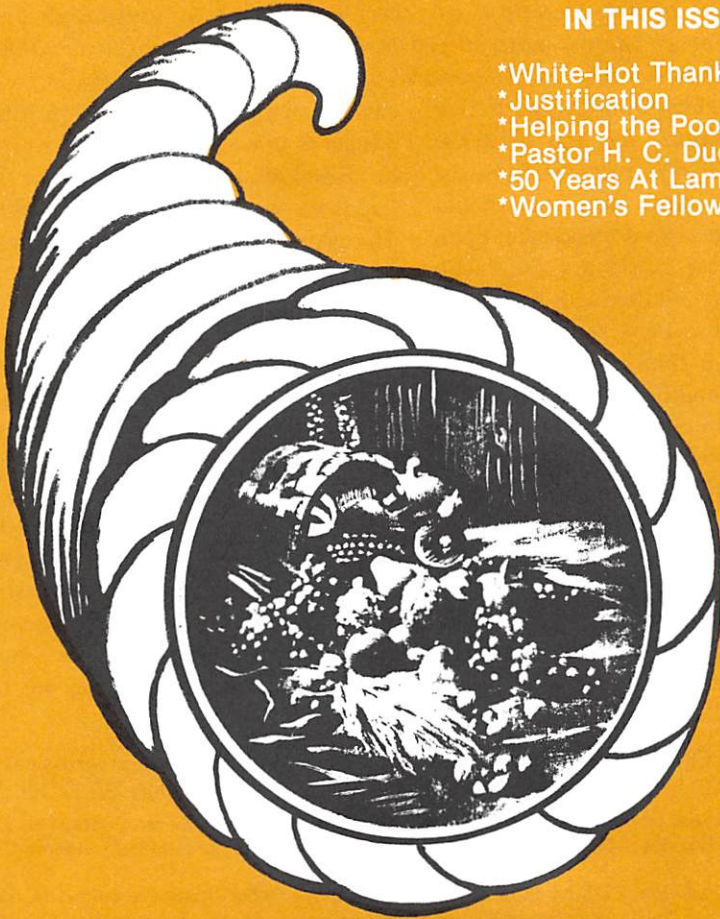


November 1986
Vol. 29, No. 5
(ISSN 0024-7537)

lutheran spokesman

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GIVE THANKS TO THE LORD!

CHURCH OF THE LUTHERAN CONFESSION

“You say, ‘I am rich; I have acquired wealth and do not need a thing.’ But you do not realize that you are wretched, pitiful, poor, blind and naked” (Rev. 3:17).

Wanted: White-Hot Thanksgiving

Thanksgiving Day in the United States is a day of abundance. Our tables are piled high with good things to eat. For most of us poverty is a vague remembrance of days described as “the Depression.” As individuals and congregations we enjoy a material prosperity unequaled by any civilization. Even our poor would be considered rich in countries such as India.

So on Thanksgiving Day we gather to give thanks for the material blessings we have received from the Lord God. And well we should acknowledge our dependence upon God for every blessing. Like Jacob who left his father’s house with nothing and was now returning home with a large family, servants, and large herds and flocks, we are moved to say: “I am not worthy of the least of all of these mercies which you have showed unto your servant” (Gen. 32:10).

There is a danger that our Thanksgiving degenerates into a self-congratulatory pat on the back. Like the rich man we may build more barns so that we can say: “Soul, take your ease!” Material prosperity

carries with it certain spiritual dangers. As we consider Jesus’ words in Revelation to the church in Laodicea we begin to realize that Thanksgiving begins with a realization of our own poverty.

Beware Complacency

The words in our Bible passage are addressed to a church that had become complacent and self-satisfied. The members had sunk into the dull routine of ritual and had lost that first white-hot love. Their thanksgiving was neither hot nor cold but lukewarm. The Lord Jesus warns this church: “So, because you are lukewarm—neither hot nor cold—I am about to spit you out of my mouth.”

Postmaster: Second Class postage paid at Lake Mills, IA 50450. Send address corrections (Form 3579) to Lutheran Spokesman, 2750 Oxford Street North, Roseville, MN 55113.

The Lutheran Spokesman is published monthly by the Church of the Lutheran Confession, 2750 Oxford St. N., Roseville, MN 55113, and is an official organ of the Church of the Lutheran Confession.

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Material submitted for publication should be sent to Editor Paul Fleischer one month before date of publication. Announcements and other short notices should also be sent Editor Fleischer.

