

lutheran spokesman

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CHURCH OF THE LUTHERAN CONFESSION

—In the Spokesman 25 Years Ago—

March 1959 (Vol. 1, No. 6): "With this issue we have completed Volume One. You will perhaps be interested in some of the difficulties and joys encountered in launching this periodical. The first issue involved mimeographing about two-hundred copies. By the second issue we had grown to 700 subscriptions. This required that we try to print the Spokesman which we attempted to do for \$60 an issue. You experienced with us the trying days of that transition. We now have 1000 subscriptions and have turned the publishing over to a competent concern in Cheyenne, Wyoming. We hope each issue will be an improvement as we enter into our second year. We also hope that soon we may be able to publish monthly, rather than bi-monthly. We thank you for your patience with our growing pains." (Rev. W. Schaller Jr., Editor)

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December 1959 (Vol. 2, No. 4): "A WONDERFUL CHRISTMAS —AND A WONDERFUL NEW YEAR! That is our wish for you. It is for all who are in trouble. It is for all who suffer for His Name's sake. For congregations who have lost their houses of worship which were so dear to them; for pastors and teachers and their families who have lost their means of support and must labor at secular work while they try to find energy to serve their sheep and lambs; for families worshipping in private homes without a pastor to minister to their needs. Yes, to all who have problems so great that they defy solution we are bold to wish you a wonderful Christmas and a wonderful New Year! We know it will come true because of something Isaiah said of the Little Child, who is again coming into your homes with all His gifts: 'His name shall be called WONDERFUL.'" (W. S., Editor)

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OUR 25TH ANNIVERSARY THEME:

"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven."

Matthew 5:14-16.

Anniversary Thoughts From Our CLC President

25 YEARS—SOLI DEO GLORIA

The Church of the Lutheran Confession (CLC) marks 1985 as the 25th year of its ministry. While 25 years to many church bodies may not seem to be much of a milestone, it is indeed such to us, especially to those who were part of its beginning in 1960.

There is some danger in way of temptation in celebrating the anniversary of a church. This is not to suggest that it should not be celebrated. It does suggest that we should keep such an observance in proper perspective.

Self-satisfaction The Danger

As we look back upon 25 years, we dare say that we have been faithful to the cause which gave us birth. We observe the growth of mission activity, both in our own country and overseas. We observe the growth of Immanuel Lutheran College and its contributions to the life of the CLC. We have endured trial and difficulty.

But in just such a recital lies the danger. The danger is that we take a backward glance with a somewhat smug and satisfied attitude that suggests we are celebrating some

personal achievement. The danger of such an attitude was a concern of the Lord when Israel was about to do battle with the Midianites. Israel might be tempted to "claim glory for itself against Me, saying, 'My own hand has saved me.'" (Judges 7:2) Therefore we say that if our anniversary remembrance, and the boast of it, is not SOLI DEO GLORIA—"To God Alone the Glory"—then it is ill-advised and ought not be done.

Self-examination The Safeguard

There are some safeguards against such an attitude of self-satisfaction. A church anniversary is properly a time for self-examination. Such self-examination will lead us to say, "We have sinned and committed iniquity . . . O Lord, to us belongs shame of face . . . we have sinned, we have

done wickedly.” (Daniel 9) When such words are spoken in the spirit of honest confession, they will not be merely empty words nor will they cast a shadow on our observance. Rather let the words be spoken in the knowledge of another blessed reality: that forgiveness is ours in Jesus. “If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” (I Jn. 1:9) The same apostle wrote that Jesus is the “propitiation for our sins.” (2:3) Daniel also expressed the reality which rejoices our hearts when he said, “To the Lord our God belong mercy and forgiveness.” (9:9)

What We Are Celebrating

Therefore I suggest to you, brethren, that our anniversary is celebrated properly when we recognize that we are not simply celebrating something that began 25 years ago. We are, in fact, celebrating divine acts that began in Eden. We are celebrating a *promise*. It is the promise of the Savior from sin. We are celebrating *fulfillment*. It is the fulfillment that took place on Calvary where our Savior died. We are celebrating *life*. It is the life that was restored through the resurrection of the Lord Jesus from the dead. We are celebrating *faithfulness*. God in His faithfulness to the Church restored the Gospel to its rightful place in the life of the church and His people at the time of the Reformation. We are celebrating *preservation*. In these latter days of the present evil world, God has pre-

served His Word and Gospel.

So it is that all is placed in proper perspective in our anniversary year when we bear in mind that we are celebrating *the manifestation of divine grace from Eden to Calvary to the present*. For if there were no grace, there would be no cross; if there were no cross, there would be no Gospel; if there were no Gospel, there would be no believers in Christ; if there were no believers in Christ, there would be no gathering of such believers; if there were no such gathering, there would be no Church of the Lutheran Confession.

