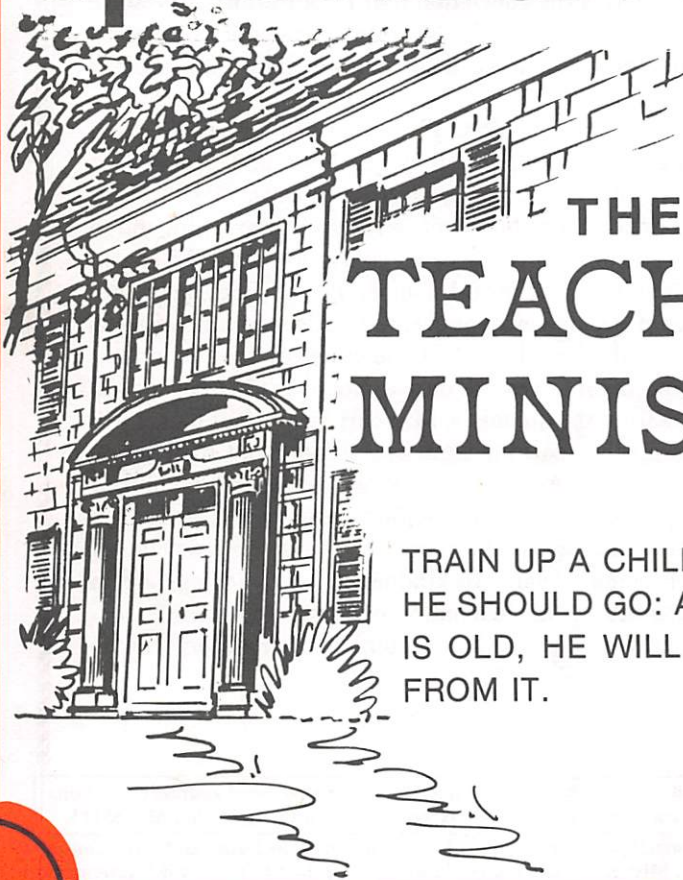


August 1985
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lutheran spokesman



THE TEACHING MINISTRY

TRAIN UP A CHILD IN THE WAY
HE SHOULD GO: AND WHEN HE
IS OLD, HE WILL NOT DEPART
FROM IT.



CHURCH OF THE LUTHERAN CONFESSION

—In the Spokesman 25 Years Ago—

July 1960 (Vol. 3, No. 2): MORE HUMAN JUDGMENT? On May 19, 1960 at St. Louis, Missouri, the Wisconsin Synod Committee on Doctrinal Matters issued the following statement to the Joint Union Committee: "Our Commission on Doctrinal Matters must regretfully express the conviction that in our efforts to resolve our differences with respect to the Scriptural principles of church fellowship—differences which we hold to be divisive—an impasse has been reached . . ."

. . . Our hope is not simply that Wisconsin will now break from Missouri. We have greater hopes. It is our hope and prayer that having become disillusioned, the leaders in Wisconsin will reappraise their past actions and statements on church fellowship, and in sincere repentance come to the greater conviction that Wisconsin has been pursuing an unscriptural course. Please God, may they realize that when it became evident over a decade ago that Missouri taught contrary to the doctrine which we learned, that then God asked us to "avoid them." Yes, we dare to hope that Wisconsin will not only separate from the unionistic Missouri Synod, but that it will also reject its own false teaching that God's command to separate from those who teach contrary to the Word is dependent on our judgment as to the outcome of admonition.

There are some dangers in the report of the commissioners. It could so easily become a snare. In kindness, some warnings are in place. Is this "conviction" again a matter of human judgment? Does the committee only mean that in its opinion admonition will no longer avail? . . . (Rev. W. Schaller, Jr.)

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“Holy Father, keep through Your name those whom You have given Me . . . I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world. I do not pray that You should take them out of the world, but that You should keep them from the evil one . . .” (See John 17:11b-19)

A Word About “Preservatives”

“Troubles come in threes.” You’ve perhaps heard and used that expression. But then its author was certainly an incurable optimist. Troublesome threes? Maybe truer to human experience: “When it rains it really POURS.” A flood. Not a slow and steady trickle. Or in the timely words of the Psalmist: “All of your waves and breakers have swept OVER me” (Ps. 42:7). Such is biblical language for saying, “I’m in this mess way over my head.”

