

# lutheran spokesman

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# EPIPHANY



CHURCH OF THE LUTHERAN CONFESSION

*It's Epiphany—*

## RISE AND SHINE

Early morning. A school morning. Streams of sunlight pour past the window shade. The neighbor's kitten is loudly meowing. Honking horns and screeching tires hold the onset of another Dread Commute. Everywhere the world is waking and moving. You should be too. But the bed is warm and soft and inviting. You think about rising—but lie quietly until the thought passes. You muster enough strength to move the blanket. You plead silently for more sleep and peace.

But there soon comes the sound of footsteps on the stairway. *Mother's* footsteps. She swings wide the bedroom door and says, "Time to get up!" You pretend not to hear—to be dead. Mother is not amused. She stoops. She nudges. She tickles. She commands: "RISE AND SHINE!" (You knew she would.)

RISE AND SHINE—a call to join the land of the living. To RISE is a sign of life and bright hope. To SHINE suggests that each day and

each task, from brushing teeth to cleaning messes—be greeted with enthusiastic energy, with happiness and excellence and smiles in place of scowls. RISE AND SHINE. This Scripture invites us to do. Jesus said: "You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand and it gives light to everyone in the house. In the same way, *let your light shine* before men, that they may see your good deeds and praise your Father in heaven" (Mt. 5:14-16 NIV).

### What Light?

"*You yourselves.*" There lies the force of Christ's words. To paraphrase: "You yourselves are the world's light. Simply be what you are. *Shine.*" The reference is to witnessing for Christ, whether by word or deed. And to whom was Jesus speaking? A pastoral conference? Professors? Doctors of

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theology? Jesus was addressing primarily a group of Galilean fishermen. No experience. No training. No titles or diplomas. Galilean fishermen—who were without doubt as surprised as are we. But should we be surprised? Remember the Samaritan woman at Jacob's well? She had no secret formula or method. She had no experience beyond that of a few hours. Yet a more effective witness one could not wish to be: "Many of the Samaritans from that town believed in him (Jesus) *because of the woman's testimony*, 'He told me everything I ever did'" (Jn. 4:39).

"You yourselves are the world's light." Don't look around. Jesus was also talking directly to *you*. What are the qualifications? "Blessed are the *poor* in spirit, for theirs is the kingdom of heaven. Blessed are those who *mourn*, for they will be comforted. Blessed are the *meek*, for they will inherit the earth" (Mt. 5:3-5).

The qualifications are that one have no qualifications of his own. The calling and qualifications are from God. What matters is that you belong to Him. The only training needed is growth in gratitude and awareness of what He has done for you. And this is what made Paul the apostle a light of such intensity. This is what compelled him to preach the Gospel or burst from the silence; moved him to spend himself in service to his fellow man; gave him the courage to confess Christ before kings and sing hymns in prisons. Like any lamp, the power causing Paul to rise and shine came from outside of him. Good missionaries

**"GOOD MISSIONARIES ARE NOT MADE IN SEMINARIES; GOOD MISSIONARIES ARE MADE AT THE FOOT OF THE CROSS."**

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are not made in seminaries; good missionaries are made at the foot of the cross.

The thought of witnessing to strangers easily frightens us. Some are blessed with the gift of easy conversation, others are not. But none of us should despair of sharing in the Gospel ministry. None of us should prefer the safety of sleep to the Epiphany call to RISE AND SHINE. For Christian actions are as loud as Christian words. All that Christ asked was that we *be* what we *are*—the world's light.

When an individual displays a hunger for hearing the Word of God, a witness *is* being given and a light *is* shining. When sacrifices are made in order to attend the weekly worship service, a witness *is* being given and a light *is* shining. When for Christ's sake two people remain committed to a troubled marriage—refusing the expediency of divorce—a witness *is* being given and a light *is* shining.

Whether decisions or priorities, whether cleaning the chapel or waiting on tables, whether the things we do or refuse to do—the places to which we go or won't go—from our response to various problems to the way in which we treat one another: a witness *is* being given and a light *is* shining. "A city on a hill cannot be hidden," said Jesus. The nature of light is to shine. Simply be what you are. You are light in the Lord. There-

fore RISE AND SHINE.

