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CHURCH OF THE LUTHERAN CONFESSION

# —In the Spokesman 25 Years Ago—

*August 1959 (Vol. 2, No. 2):* IMMANUEL LUTHERAN COLLEGE. The High School Building (in Mankato, MN) is rapidly being remodeled and redecored by donations of labor and material from the members of Immanuel Lutheran Congregation. The Seminary Department will meet in a classroom in the church parlors of Immanuel. Classes to tutor college students in Religion and languages will be scheduled along with subjects to be taken at the local State College. Tuitions are . . . \$75 per semester.

*October 1959 (Vol. 2, No. 3):* IMMANUEL LUTHERAN COLLEGE OPENS ITS DOORS. A Service of Dedication and Installation was held at Immanuel Lutheran Church, Mankato, MN on Sunday, September 13, 1959. At this Service the establishment of a Christian higher education program was dedicated to the glory of God and to the Scripture-based instruction of His children . . . The Dedication-Installation speaker was Pastor Ralph Schaller of Coloma, MI. His sermon, "Lord, This Day, Bless to Us This Citadel of Hebron," was based on Joshua 14:14 . . . Then, after the Sermon, the first building of Immanuel Lutheran College was dedicated. The Service was followed by a supper-reception and open house at the high school. . . . The (high school) enrollment numbered 24 . . . The college and seminary departments began with a Service conducted by the dean, Prof. E. Reim, Wednesday evening, Sept. 16. Prof. Reim, basing his opening address on John 17:6-9a . . . pointed to the assurance Christ's prayer gives us, namely, that in His Word we have all we need, and then that it leads us to an intensive study of this Word . . . which is the purpose of our college and seminary. "In this way," he concluded, "we shall experience in college and seminary the truth of the word by which we are named, Immanuel, God-with-us."

The college enrollment numbers 11 . . . Two men are enrolled in the seminary.

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**“Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.” (John 8:12)**

## LIGHT IS LIFE

Jesus is the Light of the world. John tells the story of Jesus' coming in the language of Genesis 1. “In the beginning was the Word.” John then takes us back to the creation of light. In the physical world, light is necessary for life. This world would not exist without light. The first thing God brought to an earth without form and void and covered with darkness was physical light. This light supported life.

So John uses light to communicate the spiritual life God brings to a world filled with the darkness of sin and death. Darkness is death. Light is life. Jesus is not only the Light of the world. He is the Life of the world! “In Him was life, and the life was the light of men.” (Jn. 1:4)

God's proclamation of light and life reaches its climax in the resurrection of Jesus Christ from the dead. Easter is light and life. When Jesus died on the cross, the creation itself reflected the battle that was being waged: “Now from the sixth hour until the ninth hour there was darkness over all the earth.” (Mt. 27:45) In this darkness the Sinner for the world experienced the darkness of being forsaken by God. Darkness also filled the hearts of the disciples as they viewed Jesus' death with broken hearts and shattered dreams and hopes.

### The Dawn Of Life

All of this changed with the dawning of a new day. On the first day of the week the women hurried to the tomb in the early morning darkness to finish preparing Jesus' lifeless body for burial. When they got to the tomb, the sun had already arisen and the stone was rolled away. Jesus was no longer in the grave. “He is risen! He is not here. See the place where they laid Him,” (Mk. 16:6) the angels said. Light had again come into God's creation. Easter is the light of the Gospel of the glory of Christ. Easter is the dawn of life.

Jesus is the Light of the world. Jesus emphasizes the life-giving quality of light in John 8:12: “I am the light of the world.” But Jesus goes on to say: “He who follows me shall not walk in darkness, but have the light of life.” Jesus is the light which gives and preserves life. Easter is God's Gospel message that Jesus is indeed the Light of Life.

There are many who still walk in darkness, whose minds have been blinded by the god of this world. These people think of the good life in terms of things and possessions. Life is thought of strictly in terms of getting what you can the few years of your earthly existence. The Preacher in Ecclesiastes recognized the dark-

ness and vanity of life that ends in death. Death frustrates life.

