

lutheran spokesman

November 1988
Vol. 31, No. 5
(ISSN 0024-7537)

OFFER THANKSGIVING TO GOD
FOR:



- * OUR DAILY BREAD
- * PASTORS AND TEACHERS
- * FORGIVENESS OF SINS—
- * DELIVERANCE FROM EVIL—
- * EVERLASTING LIFE—
—THRU FAITH IN JESUS

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CHURCH OF THE LUTHERAN CONFESSION

"O praise the Lord, all ye nations: praise him, all ye people" (Psalm 117:1).

PRAISE THE LORD ALL YE NATIONS

When the first pilgrims came to America they did not find malls and supermarkets. Today our countryside is jammed with stores. Compared with other countries, we have toys, clothes, food, games, computers, cars, entertainment equipment in great abundance. While there is starvation in certain parts of Africa, in America there are diet books and diet centers for over-eaters.

In These Last Days . . .

Many are not satisfied! Although they have their home, car, and VCR they still complain. Even with all the abundance in our country people want more and more. They have an insatiable desire for money and goods. The apostle Paul describes the last days: "Men shall be lovers of their own selves, covetous, boasters, proud . . .

unthankful" (2 Tim. 3:1-2). We are living in the last days.

In the midst of this thanklessness we read the words of Psalm 117. The first verse says: "O praise the Lord, all ye nations: praise him, all ye people." Note that God says not only Christians are to praise Him, but "all people." This simple command of the Psalm rips open and lays bare the sins of men. It strikes them to the very ingratitude of their hearts. May all who boast in themselves repent and praise the Lord. May all who have thankless hearts of stone, contritely bow before the almighty God.

Thanksgiving Day is often viewed today as a family get-together with turkey and mincemeat pie. But is this all it is? Is it not rather a time set aside to thank the Lord for the harvest of food that He has supplied? Is it not

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

rather a time to praise the Lord, all ye nations?

In spite of all the ingratitude and greed, the Lord in His mercy still provides the world with sunshine and rain and food. Though all the world seems to be against Him, the Lord is still patient, not willing that any should perish.

A Savior Who Loves Us

And for such an ungrateful world God even sent His Son to die. The second verse of our Psalm teaches us the reason why men should praise the Lord: "For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord."

God has not dealt with us as our sins deserve. This is why we thank and praise Him. His love for us sinners moved Him to send His very own Son into the world to suffer for the sins of the world. The apostle John writes: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 Jn. 4:10). And the apostle Paul writes: "But God commendeth his love toward us in

that, while we were yet sinners, Christ died for us" (Rom. 5:8).

The Lord Jesus suffered for the sins of the world. He shed His blood for the sins of ingratitude, unthankfulness, greed, and all sins. And by His work He forgave all sins. When He rose from the dead He proved that His sacrifice was accepted by God the Father and that He indeed has forgiven all sins by His work of atonement. This is God's merciful kindness toward mankind. It is not meager; indeed, it is great! And the truth—namely the truth of the gospel that Christ died for sinners—endures forever. This truth is our sure hope of life everlasting through faith in Jesus.

Dear Christians, we have every reason to praise and thank our God who not only supplies for all the needs of our bodies but also for the need of our souls. This Thanksgiving Day is a joyous occasion for us to praise our Lord as Psalm 117 directs. Our God loves us so. May we then continue to praise Him until the day when He calls us who believe in Him to our eternal home where we shall praise Him forever and ever.

—D. Sweet



THANKS GIVING

In Old Testament times God's people brought two main types of offerings: sin offerings and thank offerings. Sin offerings were often animal sacrifices. Thank offerings could include the first-fruits of all kinds of crops.

When Jesus offered Himself on the altar of the cross the need for sin offerings abruptly ceased. The Lamb of God

to whom countless sacrifices had pointed down through the centuries fully accomplished what the blood of bulls and sheep and goats could only pre-figure.

Not all the blood of beasts
On Jewish altars slain
Could give the guilty conscience peace
Or wash away the stain.

But Christ, the heavenly Lamb,
Takes all our sins away;
A sacrifice of nobler name
And richer blood than they.