Breakers

Like the pounding of the surf upon the sand. Few terms better explain the world in which we live than **BROKEN**. There are broken agreements and broken promises. There are broken hearts and broken homes. Everything earthly is breakable and subject to ongoing decay.

Believe not that man or man’s world is ever evolving toward some higher or holier tomorrow. Such disputes the evidence. Weather conditions are worsening. Natural resources are being depleted and polluted. Wickedness abounds. Evil is invented. Crimes are utterly senseless. A full eighty percent of all illness is thought to be stress-related, suggesting that man has

fallen victim to his own hectic life-style.

We SEE the decay of all things mortal. Goods are perishable. Machines require constant maintenance. Youth yields to age. Spouses become apathetic and friendships grow cold. Life ends in death. The record of Genesis 5 continues, using even the same three-word obituary: “Then he died.”

Why is man’s world broken and breakable? Search not for answers in human philosophies. Human philosophies cannot provide the answer—being wholly ignorant of the cause. Scripture traces man’s broken world to man’s broken relationship with almighty God.

A False Escapism

Such a view of the world is often called distorted. Is it? If the world were such a settled and serene and **SATISFYING PLACE**, why are there so many anxious to leave it? Why is society rife with escapism? Escapism is the desire to flee from reality. What of drug abuse and alcoholism? What of the ultimate escape attempt in suicide? These are not meaningless statistics, but a major epidemic.

Even “organized religion” has

become guilty of teaching a false escapism. What better definition is there for some presumed "Rapture"—snatched away to heaven in order to escape the harsher realities of the earth? Yet not even Peter, James, and John were permitted by Christ to remain upon the Mount of Transfiguration to relish the heavenly vision. The glory of Jesus witnessed on the mountain top was to be used in the Plains of Reality.

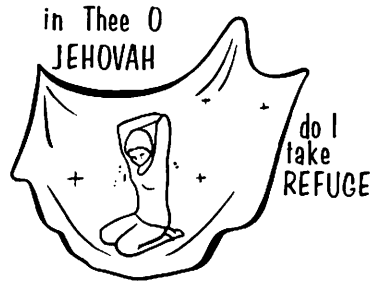
The Savior Prays For Us

Must we not grieve for any Christian who laments life in this "veil of tears" (as rightly described by Luther) and who does not balance that lament against the marvelous promise of Jesus: "I have come that they may have life, and have it to THE FULL" (Jn. 10:10)? For the first without the second is a surrender, not a victory.

What prayer is prayed more often amid a broken world than the prayer for preservation? Preserve the confirmand. Preserve the graduate. Preserve the husband and wife. Preserve the sick and sorely tempted. Preserve the worrier from his anxieties. Preserve the teacher from teaching error.

On the eve of His crucifixion Jesus Christ prayed such a prayer for each of us. But observe carefully. His prayer was not a denial of life's harsher realities: "I have given them Your word and the world has HATED them" (Jn. 17:14). Christ's prayer was not a foolish form of escapism: "My prayer is NOT that you take them out of the world" (Jn.

4



17:15). Christ prayed that the Christian might possess always the full measure of HIS own joy. And HIS joy lay in fully knowing the love of the Father—love which preserved Christ even through the harsh reality of crucifixion.

The Preserving Word Of God

"You are what you eat!" insists the nutritionalist. Perhaps a similar principle can be voiced of spiritual concerns. Much has been written regarding the need for a wholesome diet. Serious questions have been raised about the use of preservatives in foodstuffs.

Here lies the irony. Food is perishable and requires preservation. But the preservatives in the food are said to be hazardous. Surely this same indictment may be pronounced over any other "wisdom" or "preservative"—other than the preserving Word of God.

Are we diet-conscious? This is GOD'S question: "Why spend money on what is not bread, and your labor on what does not satisfy? Listen, listen to Me, and EAT WHAT IS GOOD, and your soul will delight in the richest of fare" (Is. 55:2).