Business Manager: Benno Sydow, 2750 Oxford St. N., Roseville, MN 55113. Individual subscriptions: \$6.00 for one year; \$11.00 for two years; \$16.00 for three years. Subscriptions sent in bulk to congregations: \$5.00

Jesus pinpoints the reason for their complacency: "You say, 'I am rich; I have acquired wealth and do not need a thing.'" They had fallen prey to one of the greatest spiritual temptations—material prosperity and the self-satisfaction that can come with it. Paul warns of the danger in these words: "People who want to get rich fall into temptations and a trap and into many foolish and harmful desires that plunge men into ruin and destruction" (I Tim. 6:9).

Material prosperity carries with it the danger that we become arrogant—the self-made man syndrome. As a church that God has blessed with so many material blessings, there is a very real danger that we think: "I have acquired wealth and do not need a thing." There can be too much of a good thing for us. Perhaps God will have to teach us the folly of thinking "I do not need a thing." This arrogant self-satisfaction makes it difficult to give thanks to God from the heart.

How Much We Need!

God looks at America with all its prosperity and says: "You do not realize that you are wretched, pitiful, poor, blind and naked." We may have everything and yet have nothing. If we say "I do not need a thing," it is difficult to say thank you to God for all of His blessings.

God would open our eyes to see beyond an attitude that sees things only in terms of material things.

Don't we see that spiritually by ourselves we are wretched and pitiful? We have nothing. The veneer of earthly possessions cannot hide the futility of our human existence. No matter how much we have, without Jesus we have nothing. By nature we are spiritually poor; we have nothing to offer God; we are spiritually blind; we cannot even see our own desperate need; we are naked; we appear before God without the righteousness He requires. We cannot be thankful unless we realize that we have nothing. Thanksgiving is not simply a time to count our blessings. It is a time to realize how much we need. This realization leads us to a sense of the depth of God's mercies and blessings towards us.

God's Counsel

God counsels us to buy gold from Him so that we can be spiritually rich. God is advising us to seek that treasure that thieves and inflation cannot rob. Jesus became poor so that we might be made eternally rich. "Come eat of the eternal manna and drink of the river of everlasting life." **O give thanks unto the Lord for He is good!**

God counsels us to buy white clothes to wear to cover our spiritual nakedness. Buy without cost that perfect robe of Christ's righteousness that alone can cover your nakedness. "These are those who have come out of the great tribulation; they have

"THANKSGIVING IS NOT SIMPLY A TIME TO COUNT OUR BLESSINGS. IT IS A TIME TO REALIZE HOW MUCH WE NEED."

Luther on "Thanksgiving"

O give thanks to the Lord, for He is good; His steadfast love endures forever!" You must not read the words "good" and "His steadfast love" with dull indifference. Nor dare you skim over them . . . No, you must bear in mind that these are vibrant, significant, and meaningful words; they express and emphasize one theme: God is good, but not as a human being is good; from the very bottom of His heart He is inclined to help and do good continually. He is not given to anger or inclined to punish except where necessary and where persistent, impenitent, and stubborn wickedness compels and drives Him to it . . . God abundantly and convincingly proves His friendly and gracious favor by His daily and everlasting goodness, as the psalmist writes.

* * *

Therefore this verse should be in the heart and mouth of every man every day and every moment. Every time he eats or drinks, sees, hears, smells, walks, stands; every time he uses his limbs, his body, his possessions, or any creature, he should recall that if God did not give him all this for his use and preserve it for him despite the devil, he would not have it. He should be aroused and trained to thank God for His daily goodness with a joyful heart and cheerful faith and to say to Him: "Truly, Thou art a kind and benevolent God! For Thy kindness and goodness to me, an unworthy and ungrateful creature, are eternal, that is, unceasing. Praise and thanks are due Thee!"

* * *

While praise and gratitude to God are the believer's highest service both on earth and in heaven, ingratitude is the most shameful vice and the greatest contempt of God; yet this world is full, full, full of it to high heaven. Nevertheless, God is such a gracious Lord, as this verse declares, that in spite of this ingratitude He does not cease doing good. He says in our psalm: "His steadfast love endures forever." His sun rises on both good and evil; His rain falls on the grateful and the ungrateful (Mt. 5:45). He gives as much wealth, power, and as many children to scoundrels as He does to the saints, in fact, much more. He guards against war, pestilence, famine, and all the plagues of the devil. This is divine goodness, which never grows slack or weary in the face of wickedness. No man could ever be so kind, for men cannot stand ingratitude. Ingratitude has driven men mad, crazy, and insane . . . it is too much for human nature to do good and to receive nothing but evil in return.