Thank Offerings

But Jesus' sacrifice of Himself did not bring an end to thank offerings. In fact, Calvary's cross gives a renewed impetus to and an unparalleled basis for bringing thank offerings. True, the thank offerings commanded by the Law of Moses are no longer applicable to God's people. They are part of the Old Covenant. But the believing heart cannot stop bringing thank offerings of all sorts to the throne of grace. Indeed, the whole of our rescued hearts and lives are a thank offering to our Savior-God.

Sin offerings are no longer a part of God's people's lives, for Christ has offered Himself once for all. Thank offerings are also no longer *part* of our lives, because Jesus has by His blood consecrated the *whole* of our lives to Himself. "Thousand, thousand thanks shall be, Dearest Jesus, unto Thee."

Now, if the *whole* of our lives is a thank offering to the Lord who bought us, then so also will be *each* of the parts. Our treatment of others. The way we take care of our bodies. Our stewardship of the Gospel. The way we work. The way we play. The way we worship. What we say. What we do.

The way we use our money. Thank offerings all!

Mentioning Money

You expected money to be mentioned somewhere, didn't you? And it should be. Money represents a large part of our lives—large chunks of time and effort. Someone has called money "congealed sweat" because of this. Surely the way we Christians handle our money (all of it!) will be a thank offering to our God.

We have a tendency to think only of the gifts we give through the collection plate as money used in thank offering. Not so. The way we handle all of our money and possessions ought to be an expression of thanks to God—not just for those earthly things but, above all, for the gift of His Son.

And when it comes to Christian giving—those offerings we put in those little envelopes and the brass plates—that giving should especially be *thanks* giving. For while other factors may influence our giving—things like need and responsibility and opportunity—these things should never be the reason we give. They play a part, but not the heart part.

It is ever and only God's love in Christ that moves our hearts to *thanks* giving.

—W. V. Schaller

"FREELY YE HAVE RECEIVED,
FREELY GIVE"



Happy Ministers: Gifts From God!

It has happened before that the Thanksgiving issue of the *Spokesman* has carried articles of introduction to the previous Spring's graduates of our Seminary. This is not totally a coincidence. As we CLC Lutheran Christians join in the day of national thanksgiving, here is special reason and reminder to give thanks: the Lord of the Church has seen fit to give us some more young men for the pastoral ministry. It behooves us to remember that they are just that—gifts from above!

Numbers-wise the pastoral ministry has seldom been near the top of career professions chosen by younger Christians. The reasons for this are many and varied, of course, including the fact that it takes the same number of years to train for as is required of a medical doctor (though in our circles it takes less money, thanks to our mission offerings which subsidize our Eau Claire school).

Three Basic Qualities

Tacked up over this pastor's desk is a 1979 newspaper article yellowed with age. I spent a few minutes today retaping the edges to preserve its down-to-earth country-parson wisdom from the ravages of time. In the article a clergyman-counselor says to young men seeking career advice: "If you can do anything else besides going into the pastoral ministry and be happy doing it, do it." In support of his pessimistic counsel he lists three basic qualities which a young man must have "in order to become a minister successfully." The three qualities are a shockproof faith, a hungry mind, and extra thick skin.

The article elaborates upon what lies behind the author's less than enthusiastic advice to prospective young pastors. It speaks of the difficult demands of the ministry in a more and more anti-Christian society. It explains how, in our day of information, a parish minister must be "an unashamed amateur in half a dozen disciplines, a cheerful dabbler in a dozen more, and all the time trying to bring the light of the Scriptures to bear realistically upon life." Indeed, the days are past when "the Parson" was the "chief person" in the community or even in the congregation.

As the article continues it speaks of how pastors today "cannot coast on a special contact with God when the very word 'God' is being questioned." And, says the writer, "many will not buy the authority of 'the Bible says' " anymore, as was the case not too many decades back. In conclusion this is said: "Add to this the personal stress that comes when the minister functions according to his biblical mandate as a minister of reconciliation . . . This requires an extremely thick skin and a high calling."

We will grant that it has never been easy to be a pastor. (Check out the "yellow pages" of your dog-eared Old and New Testament Scriptures which speak of how the Lord's prophets and apostles were generally received and treated in and by a fallen world.) *Holy* ministry has always demanded qualities such as the writer refers to. And yet, reasons such as those given argue for the fact that it is surely not

getting any easier today! To become—and remain—a faithful pastor these days demands a single-minded devotion and thick-skinned dedication to Jesus Christ and His Word of truth.