Thus several times through John

17, Christ's prayer for our preservation, two phrases occur. The one phrase refers to God's NAME and the other to God's WORD. Indeed, the two phrases are virtually interchangeable. For finally a name describes someone or something. And God's Word—His gracious dealings with fallen humanity—is God's own description of Himself. In the very coming of Christ we have the fullest revelation of WHO God is and WHAT God is like. When we truly

come to know the Father through His Son we will no longer question His willingness or power to preserve us.

Whether "troubles come in threes," or should it pour when it rains, there is no more realistic view of the world than the following. Jesus declared: "In this world you WILL have trouble. But take heart! I HAVE OVERCOME THE WORLD" (Jn. 16:33).

—P. M. Weis

OFFENSE AND ITS REMOVAL

In a previous article treating Confession we have shown that God would have us plead guilty of and confess to Him all sins, even those of which we are not aware. We have also shown from Scripture that, if we have wronged a fellowman, God would have us confess the wrong to him and seek his pardon and forgiveness. There remains, however, another situation on which we have not yet touched, but which also comes into consideration in this connection.

What Is Offense?

When we speak of offense in the language of Scripture, we have reference to something quite different from what is ordinarily understood by that term. It refers to something more than merely hurting someone's feelings. Offense in the scriptural sense is something that a Christian may become guilty of saying or doing which sets a bad example for others, or causes a brother to stumble and to fall from faith into sin.

When we speak of public offense we mean that which takes place openly so that it is plainly evident to

others and cannot escape their notice. We are thinking here of gross, open transgressions of God's commandments, transgressions committed in words which others hear or in deeds and acts which others see. As examples of this we might cite theft and robbery, fraudulent dealings in business, the embezzling of funds belonging to others, engaging in fornication and adultery, finally any evident crime against the laws of God and men.

How Can It Be Removed?

The practice of removal of public offense is one in which many congre-

gations and entire church bodies have become very lax and negligent in our day. Many argue that if offense has been given by a church member and that person joins in the general confession of sins with the congregation, then everyone should assume that the person has truly repented of his sin and asked God for forgiveness, and that should be sufficient to remove the offense that has been given.

But will thereby the evil example that has been given and the stumbling block to the faith of a weak brother have been removed? Scripture speaks in a different vein concerning this matter. Our Savior says: *"If you bring your gift to the altar (come to worship and to ask God's forgiveness), and there remember that your brother has something against you (has been adversely affected by something you have said or done), leave your gift before the altar (stop in your worship), and go your way. First be reconciled to your brother (remove what stands between him and you), and then come and offer your gift"* (Mt. 5:23-24). There our Savior states very plainly that, if we have given offense, we should do as much as in us lies to undo the damage which our open sinning may have done to the souls of others.

How serious a matter giving offense to others is we can see from Jesus' words: *"Woe unto the world because of offenses! For offenses must come, but woe to the man by whom the offense comes"* (Mt. 18:7). If the offender therefore is truly

penitent, he will surely want to do everything in his power to keep others from falling into the same sin into which he has fallen.

This may be done in several ways. The offender may speak to the congregation himself regarding the matter. Or he may prefer to have his pastor serve as his spokesman to inform the congregation that he recognizes the grievousness of the sin he has committed, that he is truly sorry that he has grieved his God and Savior and brought shame on the Christian name, that he seeks the forgiveness of God and of his fellow-Christians, and that it is his fervent hope and prayer that no one may be misled by the evil example he has given.

In certain cases it may be preferable that the pastor make such a statement on his behalf to the church council, the members of which may then inform questioners as to what the true state of affairs is. In a larger congregation, in which some may not even be acquainted with their fellow-members and their doings, it may be advisable to entrust the removal of offense in certain cases to the pastor and the board of elders. If this procedure is followed, sins may not become known in a wider circle than necessary. Such removal of offense should never be extorted from the offender by coercion, but always be something he himself desires on the basis of God's Word.