There is a feeling of hopelessness that pervades our age. We are in an age when people have everything and yet have nothing. This darkness has produced abortion on demand, a growing drug culture, a sense of alienation, and an increasing suicide rate among teenagers. And haven't each of us, perhaps, wondered at times if life is worth living?

### Jesus—The Easter Sun



Into this darkness comes Jesus Who at Easter reveals Himself as the Light of Life. Easter morning is the message of the morning star or sun who brings light to a dark world. The light that Jesus' resurrection brings is the sure hope of life. Death and

the grave could not hold Jesus. Jesus' sacrifice for the sins of the world was complete and accepted by God. "He was raised for our justification." (Rom. 4:25)

Jesus now holds the key to death and the grave. Death will not be able to hold you. In Jesus you find the Light who gives Life. Even in the hour of earthly death, the Light of Life shines all the more brightly. Jesus lives. He is the Light Who gives us Life.

Now your lives have meaning and purpose that not even death can dim. You are now the light of the world. You have a message to share that gives life. When the early Christians preached about Jesus, they preached about His resurrection. They had a living Lord Jesus Who is the Light of Life. The hopelessness of the human situation has been shattered by the empty tomb!

In view of Jesus' resurrection and your resurrection to life you have a reason to live: "Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord." (I Cor. 15:58) Jesus is the Light of Life. You are the light of the world.

I am content! My Jesus is my light,  
My radiant Sun of Grace.  
His cheering rays beam blessings forth for all,  
Sweet comfort, hope, and peace.  
The Easter Sun doth bring salvation  
And everlasting exultation.

I am content! I am content! (TLH 196:4)

—John Schierenbeck

## SEE— HE'S LIVING!

Hallelujah! Christ is risen  
From the grave, death's ugly prison.  
'Tis a fact for all who listen  
To the angel sent from heaven.

Careful, Satan is misleading:  
Claims disciples are but dreaming—  
That the sepulchre that morning  
Couldn't be empty. Heed this warning!

Christ foretold His resurrection  
From His death by crucifixion.  
Thus He'd work out man's redemption,  
Sealing reconciliation.

Did He die? Behold the Passion  
From the Garden to the Mountain!  
Scribes and priests, yea, Herod, Pilate,  
His own people, witness to it!

Buried too, no doubt about it:  
Joseph's tomb—the soldiers sealed it.  
Pilate set the guard they asked for.  
No foul play would open *this* door!

After three days then it happened:  
See the stone, the tomb—it's opened!  
Nothing there but linens folded,  
Angels too, who then expounded:

“He was dead, but see—He's living!  
He's not here!” Now go forth telling  
All the world which needs forgiving:  
Trust in Christ—He's death's undoing!

—PF



# Immoral Influences—EVIL LUST

*In Jesus' list of "evil things" that "come from within" (Mk. 7:21-23) the first three items mentioned are "evil thoughts, adulteries, fornications." Because these are evil things contrary to the will of God, anything that encourages or stirs up evil thoughts, adulteries, or fornications is necessarily an immoral influence.*

## The Stirring Up Of Evil Thoughts

As we look through the Gospels to see what Jesus has to say about stirring up evil thoughts, we come to His well-known words in His Sermon on the Mount (Mt. 5:28): "I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart."

Jesus' listeners knew that adultery, the sexual unfaithfulness of husband or wife, was sinful. They know that fornication, or sexual immorality, even among unmarried people, was sinful. But Jesus' teaching is that the looking at a woman with lust in the heart is already adultery and against God's sixth commandment, which says: "Thou shalt not commit adultery."

Since lust is sin, anything that is done deliberately by anyone to arouse lust in one's self or in someone else is an immoral influence.

**SINCE LUST IS SIN, ANYTHING THAT IS DONE DELIBERATELY BY ANYONE TO AROUSE LUST IN ONE'S SELF OR IN SOMEONE ELSE IS AN IMMORAL INFLUENCE.**

This, of course, does not apply to what married people do in the privacy of their own homes. But it does apply to all kinds of advertising, conversation, style or cut of clothing, entertainment, music, recreation, books, or pictures that have as their aim the arousal of lust (male for female—as stressed by Jesus; female for male; or—what is even contrary to nature—male for male and female for female, cf. Rom. 1:24ff).