Yes, the Holy Spirit is the Artificer of Christ's Church, the Enabler of its public representatives, the Provider of the mortal men willing to minister publicly to immortal souls. *But*—But more is demanded of God's people than to give intellectual assent to these holy facts! The words "Pray ye therefore the Lord of the harvest, that he would send forth laborers . . ." (Mt. 9:38) suggest that God's people are expected to acknowledge—with regular prayer and thanksgiving—that *it is Christ* who gives "gifts unto men" in the form of "pastors and teachers" who "prepare God's people for works of service, so that the body of Christ may be built up . . ." (Eph. 4:11)

Pray For Happy Ministers!

Since I first posted my 1979 newspaper clipping some ten years ago, at least a couple of the seminary graduates introduced on *Spokesman* pages have found it necessary to resign from the pastoral ministry. The reasons have been varied. Could one have been that they were not well prayed for on the part of God's people? If it is largely true, and we believe it is, that ingratitude banishes God's gifts to us in any area, would not the principle hold here? We speak to our shame.

As you read about the three young men (who tell their own stories) who have been led to choose a career as physicians of souls in a difficult day (and, in a new series we are beginning on Home Missions, of another recent graduate who serves in Live Oak, Florida), pause this thanksgiving season to give thanks to God. Recognize with joy that three of the four serve in mission congregations, new doors opened to us by the Lord of harvest.

Pray that these young men have a "shockproof faith" in a world ever more shocking for its open flaunting of things, and standards, sacred and divine, beginning with the Bible itself. Pray that these young pastors have a "hungry mind" so that they might be unashamed amateurs and cheerful dabblers in a broadly focused life, yet ever keeping their own thoughts and those of their hearers (highly educated or otherwise) captive to the thoughts of Christ. Pray that these young men be given an "extra thick skin" as they accept the holy challenge of being front-line warriors for Jesus in the face of the relentless assaults against Christ, His Word, and His true confessors.

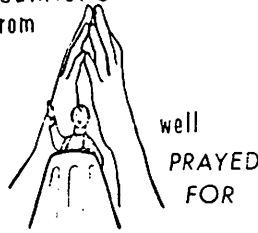
"Finally, brothers, pray for us that the message of the Lord may spread rapidly and be honored, just as it was for you. And pray that we may be delivered from wicked and evil men, for not everyone has faith . . ." (2 Thess. 3:1ff) And while you are at it, pray for and thank God for those who *have* spoken to you the Word of the Lord, and for those who *will* speak the Word to you in the future!

Yes, maybe even pray specifically for that young man or woman (your own?!) that he or she be among those young people who, through the Holy Spirit, might be moved to choose the demanding but highly rewarding career as a pastor or teacher in Christ's Church. Highly rewarding? Yes! In spite of what the writer of

my 1979 article suggests, what career can be more fulfilling than being a public ambassador for Christ and His word of reconciliation?

And remember this: if Christ's ambassadors are not "happy doing it" the fault may be their own. But it is equally possible that the blame lies upon a thankless congregation or church body. "Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you" (Heb. 13:17) And one more time the holy writer then adds: "Pray for us . . ." (Heb. 13:18).

GOOD SERMONS
come from
pastors
who
are



well
PRAYED
FOR

—Paul Fleischer

THE DRIFT CONTINUES

I suppose there is always hope that America's Lutherans will recognize their departure from God's Word and correct what has been wrong in their teachings and practices. But when the following items came to my attention in the last month, I became convinced that the drift away from God's Word is continuing. In other words, I am the bearer of bad news.

Item #1: The *Lutheran Ambassador* of September 20, 1988 reports that the delegates at the 88th Annual Convention of the Church of the Lutheran Brethren (CLB) "voted to permit women to be delegates to the Annual Convention. A two-thirds majority was needed and the motion passed with four votes to spare." **Comment:** Since woman suffrage is accepted by most CLB congregations (contrary to I Timothy 2:11-12), this recent decision on woman delegates is consistent with congregational practice. Nevertheless, it is not in agreement with God's Word nor with the opinion of 87 previous CLB conventions.