(Quotations are from Luther's Commentary on Psalm 118, *Luther's Works*, Vol. 14, pp. 47ff)

washed their robes and made them white in the blood of the Lamb.” **O give thanks unto the Lord for He is good!**

God counsels us to buy salve to put on our eyes so that we can see. God would open our eyes so that we see our needs and by faith see what God has done for our salvation. This Thanksgiving let us take time not only to look at our material blessings, but also to see our deep spiritual needs. Then we will say with new meaning: **O give thanks unto the Lord for He is good!**

Thanksgiving begins with a realization of what we need. May God

preserve us from an attitude of lukewarm thanksgiving that begins with the arrogance of material prosperity. As a nation we have assumed the arrogance of prosperity. As a church there is also the danger that the more the Lord gives us the less we realize our needs and pitiful condition. No matter what we have acquired in this world, we are—apart from Jesus—wretched, pitiful, poor, blind, and naked.

But Jesus loves you. Jesus has provided everything you need. In Jesus you have been made rich. **O give thanks unto the Lord for He is good!**

—John Schierenbeck



Words With Big Meanings—

JUSTIFICATION

We hear a lot about water pollution these days. It is not only a concern to many communities, but a harsh fact. Their water is no longer fit to drink because dangerous substances have seeped into the water sources. In large enough quantities and over a period of time, such water could harm and even kill the people who drink it. This threat to life makes it necessary to purify the water. It must be put through a process of treatment and filtration that removes the harmful materials.

Polluted Souls

By nature the souls of men have been polluted also. That happened when sin entered into the ancestors of all people—Adam and Eve. The result has been that every person born into the world has been sinful and therefore unacceptable before God. And so the normal fate of all people would be rejection by God and eternal damnation.

Purification from that sin is essential if there is to be any hope of a better eternity. The sinner must be freed from all sin. This act is called *justification*. Just as polluted water does not free itself from that which pollutes it, neither can the sinful soul.

No Self-Justification

Most people who have any concern for their eternal future don't believe this. They believe that they can handle the problem by themselves.

“THOUGH ALL PEOPLE ARE SINNERS, GOD HAS DECLARED THEM RIGHTEOUS BECAUSE OF JESUS . . . HE CREDITED ALL MANKIND WITH JESUS’ RIGHTEOUSNESS. HE DECLARED THEM ALL JUSTIFIED BY JESUS.”

They hope to slip past God’s quality test by one means or another. “When God sees how sinful others are, He surely won’t keep me out of heaven.” “I’ve done a lot of good things which more than offset the bad things I’ve done.” Such are common false hopes for eternal life.

But God says: “Whoever shall keep the whole law and yet stumble in one point, he is guilty of all” (Jms. 2:10). God demands total purity. Trying to do what God’s law demands is not good enough. The law demands perfect purity—no trace of sin. That is impossible for human beings. And so God declares through the Apostle Paul: “By the deeds of the law no flesh will be justified in His sight” (Rom. 3:20).

Justification By Faith

St. Paul does not leave his readers without hope. He assures them that even though “all have sinned and fall short of the glory of God,” they are “justified freely by His grace through the redemption that is in Christ Jesus” (Rom. 3:23-24). What wonderful news! Though all people are sinners, God has declared them righteous because of Jesus. Jesus kept God’s law and then suffered and died on the cross. God accepted Jesus’ efforts on behalf of mankind. He credited all mankind with Jesus’ righteousness. He declared them all

justified by Jesus.

But not all the pure water in the world will keep a thirsting person alive if he does not drink of it. So it is with justification. It is there, abundantly for everyone. But a person must use it to be helped by it. Faith is the necessary connection. As Paul writes: “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ” (Rom. 5:1).

God gives faith as a gift. It does not fall upon people in a hit or miss fashion. He sends His Holy Spirit to implant faith by way of the Means of Grace. Through the Word, by itself or in connection with the Sacrament of Baptism, faith is created in the sinner’s heart. Through that faith in Jesus as his Redeemer, the sinner is applying to himself the justification that Jesus has won and God has declared for all men. He has the confidence that the pollution of sin has been removed by the blood of Christ. “The blood of Jesus Christ, God’s Son, cleanses us from all sin” (I Jn. 1:7).

Justification by faith is the chief teaching in the Christian Church. He who denies it is no Christian. He who believes it has peace with God now and forever.

—Keith Olmanson

Helping The Poor And The Needy—IV

The Prophet Jeremiah

The people of Israel had been carried off into captivity in 722 B.C. Around the year 600 B.C. the people of Judah also were carried off into captivity. The weeping prophet, Jeremiah, witnessed these sad last days. Among the sins that brought on God's judgment was the sin of mistreating the poor. Jeremiah was commanded by the Lord to address King Jehoiakim (608-597 B.C.) with these words: "Execute judgment and righteousness, and deliver the plundered out of the hand of the oppressor. Do no wrong and do no violence to the stranger, the fatherless, or the widow, nor shed innocent blood in this place. . . . If you will not hear these words, . . . this house shall become a desolation" (Jer. 22:3-5).