### Light What?

Where is light meant to shine? In the darkness—the blackness of human fears and doubts and depravity. “You yourselves are the light of the world,” declared Christ. This is where the light, the light of His glorious grace and redemption, is meant to shine. We are to be the world’s lights because Jesus came as *The Light of the world.*

Christians—in their wholesome and necessary concern for confessionalism—must not become isolationists. If the human race was the scope of Christ’s ministry, should it not be ours? If loving the undeserv-

ing was the scope of Christ’s ministry, should it not be ours? If loving the undeserving was the scope of Christ’s ministry, should it not be ours? If releasing the oppressed and needy, rescuing the outcast and misfit, was the scope of Christ’s ministry, should it not be ours?

RISE AND SHINE. Time is passing. Breakfast is waiting. Footsteps are even now heard on the stairway. And God’s Spirit is saying: “You are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that *you may declare the praises of Him who called you out of darkness into His wonderful light*” (I Pet. 2:9).

RISE AND SHINE

—P. Mark Weis

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*A Message From Our CLC President  
As We Conclude Our Anniversary Year:*

## Where Do We Go From Here?

*In the past year we have been reminded in sermon, and through various articles in the Spokesman, as well as through monthly bulletin inserts, from where we have come. We have traced our roots. As we leave our anniversary year we might ask, “Where do we go from here?” We are not able to say. God knows, and God will show!*

Though in a different context, we are no different than Abram, to whom God said: “Get out of your country, from your kindred and from your father’s house, to a land that I will show you” (Gen. 12:1). “So Abram departed as the Lord had spoken to him . . .” (12:4)

The Lord had a purpose for calling Abram out of his land. The call was compelling though it is not likely

that Abram fully comprehended the reason or the magnitude of what God had in store for him and through him. We are reminded also of the word of the apostle Paul in Acts 20: “And see, now I go bound in the spirit to Jerusalem, not knowing the things that will happen to me there, except that the Holy Spirit testifies in every city, saying that chains and tribulations await me.”

### **Letting God Lead**

We have not sat down in this past anniversary year to determine goals and dates. We have no membership goal that we seek to attain by the year 2010. We have no set goals of how many missionaries we aim to have by a certain time. We are not setting enrollment goals by which we will judge the effectiveness of Immanuel Lutheran College. We are not on a financial drive to accumulate a certain number of dollars. This does not mean that we are careless, uncaring, haphazard, or aimless. But it seems a bit presumptuous to tell God where we think He should lead us by a certain time in our history.

We plan, but let God show where we shall go, and what shall be accomplished. The best laid mission plans of Paul were changed by an unexpected call to Macedonia (Acts 16). It is unlikely that, had there been a mission board in the early church, it would have determined to send Philip to the wilderness to gain one soul (Acts 8). Where do we as a church body go from here? We plan, but let God show.

It is our call to be busy where we are now, individually and collectively, teaching, preaching, sharing, and letting the light of Christ shine through us. Where and how we should carry the lamp, God knows, and what reception we shall have as we do, we likewise leave to Him.

However, it is our responsibility to walk through each door of opportunity as God opens it to us. If it be such a door as Abram went through, or such as Paul faced, bearing chain and affliction, there is one certainty: If we follow where the Lord leads, there will be only blessing, both to ourselves and to others.

### **The Father Knows**

Though we do not know where the Lord will lead, we will not be forgetful of where it is from where He has brought us. We were at one time "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world." We have been rescued from the despair of the hopeless through sanctification of the Spirit and belief of the Truth. And what is this Truth? This Truth is also our comfort and assurance: "But now in Christ Jesus you who once were far off have been made near by the blood of Christ" (Eph. 2:12-13).

Whatever our future holds, we face it confidently, for our God and Father has promised that He will not leave nor forsake His children, nor the Church that He has purchased with the blood of His Son. God knows that there are souls dying in sin and unbelief. He knows that there is a need for more preachers and teachers among us. He knows

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**"WE HAVE NOT SAT DOWN IN THIS PAST ANNIVERSARY YEAR TO DETERMINE GOALS AND DATES . . . IT SEEMS A BIT PRESUMPTUOUS TO TELL GOD WHERE WE THINK HE SHOULD LEAD US BY A CERTAIN TIME IN OUR HISTORY."**

that a Christian school, in our congregation, or as we have in Immanuel Lutheran College, is important to the life of our children as well as the life of the church.

The Father knows our fears and our confusions. He knows our works, our tribulation, our poverty (but you are rich) (Rev. 2:9). Likewise He knows our little strength, yet that we have kept His Word and not denied His name (Rev. 3:8). Let it not be said that He must rebuke us for having left our first love (Rev. 2:4) or that we have been neither hot nor cold (Rev. 3:16).