Item #2: The *Evangel* of September, 1988 reports that the Joint Council of the American Association of Lutheran Churches (AALC) "approved on July 9 a proposal by its Higher Education Committee to develop a Lutheran House of Studies for AALC students in conjunction with Fuller Theological Seminary, Pasadena, California." **Comment:** Why would a supposedly conservative and confessional Lutheran church body want to train its pastors at a non-Lutheran seminary? A fine statement on the inerrancy of God's Word was agreed to by both the AALC and certain key persons on the Fuller faculty. But certainly more is necessary in joint

Seminary work than agreement on the doctrine of inerrancy. What about the sacraments? What about synergism? What about unionism? Besides, Fuller Theological Seminary has been doing some drifting of its own away from its previous position on inerrancy, according to Dr. Harold Lindsell, former Fuller faculty member.

Item #3: Dr. Ralph Bohlmann, president of the Lutheran Church-Missouri Synod (LC-MS), asked the students at Concordia Seminary in St. Louis on November 4, 1987: "Are there situations or circumstances when it might be okay to engage in a worship activity with other Christians who are not members of the LC-MS? Is that always and under all circumstances a denial of God's truth?" (printed in the *Christian News*, September 12, 1988) **Comment:** Did the president have in mind worship activities with such as agree with the LC-MS confession? Not at all. His examples included a joint worship service with Methodists and Presbyterians to pray for rain, and a pro-life rally including worship with Catholics and Episcopalians. He did not indicate that such joint worship is wrong or contrary to the Scriptures. Yet surely God's command to "avoid them" in Romans 16:17 still applies as much as it ever did, as the LC-MS *Brief Statement of 1932* and other Lutheran confessional statements declare.

Item #4: A recent ELCA newsletter reports: "Congregations of the South-eastern Wisconsin Synod (of the ELCA) will receive a resolution recently added to their synod constitution adopting language that sets forth expectations of non-discrimination in calling a new pastor. The resolution states that pastoral candidates are not to be judged on the basis of race, gender, age, physical handicap, marital status, or sexual preference." **Comment:** One can hardly believe this, but the words are clear. Any congregation, for example, that does not want to call a certain male pastor because that particular pastor has a sexual preference for males rather than females is to be considered guilty of discrimination. Yet "only non-practicing homosexuals can be ordained." When we compare this resolution with I Timothy 3:1-7 and Romans 1:24-32, we see how far this branch of Lutheranism has drifted away from God's Word.

"Therefore let him who thinks he stands take heed lest he fall" (I Cor. 10:12).

In this time of drift and apostasy we, too, are in danger of being pulled along with the current. Perhaps some outside observer of our church body has already been able to find evidence that the Church of the Lutheran Confession also is moving away from its previous teachings and practices that are based on God's abiding Word. Truly we have no power or strength to remain firm in our confession, unless our God in His grace gives us that strength for the Gospel's sake.

**Lord Jesus Christ, with us abide,
For round us falls the eventide;
Nor let They Word, that heavenly Light,
For us be ever veiled in night. (TLH #292)**

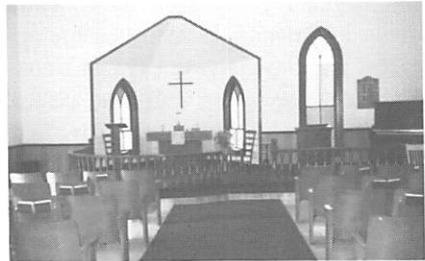
Our "At Home" Missions—

**Grace Evangelical Lutheran Church
Live Oak, Florida**



It has been less than two years since a group of fellow Christians from north Florida and south Georgia officially organized Grace Evangelical Lutheran Church, yet how richly God has blessed us in our short history.

In November of 1984 Pastor John Reim, who was serving as pastor of Immanuel in Winter Haven, began holding services in Live Oak at the request of CLC members who lived in the area. Some traveled as far as 120 miles one way to attend the once-a-month Sunday evening services held in the chapel of the Harris Funeral Home in Live Oak. Pastor Reim, who at the time was also serving a preaching station in Orlando, received some much needed support and assistance from Pastor M. J. Witt, a retired CLC pastor living in



View from Narthex

Spokane, WA. Pastor Witt served here from January through April of 1985.