Jehoiakim's father, King Josiah (639-608 B.C.), was a godly man. Of him Jeremiah says: "He judged the cause of the poor and needy; then it was well. Was not this knowing Me, says the Lord" (Jer. 22:16). But Jehoiakim did not follow in his father's footsteps. He used "his neighbor's service without wages" and gave him "nothing for his work" (Jer. 22:13). This is the king who died unlamented, and he was "buried with the burial of a donkey, dragged and cast out beyond the gates of Jerusalem" (Jer. 22:19).

When the Babylonians under

Nebuchadnezzar came and destroyed Jerusalem, "the captain of the guard left in the land of Judah the poor people, who had nothing, and gave them vineyards and fields at the same time" (Jer. 39:10). For their own reasons the Babylonians were kinder to the poor and needy than God's people and their leaders.

The Prophet Ezekiel

While Jeremiah remained in Jerusalem after it was destroyed, the prophet Ezekiel was carried off in the captivity. But his evaluation of Judah's sin agreed with Jeremiah's. He said: "The people of the land have used oppressions, committed robbery, and mistreated the poor and needy; and they wrongfully oppress the stranger. . . . Therefore I have poured out My indignation on them, says the Lord God" (Ezek. 22:29-31).

Ezekiel compared Jerusalem's sin with the sin of ancient Sodom, and came to the conclusion they were sisters in iniquity. "Look, this was the iniquity of your sister Sodom; she and her daughter had pride, fulness of food, and abundance of idleness; neither did she strengthen the hand of the poor and needy" (Ezek. 16:49). Jerusalem's sin was as Sodom's sin, only worse. So also if our people misuse their food supplies and live in proud luxury without helping those less blessed, we can

surely expect the judgment of God.

“ . . . If our people misuse their food supplies and live in proud luxury without helping those less blessed, we can surely expect the judgment of God.”

But Ezekiel says that even if earlier generations sinned in this way against the poor and needy, there is a way for the present generation to repent of the sins of their fathers and escape God's just judgment. “If a son sees all the sins which his father has done, and considers but does not do likewise, . . . if he has not oppressed anyone, nor withheld a pledge, nor robbed by violence, but has given his bread to the hungry, and covered the naked with clothing; who has withdrawn his hand from the poor and not received usury or increase, . . . he shall not die for the iniquity of his father; he shall surely live! says the Lord God” (Ezek. 18:14-17). But, on the other hand, “if he has oppressed the poor and needy, robbed by violence, not restored the pledge, . . . if he has exacted usury or taken increase, . . . he shall not live! (Ezek. 18:12-13).

Daniel and Zechariah

The prophet Daniel, living at the same time as Ezekiel, gave the same advice to the Babylonian king, Nebuchadnezzar, when God was about to send judgment on him because of his blasphemous pride. “O king, let my counsel be acceptable to you: break off your sins by being righteous, and your iniquities by showing mercy to the poor.

Perhaps there may be a lengthening of your prosperity” (Dan. 4:27). But a year later God's judgment fell on Nebuchadnezzar, and in his insanity he ate grass like an ox.

After the return from the Babylonian Captivity God sent three more prophets to His people, Haggai, Zechariah, and Malachi. Zechariah in particular repeated the same refrain of the earlier prophets and indicated that God's judgment had fallen on the people because they had refused to listen to those prophets. “Execute true justice, show mercy and compassion everyone to his brother. Do not oppress the widow or the fatherless, the alien or the poor. Let none of you plan evil in his heart against his brother” (Zech. 7:9-10).

Surely the voice of the prophets is a clear voice. God wants His people to help the poor and the needy, and if they do not, He threatens judgment. Can we of today escape this judgment? Surely our past and present indifference calls down God's judgment. Our only escape is Jesus!

—D. Lau



Be Doers Of The Word, And Not Hearers Only

J. Russell Morse

It is not often that a national magazine gives public acknowledgement to foreign mission work. However, such was the case in the December 12, 1982 issue of TIME. In the cover story of "The New Missionary" one of those highlighted was J. Russell Morse.

This excerpt on J. Russell and his family is reprinted with permission. The example of this man and his family reminds us of Joshua's words: "As for me and my house, we will serve the Lord" (Joshua 24:15). From the chart reprint in the article we can see that foreign mission work is increasing with more like J. Russell going to serve the Lord overseas. For that we praise the Lord of the harvest and plead for more laborers.