Will we not agree then, that in 1985 we are celebrating not our accomplishments, but the Lord's? SOLI DEO GLORIA! In the face of that truth, the description of Israel's joy at the dedication of the temple seems appropriate: They went to their tents “joyful and glad of heart for all the goodness that the Lord had done for His servant David, and for Israel, His people.” (I Kgs. 8:66)

And with the acknowledgement of God's grace in the past, we are bold to look forward confidently. We look forward *with anticipation* of divine blessing as we continue steadfastly in the Word. We look forward *with recommitment* to share the Gospel in such places and among such people as the Lord shows us and gives us the ability. We look forward *with joy* to the continued growth of fellowship with one another. We look forward *with the prayer* that the Spirit of God will keep us in the true faith and confession of the same unto our end,

when we shall know the joy of the saints in heaven.

For the blessing of 25 years past, and for the hope of eternal life which is the underlying purpose of our

existence and preaching, let our anniversary remembrance, with all its activities, proclaim to all: SOLI DEO GLORIA!

—Daniel Fleischer

Who Is The Light?

Anniversary Series — No. 1

Jesus said: “I am the light of the world” (Jn. 8:12; 9:5). Jesus also said to His followers: “Ye are the light of the world” (Mt. 5:14). Surely it is amazing that the same word, *light*, can rightly be used to describe both Jesus and us.

For what a difference there is between Jesus and ourselves! He is God, and “God is light, and in Him is no darkness at all” (I Jn. 1:5). He is God, and “God is love” (I Jn. 4:16). He is “pure” (I Jn. 3:3); He is “righteous” (I Jn. 3:7); “in Him is no sin” (I Jn. 3:5); He is “without blemish and without spot” (I Pet. 1:19). Jesus is “the brightness of God’s glory, and the express image of His person” (Heb. 1:3). “Let all the angels of God worship Him” (Heb. 1:6). For “Jesus shines brighter, Jesus shines purer, Than all the angels in the sky” (LH #657:3). Jesus is the true light, the

one true light of the whole world.

And who are we? As we came into this world, we were not shining as lights in the darkness, but we ourselves were part of the darkness. For “the whole world lieth in wickedness” (I Jn. 5:19), and we were part of that wicked world. We were flesh born of flesh (Jn. 3:6). We were “dead in trespasses and sins” (Eph. 2:1).

Jesus Alone

Jesus alone, of all human beings born to a human mother, came into the world as the light of the world. Even before He was conceived by the Holy Ghost in the womb of the virgin Mary, He was the eternal Word through whom the worlds were made (Jn. 1:1-3). Even before He was born, He was the Holy One in His mother’s womb, the very Son of God (Lk. 1:35). On the day He was born in Bethlehem the angel declared Him to be “Christ the Lord” (Lk. 2:11). When He was forty days old, the Holy Spirit led the old man Simeon into the temple and guided him to take the Baby Jesus in his arms and declare Him to be “a light to lighten the Gentiles, and the glory of Thy people Israel” (Lk. 2:32). When this Child Jesus grew up and began His



teaching ministry in Galilee, “the people which sat in darkness saw great light” (Mt. 4:16).

Jesus was and is that light, and there is no other. He is the only light for all the nations and people of the earth, for the Gentiles as well as the Jews. Apart from Him there is nothing but darkness—hopeless, bleak, lonely, ugly, worthless,

“APART FROM (JESUS) THERE IS NOTHING BUT DARKNESS—HOPELESS, BLEAK, LONELY, UGLY, WORTHLESS, EMPTY, DEAD.”

empty, dead. There is no light in Confucius or the Buddha. There is no light in Mohammed or in Hinduism. There is not even any light in Judaism apart from the rejected Messiah. Jesus alone is the light of the world. “*I* am the light of the world: he that followeth *Me* shall not walk in darkness, but shall have the light of life” (Jn. 8:12).

Called Out Of Darkness

Darkness is doom, wrath, death, everlasting punishment. Light is joy, love, life, eternal bliss. Jesus is the light, and He calls us out of the darkness into His light. He invites us to follow Him and believe in Him. He promises the light of life to all who follow Him. How is this possible? It is possible because Jesus, the light, went into the darkness of Good Friday, the black darkness of God’s judgment, the accursed loneliness of hell, and cried out from the cross:

“My God, My God, why hast Thou forsaken Me?” (Mt. 27:46) On the cross the light overcame the darkness by being engulfed in darkness in place of the guilty world. Now, because of Jesus’ pure life and perfect death, the offer is extended to all persons everywhere: “Believe in the light, that ye may be the children of light” (Jn. 12:36).

God calls us out of the darkness into His marvellous light (I Pet. 2:9). That is, He persuades us to acknowledge the darkness within us and around us and to confess Jesus as the light of life. Through Jesus our sins are forgiven and we are restored to the holy family of God. When He calls us to Himself, He gives us His light as a covering for our darkness, so that we who were darkness are now light in the Lord (Eph. 5:8).