That Jesus is altogether serious about the danger of these immoral influences is indicated by the words that follow (Mt. 5:29): "And if your right eye causes you to sin, pluck it out and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell."

If following Jesus' instructions literally would keep us out of hell, it would be good to follow them. But the fact is that the left eye has the same tendency to evil as the right eye because the whole body and mind of man is contaminated by evil. What Jesus wants us to do, therefore, is indicated by His apostle Paul in these words: "If you live according to the flesh you will die; but if by the Spirit you put to death the deeds of

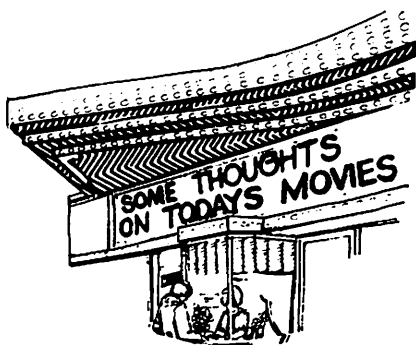
the body, you will live." (Rom. 8:13) Also: "Put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts." (Rom. 13:14) Also: "Put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry." (Col. 3:5)

On the basis of these teachings of God's Word the London preacher, D. Martyn Lloyd-Jones, laid down these practical principles: "We must never 'feed the flesh.' . . . We must be careful in the company we keep . . . . We must deliberately restrain the flesh. . . . We must realize once more the price that had to be paid to deliver us from sin. . . . We need the power and the help that the Holy Spirit alone can give us." (*Studies In The Sermon On The Mount*, Vol. I, pp. 249-251)

### A Very Present Danger

That our present generation is apparently unaware of or unconcerned about the dangers of arousing sinful lust is illustrated by the experiences of a Lutheran pastor in Minneapolis. Pastor David Barnhart of the Lutheran Church in America (LCA) protested along with a number of others the use of sexually explicit films by the Lutheran Social Service of Minnesota in the therapy of sex offenders.

What was the result of his protest? In announcing his withdrawal from the LCA in his sermon of June 17 Pastor Barnhart said: "In May of 1984 the Board of Directors of



Lutheran Social Service of Minnesota officially, in full violation of Scripture and church doctrine, reinstated the showing of sexually explicit films. . . . Every single bishop of all the involved Lutheran bodies is a member of the Lutheran Social Service board of directors. . . . Never did I dream that we would fall so far from truth as to debate the use of pornography in treatment programs of our church. Yet, we've done more than debate it. We have now officially sanctioned it. The sex films . . . are being presented . . . in the name of every individual Lutheran in all the involved church bodies."

Therefore Pastor Barnhart made a decision which we hope will be followed by many other similar decisions: "I cannot and I will not abide in a denominational household where leaders have sanctioned immorality through the presentation of sex films for our youth and families, especially as they are so bold as to present these in Jesus' name."

If even Lutheran leaders are willing to sanction the deliberate arousal of lust in this way, do you think we can rely on public school educators or the media to teach sex

education in a morally responsible way? It certainly seems that this is an area of present-day living where immoral influences are raging totally out of control, as is indicated also by the readily available pornography on cable television.

### **Fornication And Adultery**

It is clear from Jesus' words on the subject of divorce that fornication and adultery are sinful. Therefore anything anyone does or says to encourage fornication or adultery is necessarily an immoral influence.

Although there is some difficulty in understanding certain details in Jesus' instruction on divorce in Mt. 5:31-32 and Mt. 19:1-2, the general point He is making is obvious. "Whoever divorces his wife, except for sexual immorality (fornication), and marries another, commits adultery."

Since the practice of fornication on the part of one partner in the marriage allows the other partner to divorce the sexually unfaithful partner, there is no doubt that sexual immorality or fornication is sinful and in fact brings about the end of the marriage if the injured party desires it to do so. When Joseph suspected Mary of having committed fornication, he, as a "just man," was planning to "put her away secretly," and this plan was not sinful under the circumstances as he understood them.