Consider the extraordinary odyssey of one Oklahoma family: J. Russell Morse, his sons Eugene and Robert, and the eight of their twelve children who are now third-generation missionaries. They are sponsored by the Christian Churches, a loose confederation of conservative Protestant congregations. The Morses are among the leading missionaries in Asia. Because of their efforts, 120,000 Asian adults are Christians.

J. Russell Morse went to Tibet in 1921. He was nearly killed by feuding warlords, and moved into a mountainous area of China near the

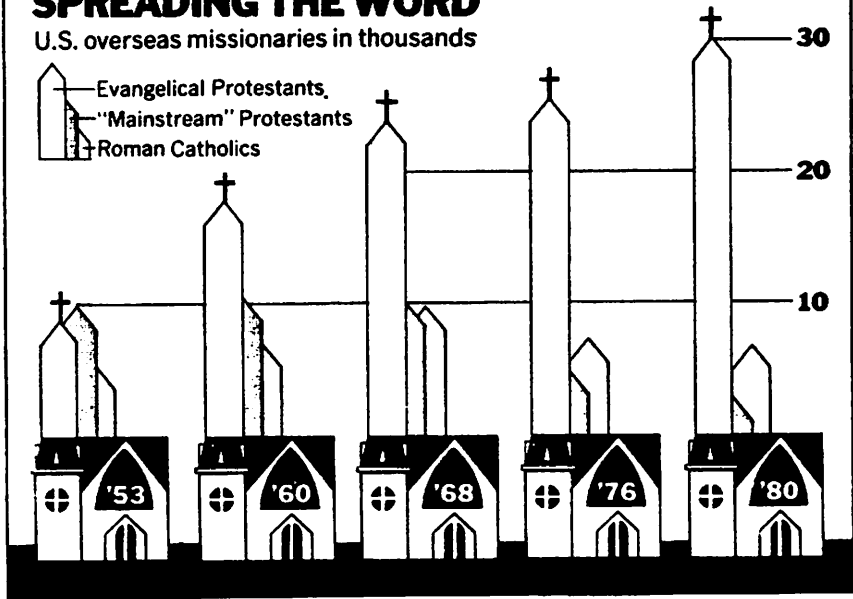
Burmese border. Ordered by the U.S. consul to leave the region during an outbreak of civil war in 1927, the family made a 70-day trek through snowcapped mountains and malarial forests into Burma. The Morses eventually returned to work again in Yunnan, a remote region of China where cannibals roamed, Tibetan bandits burned villages, and the chief trade with the outside world was carried on by opium dealers. The nearest hospital was four weeks away by foot.

Between 1927 and 1937, Morse established some 30 churches and baptized 2,000 converts. Evacuated to Burma again during World War II, Morse advised the Allies to use a different and safer air route to fly the "Hump" over the Himalayas to Kunming. Meanwhile, young Robert organized tribes to assist airmen who crashed. The family returned to China for a third postwar tour; Eugene was imprisoned briefly in 1949, after the Communists seized power, and his father was held in solitary confinement and tortured for more than 15 months. The family remained undaunted. Says Robert: "A missionary with a martyr complex is useless."

Starting over in the Kachin village of Muladi in northern Burma, the Morses and several thousand converts who followed them out of China gradually created one of Burma's most prosperous areas and one that

SPREADING THE WORD

U.S. overseas missionaries in thousands



became 90% Christian. "We wanted to show what Christians working together could achieve," says Eugene Morse. In a valley where there had only been jungle, 35,000 members of the nomadic Lisu and Rawang tribes created 30 villages. Malaria was virtually wiped out.

The Morses were uprooted yet again in December 1965, this time by soldiers of Socialist Dictator Ne Win. The night the order came, 600 Lisu packed the thatch-roofed church to hear the family patriarch, then 67, read from Matthew 10:23: "When they persecute you in one town, flee for the next; for truly, I say to you, you will not have gone through all the towns of Israel before the son of man comes."

After leaving their homes, the Morses and thousands of Kachin refugees created yet another Chris-

tian utopia in an uninhabited valley near Burma's border with India. In 1972, the missionaries were ordered out of Burma for good. They settled in the city of Chiang Mai in northern Thailand for the eighth phase of the family's career. Robert, 59, is a teacher and linguist, and Eugene, 61, organizes evangelists to reach the 13,000 of the brightly costumed Lisu people Thailand. Eight of the brothers' twelve children are missionaries in Thailand; the other four are studying in the U.S. Next month, J. Russell Morse plans to leave Oklahoma and come back to help the clan. He is 84.*

That was December 27, 1982. Where do you think J. Russell Morse is today?