A Miracle Of Grace

By this miracle of grace we who are sinners become the light of the world as Jesus shines through us in our words and deeds. John the Baptist was not the light of the world, but only a witness to that light (Jn. 1:8). Yet Jesus called John “a burning and a shining light” (Jn. 5:35), because he was a witness to that light. So also we who believe in Jesus are called the children of light (Jn. 12:36; I Thess. 5:5). In fact, Jesus even calls *us* the light of the world (Mt. 5:14), and He says *our* light should shine before men. We are “the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom we shine as lights in the world” (Phil. 2:15).

How can this be? Only in this way: "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (1 Jn. 1:7). In Jesus there is no darkness at all. In us there is darkness, the darkness of our sinful flesh which we retain until death. But as long as we walk in Jesus' light, His light makes us clean and pure from day to day, and we are counted as light in the judgment of God.

Since Jesus is the light of the world, the light to lighten the Gentiles, we who walk in His light are to proclaim His word of life everywhere. This is what we are trying to remember on this twenty-fifth anniversary of the founding of the Church of the Lutheran Confession. Jesus, the light of the world, has by His grace made us the light of the world. He wants His light, our light, to shine in all the dark corners of the world.

—David Lau

Two Concluding Thoughts

ONE: Since Jesus is the light of the world and all who follow Him have the light of life, **we in our church body do not have a monopoly on the light.** We claim that Jesus is the only light of the world, but we do not claim that we are the only ones who are following Him. How happy we should be that the Lord has His own in many church bodies, even in church bodies that have almost totally extinguished His light in their midst by their false teaching! All of these followers of Jesus, wherever they are and whoever they are, are the light of the world, just as we are the light of the world. The Lord is using their light to call others out of the darkness, even as He is using our light.

TWO: Since Jesus is the light of the world and there is no darkness in Him, **He wants us to teach His truth in its purity without mixing the darkness of error with the light of truth.** The Apostle Paul was eager to shine the light of Jesus in all places of the earth, but the same Paul is the one who asks: "What communion hath light with darkness?" (2 Cor. 6:14) False teaching is of the devil, the prince of darkness. Jesus wants His light to shine in all its purity and not to be darkened by the shadows of human error. There may be those who feel that in the first twenty-five years of CLC history there has been too much emphasis on the struggle against false teaching and not enough emphasis on the shining of the light. Let us not make the mistake of contrasting the one with the other. We are to do both. The same Jesus who said, "Let your light shine," is the same Jesus who said, "Beware of false prophets." In fact, both of these statements are from the same sermon (Mt. 5-7).

—D. Lau

From The Editor's Desk—

OUR ANNIVERSARY IN THE SPOKESMAN: By this time our congregations have been duly reminded of the special significance the year 1985 holds for our church body. The Church of the Lutheran Confession (CLC) was officially incorporated on December 23, 1960. This means it is 25 years old (or young). This milestone is to be marked in various ways among us, including with three special synod-wide worship services, the first of which will be the third Sunday of this month, January 20th.

As an official organ of the CLC, the *Lutheran Spokesman* has naturally been asked to play a part in this anniversary observance. Exactly what part the *Spokesman* plays has been left up to the editor and staff. God-willing, our plans for the year shall include the following.

The covers, so nicely done by artist Waldemar Bernthal and his stand-in Greg Schroeder, will feature the anniversary and its theme. We will be looking back at early volumes, reprinting bits of interesting and informative articles which appeared "In The *Spokesman* 25 Years Ago." We intend to print as many articles as possible on those of our congregations which trace their beginnings to the founding years of the CLC. Congregations celebrating their 25th anniversary this year are herewith invited to submit a picture of their church home together with other basic information to the *Spokesman* through their respective District Reporters (See announcement section).

In this first issue of 1985 our CLC President shares some cogent thoughts as we begin our synod-wide celebration. In addition, six bi-monthly articles on the theme from Matthew 5 will treat different aspects of the "light of the world" theme. Six of our staff writers have been asked to do this writing, beginning with assistant editor D. Lau's article in this issue. These six "anniversary issues" will consist of 20 pages each instead of the usual 16.

The editor invites articles from our CLC lay-people, especially from those (but not only those) who have been members of the CLC from its inception. Such articles could include some reflections on how you (and your congregation) have experienced God's grace in Christ Jesus through your fellowship in the CLC in this first quarter-century of its existence. The printing of such articles will depend upon their constructive contribution for a wider audience, as well as upon available space.

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THEN AND NOW: (See "In the *Spokesman* 25 Years Ago") The first two issues of volume I of the *Lutheran Spokesman* (June and August, 1958) were mimeographed. The first two volumes had six issues each, the issues appearing every other month. The subscription rate was \$1.00 annually. All subscriptions were individual—no bulk congregational orders. The staff consisted of two editors: Rev. N. R. Carlson and Rev. W. Schaller, Jr., with

Mrs. V. Sprengler, Cheyenne, WY as business manager. (See the current masthead for comparative subscription and staff information.) The monthly print run today is 2,700 at an approximate cost of \$700 per issue of 16 pages.

