often, however, it is entrusted to us by Him as a result of our own toil and labor, by means of which we have acquired and earned it.

How God Would Have Us Use This Property

Since we are only stewards or managers for God over what He has committed to our care, we are not

permitted to do with it according to our own personal wishes and fancies. He self-evidently wants us to use it to provide for our own needs and of those whom He has made dependent upon us for their sustenance. "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel," says the Lord (1 Tim. 5:8).

Likewise He would have us use a part of that with which He has blessed us to provide for the unfortunate, who through no fault of their own are in need. That is evident from His words: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 Jn. 3:17). This is all the more incumbent upon us in these days of economic distress when state and federal grants for such purposes are being reduced. When we cannot for conscience' sake support the Community Chests or the United Funds of our day because of the use they make of money contributed to them to support religious endeavors which are not in accord with the Word of God, we must seek out other private ways of helping the needy with our gifts of charity.

Furthermore, it is God's will that we support our government and its endeavors by cheerfully paying the taxes which it levies upon us. Among our duties toward the government, which rules over us, God mentions this specifically in the words: "Render therefore to all their dues;

tribute (taxes) to whom tribute is due; custom (tariff) to whom custom" (Rom. 13:7). Jesus Himself teaches us: "Render therefore unto Caesar (the government) the things that are Caesar's; and to God the things that are God's" (Mt. 22:21).

This calls to mind that other purpose for which God would have us employ our earthly possessions, as faithful stewards of His—to support and to promote the building and advancement of His kingdom in our own congregation at home and in our church body at large and in its mission endeavors.

What God Here Forbids

God here forbids the acquisition by wrongful means of anything which He has entrusted to our fellowman. The most evident way of doing this, of course, is through robbery—taking what God has given to another through the use of threats or force, as is the case in what we call "hold-ups." But no less reprehensible is it when this is done through theft—secretly taking what is another's when he is not on hand to protect his own.

The most common form of stealing, however, is by means of fraud and deception—acquiring what is another's through false ware and dealing. In this connection an endless variety of ways of acquiring another's money and goods might be mentioned, such as passing off inferior goods at a price which they are not worth, covering up defects in an article for sale to make it appear in good condition, overcharging the

customer especially when the article is in short supply, taking advantage of another's ignorance in a business deal, loafing on the job at the employer's expense, and taking advantage of the unemployed by offering them work at less pay than it is worth. To all who engage in such practices God says: "Woe unto him that buildeth his house by unrighteousness and his chambers by wrong; that useth his neighbor's service without wages and giveth him not for his work" (Jer. 22:13).

Not to be overlooked either is gambling in its many forms, in which one seeks to acquire that which is another's at his neighbor's expense; and which at the same time is poor stewardship. It needs to be mentioned also, that purchasing articles for which we have no intention or way of paying and then defaulting on our debts is actually also a form of stealing. Of such God says: "The wicked borroweth and payeth not again" (Ps. 37:21).

Finally, there is covetousness—wanting something which we know God does not want us to have. This is stealing in the heart. This God covers especially in the last two commandments.

What God Requires

What is required in this Commandment, first of all, is the God-pleasing attitude of heart and mind toward the goods entrusted to our own stewardship and that of others. The attitude pleasing to God, to which the new man created in us by faith in our Saviour will move us, is

this, that in all our dealings with our fellowman we seek not our own selfish interests, but his also no less than our own. God wants us to deal with our neighbor in all our business transactions with him in the same manner in which we would want to be dealt with by him if the roles were reversed.

If, as reborn children of God, who appreciate the love of our Savior in cleansing us of all sins, we truly fear and love God, we will not rob, steal, cheat, or defraud our fellowman, nor even wish to have what God has given to him when we know that He does not want us to have it. Our love for our neighbor, born of the love of Jesus for us, will move us to help him to improve and protect his property and business and to rejoice over his prosperity no less than if it were our own. Then we will be faithful and conscientious in laboring for our employer and, as employers, be equally faithful in recompensing our employees with the pay their toil and labor deserves. Then, if we can by means of good advice help our neighbor improve his interests, we will gladly offer him suggestions that may be of service to him. If he is in real need, we will cheerfully lend and give to him our own, as the situation may require, remembering that "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again" (Prov. 19:17).

Our Humble Confession

As we engage in self-examination of our record in keeping this

Commandment, who of us could ever hope to stand before the all-knowing God and discerner of hearts, who requires of us: "Be ye therefore perfect, even as your Father in heaven is perfect" (Mt. 5:48)? Who of us could expect to hear the verdict rendered on the stewardship of our earthly goods: "Well done, thou good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things" (Mt. 25:21)?