—D. Koenig

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Pastor H. C. Duehlmeier



“Husband, father, pastor, teacher, writer, administrator, translator”—these were the words used by President Daniel Fleischer to describe the life of Harold Carl Duehlmeier, whose earthly pilgrimage began on February 3, 1913 when he was born to Albert and Emma Duehlmeier at Cedar Mills Township, Meeker County, MN and ended on September 15, 1986 in Fridley, MN when the Lord called his child and servant home.

“He was prepared for his call home, having been brought to Holy Baptism on March 16, 1913. He grew in knowledge and appreciation of his special relationship with the heavenly Father bestowed upon him in his baptism through instruction in the Word of God in his early youth by Pastor Gervasius Fischer. He declared his faith and hope in Christ in August, 1926, being confirmed by Pastor Henry Albrecht.”

“His growth in understanding

God’s grace continued through his years of instruction” at Dr. Martin Luther College in New Ulm and Concordia College in St. Paul, MN, the Wisconsin Ev. Lutheran Theological Seminary in Thiensville, WI and Concordia Theological Seminary in Spring, MO, from which he was graduated in 1937. For one academic year he taught at St. John’s Lutheran School at Cedar Mills, MN before being ordained into the ministry in 1938. He was united in marriage with Natalie Hartman on July 17, 1942.

Pastor Duehlmeier conducted all of his ministry in Minnesota. He served St. John’s Ev. Lutheran Church of Hancock and St. Paul’s Ev. Lutheran Church of Morris jointly from 1938 until March, 1955. He continued to serve St. Paul’s alone until August, 1956 when he accepted the call to serve Zion Lutheran Church at Sanborn. These are congregations of the Wisconsin Ev. Lutheran Synod. In 1960 he became a charter member of the Church of the Lutheran Confession and began serving Faith Lutheran at Sanborn, where he remained until he accepted a call to Grace Lutheran Church at Fridley in 1970. He retired from the ministry in the summer of 1978 because of ill health but continued as an active and faithful member of Grace until his death.

Pastor Duehlmeier was an active participant in synodical affairs. He was elected to the Board of Regents of Immanuel Lutheran College in

1970 and served as chairman until 1978. He functioned as member of several district and synodical committees. Delegates, pastors, teachers and professors will remember his constant concern for the spiritual welfare of individuals, congregations, and the Church at large as he spoke from the floor or gave reports or delivered essays on timely topics.

The Lord granted him a remarkable recovery after his initial illness, so that he could continue his humble efforts to edify and comfort the people of God and to encourage them to keep their eyes fixed on Jesus as Savior and Lord. During the years of his retirement, he translated a number of works of Carl Manthey Zorn from the German language and published them in English, corresponded with contacts in Kenya, East Africa for the Board of Missions, and regularly contributed articles to the *Lutheran Spokesman*.

Pastor Duehlmeier has now gone ahead. Awaiting the reunion are his wife, Natalie, of Fridley, MN; a son, Daniel, of Litchfield, MN; daugh-

ters, Mrs. Rhoda Eserhut, of Fond du Lac, WI; Mrs. Elizabeth Sydow of Fridley; and Mrs. Miriam Aymond of Inver Grove Heights, MN; a brother, Raymond, of New Ulm, MN; a sister, Rachel Runke, of Hutchinson, MN; 15 grandchildren; nephews, nieces, and other relatives and friends.

Funeral services were held on Thursday, September 15, 1986 at Grace Lutheran Church, Fridley. The deceased's pastor, Daniel Fleischer, conducted the service, comforting the survivors with the assurance that he belonged to the Lord and encouraging the large gathering to make this occasion a celebration of joy. The undersigned spoke briefly for the Minnesota Conference, recalling some of the ways that Christ used Brother Duehlmeier as His instrument for blessing His people. The committal service was held at Litchfield cemetery. May the God of all comfort grant to all of us the peace of such who have seen the salvation of the Lord.

—Elton A. Hallauer



Women's Fellowship Held

Flyers were distributed, an announcement was made from the convention floor, and person-to-person contact spread the word inviting women attending the CLC Convention to meet Wednesday afternoon, July 16, 1986. More than fifty gathered for a Women's Fellowship for an hour and a half in the ILC rotunda.

As the temperature rose that warm day, so did the women: to the opportunity to get better acquainted with one another. This was an occasion to welcome those who were attending for the first time on the campus, and to share information about themselves. Many present said such a get-together was needed and hoped it could be repeated at future confer-

ences and conventions. For those who are isolated from opportunities for fellowship of this sort, it was a strengthening experience.