A glance through these first two volumes reveals articles which were strong on doctrinal content, specifically on the biblical doctrine of church fellowship which was at the root of the controversy out of which the CLC was born. Regular monthly articles also included devotional articles entitled "Gems of Scripture"; daily devotional readings called "The Bread of Life"; happenings on the church scene entitled "Redeeming the Times"; and, not surprisingly, copious information on individual pastors, teachers, and congregations as, one by one, they took membership in the newly-organized church body.

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"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." (Psalm 115:1)

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Coordinating Council

Twice a year the announcement section of the Spokesman carries information which calls attention to a meeting of the "Coordinating Council." It may be helpful if something were said about the make-up and function of this body.

The Make-up of the CC

The CLC constitution describes the composition of the Coordinating Council (often referred to as the "CC") as follows: "The coordinating council shall consist of the officers of the Church of the Lutheran Confession [President, Vice President, Secretary, Moderator], the president of Immanuel Lutheran College, the chairman of the board of doctrine, and the chairman and one layman of the board of missions, of the board of education, of the board of regents, of the board of trustees . . ."

In a sense, the Coordinating Council is the CLC's "church council." The church councils in our local congregations are generally made up of its elected officers and board members. Similarly, the Coordinating Council of the synod is made up of the aforementioned officers and board members. Notice that every aspect of the Lord's work among us is represented on the CC. The number of men serving on the CC is to be fourteen, a number of whom are laymen. The constitution also specifies that the CLC President

IT IS THE WORK OF ALL OF US—OUR WORK FOR THE LORD—WHICH THE COORDINATING COUNCIL MEMBERS ARE BUSY COORDINATING.



THE COORDINATING COUNCIL IN SESSION: Clockwise from Mr. Lowell Moen, CLC Treasurer (b. Regents; Pastor M. J. Witt, Bd. of Doctrine; Harvey Callies; Pastor Paul F. Nolting, Secretary; Pastor Dan President; Pastor David Schierenbeck, Bd. of Missions; Don Ohlmann, Bd. of Missions; Pastor James Sandee Pastor John Schierenbeck, Bd. of Trustees; Teacher LeRoy Hulke, Bd. of Education; Pastor Michael Sy Education. Prof. G. Radtke, ILC President, photographer.

“may call in as advisory members such persons as he deems necessary.” Advisory members do not have the voting privilege.

The Functions of the CC

The CLC constitution continues: “. . . The president of the Church of the Lutheran Confession shall call and preside at meetings of the coordinating council . . . The primary function of the coordinating council shall be to coordinate the work of the various boards of the Church of the Lutheran Confession, and to propose the biennial budget which shall be presented to the convention for action.”

In our local congregations the church councils have meetings in preparation for the voters’ meetings. They are entrusted with discussing and acting upon matters delegated to them by the voters’ assemblies. They operate strictly within the scope and limitations our congregational constitutions set for them.

So also with the CC. Careful coordinating of the work of the synodical officers and board members is needed between our biennial conventions. These officers and board members need to share with each other their on-going work and plans in behalf of the synod. At their meetings, one in the fall and one in



(back to camera); Merrill Wuerch, ILC Board of
el Fleischer, President; Pastor Robert Reim, Vice
n, Bd. of Trustees; Phil Radichel, Bd. of Trustees;
low, ILC Bd. of Regents; James Sydow, Bd. of

the spring of the year, CC members adjust and harmonize our synodical work. It appears evident that chaos and confusion could result if the Lord's kingdom work among us were not coordinated in this fashion between conventions.

To allay any fears that the Coordinating Council is some kind of popish "college of cardinals" running the synod, let it be emphasized that the CC operates under strict limitations. The actions and resolutions of the CC are limited to those matters delegated to it and spelled out for it by the convention. Furthermore, the constitution says that it is the synod President and *not* the CC

which is entrusted with the responsibility of seeing to it that convention directives are carried out.

Nevertheless, the Coordinating Council has a vital role to fill in the on-going smooth and orderly operation of our synodical work. It was established to help us as a synod fulfill the Lord's directive that all things be done decently and in order in His church (See I Cor. 14:40). Just as we pray for the members of the church councils in our home congregations, so let us pray for those elected officers and board members who have been entrusted with doing the Lord's work in our behalf between conventions.

CC Meeting of October 17-18, 1984

Three months after this summer's convention the fall meeting of the CC was held in Eau Claire. In depth morning and afternoon sessions were held the first day and a morning session the second day. Counting advisory members and visitors, there were up to twenty in attendance.

CLC President Daniel Fleischer chaired the meetings. Reports were given, discussed at length, and received from the boards of doctrine, trustees, regents, missions, and education. The managing editors of the *Journal of Theology* and the *Lutheran Spokesman* also gave updated reports. The president of Immanuel College reported on the school year just begun. The 25th anniversary committee which had been appointed at, and functioned



Jim Sydow has the CC's rapt attention.

since, the convention gave preliminary ideas to the CC as to how the synod might observe this milestone. In the fear of God the CC gave its considered reactions to each report.