It became increasingly apparent to these two men that the Lord was opening doors for mission opportunities in this area, and they recommended that a full-time missionary be called to explore the mission potential of both Orlando and Live Oak. The Holy Spirit, through the CLC Board of Missions



Pastor Roehl . . .



. . . with wife Sandy and daughter Shannon

and the Call Committee, called Pastor Michael J. Roehl to serve both congregations.

Pastor Roehl arrived in July of 1985 and began serving both areas while living in Orlando. It soon became apparent that the growing Live Oak congregation required a full-time pastor, and so Pastor Roehl moved to Live Oak in April, 1986. The congregation there had already begun meeting in The Garden Club, on the west side of the city, and had officially organized under the name of Grace Evangelical Church of Live Oak.

In the Fall of 1986 the congregation was told of a vacant church building on the east side of town, and was finally given permission to use the building without charge. The building proved to be "perfect" for our situation and is still in use today. Recently the congregation was given a very beautiful parcel of land adjacent to the current church



View from the Pulpit

property, and plans now call for a parsonage and fellowship hall to be erected on the site.

Under the guiding hand of our merciful God, led by the Holy Spirit and motivated by the sacrifice of our Savior Jesus, Grace congregation continues to grow and prosper. We thank our God for the countless blessings of the past, and trust in Him alone to guide and direct our future.

—Michael Roehl

Detroit Lakes and Ponsford, Minnesota

Pastor David Naumann

Pastor David Naumann was born in Marquette, MI on May 5, 1961. It was, he says, "the same day that America sent their first man into space—Alan Shepherd. My mother just got out of the delivery room in time to see the lift-off." The son of Pastor and Mrs. Bertram Naumann, David lived in Michigan for five years, moved to Milwaukee and lived there for seven years, moved to Seattle in 1973 where he was confirmed in Spring of 1975.

All of this young pastor's education was received on the campus of Immanuel College. He graduated from the high school department in 1979. He then attended college at ILC for a year-and-a-half, took a year-and-a-half off to work as General Manager at an International House of Pancakes (IHOP), before returning to ILC in 1982 and graduating in 1985. In Fall of 1985 he entered the Seminary department. His first vicaring assignment was under Pastor Paul Schaller of Clarkston, WA/Orofino, ID in the summer of 1986. His second assignment was under Pastor James Sandeen in Coloma, MI in the summer of 1987. "I consider the training I received in these two assignments as invaluable" writes Pastor Naumann.

The young pastor makes this observation: "Important to me and my family is the place of employment that put most of the Naumanns through high school and college at Immanuel. We all worked for Mike Rosenberg at the pancake house in Lynnwood, WA. This restaurant opportunity was, and still is,

a blessing from the Lord to our family of eight boys and two girls in that it not only paid the bills of school, but it also fed us for free when we worked over summer and Christmas vacation. I worked there for eleven years."

The call received by David upon his Seminary graduation was to the dual parish of Mt. Olive of Detroit Lakes and St. Paul's of Ponsford, MN. On June 25th of this year he was married to Desirae Ohlmann, daughter of Mr. and Mrs. Don Ohlmann of Valentine, NB. Pastor Naumann writes, "I serve the two congregations of 50 and 40 members respectively. The parsonage is a very nice mobile home with a basement and a spacious two-car garage nestled in three acres of an oak grove. We are eight miles east of Detroit Lakes in a rural area."



May the Lord bless His servants, Pastor and Mrs. David Naumann, as they work for Him in this northern Minnesota ministry.



Albuquerque, New Mexico

Pastor Michael Sprengeler

On July 3, 1988 Holy Spirit Lutheran congregation in Albuquerque, NM gave a cordial welcome to their first full-time minister, Pastor Michael Sprengeler. Pastor Norbert Reim of Sun City, AZ performed the ordination and installation service. There were 21 people attending on that naturally warm, sunny day in Albuquerque to worship and sing the praises of Him who calls men from their darkness into His marvelous light.

The congregation currently worships within the comfortable environs of a counselling center located in a modern and attractive office building. The meeting place is nicely situated along busy Coors Road on Albuquerque's fast-growing west side.

Holy Spirit congregation was pleased to celebrate the faithful goodness of our Lord in sending them a servant to minister the Word of Life. After the service members, pastors, and visitors spent an afternoon of relaxed fellowship picnicing at Rio Grande Park which is located, as you would expect, near the banks of the Rio Grande River.