But divorce for any other reason is adultery. Therefore all those influences in our time that encourage easy divorce or fornication or unfaithfulness are truly immoral influences.

## **ALL THOSE INFLUENCES IN OUR TIME THAT EN- COURAGE EASY DIVORCE OR FORNICATION OR UN- FAITHFULNESS ARE TRULY IMMORAL INFLU- ENCES.**

We must be very careful therefore in the advice we give to those who are having troubles in their marriages. Jesus' words stand: "What God has joined together, let no man separate." (Mt. 19:6) If we lead or encourage someone else to obtain an ungodly divorce, we are partakers in this sin. Our Lord Jesus said: "Woe to the world because of offenses! For offenses must come, but woe to that man by whom the offense comes." (Mt. 18:7) Let us remember that to offend someone in the Biblical sense means to lead him by our words or actions to do something contrary to God's will or to cause him to endanger or lose his faith.

### **Jesus' Compassion On Sinners**

There were many in Jesus' time who were stigmatized, either rightly or wrongly, as sinners. The women who are thus categorized as sinners had no doubt been involved in some kind of sexual sin at some point in their lives. In contrast to the attitude of the self-righteous Pharisees Jesus did not put such sinners on a list of untouchables. He freely conversed with them and when they were repentant, He freely forgave them their sins.

We think of the Samaritan woman at the well, the sinful woman who



poured perfume on Jesus' feet while He was eating, the adulteress caught in the act who was brought to Jesus, and also the prodigal son of Jesus' parable who had wasted his money with wild living. In each case the forgiveness of sins is pronounced or implied, and this causes us to conclude that our Lord Jesus died for sexual sins as well as all others. The apostle John says that "the blood of Jesus Christ, God's Son, cleanses us from all sin." (I Jn. 1:7)

Yet at the same time there is nothing in these accounts that would show Jesus to be tolerant of such sins or to condone them. Of the sinful

woman who washed His feet Jesus said: "Her sins, which are many, are forgiven." (Lk. 7:47) To the woman caught in adultery Jesus said: "Neither do I condemn you; go and from now on sin no more." (Jn. 8:11) Jesus was not commending the woman at the well when He said to her: "You have had five husbands, and the one whom you now have is not your husband." (Jn. 4:18)

Forgiveness of sin does not ever mean license to continue committing that same sin. Our compassionate Savior should never be portrayed as being indifferent to sexual sins or any other kinds of sins.

—David Lau

## ATTENTION: PASTORS & CONGREGATIONAL TREASURERS

There seems to be some confusion as to designation of offerings to the various funds, as established by the last Convention. Perhaps the following explanations will help.

Any monies designated "Missions" or "Mission Festival" flows into the GENERAL FUND, for budgetary needs. This includes General Administration, Subsidy to mission congregations, Subsidy to ILC etc.

**MDF**—Money designated for "Foreign Missions" now goes into the new MISSION DEVELOPMENT FUND. This fund is used for INDIA and NIGERIA at present, but can be used also for developing new mission fields, whether it be foreign or domestic. Designations for "India" or "Nigeria" go into this fund.

**PROJECT KINSHIP** is a division of the Mission Development Fund for the express purpose of helping the orphans in India. Money designated for this purpose is accounted for separately, but is a part of the MDF.

**MEF**—MISSION EXTENSION FUND. There has not been a "Church Extension Fund" (CEF) for several years. This was merely a re-naming of the fund. This is a revolving fund used for loans to mission congregations for church property. Money in this fund comes from loans from private individuals as well as offerings.

**ILC IMPROVEMENT FUND** is the new name for the former ILC Expansion (or "dorm") Fund. This is now to be used for special approved projects or repairs at Immanuel Lutheran College, such as remodeling of Northwest Hall for Administration use, etc.

**25TH ANNIVERSARY THANKOFFERING.** The use of this special fund will be determined at a later date.

It is hoped that the above will help some of you know how the designations should be made on the remittances sent to the CLC Trustee's Treasurer. We also would appreciate it if all congregations would send in the remittances on a monthly basis rather than waiting for the end of a quarter, as some are doing.