As indicated by the CLC constitution, one of the duties of the CC is to be the proposal of the biennial budget. Therefore it should not surprise us that a discussion of "money matters" consumes a large portion of time at CC meetings. Since the CLC operates under the pre-budgetary subscription plan, each board must work carefully within its allotted portion of our mission offerings. The next fiscal

year of the CLC is July 1985 to July 1986. In order to place their projected budgetary needs into the hands of the local congregations by January annual meeting time, each board had to project its needs far into the future. This was not an easy task, but one which the CC members addressed with great care.

Each congregation receives copies of the convention proceedings; each pastor receives minutes of the CC meetings; periodic newsletters from the various boards are placed into the hands of our congregation members by way of bulletin inserts; the CLC President sends monthly pas-

"CLC MEMBERS NEED TO REALIZE THAT THEY HAVE AS MUCH OBLIGATION TO THE CLC AS TO THE LOCAL CONGREGATION."

toral letters to our pastors—by such methods every attempt is made to keep our CLC constituency fully informed as to the work being done in our behalf by our elected officers, boards, and committees.

An opinion expressed on the floor at this fall's CC meeting was: "CLC members need to realize that they have as much obligation to the CLC as to the local congregation." Indeed, *it is the work of all of us—our work for the Lord—which*

the Coordinating Council members are busy coordinating. It behooves all CLC members to diligently read, study, pray over, and act upon the proposals made, and actions taken, in our behalf by our duly-elected officers and board members.

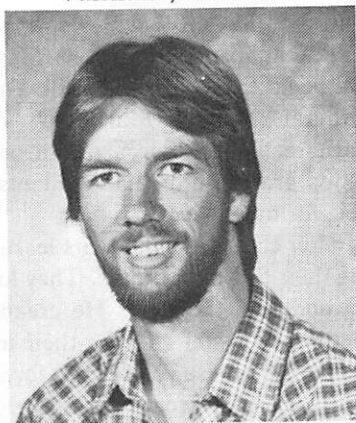
The next meeting of the Coordinating Council has been set, God-willing, for April 10-11, 1985 in Eau Claire.

—Paul Fleischer

Teachers Of God's Words And Works

"O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches." (Ps. 104:24) This passage is usually applied to the physical wonders in God's universe. But for a moment let us extend that application to His most wonderful creation, the human race. God has chosen from this fallen human race those He calls His own. From these He has called some to do special work for Him. In His wisdom He has chosen the following workers to enrich others with His wonderful words and works. Each of these teachers graduated from the ILC Educational program this past spring.

Valentine, Nebraska



Mark Kranz

Mark, the son of Roger and Connie Kranz of Mankato, MN is

principal and teacher of eleven students in grades two through seven at Grace Lutheran School in Valentine, NE. Mark also sings in the choir, is a member of the church council, and handles many other duties during the course of each school day. Furthermore, he looks forward to playing his trumpet for special church services.

Bible stories and math are enjoyable subject areas for Mark to teach. In both areas of study excitement is readily visible when the students understand the lesson. Mark finds the research involved in preparation for Bible stories especially interesting

and valuable. As a new teacher he feels Christ-centered discipline is important, especially in the beginning, to demonstrate what the boundaries of behavior are in the classroom. His goal is to make the students more aware of the benefits of Christian self-discipline.

To relax Mark plays basketball and also some golf. His love of physical exercise translates itself to his teaching where he points out God's creation as seen in our wonderful bodies and keen senses.

Cheyenne, Wyoming



Kathleen Gilbertson

At Redeemer Lutheran School, Cheyenne, WY, Kathleen is in her first year of teaching. Twelve students from grades K-8 are under her care. Her parents are Harold and Pat Gilbertson of Fond du Lac, WI.

Kathleen finds many opportunities to apply God's Word both to herself and her students during the course of daily study. From reading and spelling to science and social studies, from morning devotions

through noon recess to closing devotions, God's grace is evident in every facet of the school day. God's grace is also present in the order and regularity that makes the school room a place conducive to studying.

In addition to teaching duties, Kathleen is called to perform the tasks of principal. She also sings in the church choir and does some substitute Sunday School teaching.

Markesan, Wisconsin

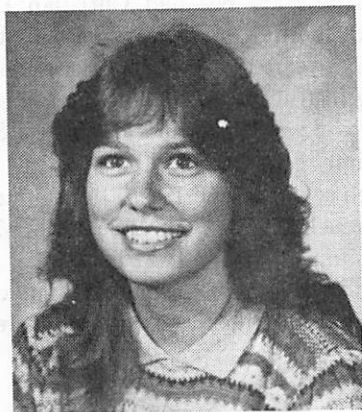


Marie Olmanson

From Nicollet, MN, Keith and Sonja Olmanson's daughter, Marie, has been called to teach in Faith Lutheran School, Markesan, WI. Marie teaches kindergarten through second grade, guiding 14 students in their formative years.