Why It Is Necessary

There are two compelling reasons for the removal of public offense. The first is concern for the spiritual

welfare of those to whom the offense has been given. If the offender does not remove the offense in one way or another, others may be led to think lightly of the sin and, when tempted, fall into the same sin themselves, thinking it to be of minor significance. Therefore love for one's neighbor, created by the love of God which has forgiven him, will make the offender want to remove the offense in as far as that can be done.

But it is necessary also for the peace of mind and conscience of the one who has given the offense. Unless the offender has removed the same as far as he is able to do so, the accusation will always arise in him, as often as some brother falls into the

same sin, whether or not he is partly to blame for his brother's fall. Furthermore, if he has done what he can to remove the offense he has given, he need no longer wonder what sort of thoughts his fellow-believers in the congregation are thinking about him. They in turn can show their loving concern for him by freely assuring him of God's forgiveness and their own, making his lot that much easier to bear.

May God grant us His grace and a humble spirit so that, if through the weakness of our flesh we give offense to others, we may always be ready and willing to remove the same to the glory of God and for our own and our neighbors' welfare.

—H. C. Duehlmeier

COMMENCEMENT AT ILC, 1985



Class Day

The Lord pleased many ILC students by causing May 24, 1985 to remain very pleasant and without rain. An informal campus poll had revealed that a majority favored having the class day exercises outside, so there was much joy as the plans were able to develop that day for use of the amphitheater.

Kay Kleinschmidt served well as the master of ceremonies. Tom Naumann tried to make certain that his athletic address would be one to remember in years to come. Midway through his address he vanished

briefly, shortly to reappear in one of the varsity cheerleading outfits. After leading the assembly in a rousing cheer, he concluded his remarks. Linda Seeley delivered the literary address, probing into the unlikely literary value of a number of items in a student's life at ILC, such as the daily bulletin, notices posted at Ingram lobby for the students, notes between friends, and the report card.

Pastor John Schierenbeck delivered the academic address, one that his parents will no doubt remember for some years to come. He spent a good deal of time humorously

explaining why he would not speak on the several topics suggested by ILC student body president Jerry Barthels. He next suggested that he had considered speaking on the subject of why his son Michael did not get more playing time during the basketball season. His explanation of why this would not be appropriate involved a number of humorous reminiscences of his father's athletic career and also that of his own and his brother David's. He closed with a profound thought that occurred to him at a toll booth on the way to ILC: "Life is a lot like driving through Chicago."

A slightly different twist was given to the 1985 class day festivities as Louie the Lancer arrived on the back of the green college truck. Musical entertainment was provided by the ILC pep band and by the Von Johannes Family Singers: John, Beth, and Deborah. Louie's Manumission, written by Steve Sippert, was read by Page Paula Gurath.



Graduation

Seminary dean Prof. L. W. Schierenbeck presented four seminary graduates to the church: James Albrecht, Rapid City Mission, Rapid City, SD; Paul Naumann, who will serve Gift of God, Washington D.C.

in the summer and will continue his education at the University of Wisconsin, Madison, in the fall; Peter Reim, Our Savior's, Jamestown, ND; and Michael Roehl, mission stations at Live Oak and Orlando, FL.

College dean Prof. C. Kuehne presented one teacher graduate to the church, Judith Greening, who has received a call to teach kindergarten at Immanuel, Mankato, MN. Four pre-theology graduates received the Bachelor of Arts Degree: Lawrence Bade*, Randall Charleson, David Naumann, and Michael Wilke. Six graduates from the two-year program received the Associate of Arts Degree: Kim Crandall, Mildred Groom, Amy Olmanson, Allison Schmitt*, Julie Sippert*, and Paul Stockman. (*Honors)

Fifteen graduates from the high school department had the distinction of being the last class to receive their diplomas from Prof. Robert Dommer. These graduates were: Stephen Adams, David Albrecht*, Kathleen Beekman, Heidi Falkenberg, Joel Fleischer, Rebekah Gulerud, Kay Kleinschmidt, Joseph Lau*, Timothy Meyer, Thomas Naumann, Daniel Noeldner, Julie Ryan, Jeffrey Schierenbeck*, Lois Seeley*, and Patrick Weibye.