Julie (Mrs. Rudy) Mueller opened with remarks centering on the theme that, despite the diversity in our ages, geographic locations, and interests, we are one by virtue of knowing and having the Savior Jesus. There were single women, young mothers, some with their little ones, older women, and several grandmothers. Our bonds of that oneness can be strengthened by keeping in touch personally by letter, or possibly with a news sheet.

After speaking about our various talents and interests, and that one of the purposes in meeting was to share these with one another, Lois (Mrs. Robert) Mackenson invited each person to introduce herself, identify her home congregation, and tell briefly of her hobbies, activities, and other interests. The ladies filled in sign-up sheets listing their addresses and interests. These were distributed

to as many women as possible during the following convention days. Some of the young mothers asked for a "support group" for young Christian mothers and/or advice and encouragement in child rearing. It is hoped that by having names and addresses of others, many will be in touch with each other.

Mrs. Mackenson offered to act as clearinghouse if anyone has comments, suggestions, or questions for developing a support group, planning future fellowship meetings at conventions or conferences, or arranging follow-up activity springing from this initial meeting. Her address is 1518 Kanuga Rd., Hendersonville, NC 28739. Mrs. Mueller volunteered to send an address list to those who request, or to have their names added to the list. Requests should be accompanied with a stamped, self-addressed envelope. Mrs. Mueller's address: 5919 Greenmont Dr., Houston, TX 77092.

—Mrs. Robert Mackenson



50 Years of Triumph In Christ

"Thanks be to God who always leads us in triumph in Christ" (2 Cor. 2:14a). The Apostle Paul wrote this triumphant praise to God after a period of anxious worrying in his life. He had recently written his first letter to the Corinthians dealing with several problems there. Now he was anxiously waiting and wondering, yes, even worrying about how things were going in Corinth. What effect

did his letter have? Paul said: "I had no rest in my spirit." He was so concerned about this that he couldn't even keep his mind on his work in Troas.

Finally Paul met up with Titus who brought him word about the state of the congregation in Corinth. He was relieved and overjoyed to hear that his letter was well received. There were still problems that



Pastor David Reim (far left) with the flock in Lamar, Colorado.

needed his attention, but things were going in a positive direction. That's when he broke out in this praise to God: "Thanks be to God who *always* leads us in triumph *in Christ*."

At Mt. Olive Lutheran Church of Lamar, Colorado we have experienced the truth of this triumphant exclamation for 50 years. Throughout our 50-year history there have been many discouraging times—times of anxious wondering. But God has always led us in triumph in Christ and turned those troubles into rejoicing in Christ our Lord.

The Beginnings

Mt. Olive's beginnings date back to 1934. There had been some canvassing done in Lamar by a Pastor Siffring of the Wisconsin Synod. He had come up with a large list of prospects, so the mission board called Pastor Herbert Witt to begin a mission church here. That seemingly good start turned into a

disappointment, however, when only two women on the whole list of prospects showed any interest in holding services.

For two years Pastor Witt worked hard with a zeal to spread the gospel, but he only found four more bachelors who showed any interest. On September 11, 1936 the very small group organized, and six days later became incorporated as Mt. Olive Evangelical Lutheran Church of Lamar.

The Lord led their humble and even discouraging beginning in triumph as they continued preaching the pure Word of God and continued to grow over the years.

The present church and parsonage were built in 1936, mostly with used lumber, for a total cost of \$4,000 including the lot. This debt was paid off and the church voted to become self-supporting in 1951. There were many improvements and additions over the years.

Continuing In Triumph

Pastor Witt served in Lamar until 1955 when he was called to Valentine, NE. At that time Pastor Carl Thurow came and served the congregation until 1965. Following him was Pastor John Johannes until 1971 when Pastor Vance Fossum assumed the pastorate. In 1978 Pastor Fossum took the call to his present congregation in St. Louis, MO and Pastor Robert Mackenson came. Pastor Mackenson served until 1984 when the undersigned arrived upon graduating from Immanuel Seminary, Eau Claire, WI.

As with any church, Mt. Olive enjoyed good years and made it

through some rough years. Perhaps the most trying was when it made the difficult but necessary break from the Wisconsin Synod in 1961. This resulted in a loss of many members to the newly formed Missouri Synod church in town. Yet, the congregation always rejoices to see how God leads it triumphantly. He has kept us true to His Word so that we ever possess the real triumph that Christ won for us on Easter.