What can we do in the face of all our failings in meeting His standard of perfect honesty and unselfishness in our dealings with our fellowman? Our only salvation lies in fleeing penitently to our Savior for forgiveness, to Him who lived that life of perfect love and unselfishness for us and who atoned for all our sins against this Commandment. It is in His righteousness alone, which He so graciously offers to all penitent sinners, that we can stand before God. On that alone let us build our hope of salvation.

Then let His unselfish love for us, that moved Him to give His all for us, renew our hearts to fear and love God so "that we do not take our neighbor's money or goods, nor get them by false ware or dealing; but help him to improve and protect his property and business."

—*H. Duehlmeier*

Steal not; all usury abhor
Nor wring their life-blood from the poor,
But open wide thy loving hand
To all the poor in the land.
Have mercy, Lord! (Lutheran Hymnal #287:8)

The Lord's Mercies in Millston

On July 18, 1982, Trinity Lutheran congregation of Millston, Wisconsin, celebrated its twentieth anniversary. Actually the congregation got its start more than twenty years ago when members of St. Luke's Lutheran Church of Knapp, under the shepherding of Pastor Robert Mackensen, passed a resolution on November 13, 1960, and again on December 27, 1960, to withdraw from the Wisconsin Evangelical Lutheran Synod because of that synod's false teaching on the termination of church fellowship. During the first half of 1961 fruitless discussions were held with the minority group of St. Luke's who voted against the resolution. After ten months of fighting the majority left the church building and on August 20, 1961, held the first worship service under the name of Trinity Lutheran Church of Millston. The service was held in the Union Church building in Millston. The congregation began with 31 communicants and 55 baptized members. On January 4, 1962, the constitution was adopted and the congregation formally requested membership in the Church of the Lutheran Confession.

Seven Pastors

On January 10, 1965, the congregation voted to worship every Sunday on a permanent basis. Prior to this, because of Pastor Mackensen's living

out of town and working at a secular job, the congregation fluctuated between services twice a month and every week. In December of 1965 Pastor Mackensen resigned as pastor to take a full-time secular job in Eau Claire.

Professor Roland Gurgel of Eau Claire served as vacancy pastor from January to June in 1966, when seminary student James Sandeen was ordained and installed as the congregation's first resident pastor. After Pastor Sandeen accepted a call to another congregation in 1967, Professor Gurgel was once again called as vacancy pastor and served until June of 1968. It was during his ministry that Trinity was led by the Lord to take its first step toward a permanent ministry. On April 21, 1968, one little lot (60' x 150') was purchased.

On June 30, 1968, Seminary student Robert Mehlretter was ordained and installed as the congregation's second resident part-time pastor. After Pastor Mehlretter was called to another position in August of 1969, Professor Paul Koch of Eau Claire served as vacancy pastor until Pastor Clarence Hanson accepted the call and moved his trailer home to the lot that had been purchased in 1968. The first communicant growth was realized at this time.

After Pastor Hanson accepted another call in 1973, Professor Koch



Parsonage in Millston

was again called as vacancy pastor. This vacancy lasted for nearly three years. On July 18, 1976, Seminary student Mark Bernthal was ordained and installed as pastor. For the next 15 months Pastor Bernthal commuted back and forth between his home in Eau Claire and Millston.

During the early months of 1977 the Lord led the members to see the great need for a full-time resident pastor. After months of debate the congregation voted to purchase a pre-fab Pittsville home. A basement was dug and built and on October 26, 1977, the home arrived. In four short hours the home was up and placed on its new foundation. In order to make the new home a reality a second lot, adjacent to the first one bought in 1968, had to be purchased. On December 4, the congregation dedicated its new parsonage with former Pastor Robert Mackensen as guest speaker.

A Period of Growth

Almost as soon as the new resident pastor moved in, the Lord blessed Trinity congregation with growth. The Lord added 14 new members within the first year. Since it soon became apparent that the rented quarters for church services were no longer adequate, the members began to discuss the possibility of building. In December of 1980 the congregation decided to embark on a 3-5 year program to build a church building. In March of 1981 three more lots were purchased, to the west of the one little lot purchased in 1968.

On Easter Sunday, April 11, 1982, ground breaking ceremonies were held. On April 19 the basement was dug. During the summer months blocks and materials for the basement were purchased. Work is expected to begin in the spring of 1983.

The present membership of Trinity is 76 communicants and 110 baptized members. The closing paragraph of the history reads: "May all of us members of Trinity Lutheran remember the miracles of love and grace that God has worked in our midst through His powerful Word. The miracles of the past which the Lord began with the

purchase of that one little lot. May that precious Word He has given us in the past also keep us steadfast in the true faith in the future until our Savior comes again to take us to our blessed home, to the heavenly Church not made with hands. To the Lord be ALL THE GLORY!"