—Lowell R. Moen, Trustee's Treasurer

## GOD MADE THEM MALE AND FEMALE

\*Is a woman's place really in the home?

\*Is carrying out the garbage a "mommy's job" or a "daddy's job"?

\*Will allowing girls to play with trucks affect their femininity? Will allowing boys to play with dolls affect their masculinity?

In a university class an interesting observation was reported. It appears that one of the very first things parents of a new-born white child want to know is whether the infant is a boy or a girl. From that moment on, everyone concerned with that child will treat him/her as they believe a little girl or little boy is to be treated. Parents from other races and cultures have other interests and ask different questions (for example, skin tone).

There are expectations in every culture concerning what males and females grow up to be. In America it has been observed that there are certain specific characteristics of the male role (masculinity). One book has grouped them into four categories: "1. No Sissy Stuff: The stigma of all stereotyped feminine characteristics and qualities, including openness and vulnerability. 2. The Big Wheel: Success, status, and the need to be looked up to. 3. The Sturdy Oak: A manly air of toughness, confidence, and self-reliance. 4. Give 'Em Hell: The aura of

aggression, violence, and daring." (David and Trannon in *The Forty-Nine Percent Majority*)

The female role is everything else. There is a general expectation that women are more dependent and more interested in the "finer things in life," delicate distinctions of color coordination and fashion, promotion of "cultural" pursuits, and extended periods for grooming. Some have even noticed that women use a different type of speech pattern when talking with men than they do when talking with other women.

### Roles

Roles are expectations for behavior. People expect males to be a certain type of person and do only certain things. There is a similar expectation of what women are and do. As the roles become more and more restricted, stereotypes develop. A stereotype is a restricted concept of roles which doesn't allow for variety. Suggesting that all males grow up to be like John Wayne in his movies (and some have suggested that!) is a stereotype. The mass media perpetu-

ates stereotypes. One of my favorites is the "image" of a clergyman in many depictions: a regular Father Mulcahy—a veritable klutz, not quite in touch with reality.

We should also hasten to add that there's usually nothing wrong with roles—that is, a certain expectation of behavior on being a male or female. Difficulties arise when individuals do not live up to expectations. I recall an incident of a mother who was single bringing her son to play Little League baseball. Now for most boys that is a desirable and enjoyable time. For this young lad it was definitely not going to be such a good time. He cried. He was disinterested in the game, the coaches,

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**THERE ARE A VARIETY OF PRESSURES WHICH PARENTS AND OTHER ROLE-MODELS CAN PUT ON YOUNG BOYS AND GIRLS, SO THAT THEY BECOME CONFUSED, DISSATISFIED, ANXIOUS, OR UPSET.**

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and his fellow players. Mother's words were more pressure than encouragement. I suspect the mother associated success for her as a parent and success for her son as a "boy" with the ability of male children to play baseball well.

There are a variety of pressures which parents and other role-models can put on young boys and girls, so that they become confused, dissatisfied, anxious, or upset. Some parents live vicariously through their

children. If the child fails, the parents feel they have failed. The problem becomes one of personality rather than the regular goof and grow of an educational experience.

For many, many years there were certain careers which were assumed to be for either males or females. Men were the firemen, policemen, and construction workers. Women were nurses and secretaries. One can recall the stories of women trying to enroll in college, let alone a medical school. The effects of the women's movement over the years in our country has resulted in their having more opportunities in education and in many occupations formerly filled by men. And certain careers are no longer just the domain of women. The differences between men and women in the work place are diminishing.

### **Christian Roles**

The Bible describes the creation of humans in a way that emphasizes their difference. "So God created man in His own image; in the image of God He created him; male and female He created them." (Gen. 1:27) In the second chapter's account of the specifics of the creation of woman, the emphasis is the reality that it was not good for the man to be alone. God created a helper suitable for Adam. Eve was his physical and psychological counterpart. She completed him.

Sin affected their lives, no doubt, more than we can imagine. We have some clues as God tells of the consequences of their misdeed. He talks to

Eve of the sorrow and pain which would not accompany childbirth. Adam would now "rule over" Eve. Eve's role is connected with child-bearing and motherhood.

