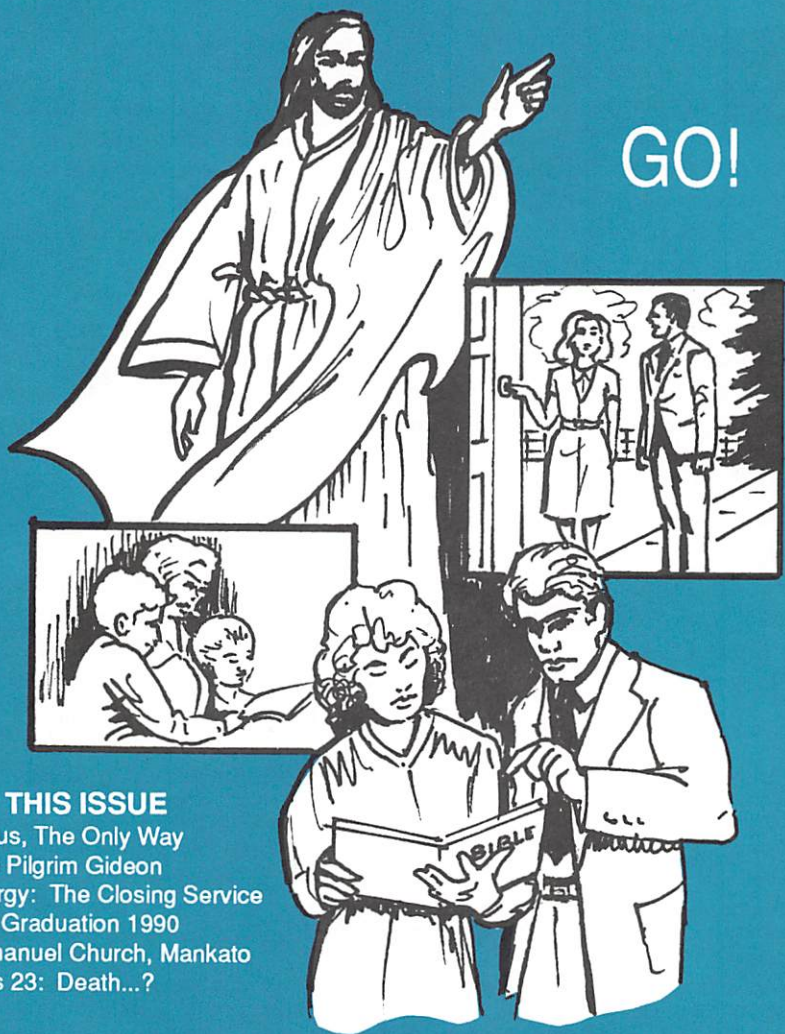


# lutheran spokesman

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## IN THIS ISSUE

- \* Jesus, The Only Way
- \* The Pilgrim Gideon
- \* Liturgy: The Closing Service
- \* ILC Graduation 1990
- \* Immanuel Church, Mankato
- \* Acts 23: Death...?

**SPREAD MY WORD TO THE WORLD**

**CHURCH OF THE LUTHERAN CONFESSION**

*"Return, O backsliding children," says the Lord; "for I am married to you. I will take you, one from a city and two from a family, and I will bring you to Zion." (Jeremiah 3:14)*

## **"One from a City . . . Two from a Family"**

**S**cripture teaches how mission work can be carried out in many ways, some impressive and some rather commonplace. A few times in church history recorded in both testaments, mission work was done in ways which even this world would call great and extraordinary.

There was the spectacle on Mt. Carmel between Elijah and the people of God versus the priests and followers of Baal. Great crowds witnessed the true God demonstrate His lightning power, rallying many back to Elijah's cause. On the new testament day of Pentecost the Spirit gave special power to Peter's preaching so that three thousand repentant souls seeking baptism taxed the disciples' schedule for one day. Striking stats.

### **God Calls . . . As He Wills**

And still our God calls what, how,

who, where and why as He wills. His calling defies human understanding. But call and work and seek out and overcome He does. And the careful observer can soon find out that God points out to His people one person here and another one or two there who need spiritual attention. And then He sees to it that one or more of us are sent to those who desperately need the Gospel first given to us.

Philip was sent to hail the chariot of an Ethiopian official and explain Isaiah and apply the water of baptism. God sent one Ananias to Straight Street in Damascus because Paul was there praying. Paul later would respond to a man whom God caused to speak to Him in a dream from Macedonia. Small, isolated incidents which all together make up God's master plan for every person on earth.

Listen again to the words of our God so mysterious in Jeremiah's

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prophecy but so wonderful and true to our own experience in fulfillment: "Turn, O backsliding children," says the Lord; "for I am married to you. I will take you, *one from a city* and *two from a family*, and I will bring you to Zion."

The ten northern tribes of Israel were carried away into slavery and thereafter historical oblivion. And the people of Judah and Benjamin were threatened with the same fate. Nevertheless the individual people among those masses were not just forgotten numbers. There was always one person here and a couple more there, in this town or that country, whom no one ordinarily would have counted worthy to receive God's mercy and grace. But Christ, the Bridegroom, has always been ready to greet His bride, the Church, anywhere. He brings the repentant, often one by one, into Mt. Zion, the Holy Christian Church.

### God's Remnant

So you aren't able to work out of a crystal cathedral. So you don't attract a superdome full of people for a mass

religious revival. So you don't own your own satellite with which to beam out your electronic ministry to millions. Well, neither, apparently, do the masses entering in at the "strait" gate of Matthew 7:13. The word there is "few."