—Pastor David Reim

Note: Mt. Olive congregation celebrated its 50th anniversary in worship services on Sept. 7. Carl Thurow, former pastor, was the guest speaker.



Daily Devotions For December 1986

“COME, YOUR HEARTS AND VOICES RAISING”

Let us raise our voices in songs of expectation and gladness as we journey through Advent on our way to Bethlehem's manger. Even if you don't usually make the singing of hymns a part of your devotions, try doing it this month. Whether a Christian considers himself a good singer or not, at Christmas he sings. Each of us has favorite songs and carols—many of which we know by heart and love to sing over and over. There seems to be no end of beautiful Christmas hymns which proclaim the true glory of this joyous season. This is reflected in the fact that in the suggestions below there are few repeats. However, you will want to sing your favorites on many a day.

SCRIPTURE READING

CHRISTMAS HYMN

CLOSING PRAYER

“Since first the world was made,
so many hearts have watched and prayed.
The Patriarchs' and Prophets' throng
for Him have hoped and waited long.”

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|------------|-------------------|---------------|-------|
| December 1 | Genesis 3:9-15 | 91:5-9(7-8) | 73:5 |
| 2 | Genesis 22:15-18 | 91:1-4 | 65:6 |
| 3 | Genesis 49:10 | 55 | 106:7 |
| 4 | Numbers 24:17 | 90(5) | 55:4 |
| 5 | II Samuel 7:12-17 | 59(1, 5, 6) | 82:3 |
| 6 | Isaiah 7:14 | 62(1) | 647:4 |
| 7 | Isaiah 9:1-7 | 106 | 645:5 |
| 8 | Isaiah 11:1-10 | 645 | 82:3 |
| 9 | Isaiah 61:1-3 | 66 | 65:6 |
| 10 | Jeremiah 23:5-6 | 77:1-2, 13-14 | 55:2 |
| 11 | Ezekiel 34:20-24 | 109 | 89:5 |
| 12 | Haggai 2:7 | 136(3-4) | 94:4 |

Installations

As authorized by President Daniel Fleischer—Shawn Falkenberg and Quinn Sprengler were installed as teachers of Immanuel Lutheran Schools, Mankato, Minnesota on August 3, 1986.

—Pastor L. D. Redlin

As authorized by President Daniel Fleischer, I installed Carl Heinrich A. Schmutzler as pastor of Messiah Lutheran Church, Hales Corners, WI on September 7, 1986.

—John H. Johannes

Commissioning

As authorized by President Daniel Fleischer, I commissioned Pastor David Koenig to be a missionary in Nigeria. Pastor David Fuerstenau assisted.

—Pastor John Klatt

Convention Devotions

“Devotions For A Synod Convention” are available free of charge by writing Convention Chaplain Paul R. Gurgel, 1716 E. Kemp, Watertown, SD 57201 or from the CLC Bookstore, Immanuel Lutheran College, 501 Grover Rd., Eau Claire, WI 54701.

Change of Address

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|-------------|---|----------------------|--------|
| 13 | Micah 5:2 | 647 | 69:6 |
| 14 | Malachi 4:1-6 | 94(3) | 88:4 |
| | “Repent, the kingdom draweth nigh, The herald of the Lord doth cry.” | | |
| December 15 | Isaiah 40:1-8 | 61 | 75:4 |
| 16 | Luke 1:5-25 | 61(2-4) | 106:7 |
| 17 | Luke 1:57-66 | 71 | 94:4 |
| 18 | Luke 1:67-79 | 88 | 75:4 |
| 19 | John 1:6-8, 15-18 | 63 | 88:4 |
| 20 | Psalms 24 | 73(1, 4, 5) | 55:4 |
| | “Come, Thou long-expected Jesus, Born to set Thy people free; From our fears and sins release us, Let us find our rest in Thee.” | | |
| December 21 | Luke 1:26-38 | 76 | 85:13 |
| 22 | Luke 1:39-56 | 105 | 55:2 |
| 23 | Matthew 1:18-25 | 95 | 86:5-6 |
| 24 | Luke 2:1-14 | 85:1-5, 14, 15 & 646 | 85:13 |
| 25 | Luke 2:15-20 | 102 | 89:5 |
| 26 | John 1:1-5, 14 | 80 or 98 | 645:5 |
| 27 | Psalms 98 | 87 | 90:8 |
| 28 | Galatians 4:1-7 | 99 | 647:4 |
| 29 | Philippians 2:6-7 2 Corinthians 8:9 | 85:8-13 | 69:6 |
| 30 | Romans 5:1-11 | 94(1-4) | 90:8 |
| 31 | Titus 2:11-14 | 97 | 96:4 |

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