To Adam God told of the dreadful competition from weeds and thistles for the good of the land and the sweat from hard work required to make a living. God is describing the role of bread-winner.

These roles are stated quite generally in Scripture. Yes, there are certain things which men did and which women did. In the ceremonies of the tabernacle and temple, men functioned as priests. Yet the description of the "virtuous" wife in Proverbs 31 describes many tasks which involve business dealings, agricultural decisions, and merchandising. The point is that she is companion and complement for her husband and a mother for her family.

There has been quite a bit of talk concerning women's place. The discussion ranges from the natural differences between men and women concerning their mind-power and physical abilities to roles and stereotypes of what men and women ought to be. There's no question God intended that there be a difference between male and female. He spends time in the Scriptures describing their various responsibilities when they as male and female are husband and wife (more on this in a later issue).

We also have the opportunity to notice what the medical sciences have observed about the differences

of males and females. It appears that different chemical (hormonal) make-up affects behavior and personality. (For example, testosterone, principally a male hormone, has been associated with aggression in both males and females.) The radical feminist movement in this country is pushing for a unisex concept which ignores or suppresses these differences.

Capability limits role. A mature woman's ability to bear and nurse children necessarily controls her role in connection with propagation of the human race. Ordinarily men are physically stronger than women. This physical ability would determine many roles for men. Now we're noting that many women have sufficient physical strength to perform tasks and hold down jobs formerly done and held by men.

Many of the differences among people have more to do with individual endowment and variety of educational experience than their difference as males and females. Men are not more intelligent than women. The "little boy" and "little girl" interests of children are not genetically transmitted. Little girls learn to be domestic from many

**MANY OF THE DIFFERENCES AMONG PEOPLE HAVE MORE TO DO WITH INDIVIDUAL ENDOWMENT AND VARIETY OF EDUCATIONAL EXPERIENCE THAN THEIR DIFFERENCE AS MALES AND FEMALES.**

years of environmental conditioning. Little boys learn the basics of bread-winning and masculinity in the same way. Neither men or women are somehow physically, mentally, or emotionally endowed by their Creator to do the dishes better or carry out the garbage.

Whatever our observations of the differences between men and women—whatever the capabilities of either

—this remains: God made them male and female. In their relationship as husband and wife, a woman's place is beside her husband. In their relationship with God they are equal as persons, for whom Christ shed His precious blood. In their discipleship-service, they are interested in spiritual well-being for themselves, each other, and all mankind.

—M. Sydow

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*Born With The CLC—Borne By God . . .*

## Grace Evangelical Lutheran Church Sleepy Eye, Minnesota



On Thanksgiving Day, November 26, 1959, members of Grace met for their first worship service. The anniversary booklet reports: "Before the service began that Thanksgiving Day, the little borrowed church (All

Soul's Episcopal) was so full there was standing room only with 178 faithful people coming to praise and thank their God for preserving His Truth among them."

Grace congregation is yet another

## IN 1961 GRACE HOSTED A CONVENTION FOR THE CONSTITUTING OF A NEW SYNOD TO BECOME KNOWN AS THE CHURCH OF THE LUTHERAN CONFES- SION. DELEGATES FROM 12 STATES WERE IN ATTEN- DANCE.

of our congregations which was truly "borne by God" as it set out with trembling confidence to preserve the truth of God against the intrusion of doctrinal error, particularly in the area of church fellowship. Using Job 1:20-22 as his text, Paul F. Nolting, the first pastor, said this to the worshippers on that memorable Thanksgiving Day: "Thank God, thank and praise Him that He has filled our hearts with love of His Word, with faith, with hope, with courage, with quiet cheer, with strength to start over so that there will be for us and our children a House of God, a Haven of Refuge dedicated to the whole counsel of God."

The congregation's charter membership roster listed a total of 283 souls. With firm resolution of faith and purpose, this unusually-sizeable group (for congregations "born with the CLC") set out, in the fear and love of God, to organize and then to provide the necessary physical facilities for its ministry of worship and service to its Lord. 45 voters met for the organizational meeting on January 12, 1960.