Pastor Michael Sprengeler is a son of Mr. and Mrs. Vernon Sprengeler of Cheyenne, WY. A graduate of Immanuel Lutheran High School and College of Eau Claire, WI he worked three years in the savings and loan industry.

Moved by Word and Spirit, his interest grew yearly in the realization that the greatest rewards are to be found in offering men the free Gospel of Jesus Christ, which is powerful to save and to secure for them an everlasting inheri-



tance "that does not fade away" (I Pet. 1:4).

Mike returned for two-and-a-half more years of seminary training at Immanuel. His internship work was done at Faith congregation in St. Louis, MO and at St. Stephen's on Mountain View, CA. In May of this past summer he was graduated as a candidate for the ministry.

Holy Spirit congregation is served by Pastor Sprengeler through a call issued him by the Mission Board of the CLC to do exploratory work. This is now a temporary arrangement, but both pastor and congregation have high hopes and prayers that our Good Shepherd will continue to bless this little flock with a faithful minister and dedicated members who can work in these ripe New Mexico fields while it is day.

This congregation is thankful also for a church body that is mission-minded and supportive. They pray that it will keep on going forward in faith.



Fairfax, Virginia

Pastor Michael Wilke

Michael Wilke was born on July 29, 1962 to Donald and Marcia Wilke in Austin, MN. As a boy Michael lived in a number of different cities in both Minnesota and North Dakota. As a result he has had the privilege of being served by several different pastors. His first pastor was L. W. Schierenbeck, currently Dean of Immanuel Seminary. He has also been under the care of Robert Reim, Carl Thurow, Paul Fleischer, Peter Reim, and David Lau.



Pastor Wilke spent his high school, college and seminary years at Immanuel in Eau Claire. He considers himself to be greatly blessed by his eleven years at ILC. "ILC," he says, "is truly a school of tremendous opportunity. For at Immanuel, if I may borrow an expression from Prof. Radtke, one is a student of the Word learning about 'Life.' As the student daily sits at his Savior's feet, he learns more and more about how wonderful life in Christ Jesus is. What an education!"

Shortly before he graduated, then seminary student Michael Wilke received the call to serve as pastor of Gift of God Lutheran Church in Fairfax, VA. On June 12, 1988 he was installed by Pastor Ralph Schaller. His call includes work in VA, PA, NJ, NY and DE. Besides holding services in Fairfax every Sunday, once a month the new pastor travels to Douglasville, PA to serve a small group of CLC people there.

Pastor Wilke says: "Life in the heavily populated East Coast is certainly a change from ND, MN and WI. But this is where the LORD wants me to be, and there's no doubt he will take care of me. Already I feel that I'm beginning to adjust rather well. My congregation has been extremely helpful in getting me settled."

Pastor Wilke feels that it is important that the CLC has a presence in the East. (He is happy that Pastor Paul F. Nolting has accepted the call to Rochester, NY.) We certainly pray for him and the rest of our brethren out east.

Post Script

As this issue of the *Spokesman* went to press, it was learned that Pastor Michael Sprengeler has accepted a Call as pastor to Prince of Peace Lutheran, our CLC congregation in Loveland, CO. Our prayers are that Pastor Sprengeler will be a "happy minister" in his new field of labor and that the Lord, according to His will, might soon grant another shepherd to His little flock in Albuquerque.

Summer Meeting Of CLC Women

A number of special events for women were held during the week of the CLC Convention in Eau Claire. We feel our readers would be interested in some of the highlights.

More than 130 attended the luncheon and program on Wednesday at Old Country Buffet. The ladies of Messiah, Eau Claire were hostesses. Mrs. Adelgunde Schaller was mistress of ceremonies. Special introductions were given Miss Ruth Schaller of Mankato, MN (a former Christian Day School teacher who celebrated her 91st birthday); Mrs. Marie Albrecht of Eau Claire (whose husband was the first CLC President); and Mrs. Natalia Duehlmeier of Fridley, MN (wife of the late Pastor H. C. Duehlmeier).