### Our Purpose

We have appreciated the reminders of how our church was born, as well as why it was born. While we dare not forget our past, neither can we live in the past. Our purpose lies in the future—to let the Light of the Divine Word shine through our preaching and our life; it is not enough that we have been actively

engaged in kingdom work yesterday and today, or that we are *determined* to be so in the future. Our call is to *be* actively engaged in kingdom work today and tomorrow. The key words are “*be* actively engaged.”

Where do we go from here? God knows. Where He leads us, and what He would accomplish through our kingdom activity will become apparent so long as we are faithful to His Word and busying ourselves with His work. But let our activity for Him always begin with the prayer: “Oh, send out Your light and Your truth! Let them lead me . . .” (Ps. 43:3)

Where do we go from here? “To You, O Lord, I lift up my soul. O my God, I trust in You; Let me not be ashamed; Let those be ashamed who deal treacherously without cause. Show me Your ways, O Lord; Teach me Your paths. Lead me in Your Truth and teach me, For You are the God of my salvation; On You I wait all the day” (Ps. 25:1-5).

—Daniel Fleischer

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## *Becoming Involved In Anti-Abortion Activities*

It is often argued these days that the question of abortion is not a proper one for public debate but a purely private matter—that it lies in the area of religious belief and that therefore a Christian should not try to get his own beliefs enacted into law. According to this notion, Christians working to change laws governing abortion are said to be violating the principle of separation of church and state. We need to be prepared to answer this argument.

### Acting As Salt . . .

Certainly, our country has a tradition of church-state separation,

something which we Christians ought to acknowledge as a blessing from God. Under it we have been

permitted to worship God according to our own Scripture-based convictions without government interference. We recognize that we ought not attempt to create a "Christian society" by passing laws. Not only would this be contrary to our country's tradition of religious toleration, it would also be contrary to God's will because true worship is a matter of the heart and cannot be coerced.

But we should not confuse this valid point with the different argument which is being advanced much in our day that Christians should not bring their convictions to bear in their activities as citizens: voting and attempting to influence legislation. Individual Christians have a right as citizens to influence government in whatever way they think best. But more important than this, it is the will of our Lord that His disciples act as salt in this dead and decaying world (Mt. 5:13). In the issue of abortion, the Christian can act as salt by pointing out the evil of a practice which has become widely accepted.

#### **. . . For The Sake Of The Unborn**

This is something we ought to do, first *for the sake of the unborn*. Because of the current state of our laws, many innocent human lives are being brutally destroyed. In only the first eight years after the Supreme Court decision legalizing abortion (Jan. 22, 1973) over 12,000,000 were killed.

Such a number is too large to comprehend, but we can gain some perspective on it when we realize that

it is more than nine times the total number of Americans killed in all our wars. These unborn are among the most defenseless of victims. The Christian cannot but be moved with compassion for these victims and with righteous indignation toward those who kill them. God's Word instructs us: "Rescue those being led away to death; hold back those staggering toward slaughter. If you say, But we knew nothing about this, does not He who weighs the heart perceive it?" (Prov. 24:11-12)

#### **. . . For The Sake Of The Nation**

We ought to point out the evil of abortion also *for the sake of our nation*. What makes this practice such an enormity is that it is something contrary to that law which exists within the heart of every person. The Scriptures teach that those who practice murder "know the judgment of God, that they which commit such things are worthy of death" yet they "not only do the same, but have pleasure in them that do them" (Rom. 1:32). Those who kill the unborn do so over the objections of their own consciences.

Now, man suppressing the voice of his conscience is nothing new. What is relatively new in our country is that this sin against natural law is not only tolerated but protected by our

**"OUR NATION'S LAWS STILL CONDEMN THE DEEDS OF THE THIEF WHILE THEY CONDONE THOSE OF THE ABORTIONIST. MUST WE NOT ON THIS ACCOUNT FEAR THE JUDGMENT OF GOD UPON OUR NATION?"**

## PRO-LIFE ORGANIZATIONS

*Editor's note:* In his conference paper Pastor Klatt gave a "partial listing . . . of a few of the major national (Pro-Life) groups which may be of some special interest to us." By way of explanation he writes: "Obviously not every organization listed here is one we would want to join. Banding together with other Lutherans in an organization such as Lutherans for Life would give the impression of a unity of faith and purposes which does not exist between us and other Lutherans. Other organizations may present similar problems. However, we should expect that, even in non-sectarian organizations, most of the people will be involved because of religious convictions. We should not be afraid to work with such concerned fellow citizens. There will, of course, be those who will want to open meetings with joint prayer. We have to be prepared for this and deal with it properly but need not, on this account alone, shun an organization."