Although he will continue to teach at ILC, Prof. Dommer will no longer serve as principal of the high school, having held that post for the twenty-six years that ILC has been in existence. We thank the Lord for the many years of service Prof. Dommer has provided to ILC, helping to

further the cause of Christian education among us since the very beginning of ILC at Mankato, MN. Prof. Dean Carstensen has been elected by the Board of Regents to serve as the next principal of the high school department, and he has accepted the appointment.

Even a casual glance at the upcoming college classes at ILC is quick to reveal that the matter of workers for the preaching and teaching ministries should be a major concern to each of us. "The harvest truly is plentiful, but the laborers are few. Therefore pray the Lord of the harvest to send out laborers into His harvest." Then also encourage that potential candidate from your congregation to attend ILC and to prepare for the blessed work in the public ministry.

—Robert Rehm

* * * * *

Born With The CLC—Borne by God . . .

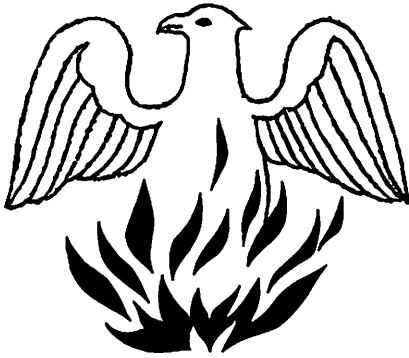
Holy Cross Lutheran Church Phoenix, Arizona



Prof. Robert Dommer

Immanuel Lutheran High School Principal and ILC Tour Choir Director for many years. Upon his resignation from these positions, the following plaques were presented:

PROFESSOR ROBERT DOMMER
In recognition of your 26 years of faithful and dedicated service to ILC as the ILHS principal, 1959-1985. With all due honor and appreciation according to I Cor. 4:1.—Immanuel Lutheran College
In recognition of 25 years of service and dedication from the Tour Choir 1984.



“Out Of The Ashes”

—The Phoenix Story

Early Christians were drawn to the ancient Egyptian legend of the PHOENIX, the fledgling born out of the ashes of the fire which destroyed the mother. Apparently they saw an illustration there of their own birth as a new people of God.

In Phoenix, golden city of Arizona, something new has been born out of the ashes of the old. Twenty-five years ago some Christians in that place were facing the fact that the venerable SYNODICAL CONFERENCE was dead. For eighty-some years that federation of Lutheran synods had sought to express and confess the unity of the Spirit existing among such constituent bodies as the Lutheran Church-Missouri Synod, the Wisconsin Ev. Lutheran Synod, and the Norwegian Synod. Their common conviction regarding Bible truth was carefully defined in such documents as *The Brief Statement* of 1932.

By 1960, however, the CONFERENCE was afflicted with the practice of religious unionism, a

kind of physical union without the unity that the Scriptures require for fellowship. Doctrinal differences were present, recognized, and widely tolerated among constituent churches. The reason for existence was gone. The CONFERENCE was dead.

The Fledgling

Out of those ashes came the new, which would seek to continue the Gospel testimony that once marked the former. Three families met in shared concern: that of Prof. Alfred Fremder, who had taught at Bethany College of the Norwegian Synod; that of day-school teacher Vernon Gerlach, formerly of Immanuel Church in Mankato (an independent church at that time); and that of the Rev. Roland Gurgel, formerly pastor of a WELS congregation in Belle Plaine, MN. These people formed the nucleus of what was organized under the name of HOLY CROSS LUTHERAN CHURCH in the fall of 1958. A year later they were joined by a group of members and their pastor, who had withdrawn from a local congregation of the Wisconsin Synod, which was still participating in the SYNODICAL CONFERENCE and thereby taking part in what they regarded as violation of the clear word of God.

Holy Cross Today

Today's visitors in Phoenix will find a well-established, self-supporting congregation in fine new quarters, occupying five acres of choice land on Thunderbird Road, a connector between two large residential

sectors of the city. The fledgling is evidently strong to fly, with the prospect of a vigorous future.