—Mark Bernthal

Devotional Readings For March 1983

Day	Text	Theme	Hymn
1	Acts 15:22-41	A Delegation for Christ	289
2	Psalms 1	The Way of the Righteous	414
3	Acts 26:1-11	Paul, the Persecutor	318
4	Acts 26:12-22	Paul, the Believer	417
5	I Cor. 9:16-23	For the Sake of the Gospel	510
6	Romans 1:13-17	A Missionary to the Gentiles	506
7	Galatians 3:23-28	Children of God	298
8	Colossians 3:1-11	Be Christlike	408
9	Philippians 3:4b-17	"One Thing I Do."	413
10	Acts 16:1-5	Well-recommended	487
11	I Corinthians 4	Ministers as Stewards	485
12	I Timothy 1:18-2:8	Prayers for All Men	580
13	I Timothy 4	Be a Good Minister	482
14	I Timothy 6:11-16	Aim at Righteousness	447
15	II Timothy 2:1-15	As a Good Soldier	501
16	II Timothy 4:1-8	A Charge to Timothy	7:2-4
17	Luke 23:55-24:11	Among Jesus' Followers	409
18	John 20:11-18	"I Have Seen the Lord."	352
19	Acts 16:6-12	The Gospel Is Taken to Europe	495
20	Acts 16:12-15	The First Convert in Europe	5
21	Acts 17:1-4	Other Women Become Followers	367
22	II Timothy 1:1-14	The Influence of Christian Women	625
23	Proverbs 31:10-31	A Worthy Woman	400
24	Luke 1:1-4	The Gospel According to Luke	285
25	Luke 1:57, 58, 67-80	Luke tells of John's Birth	272
26	Luke 14:1-11	Be Humble-minded	31
27	Luke 10:25-37	The Good Samaritan	439
28	Acts 1:1-5	Church Historian	401
29	Colossians 4:7-18	Companion of Missionaries	463:1-4
30	Acts 28:1-16	Faithful in Danger	463:5-8
31	John 15:1-9	"Bear Much Fruit"	53

—P. Schaller

MRS. O. J. ECKERT



Mrs. Eckert

What greater Christmas gift can be given to anyone than to be translated into the presence of Christ to celebrate an eternal Christmas? Such a gift was bestowed upon Gertrude Eckert, the widow of the Rev. O. J. Eckert of Saginaw, Michigan, on December 22, 1982.

Mrs. Eckert, who was 78, had for many years served her Lord as wife, mother, and spiritual "help-meet" in the parsonage. Since 1959, she had been a charter member of Gethsemane Lutheran Church. After her husband's death in 1974, Mrs. Eckert continued to serve her Savior. Her love for the Lord and His Word

and her church manifested itself in many ways.

Last July she was stricken with an illness by which the Lord in His mercy eventually chose to call her home. During these last months, her faith and patience in suffering proved to be an inspiration to all with whom she came into contact.

She is survived by two daughters and one son: Mrs. Donald Nagy of Saginaw, Michigan; Mrs. Cyril Spaude of Watertown, Wisconsin; and the Rev. Paul Eckert of Greenfield (Milwaukee), Wisconsin. One son, the Rev. O. W. Eckert of Winner, South Dakota, predeceased her. She also leaves many grandchildren, relatives, and friends.

The funeral service was conducted on December 24, 1982, by the undersigned. Comfort was offered on the basis of Psalm 116: 7-8: In Death—Thanksgiving for Delivering . . . my soul from death, mine eyes from tears, my feet from falling.

We join in thanking our Lord for His mercies showered upon Mrs. Eckert during her life.

A hymn verse, written by her late husband and used at her funeral, well summarizes her faith and hope: In death Thou wilt my soul receive To live with Thee in heaven, On the Last Day my flesh revive To glory by Thee given. Eternally I'll be with Thee. O Lord, I trust Thee ever. Let me forsake Thee never! Amen.

—D. Schierenbeck

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There Is Still a Difference

A 12-page tract entitled "There Is Still a Difference"—a discussion of the differing positions of the Church of the Lutheran Confession and the Wisconsin Evangelical Lutheran Synod in regard to the doctrine of fellowship—is available and may be ordered from the CLC Book House, Immanuel Lutheran College, 501 Grover Rd., Eau Claire, WI 54701. Single copies: \$1.00 each, postpaid. In quantities, 20¢ each, plus postage. This tract, written by Professor John Lau, is a reprint of the article published in the June, 1982, issue of the CLC *Journal of Theology*, entitled "An Open Letter to Students and Alumni of Northwestern College."

—Lowell Moen

Withdrawal

Pastor Fred Archer and Good Shepherd Congregation of Salisbury, North Carolina, have withdrawn from the fellowship of the Church of the Lutheran Confession. This action was taken because of what they perceive as a false spirit ("legalism") in the CLC.

—Daniel Fleischer
President