In this and coming issues we intend to give Pastor Klatt's assessment or summary of a few of the major national pro-life organizations.

**Christian Action Council, 422 C St. N.E., Washington D.C. 20002;** Curtis J. Young, Executive Director; Harold O. J. Brown, Chairman; Publications: *Action Line*, a monthly dealing with progress of pro-life legislation. Activities: lobbying the U.S. Congress for passage of pro-life legislation; sponsoring workshops on ways to fight abortion and infanticide at the local level; has helped establish a string of Crisis Pregnancy Centers in the U.S., Canada, and Japan. These centers, which provide spiritual counseling, are described as a "gospel ministry providing alternatives to abortion." CAC has many local chapters across the country.

**American Life Lobby, P.O. Box 490, Stafford, VA 22554,** (Mrs.) Judie Brown, President; founded in 1979; membership nationwide over 200,000. Publications: *A.L.L. About Issues*, a monthly magazine sent to contributors, subscriptions available at \$25 per year; *A.L.L. News*, a weekly providing news of pro-life activity around the country, \$29.95 per year; numerous educational books and pamphlets. Activities: As the name indicates, A.L.L. is a Washington lobby working for the passage of pro-life legislation, especially a "Human Life Amendment which will protect all children of God from the moment of fertilization until the moment of natural death." Because they realize that currently there is not sufficient support in Congress to pass such a constitutional amendment, A.L.L. is involved in a project called "Coalition for Unborn Children '85." This is an effort to pass a bill intended to "remove the Federal Government from supporting the promotion, encouragement, referral, or outright performance of abortion in our nation today" and to "prevent organizations like the Planned Parenthood Federation of America from receiving continued support from American taxpayers for the promotion . . . of abortion." In addition, A.L.L. supports "non-violent direct action which places pro-life people at the death chamber to provide factual information and concern to those would-be patients who truly do not have an 'informed' intention to kill another human being" and "ministry for those women scarred by abortion, as we lead them to Christ, through whom sin can be forgiven." (*A.L.L. About Jesus*, April 1985, pp. 23-24).

laws and in some states even financed from the public treasury. Therefore abortion is unlike the many other evils which are common in our country today: murder, rape, armed robbery, etc. which, though they are common, are at least still punishable crimes. Our nation's laws still condemn the deeds of the thief while they condone those of the

abortionist. Must we not on this account fear the judgment of God upon our nation? It is only for the sake of God's own children that He forbears judgment.

### Citizens With Voice And Vote

What can we do? At this time we cannot actually rescue the unborn who are "led away to death"



because their killers are protected by law. The responsibility for this situation rests directly on those justices who struck down the laws protecting the unborn and on those legislators who have done nothing to remedy the situation, and the weight of their responsibility is imponderable. But as citizens with a voice, however small, and a vote, we can try to change the law. The existence of the organizations reviewed as part of this paper reminds us that we are far from alone in our recognition of the need for such change.

Opposing the evil of abortion is not just a matter of lobbying Congress. Our witness must begin in our homes, churches, neighborhoods, and workplaces. Among our own families and congregations we should not take for granted that this issue is well understood. In school

*Editor's Note: This paper was delivered by Pastor Klatt to the West Central Delegate Conference of the CLC, Jamestown, ND, June 1985.*

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## **G. F. Handel (1685-1759)**

*Hallelujah! for the Lord God omnipotent reigneth!*

During the Christmas season we have once again thrilled to these words of the famous "Hallelujah Chorus" by Handel. Different portions of the oratorio "Messiah" are often put together to form shortened versions, but almost all of these abridged versions include the "Hallelujah Chorus."