Yet this stage of life did not come easily. As the one remaining founding member, Lillian Lange (90), could tell you, the earlier years were a time of much struggle.

Although some financial aid was provided (first by the "Interim Conference" and then by the CLC Mission Board), it was necessary in the beginning for the first pastor, the Rev. W. Wiedenmeyer, to support himself with secular work. The Christian Day School which was started in the fall of 1960 and was taught by Richard Ohlmann had to be discontinued in 1963, when most of the pupils (largely of founding families) moved from the area.

The most difficult event of all, however, was the division within the congregation in the doctrine of Church and Ministry (a matter that had not been fully resolved in the former Synodical Conference). The result was the loss of a considerable number of members and the pastor, who resigned on May 16, 1965.

The Strengthening

Such difficulties were too severe to be dismissed as mere "growing pains." Yet it is true that the sufferings "produce endurance, and endurance produces character" (Romans 5:4). The Spirit did His gathering, guarding, and guiding to what now happily meets the eye: a "phoenix," Holy Cross Lutheran Church.

Since 1965 the congregation has



Some Who Helped Build Phoenix
enjoyed the leadership in ministry of the following:

Pastor Michael Sydow:

June 1965 to September 1967

Pastor Paul Fleischer

March 1968 to February 1973

Pastor Norbert Reim

May 1973 to the present

As with many young churches, Holy Cross served without the convenience of its own property for several years. First services were in the home of Mr. & Mrs. R. Horner on Reformation Sunday, 1959. After that it was rented store space in "Harmony House." The Christian Day School moved from a rented room in a Covenant Church to a spare room in the Roger Ericson home to a Baptist Sunday School house.

It was in June of 1963 that the congregation broke ground for its own facility at 39th and W. Dunlap Avenue. There the congregation worked and worshipped until 1974, when it became evident that a relocation would improve the outreach potential of the church. And so it proved to be. This sturdy congregation is happily engaged in His service, with a clear vision of what it ought to be in Christ.

—Rollin A. Reim

Born With The CLC—Borne by God . . .

Bethel Ev. Lutheran Church Morris, Minnesota



The name *Bethel* is well-known to students of the Bible. It was a city in central Canaan, 12 miles north of Jerusalem. It did not always have that name. The Canaanites called it *Luz*. Many significant events in the history of God's people took place here.

The origin of the name *Bethel* is attributed to Jacob. Nearby to Luz Jacob had spent the night and had his awe-inspiring vision of the ladder reaching to heaven with ascending and descending angels. Jacob named the place *Bethel*, which means "house of God," saying: "How awesome is this place! This is none other than the house of God, and this is the gate of heaven" (Gen. 28:17)!

Not long after, Jacob wrestled with the Angel of the Lord at Peniel. The Lord changed Jacob's name: "Your name shall no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed" (Gen. 32:28). Later on,

God conferred a blessing upon Jacob and confirmed Jacob's new name, whereupon Jacob confirmed the naming of the site as *Bethel*. (See Gen. 35:9-15)

The significance of a name! In Bible days, when noteworthy events took place, names were changed. Something like that still happens. Each group of Christians who wrestled for the Truth of God and, for conscience sake, left a former church to be "born with the CLC" as a new congregation found it necessary to choose a name for their new church.

The concerned Lutheran Christians who undertook to found a new church in the Morris, MN area in June, 1960 had many decisions to make, not the least of which would be the name by which they would carry their Christian witness to their community and the world. What better name could be chosen than a name meaning "house of God"?

A perfect name! It didn't matter that their *Bethel* would, at first, be a two-car garage with "pews" of planks and concrete blocks (for the first month), or the living room of a rented home near Morris with folding chairs for "pews" (for about a year). They were confident that their Lord would one day supply them with a more permanent house of worship. This He did when He



"Bethel" From 1961-1975

directed them to a rural school building near Hancock. This building was nicely remodeled to function as *Bethel* from 1961 to 1975.