In her classes the students learn to sing their Savior's praises. They look in wonder at the lands He created, filled with special gifts for their use. Marie helps these young ones form a scriptural basis for knowing right and wrong. She does this with the prayer that they will never forget God's love and care for them.

Mankato, Minnesota



Susan Thiem

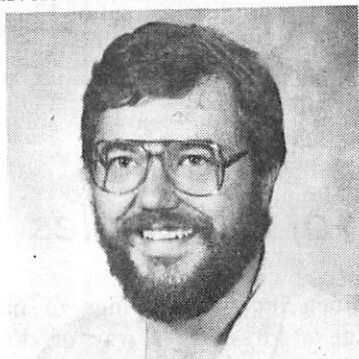
Our Mankato, MN school has two new teachers this year. One of these is Susan, who teaches a half-day kindergarten class for 15 students. She is from Markesan, WI where her parents, Roger and Arlene, still reside.

At Mankato's Immanuel School God's Word is ever present. Because all teaching is done in this special atmosphere, Susan can bring the Word to bear on many subjects and extracurricular activities. This atmosphere is a special blessing for these kindergarten children. They learn that often the home life they are leaving is much different from the school room where they must share with many others their own age.

Mankato Immanuel's second new faculty member has been called to the High School staff. He is Timothy, son of Gordon and Mildred Cox from Lake Tomahawk, WI. Tim instructs 28 students in grades 9-12. Before his call to Mankato, Tim taught general bus-

ness and math on a part-time basis at Immanuel High School in Eau Claire.

In his present position Tim is responsible for Algebra I, geometry, physical science, chemistry, and phy ed. These curriculum areas appeal to him because he enjoys the challenges of mathematical proofs and scientific theories, both of which support the wonders God shows us in His marvelous creation.



Timothy Cox

As a teacher Tim is concerned with many aspects of student life. Not the least of these is student respect for teachers, fellow students, and themselves. Tim is able to help these young people with this through his chapel addresses which he delivers once a week.

Tim is also active in coaching, choir, and drama. He is continuing his education toward a degree in secondary education at Mankato State University.

"O Lord, how manifold are Thy works . . ." We are all truly thankful to You, Lord, for the work that You are doing for Your Kingdom through these chosen servants.

—T. Thurow

PAROCHIAL SCHOOL STATISTICS: A few of the charter CLC congregations (there were 33 such, while now there are 66) had Christian Day Schools. How many we are not sure, since the first official school statistics were taken for the 1970-71 school year. That year there were 10 such schools with an enrollment of 425 students being instructed by 24 full-time and 10 part-time teachers. The comparative 1984-85 figures list 19 schools, 523 students, with 32 full-time and 27 part-time teachers.

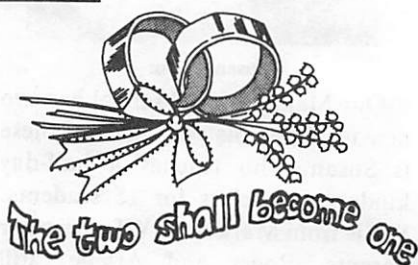
There were then, and still are, three high schools. The 1970-71 enrollment in these secondary schools came to 135, reached a high of 162 in 1973-74, and has leveled off at 127 students in 1984-85. The first year of record-keeping reveals 17 full-time and part-time instructors in our secondary schools. Though this number has fluctuated some, the current year likewise lists a total of 17 instructors.

Family Life Under Christ

Marriage of Life-Styles

Each individual brings to marriage a life-style—a way of doing things—learned over quite a number of years. When a man and a woman are married, there is also the union of their life-styles. Two decades or so of training in one life-style might cause stress to another who learned how to do things in a different way.

Someone has noticed that a wedding does not make a marriage; it just recognizes the presence of the raw materials. For a marriage to work, husband and wife need to work at it. One of the ways to make it work a bit more easily is to recognize that there needs to be an accommodation of life-styles in a new marriage relationship. It would be tragic for a marriage to flounder for the sake of a disagreement about how to use a toothpaste tube or which way



the labels of the cans ought to face in a pantry. The accumulation of petty annoyances oft escalates into a major battle.

A Way Of Viewing Things

Husbands and wives expect to derive happiness from their spouses. But watch out! Human beings have a way of being terribly disappointing on occasion. The years of courtship find people on their best behavior, so that annoying habits and weaknesses are generally screened from a prospective spouse. The varying stresses of life-styles that are different also haven't been tested in the day to day routine. If a person makes marital happiness depend on his/her spouse, sooner or later there's going to be disappointment.

So how do we work through the

period of life-style adjustment? The point of view makes the difference. We look to Jesus, our Redeemer, as the source of our happiness. His sacrifice on the cross took care of the worst problem we have: sin and its consequent, death. In all our life our source of joy is our Savior. Happiness is not something we need to get from marriage, but something we bring to marriage.