The composer, George Frederick Handel, was born in the same year

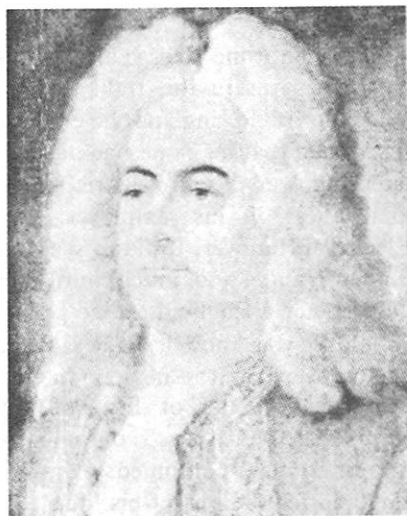
**"AS CITIZENS WITH A VOICE, HOWEVER SMALL, AND A VOTE, WE CAN TRY TO CHANGE THE LAW."**

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and at work, our people are exposed to many worldly ideas. Only the Word of God can keep them from being misled.

And beyond our families and fellow Christians, we can testify to the truth in our conversations with neighbors and coworkers. This is part of letting our light shine before the sin-darkened world as we are being reminded in this anniversary year—letting the light of God's Word expose the evil which the world tries to hide and disguise, exposing sin so that we might point them to the only Savior.

—John Klatt



that J. S. Bach was, so his three-hundredth birthday was also celebrated this past year. If Handel did not quite receive the press coverage that Bach did, certainly during his lifetime Handel was more celebrated than his counterpart.

It was on February 23, 1685 that Handel was born in Halle, Germany. His father was a prosperous barber-surgeon, and, as a businessman, was not too thrilled with the idea of George becoming a musician. He did permit him to take organ lessons from Friedrich Zachow in his hometown. But when the Elector of Brandenburg wanted to send eleven-year-old George to Italy for further study, the answer was "No!"

Although Handel's father died just a year later, George followed his father's wishes and continued his studies toward becoming a lawyer. At the age of eighteen, however, after one year at the University of Halle, Handel went to Hamburg, got a job in the orchestra at the opera house, and became a professional musician.

From that time George also began writing operas in the Italian style. When he visited England, he enjoyed it so much that he came back a year later and overstayed his leave, to the annoyance of his employer, the Elector of Hanover. It didn't seem to bother Handel too much until the Queen of England died and (wouldn't you know it?) the Elector of Hanover was the next in line to become the King of England! It seems that the tiff was soon patched up and Handel continued to live in England for the rest of his life.

### "The Messiah" Born

Handel had some of his father's business ability and a desire to be independent. He began an opera company in London with his own funds, and this in a day when few musicians were leaving the shelter of their patrons. The Italian opera, however, saturated the market in London, and Handel lost his investment. He then decided to become his own manager and slowly retrieved his financial position.

It was about that time that Handel reworked a masque which he had written earlier. He presented it as an oratorio, *Esther*. It met with such success that Handel began producing oratorios as well as operas. In 1741, when Handel visited Dublin, he took with him a score that he had written in the space of three weeks. It was called *Messiah*, and proved to be enormously successful.

Handel's later years were tranquil, though marred by blindness. He never married, but when he died in 1759 the entire nation mourned.

George F. Handel was more of a professional musician than a church musician, and his music shows his theatrical ability, gripping the attention immediately. Mozart said of him: "When he strikes, he strikes like a thunderbolt." His tunes are stately and pleasing, both in his monumental choruses and in his more delicate airs.

*"Hallelujah! For the Lord God omnipotent reigneth!"*

How many people would know this verse from the last book of the Bible if Handel had not set it to music in such a memorable way? If he had

produced nothing other than the *Messiah*, we would still want to thank God this year again for the musical talents that have made such precious Scriptures so familiar to so many:

*He shall feed his flock like a shepherd . . .*

*If God be for us, who can be*

*against us? . . .*  
*Comfort, comfort ye my people . . .*  
*For unto us a child is born . . .*  
*Worthy is the Lamb that was slain . . . to receive power . . .*  
*I know that my Redeemer liveth . . .*  
*Hallelujah!*

—Paul Schaller

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## 1985 CLC Teachers' Conference

The 1985 CLC Teachers' Conference was welcomed to Gethsemane Lutheran Church of Saginaw, MI for an October 9-11 conference. Chaplain Gene Schreyer opened the conference with a devotion drawn from Colossians 4:2. The teachers and visitors present were encouraged to devote themselves to prayer. The Lord is the source of our strength as is so abundantly evident in the 25 years of blessings we have received.