The next (and current) *Bethel* was erected from the ground up, mostly by volunteer labor. The site of this comfortable House of God is in the city of Morris, on a plot of land provided by members. Dedication took place in June, 1975, fifteen years from the month of the congregation's humble beginnings.

While the Lord has provided the congregation with a number of *Bethels* over the years, He has seen fit to have His Gospel work done here by one faithful public servant. Pastor Elton A. Hallauer has preached and taught the Word and ministered to the congregation throughout its twenty-five year his-

tory. Previously Pastor Hallauer had served churches in New Ulm, MN and in Hancock. From the fall of 1961 until the present he has also served Bethel's sister CLC church, Peace of Parkers Prairie, on a regular basis.

The members of *Bethel* chose the date of June 16th of this year for their services of thanksgiving to the Lord for his blessing upon them through these 25 years. Pastors H. C. Duehlmeier and Daniel Fleischer were the guest speakers for the forenoon and afternoon services respectively.

"On this day, which we have set aside for the purpose of celebrating the twenty-fifth anniversary of our beginnings, we humbly and gratefully raise our voices to our gracious God in song and prayer for having continued among us with His blessed presence, for having preserved His holy Word for us in purity and truth, and for having guided us along the path of righteousness that leads to eternal bliss. May these blessings continue and increase in this Bethel, this House of God, to the end of days." (Ann. Booklet)

—Paul Fleischer





Family Devotion Hour



These days there are few devotional books that can be recommended without qualifications as to both their scriptural reliability and their suitability for general family use. Here, we are happy to say, is an exception.

Retired ILC Seminary Professor, C. M. Gullerud, has prepared a devotional book entitled *Family Devotion Hour*. Pastor Paul F. Nolting writes in the book's Foreword: "The Lord of the Church has been molding Professor Gullerud for just such a contribution for more than seventy years. He has fought the battle for the Word of the Lord in congregations, on intersynodical committees, and on the floors of conventions. In his pastoral ministry he has counseled the youth, admonished the erring in doctrine and life, comforted the sick and dying, and provided support for mourners with the Word of the living Christ. For years he has served as an instructor of future teachers and pastors. He has been a husband and a father . . . What he has learned and experienced in the school of the Holy Spirit, Professor Gullerud is now sharing with others through these devotions."

The book consists of 100 devotions on Christian faith and life, in 197 pages of easy-to-read print. Included in the daily readings are pertinent prayers or hymn stanzas. The devotions themselves are based on a wide range of Scripture selections, including 10 on the Shepherd Psalm; 12 on the Old Testament book of the Prophet Amos; 17 on the Epistle of 2 Peter; 28 on St. Paul's Epistle to the Colossians; 7 on Hebrews chapter 2; with the balance based on selected passages from the Gospels as well as other books. It is evident that these devotions provide the reader a spiritual diet consisting of the whole counsel of God—covering the divinely-inspired writings of the Psalms, the prophets, the evangelists and apostles.

"For the family no better prescription for healthy spiritual living can be given than the daily family devotion." (Foreword) To that end we heartily recommend *Family Devotion Hour*. It may be purchased for \$5.50 per copy from the CLC Bookhouse, Immanuel Lutheran College, 501 Grover Road, Eau Claire, WI 54701; or directly from the author who lives at 218 Grover Road, Eau Claire.

Daily Devotions for September 1985

In the last chapter of the Book of Acts the apostle Paul reminds the Jews in Rome of the dangers of hardening their hearts against the Gospel of Jesus Christ. In these last days we Christians also need to be reminded of the sin of rejecting the precious Word of God.

In this month of September we begin the reading of the history of God's ancient people in the days of the Divided Kingdom, as recorded in First Kings and Second Chronicles. In the northern kingdom of Israel there was a succession of idolatrous kings until finally God sent His prophet Elijah to demonstrate God's superiority over all the idols of men.

In the southern kingdom of Judah the true worship of the Lord was preserved, but even then the Lord had to send many prophets to warn and encourage His people and their kings. Great was the success of God's people when they trusted in Him! Disastrous was their fate when they turned away from Him!