Notice how Martin Luther uses the same analysis in connection with love: *"A Christian should not draw his love from the person, as the world does. Thus a fellow is in love with a pretty girl, a miser with money and possessions, a lord or prince with honor and power, etc. All such love is a derived or borrowed love, a love that clings to its object because of the good it sees in it and that lasts no longer than the good and the possibility of its enjoyment last. But Christian love should well up from within the heart, should flow constantly like a fresh brook or rivulet; it will not be checked, dried up, and exhausted. Christian love says: I do not love you because you are pious or wicked; for I do not draw my love from the piety, as from an outside well, but from my own well, namely, the Word, which has been sunk into my heart, which says: Love your neighbor. From this well love gushes forth plentifully."* (What Luther Says, II, p. 827)

The New Life-Style

Things to talk about, areas where adjustments need to be made: differing worship patterns (even in

"HAPPINESS IS NOT SOMETHING WE NEED TO GET FROM MARRIAGE, BUT SOMETHING WE BRING TO MARRIAGE."

the context of a shared fellowship), size of family, attitudes regarding various sex roles (what's a "daddy's job" or a "mommy's job"), how each cares for his/her clothes, ways of handling money, difference in basic problem solving, varied temperaments, social adjustments, getting along with the in-laws, personal appearance and hygiene, continuing civility, courtesy, and a host of others.

There will be problems. The trick is keeping them at mole-hill size. Don't let the aura of love prevent a quick and satisfactory solution by suggesting that things are supposed to be good, so this can't be bad. Share in the wisdom of our Christian heritage, starting with the premise: I may be wrong; or, I may not have analyzed the situation properly. Sin controls us against our wills from time to time. That doesn't mean we need to plan for that to happen, or that we like it when it does (Cf. Romans 7). Return to the Source!

"Unlikes attract." That's a good law in electronics, but it is not observed to be the rule in situations where people are attracted to one another, especially when they are the opposite sex. If a man and woman are too "opposite," a relationship between them would hardly ever go beyond the first innocuous stages. A husband and wife *complement* one

another; that is, complete one another, fit together. They will have interests in common. Their temperaments won't be threatening. Their attitudes grow more and more together as each applies the lessons of Christian love to the answers to

life's problems. In areas where difficulties arise, each learns to use the best of what God has to offer for successful problem solving, for communicating "by the rules," and for seeking the good of others before one's own.

—*M. Sydow*

ABOUT THOSE "TWO CONCLUDING THOUGHTS"

At the close of his anniversary article on "Who Is The Light?" Pastor David Lau added two concluding thoughts. He suggested that the editor might omit them if space did not permit, though he hoped we could run them. Every effort was made to include them for they are thoughts which, in our opinion, are most worthy of being said and heard as we contemplate the history around which our church body was formed.

Especially back in those early, formative years of the CLC, the sentiment was often expressed, directly or by implication, that "you people of the CLC think you are the only ones going to heaven." At times this sentiment was, charitably, put in the form of a question. This allowed the sympathizer of the CLC cause to present a calm and sober scriptural response. More often than not, however, the sentiment was spoken "in the heat of battle" as an outright accusation. Often the speaker allowed little room or time for the CLC sympathizer to respond with the biblical perspectives which lay on his heart, behind his actions, and behind the reasons for the formation of the new church body.

The CLC Position

As in 1960, so today, the position of the CLC is that all manifestations of church fellowship with false teachers (whether altar, prayer, or pulpit fellowship) are forbidden those who would be Jesus' disciples indeed (See John 8:31f.) Continuing in Jesus' Word includes obedience to those words of His which demand separation from those who teach or practice according to doctrines contrary to those which have been learned from His Word (Rom. 16:17f). While CLC Christians are ever striving, through the grace of God given unto them, to live in accord with their biblical beliefs, it goes beyond the bounds of Christian charity to conclude that either they, or their church body, are in the business of deciding who will or will not be in heaven. That is, was, and ever shall be the province of Him Who alone can read men's hearts. (II Tim. 2:19)

Those who are interested in reviewing the history which led to the forma-

tion of the CLC will soon discover that the doctrine of church fellowship which stipulates separation from false teachers was much in the forefront. Much time and discussion, at both the synodical level and in local congregations, was devoted to a study of the proper understanding, and practical application, of the so-called "separation passages" (such as Romans 16:17f, I Cor. 1:10, II John 9ff, II Thess. 3:14ff, I Tim. 6:3-5, II Cor. 6:14-18, Titus 3:10 etc.). The consistent conclusion drawn was that what God's Word has to say on the subject is clear. This was and remains the CLC position.

What Christian Charity Demands

We have learned sadly, but not to our surprise, that to teach and practice in accord with this position learned from Jesus' Word invites accusations akin to self-righteousness. Where lovelessness in carrying through with the fellowship principle justifiably prompts such a charge, God have mercy upon us. In his anniversary article in this issue, our CLC President calls solemn attention to the fact that, on our part, self-examination always was and is in order. So also ought repentance to be forthcoming whenever and wherever it is called for.