In less than a month the Lord had directed the congregation's property committee to the old Trinity Lutheran Church (ALC) building which was subsequently purchased and used as the church home for ten years. A new church was dedicated

on June 14, 1970. For the pastor's home the congregation utilized the basement of the first church until 1963. In that year a new parsonage was constructed and dedicated.

In 1961 Grace hosted a convention for the constituting of a new synod to become known as the Church of the Lutheran Confession. Delegates from 12 states were in attendance. Grace congregation has always been eager to do the Lord's work at large as well as at home. A good share of its budget is channeled into CLC mission endeavors.

Grace congregation now numbers 236 souls. This flock has been served by three pastors: Paul F. Nolting (1959-1967); George A. Barthels (1967-1983); and Robert S. List (1983-present). The congregation has two sons who entered the ministry: Rev. Ted Barthels and Rev. Paul D. Nolting. Two sons and two daughters of the church trained for the teaching ministry: Karla Kroeger, Sue Carstensen, Daniel



Pastor & Mrs. Paul F. Nolting, Mrs. Geo. Barthels, Pastor & Mrs. Robert List

Barthels, and Dean Carstensen, who is now professor at Immanuel Lutheran College, Eau Claire, WI.

“Twenty Five Years of Grace at Grace” was the motto chosen for the congregation’s anniversary celebration on November 4, 1984. Pastor P. F. Nolting was speaker for both services, since illness at the time prevented Pastor G. Barthels’ participation. Pastor Robert List served as liturgist.

Pastor List writes in the anniversary booklet: “While an anniversary is a time for reflection, a time

for looking back, it is most of all a time for looking forward. The Lord hath done great things for us whereof we are glad.”

As the Lord, through Moses, reminded His people of old, so He has reminded the members of Grace: “You have seen . . . how I bore you on eagles’ wings and brought you to Myself.” (Ex. 19:4) In behalf of the members we pray to the Lord: “Save Your people, and bless Your inheritance; shepherd them also, and bear them up forever.” (Ps. 28:9)

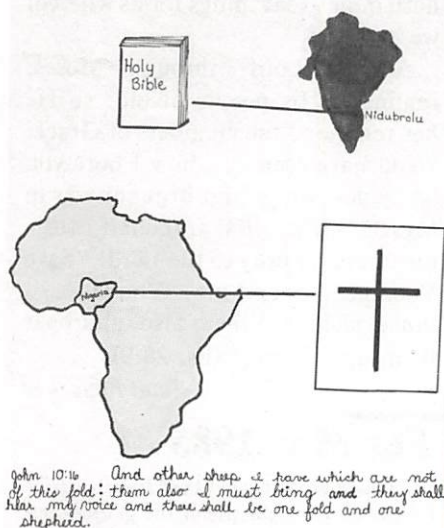
—Paul Fleischer

## Daily Devotions For May 1985

After being assured again by the closing chapter of John’s Gospel that our Lord Jesus has truly risen from the dead, we turn to John’s book of Revelation for a glimpse of the glory of our ascended Lord as He rules in history. We remember His promise that where He is, we too shall be, and we look forward to the glories of the new Jerusalem, eternal in the heavens. But then by reading Luke’s book of Acts we return to the Jerusalem on earth, remembering that now is the age of the Holy Spirit, who empowers us to be Christ’s witnesses even to the end of the world, beginning at Jerusalem.