### A Joyful Self-Sacrifice

The Lord's blessings are truly evident in the labors of His Kingdom as was pointed out by the first essayist in his paper entitled "The Ministry: A Joyful Self-Sacrifice: Balancing One's Career and Family Life." Mr. Ted Thurow encouraged that we maintain that joy and not let our service become a burden. It is truly important that we take the time to enjoy that with which the Lord has blessed us. "Don't let the years pass — an encouragement to give to the family the quality time which both they and you need." And all must take care that the "extras" don't

lessen the joy of your ministry. Know the limit of your capabilities and don't push too far beyond those limits. It was also pointed out that an important aspect of the ministry is to keep communication lines open, first to the Lord and then to those around us—our families, our co-workers, and those we have been called to serve.

Stand still, look back with thanksgiving and look forward with anticipation. Through the eyes of faith we see that we are precious in the Lord's sight as He sent His only Son as our Savior. As we in our 25th year look back, we are ever thankful to see the hand of the Lord as He led our forefathers to stand firm, grounded in the Truth and then abundantly poured out His blessing upon us. Let us then look back with thanksgiving and forward with anticipation.

The Wednesday afternoon session gave the teachers a unique opportunity to stretch their muscles and further their education in First Aid. The Saginaw chapter of the American Red Cross took us on a "Race for Life"—a training course in CPR.

After an informative four hour session the teachers were ready to be tested for certification in basic CPR.

### **Christian Sensitivity**

The chaplain continued with the meditation on Colossians 4 on Wednesday evening with the exhortation to "Be watchful!" We must not succumb to Satan's lullaby and become dulled or desensitized to sin as the world around us has. Prof. R. Roehl, in his paper on Christian Sensitivity, pointed out that the differences in our upbringing and our experiences bundled up next to our level of sanctification determines our sensitivity. In the area of *adiaphora* we often find it difficult to determine the limits for ourselves or to help others see the insensitivity of their actions. Truly it is Christ that must influence our lives and the Spirit influence our consciences, so that we out of love for God and our fellow man decide what is and isn't proper and acceptable.

Thursday's meetings opened with an encouragement to "Pray! that God may open a door." We must take care that we do not become a stumbling block, but rather welcome those who are in need. Yes, we must stand firm in the truth, but we must also be ready to freely offer that blessed gift which the Lord has given us. We are in this world for a purpose. We are to share the precious Gospel with any and all. Our schools are not hideaways, but fueling stations. Our students come to see and must be prepared to "go tell!"

### **Videos . . . Books**

Mr. Ted Quade and the Markesan faculty presented a study on the possible uses of video systems in our classrooms. The range of uses is very broad, including pre-recorded educational programs to student-generated newscasts or presentations for special occasions. In discussion it was pointed out that the video system is not just limited to the classroom, but can also serve an important purpose in the church as an avenue to tell of the Gospel.

Marva Collins, one of America's most unique and innovative teachers, was introduced to the teachers through a book review by Wendy Greve and Susan Carstensen. In dealing with her students Marva stresses the importance of self and preparation for the job market. Her viewpoint is basically humanistic, but through discussion it was seen that some of her techniques might be applicable to our own classrooms.

To facilitate time spent choosing a reading series, the Columbia, SC faculty presented a brief review of the leading series on today's market, pointing out that each series reviewed does have its own strengths and weaknesses and supplementary material might be needed.

### **Worship & Fellowship**

On Thursday evening the teachers were able to enjoy the blessings of Holy Communion with the Gethsemane congregation. Pastor M. Bernthal's sermon drawn from Ezra 9:1-8 focused on the importance of godly repentance. All enjoyed the fellow-

ship and refreshments after the service as we took a look at some of our congregations histories through slide presentation.

The final morning of conferences opened with a devotion from Col. 4:6: "Let your conversation be full of grace" that you may know how to answer every man. Mrs. Ann Long of the Columbia faculty helped us draw up guidelines in our own minds through her paper concerning the retention of a student. Retention is never an easy thing and should be discussed with parents as soon as the possibility of retention exists. Retaining a child is sometimes a necessary action that will prove positive in his future years. Discussion was very fruitful and helped the teachers to deal with this difficult area.

The final session brought to the floor a discussion of enrollment policy of non-member students. Much discussion ensued, but the

depth of this matter and the long journeys ahead dictated that this matter be assigned to the next conference.