On the other hand, those disposed to making charges and accusations for what they perceive as a loveless, unchristian, or self-righteous stand, position, or attitude on the part of the CLC owe both themselves and the CLC a fair hearing. Yes, they owe a charity which runs much deeper than that which the charge "you think you are the only ones going to heaven" suggests.

Pastor Lau's "Two Concluding Thoughts" aptly summarize what has always been the CLC position. On the one hand, it is cheerfully asserted that "we in our church body do not have a monopoly on the light." Pastor Lau's second thought, however, deserves equally full consideration together with all its broad and far-reaching implications: "He (the Lord Jesus) wants us to teach His truth in its purity without mixing the darkness of error with the light of truth."

—Paul Fleischer

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Wisconsin Pastoral Conference

Dates: February 5-6, 1985
 Place: Immanuel Lutheran College, Eau Claire, WI
 Agenda: Old Testament Exegesis of Psalm 72
 —M. Gullerud
 New Testament Exegesis of Hebrews 12:12ff—J. Ude
 Critical Review of the "5 points" of Calvinism—T. Barthels
 Laws of Thermodynamics and How They Relate to Scripture—J. Pelzl
 Proper Considerations and Their

Weight in Deciding on a Call—J. Sandeen
 A Study of Isaiah 7, esp. v. 14: Is the Sign a Reference Only to the Messiah?—M. Bernthal
 Moral Ramifications of Life Support—D. Lau
 Communion Service Speaker: J. Johannes (A. Schulz, Alternate)
 Chaplain: M. Sydow (E. Albrecht, Alternate)
 Please announce or excuse to the host pastor, D. Lau, as soon as possible.

—M. Gullerud, Secretary

CLC DIRECTORY
1985 Edition

A complete listing of all CLC churches, schools, administration, and called workers of the Church of the Lutheran Confession. Available at CLC churches. Or by mail for \$2 each (ppd) from:

The CLC Book House
Immanuel Lutheran College
Eau Claire, WI 54701

—Rollin Reim, Directory Editor

Congregations which are observing their 25th anniversary in 1985 are invited to supply the *Spokesman* with a picture and brief historical summary. Please submit this information through your District Reporters, who are:

Pastor J. Schierenbeck—Eastern
Pastor K. Olmanson—Minnesota
Pastor P. D. Nolting—West Central
Prof. R. Roehl—Wisconsin
Pastor Rollin Reim—Pacific Coast

Daily Devotions For February 1985

CROSS-REFERENCES: Not always parallel passages, cross-references may sometimes, even by their contrasts and differences, bring new thoughts and insights.

1	1 Peter 1:3-8	By faith, not by sight	John 20:26-29
2	1 Peter 5:1-7	Clothed with humility	Philippians 2:5-11
3	Jeremiah 23:23-24	Darkness will not be dark	Psalms 121:3-7
4	Hebrews 11:24-27	Return no more that way	Philippians 1:6
5	Matthew 25:31-32	The judgment-seat	Romans 8:33-34
6	2 Corinthians 8:9	Grace abundant	Ephesians 2:7-10
7	Matthew 14:13-14	Moved with compassion	Psalms 86:15-17
8	John 15:13-16	I have called you friends	John 17:6-8
9	Isaiah 25:7-8	Comforted	Revelation 7:14-17
10	John 8:12	The light of the body	2 Corinthians 4:5-6
11	Hosea 14:5-6	Trees of the Lord	Psalms 92:12-15
12	2 Corinthians 3:17-18	Show me Your glory	John 17:24
13	John 1:1-4	Your word gives me life	John 6:63
14	Matthew 5:17-20	To fulfill all righteousness	Romans 10:1-4
15	Psalms 89:5-9	The floods lift up	Matthew 14:24-33
16	2 Corinthians 5:1-4	We do groan	Romans 8:22-25
17	Romans 8:29	In his own image	Psalms 17:15
18	Psalms 59:16-17	You are my hope	Psalms 30:4-5
19	James 1:5	The Lord gives wisdom	1 Corinthians 1:25-31
20	Luke 4:1-3	Temptation in the wilderness	Hebrews 2:14-18
21	John 17:17-19	I sanctify you	1 Thessalonians 5:23-24
22	Mark 4:37-38	Your sleep shall be sweet	Psalms 4:6-8
23	Matthew 27:45-46	The power of Your anger	Galatians 3:13
24	1 John 5:14-15	Inquire of me	Psalms 34:17-22
25	Jeremiah 29:13-14	Where I might find him	Luke 11:9-13
26	Hebrews 6:13-18	A rainbow round the throne	Acts 13:32-33
27	Ephesians 2:4-7	God gives liberally	Romans 8:31-32
28	2 Corinthians 5:18-21	God so loved	1 John 4:7-11

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