| <b>May Scripture</b> | <b>Theme</b>  | <b>Hymn</b> |
|----------------------|---|-------------|
| 1 John 21:1-14       | Jesus proved that He was alive from the dead.               | 187         |
| 2 John 21:15-25      | Following Jesus may mean crucifixion for His sake.          | 401         |
| 3 Rev. 1:4-8         | He loved us and washed us from our sins.                    | 244         |
| 4 Rev. 1:9-18        | Jesus is Victor over death and hell.                        | 341         |
| 5 Rev. 4:1-11        | Eternal praise to the Holy, Holy, Holy One!                 | 246         |
| 6 Rev. 5:1-7         | Only Judah’s Lion can open the scroll and loose its seals.  | 211         |
| 7 Rev. 5:8-14        | The Lamb is worthy to receive our praise.                   | 344         |
| 8 Rev. 7:9-17        | The Lamb is our Shepherd, leading us to life eternal.       | 656         |
| 9 Rev. 11:15-18      | The beautiful Savior is Lord of the nations.                | 657         |
| 10 Rev. 12:1-6       | Jesus on the throne takes care of His Church.               | 445         |
| 11 Rev. 12:7-12      | Christ has given us power over the Dragon.                  | 254         |
| 12 Rev. 12:13-17     | The battle rages, for the Dragon is angry.                  | 448         |
| 13 Rev. 19:1-10      | We are invited to a wedding; we are the bride!              | 23          |
| 14 Rev. 19:11-16     | The Lord on a white horse leads His armies in battle.       | 658         |
| 15 Rev. 20:1-6       | Those who die for Jesus’ sake are not defeated.             | 619 (5-8)   |
| 16 Rev. 20:7-15      | The ascended Lord will return to judge the living and dead. | 223         |
| 17 Rev. 21:1-8       | Our sorrows will be past and over.                          | 592         |
| 18 Rev. 21:9-21      | See the glories of the new Jerusalem!                       | 614         |
| 19 Rev. 21:22-27     | The Lamb is temple and light; none else is needed.          | 613         |
| 20 Rev. 22:1-5       | Yes, we shall see the face of our Savior!                   | 605         |

## Mission Poster—



### Mission Poster

The above poster, which shows where the CLC is doing foreign mission work, was done by two students from Messiah Lutheran School, Eau Claire, WI: Darlene Brandt and Sarah Gullerud.

### Ordination-Installation

As authorized by President Fleischer, David Fuerstenau was ordained and installed as pastor of Zion Lutheran Church, Ipswich, SD and First Lutheran Church, Faulkton, SD on Feb. 24, 1985.

—John Klatt

Mrs. C. Johnson  
133 1/2 Ponderosa Dr.  
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### le School Materials

1978 5-day series entitled "Christ" is once more available. Includes a section on CLC at home and abroad, to tie in with your curriculum.

Includes materials (lesson, teaching sheets, crafts, pictures, tests, attendance sheets) for grade levels: Level I (Pre-1st grade); Level II (Grades 1-3); Level III (Grades 4-5); Level IV (Grades 6-8). The cost is still 50¢ per student.

A packet with one lesson for each level plus teacher's notes and other materials will be available for review by mid-April.

Also available is a large supply of the 5-day revised 1982 series on "Old Testament Pictures of Jesus."

For further information contact Pastor Mark Bernthal, 3460 Crestmont Dr., Saginaw, MI 48603.

|    |               |   |           |
|----|---------------|---|-----------|
| 21 | Rev. 22:6-11  | We are citizens of heaven and strangers on earth.                                 | 660       |
| 22 | Rev. 22:12-17 | The hour is coming ever closer: we shall be with the Lord.                        | 651 (3-4) |
| 23 | Rev. 22:18-21 | "Even so, come Lord Jesus!"   | 606       |
| 24 | Acts 1:1-11   | Now is the time and season for witnessing.  | 229       |
| 25 | Acts 1:12-26  | They waited and they prayed.  | 216       |
| 26 | Acts 2:1-13   | Jesus kept His promise and sent the Spirit.                                       | 232       |
| 27 | Acts 2:14-21  | Holy Ghost, "Be all Thy graces now outpoured."                                    |           |
| 28 | Acts 2:22-39  | The Spirit makes the Word have impressive power                                   | 235 (1-2) |
| 29 | Acts 2:40-47  | What joy, love, and unity in the first congregation!                              | 235 (3-4) |
| 30 | Acts 3:1-10   | Peter confessed Christ in word and deed.  | 235 (5-6) |
| 31 | Acts 3:11-26  | God wants to bless us and all with forgiveness of sins and eternal life in Jesus. | 235 (7-8) |

—D. Lau