It should be mentioned that this year's conference marked the end of Ted Thurow's second term as chairman of the CLC Teachers' Conference. We thank the Lord for the blessings He has provided through this servant. Ross Roehl was elected to chair the conference for the next two years. Lila Schmidt was elected to serve as secretary. May the Lord bless the fruits of their labors.

After a quick lunch and goodbyes to their gracious hosts, the teachers settled in for the trip home. Relaxed, informed, physically and spiritually refreshed, they were ready to return to their classrooms with a renewed zeal for the work which the Lord has prepared for them in the feeding of His lambs.

—Timothy Cox

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

## Faith Lutheran Church Nicollet, Minnesota

Faith Lutheran congregation of Nicollet came into being in October, 1959. Its formation resulted from the desire of those who became its charter members to remain obedient to the Word of God in doctrine and practice. Pastor Egbert Schaller of Nicollet was called to serve as the first pastor.

For the first weeks of its existence the congregation worshipped in private homes and in a room at the

public school. Very soon the present parsonage was acquired. A comfortable chapel was constructed in the basement. In 1962 Pastor Schaller accepted a call to serve as a full-time teacher at Immanuel Lutheran College, Mankato, MN. The present pastor, Keith Olmanson, was subsequently called and installed in July of that year.

Though the chapel was comfortable and adequate for the members

of the congregation, it seemed a handicap to the growth of the congregation. A church building in Fairfax, MN, 45 miles away, was obtained and moved to Nicollet in the summer of 1965. It was dedicated on June 5, 1966.

Throughout most of its existence Faith has shared its pastor with other congregations. When Pastor Schaller left, the congregation formed a dual parish with Salem of Eagle Lake. When the growth at Salem led to its calling a full-time pastor and the dissolving of the dual parish with

Faith, Faith's pastor was called to assist at Immanuel, Mankato (1975). In February, 1983 Faith's pastor accepted the call to serve Faith Lutheran Church of New Ulm, and a dual parish was formed once again.

Faith of Nicollet held its 25th anniversary service of thanksgiving on October 28, 1984. The speaker was Pastor Glenn Oster of Eagle Lake. With deep humility the congregation gives thanks to almighty God through whose blessings the congregation came into being and remains to this day.

—Keith Olmanson

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

## Faith Lutheran Church New Ulm, Minnesota

Faith Lutheran congregation of New Ulm came into being under the shepherding of Pastor Rollin Reim in September, 1959 when members of his former congregation withdrew their membership in that congregation in order to honor the call under which he had been serving. For evident reasons the congregation chose to be known by the name "Faith." The Lord provided a place for worship in a room at "Turner Hall," which was secured at modest rental cost.

Almost immediately Faith became a haven for like-minded Lutherans in the surrounding area. The congregation soon established contact with other congregations of the same confession and became a charter member of the Church of the Lutheran Confession.

In June of 1961 a newly-constructed chapel-parsonage on South Broadway was dedicated. It served the congregation until May 1968 when the Friedens Church property at 22-26 North State Street was acquired. It consisted of a fully equipped brick church and a five bedroom parsonage. After ten years the congregation became debt free.

Faith congregation has been served by the following pastors: Rollin Reim (1959-1965), Gilbert Sydow (1965-1979), and Michael Thom (1979-1984). In February of 1984 it formed a dual parish with Faith Lutheran Church of Nicollet and is served by Pastor Keith Olmanson who resides in Nicollet.

Faith of New Ulm observed its 25th anniversary on Sunday, July 8, 1984 with its first pastor, Rollin

Reim, as speaker. May God in His grace cause His countenance to shine upon this congregation and bless it with increased faith and zeal as it

continues to serve Him in holding forth the truth of Scripture to all who will hear it.

—Keith Olmanson

# Behold, Your King!



## Daily Devotions For February 1986

We continue our readings in the first Gospel, in which Matthew shows Jesus to be the promised Messiah-King.

### Date Matthew

Date	Matthew	Theme	Hymn
1	24:36-51	THE TRIUMPH OF THE KING	
2	25:1-30	The King's Return will be sudden.	606
		The King's subjects should be ready, faithful in serving.	67:1-3
3	25:31-46	The King's Judgment	72:1-2
4	26:1-30	The King's Passover	163:1-4
5	26:31-56	The King's Prayer and Arrest	446
6	26:57-75	The King Condemned	151:1-4
7	27:1-31	The King and the Roman Governor	219
8	27:32-66	The Crucifixion of the King	179
9	28:1-15	The King Victorious	201:1-3
10	28:16-20	The King's Commission	496:1,4

By His living, dying and rising again Jesus established His Kingdom of Grace—His rule in the hearts, minds, and lives of human beings. After His Ascension, by the power of the Holy Spirit, the spread of our King's rule into all the world began. This was done and continues to be done through the proclamation of the King's victory over sin, death, and the devil. The early history of the world-wide spread of Christ's rule is recounted in the book of Acts.