Date	Scripture	Theme	Hymn
Rehoboam, king of Judah—17 years			
1	1 Kings 12:1-15	Rehoboam listens to the bad advice of the young men.	395 (1-4)
2	1 Kings 12:16-24	The tribes of Israel reject Rehoboam as their king.	530
3	2 Chronicles 11:5-23	Rehoboam's kingdom is strengthened by God-fearing Levites from the north.	264
4	2 Chronicles 12:1-16	The Lord permits Rehoboam to be humbled by the Egyptians.	579
Jeroboam, king of Israel—22 years			
5	1 Kings 12:25-33	Jeroboam sets up idolatrous worship at Bethel and Dan.	19 (5-6)
6	1 Kings 13:1-10	The Lord sends a prophet to condemn this idolatry.	263
7	1 Kings 13:11-19	God's prophet is deceived by a lying prophet.	254 (4-6)
8	1 Kings 13:20-34	The Lord pronounces judgment on His disobedient prophet.	290
9	1 Kings 14:1-16	The prophet Ahijah foretells death and disaster to Jeroboam's family.	605
10	1 Kings 14:17-20	Jeroboam's godly son Abijah dies, and Jeroboam dies also.	610
Abijam, king of Judah—3 years			
11	1 Kings 15:1-8	David's great grandson Abijam is not loyal to David's God.	283
12	2 Chronicles 13:1-12	Abijam points out the difference between God's worship and idolatry.	265
13	2 Chronicles 13:13-22	The Lord gives Abijam a great victory over Jeroboam.	267
Asa, king of Judah—41 years			
14	2 Chronicles 14:1-8	Asa abandons the idolatry of Rehoboam and Abijam.	20
15	2 Chronicles 14:9-15	The Lord gives Asa a great victory over the Ethiopians.	524
16	2 Chronicles 15:1-7	The prophet Azariah: "The Lord is with you while you are with Him."	437
17	2 Chronicles 15:8-19	Asa leads the people in godly piety and worship.	19 (1-4)

Ordination—Installation

Authorized by President D. Fleischer, the undersigned ordained and installed Peter E. Reim as pastor of Our Savior's Lutheran Church, Jamestown, ND on Sunday, June 9, 1985.

—Robert Reim

Installation

As authorized by President Fleischer, I installed Paul F. Nolting as pastor of Prince of Peace Lutheran Church, Loveland, CO on June 23, 1985.

—Michael Eichstadt

Correction

In the *CLC Directory* the telephone listing for Prof. R. Dommer should be: (715) 834-4487.

Changes Of Address

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Material submitted to the *Lutheran Spokesman* is now the first of the month (not the 10th as previously) preceding the month shown on the cover. This is to facilitate earlier planning and layout of each issue with the view toward having the monthly issues in subscriber's homes earlier in the month.

18	2 Chronicles 16:1-10	Asa trusts in the king of Syria instead of in the Lord.	428
19	2 Chronicles 16:11-14	Asa trusts his physicians rather than the Lord. Nadab, king of Israel—2 years	433
20	1 Kings 15:25-32	Nadab is destroyed with all his father's family. Baasha, king of Israel—24 years	612
21	1 Kings 15:33-16:7	Baasha continues in Jeroboam's idolatry. Elah, king of Israel—2 years	604
22	1 Kings 16:8-14	Elah while drunk is assassinated by Zimri. Zimri, king of Israel—7 days	598 (1-4)
23	1 Kings 16:15-20	Zimri takes his own life in despair. Omri, king of Israel—12 years	532
24	1 Kings 16:21-28	Omri becomes more evil than his evil predecessors. Ahab, king of Israel—22 years	583
25	1 Kings 16:29-34	Ahab marries Jezebel of Phoenicia and introduces Baal worship.	576
26	1 Kings 17:1-7	God through Elijah announces the judgment of drought.	260
27	1 Kings 17:8-16	The Lord provides for His faithful prophet.	426
28	1 Kings 17:17-24	The Lord shows His power over death itself.	201
29	1 Kings 18:1-16	It is time for Elijah to confront Ahab.	445
30	1 Kings 18:17-24	Elijah proposes a contest between the Lord God and Baal.	451