There were two keynote speakers: Collette Sieg, a teacher at Faith Lutheran School, Coloma, MI; and Jackie Kesterson, Rapid City, SD who is mother to two of our CLC pastors. Miss Sieg spoke of the many ways women can use the opportunities the Lord gives them for fellowship. Mrs. Kesterson told of how she found strength in the Lord when, with her family, she entered the fellowship of our church body.

Mrs. Julie Mueller and Mrs. Lois Mackensen, who are co-editors of the *Women's Newsletter*, spoke with enthusiasm of this rather recent undertaking. They reviewed the history of the *Newsletter* and mentioned efforts underway to increase synod-wide participation.

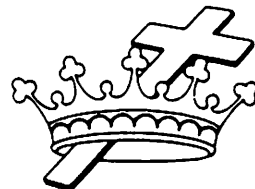
Also announced at the program were several projects which might well

call for participation by women from all CLC congregations. Various speakers mentioned projects such as the need for dormitory draperies at ILC; a need for donations of material for costumes for ILC dramas and musicals; a book exchange; the availability of patterns for a needlework project of Luther's Seal; Campbell's Soup label-redemption programs for our schools; and the coordination of a PenPal project. A *Women's Newsletter* workshop was held prior to the Wednesday luncheon.

Another event was a parent/child/discipline seminar under the leadership of Mrs. Dotty Lillo of Eau Claire. Various groups of ladies analyzed behavioral problems of children. The analyzing was done in keeping with Mrs. Lillo's opening remarks which showed the importance of applying the guidance of God's Word to all aspects of child-rearing. This seminar was video-taped and may be obtained for \$5.00 from Mrs. Lillo. Her address is 307 Westover Road, Eau Claire, WI 54701.

Volunteers from two women's groups offered to plan the activities for a similar gathering in 1990.

(*Editor's Note:* We thank Mrs. Mackensen for submitting the information from which this article was composed.)



Daily Devotions for December 1988



December is the month when we remember the Father's promise to send a Savior. Jesus is the Savior He sent. What kind of Savior is He? The heavenly messenger said to Joseph: "You shall call His name JESUS, for He will save His people from their sins" (Matthew 1:21).

Did you know that the names Jesus and Joshua are really the same name? As Jesus brought salvation to His people from their sins, so Joshua in days of old was given salvation and deliverance and victory over all the heathen residents of Canaan. The book of Joshua in the Bible describes one glorious victory after another, with only a very few temporary setbacks. The Lord God was with Joshua, keeping His promises to Abraham, Isaac, and Jacob, giving His people of Israel their promised inheritance.

So also in the birth, life, and death of Jesus we have one glorious victory after another, without even one setback. For Jesus never fell into sin, Jesus never was deceived, Jesus never failed to carry out His Father's will. Jesus set His face on the road to Jerusalem and deliberately moved forward on the path willed and prophesied for Him until finally He defeated sin, death, devil, and hell, and won for us an eternal inheritance of life and glory. Glory be to Jesus!