### THE ACTS OF THE KING and THE SPREAD OF HIS KINGDOM

11	Acts 1:1-11	The King instructs His ambassadors. He will return.	213:1-4
12	1:12-26	The King's men wait.	482
13	2:1-13	The King empowers His men and gives them an "introductory special."	504
14	2:14-41	The King's Rule is spread through the telling of His great acts.	428
15	2:42-3:10	The King's Rule in His people's hearts is plainly seen in His people's lives.	464
16	3:11-26	The King's men proclaim the King's power and grace.	168:1-3
17	4:1-22	The King's saving name must be spoken.	116:5-6
18	4:23-37	The King's people are in constant contact with Him —and in Him they are one with each other.	454:5-8
19	5:1-16	"The Lord knoweth them that are His."	296:1
20	5:17-42	In the service of the King even disgrace is an honor.	360:1-2
21	6:1-7	Under His rule the King's people deal with their problems.	507:1-3

**Wisconsin Pastoral Conference**

Place: Peace Thru Christ, Middleton, Wisconsin

Dates: February 4-5, 1986

**Agenda:**

New Testament Exegesis, Hebrews 12:22-29  
—John Johannes

Old Testament Exegesis, Psalm 8:1-9—  
Arthur Schulz

A Critical Analysis of Arminianism—ILC  
Professor

Counselling the Chemically Dependent—  
James Sandeen

Book Review—Paul Fleischer

A Review of the Pastoral Table of Duties,  
I Timothy 3—Mark Gullerud

The Christian Response to State-sponsored  
Lotteries and Legalized Gambling—  
Mark Bernthal

Communion Service Speaker: Walter Schaller;  
Alternate: David Lau

Chaplain: Theodore Barthels

—Mark Gullerud, Secretary  
Notice

A CLC family in Dayton, Ohio would like to join together with other CLC people in the area for regular worship services and exploratory work. There may also be a possibility of meeting with people in Cincinnati or another city. If anyone would know of CLC members in the Ohio area, please contact Pastor Glenn Oster or David Schmidt, 5359 Woodcreek Dr., Dayton, OH 45426. Phone (513) 837-5702.

**Moderator Appointment**

Professor Ronald Roehl has accepted the appointment to serve as Moderator of the Church of the Lutheran Confession during the remainder of the current term. As such he will be structuring and moderating the July Convention. His address: 515 Ingram Drive W., Eau Claire, WI 54701. Prof. Roehl will complete the term of the Rev. George Barthels, who has resigned his office for reasons of health.

—Rollin A. Reim, Vice President

**Notice of Nominations**

The following names have been submitted to fill the vacancy at ILC created by the retirement of Prof. Gurgel. These were also publicized to all congregations by Pres. D. Fleischer.

Daniel Fleischer  
Vance Fossum  
Rick Grams  
Norman Greve  
Paul Larsen  
Douglas Libby  
Paul D. Nolting  
John Pfeiffer  
L. Dale Redlin

Rollin Reim  
Paul Schaller  
Walter Schaller  
John Schierenbeck  
Carl Schmutzler  
Gene Schreyer  
John Ude  
P. Mark Weis

Correspondence relating to any of the nominations above was to have been sent to the undersigned prior to the Call Meeting held on January 13, 1986.

ILC Board of Regents  
Paul Larsen, Secretary  
11006 Stonewall Blvd.  
Corpus Christi, TX 78410

22	6:8-15	The King's men meet opposition from the forces of His old evil Foe.	506:1-3
23	7:1-53	The King's rule has always been rejected by many.	467:1-3
24	7:54-60	The King's men meet death as He did.	259
25	8:1-25	The King's men confront the servants of the Prince of this world.	411:1-3
26	8:26-40	The Rule of our King is not confined to any one nation or race.	434
27	9:1-19	The King conscripts a soldier of the cross—by the power of His resurrection.	403
28	9:20-31	The new soldier brings the same report as the veterans: "Jesus is the Messiah-King."	361

—W. V. Schaller