Date	Reading	Theme	Hymn
1	Deuteronomy 34:1-12	There was no prophet in Israel like Moses. But Jesus is greater.	364
2	Joshua 1:1-9	"I will not leave you nor forsake you."	518
3	Joshua 1:10-18	The 2-1/2 eastern tribes promise to help their brothers.	462
4	Joshua 2:1-13	The acts of the Lord have reached the ears of the harlot Rahab.	511
5	Joshua 2:14-24	The two spies promise to spare Rahab and her family.	512
6	Joshua 3:1-17	The Israelites cross the Jordan and reach the promised land.	54
7	Joshua 4:1-14	Two stone piles remain to remind the people of God's mercy.	513
8	Joshua 4:15-5:1	The Lord's mighty acts terrify the dwellers of Canaan.	568
9	Joshua 5:2-12	The manna ceases; Israel is dwelling in the promised land.	569
10	Joshua 5:13-6:11	The Lord Jesus instructs Joshua on how Jericho will fall.	269
11	Joshua 6:12-27	Jericho is destroyed; Rahab is saved.	501
12	Joshua 7:1-15	Israel loses a battle because of one man's sin.	477
13	Joshua 7:16-26	Achan, the troubler of Israel, is stoned to death.	264
14	Joshua 8:1-17	The people of Ai are deceived by Joshua's ambush.	19
15	Joshua 8:18-35	After Ai's destruction the Law of God is read in full.	292
16	Joshua 9:1-15	Joshua is deceived by the crafty Gibeonites.	261
17	Joshua 9:16-27	The Gibeonites become Israel's slaves as Noah foretold (Genesis 9:26).	265
18	Joshua 10:1-15	Even the sun and moon are on Israel's side.	570
19	Joshua 10:16-27	The kings of Canaan are defeated and killed.	479
20	Joshua 11:16-23	The war against Canaan is a complete success.	267
21	Joshua 14:6-15	Faithful Caleb receives his inheritance.	618
22	Matthew 1:1-17	The harlot Rahab is one of Jesus' ancestors	99
23	Matthew 1:18-25	Joshua saved his people from Canaan; Jesus saves us from sin.	114
24	Luke 2:1-20	Jesus, the Savior, is born.	646
25	Matthew 2:1-12	Even the star must help proclaim the birth of the Savior.	130
26	Hebrews 4:8-16	Jesus is the One who gives us true rest.	96
27	Matthew 11:2-19	Jesus is the Coming One, and John His preparing Elijah.	63
28	Matthew 11:20-30	Jesus is the One who gives rest for our souls.	92
29	Joshua 23:1-16	God indeed keeps all of His promises.	427
30	Joshua 24:1-15	Joshua tells the Israelites why they should serve the Lord.	625
31	Joshua 24:16-33	The Israelites for many years keep their promise to serve the Lord.	112

—D. Lau

"Never Too Young"

A devotional booklet by this title, written by Mary and Kurt Koenig, is available from the CLC Bookhouse. The cost is \$1.25 plus postage. This is a series of 15 devotions for children 10 years old and younger to acquaint them with life for a child in Nigeria, and instill zeal to reach out with the Gospel.

A VCR on the CLC's mission in Nigeria is available from the Video Tape Ministry. To borrow the tape, contact Mr. Harvey Callies, manager of the CLC Bookhouse.

1989 CLC Directory

Single copies may be secured for \$2 each postpaid from

CLC Book House
Immanuel Lutheran College
501 Grover Road
Eau Claire, WI 54701

Request

Construction is underway for Good Shepherd Lutheran Church, Rapid City, SD. The congregation is looking for pews and other church furnishings which may be provided by other congregations. If you have such items no longer being used in your church, please contact Pastor James Albrecht, 1917 5th Street, Rapid City, SD 57701. Phone (605) 341-8748.

Installation

As authorized by President Daniel Fleischer, I installed Mrs. Carla Pelzl as the lower grade teacher in Messiah Lutheran School on August 28, 1988. At the same service Mrs. Betty Oster was installed as the teacher of Messiah's kindergarten.

—David Lau

Change Of Address

Pastor Paul F. Nolting
626 North Landing Road
Rochester, NY 14625
Phone (716) 381-6159

Time Of Services

Rochester, New York: The Sunday worship service at Indian Landing Lutheran Church begins at 10:45 a.m. Any CLC people in the area are encouraged to take note!

Winter Haven, Florida: Services at Immanuel, Winter Haven, are now as follows: Sunday School and Bible Class at 9:00 a.m.; Church at 10:00 a.m. When visiting in the Central Florida area (Disney World, etc.) you are very close to Immanuel Church (about 40 miles). You are invited to come and worship with them.

Mr&Mrs Rex Moulton
Box 1500
Orofino, ID 83544

HOPE
GRACE
FAITH
LOVE
RECONCILIATION
REDEMPTION
MILLENNIUM
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SANCTIFICATION
BELIEVE
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CHASTISEMENT
TEMPTATION
KINGDOM
RIGHTEOUSNESS
REGENERATION
PROPIATION
RANSOM
REPENTANCE
SIN

Great Words of the Bible



"Great Words Of The Bible"

It is not always easy for the lay person to explain certain biblical words concisely and correctly. Here is a tool to help understand such words as justification, chastisement, love, hope, redemption. A total of 20 words are explained in this reprint, in booklet form, of the *Spokesman* series on "Words With Big Meanings." The booklet may also be used as an evangelism tool, or as a gift for friends. Orders should be placed through the CLC Bookhouse. The cost is \$2.00 plus shipping and handling.