In fact, virtually every pastor goes through times when he cannot BUY an instruction class with a mission prospect. And then again, one here and another there begin asking for the truth in a flood of requests. "One from a city . . . two from a family." Here and there God gathers the remnant of His people. God even caused his enemy Caiaphas to foretell unwittingly that He would ". . . gather in one the children of God who were scattered abroad." (Jn. 11:52).

As long as the world stands our God will have one or two people here and there to gather in. Their number may never impress the world. But, no matter. Scripture says that all heaven reverberates with angelic praise over one sinner who repents. And one day Ezekiel's vision in the resurrection valley of dry bones will reveal for heaven ". . . an exceedingly great army" (Ezek. 37:10).

Until then, where do we come in?

Verse 15 of Jeremiah 3 tells us what God will do with the one here and two there who DO repent: "And I will give you shepherds according to My heart who will feed you with knowledge and understanding."

You and I can have a part of that action. The first direction God gives us is to pray that He will prepare and send forth workers into His harvest. Is it also possible that you can still give your whole life to this glorious work?

You are really sorely needed at this particular time in history! Christ? (I Sam. 13:14)

Or, has God given to you money that is currently doing little more than getting more money, when it could be supporting pastors still as close to the heart of God as David of old was to

Let's get going while the prospects are still out there and it is still today. "One from a city . . . two from a family."

—B. J. Naumann



## JESUS IS THE ONLY WAY TO HEAVEN

"Is Jesus the only way to heaven?" The question has intrigued us all, no doubt. The reason for the question lies in the fact that we probably all know people who do not believe in Jesus Christ. These may be our friends. They are "good" people. They may be family. We desperately want to see them in heaven with us.

In spite of the rationalizing effort of men, and in our day the false theology of many (including some Lutherans), the answer to the question we posed is "Yes. Jesus is the only way to heaven." It is vain, and it is criminal to suggest that there is another way. We help neither ourselves, nor those for whom we profess to have concern, if we seek or propose another way. There is *no back door* to heaven!

The source of our conclusion is the Bible. If we believe what the Bible says of itself, namely that it is the Word of God, inspired and without error—and we DO believe it—then we are conscience-bound to believe and teach that Jesus is the only way to heaven. We cannot claim to believe the Bible but then suggest, for whatever good intent, that He left us with less than the Truth!

### A Savior from Sin

To understand the subject at hand, we must recognize first of all the reality of sin. The prophet Isaiah said: "But your iniquities have separated you from your God" (Is. 59:2). Scripture is very clear. "The soul that sinneth it shall die" (Ez. 18:20). Romans 6:23 records God's word to Paul: "The wages of sin is death." Honesty compels us to admit that sin offends God, and it has created a wall over which no person can climb to God.

The offended Father nevertheless gave a promise immediately after the fall into sin. He promised a Savior from sin. He would send His only Son, His unique Son. He would bruise (crush) the head of the serpent, destroy the power of the devil (Gen. 3:15). True to His promise He sent the Lord Jesus Christ into the world. As prophesied (Is. 7:14), Jesus was conceived of the Holy Ghost and was born of the virgin Mary (Mt. 1:23). Jesus, God in His own right, being from all eternity, took upon Himself human flesh (Lk. 2), but without sin. He alone measured up to the perfection demanded by the Law—expected as well as

demanded by the Father.

In the season of Lent we focus our attention on the fact that upon Jesus, in whom was no guile at all, was laid the sins of the *whole world*. The love of the Father and of His Son Jesus Christ is *inclusive*. "The Lord has laid on Him the iniquity of us all" (Is. 53:7). Not a single person in the world is excluded from the embracing love of Christ as it was made known on the cross. Scripture tells us: "The Lord is not slack concerning His promise . . . not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9).

As the fulfillment of God's promise and as the fulfillment of the Old Testament sacrifices, Christ died upon the cross. Jesus died upon the cross for YOU, for all people—yes, even for those eventually lost. He died there as payment for sin. He washed all clean by His blood. Jesus fulfilled the Father's promise to us.

The fulfillment of the Father's promise to all is sealed by the resurrection of the Lord Jesus from the dead. A dead Jesus would have been a failure. A dead Savior is no Savior. Yes, Jesus rose again from the dead (Mt. 28, I Cor. 15). Now then the apostle John says: ". . . God has given us eternal life, and this life is in His Son" (I Jn. 5:11).

Not our works, nor our emotion, not our effort, not our goodness, not our prayer, not our "anything" can save us. Eternal life is in Jesus, God's Son. IF THERE HAD BEEN ANOTHER WAY TO BE SAVED FROM THE WRATH TO COME, IT WOULD NOT HAVE BEEN NECESSARY FOR JESUS TO HAVE COME TO EARTH, OR HAVING COME, FOR HIM TO SUFFER AND DIE. How can we think, how dare we suggest that there is another way when the Father offered up His Son?!

**Jesus—The Only Savior**

Jesus said: "I am the Way, the Truth, and the Life. No man comes unto the Father but by me" (Jn. 14:6). Jesus said also: "Because I live, you shall live also" (Jn. 14:19). Jesus told the grieving Martha: "I am the resurrection and the life. He who believes in ME, though he may die, he shall live, and whoever lives and believes in me shall never die" (Jn. 11: 25f). Jesus does not discriminate, except

**Why Do People Choose A Church?**

Another Lutheran church magazine recently reported on a survey taken of more than 10,000 lay people. When asked: "What was responsible for your coming to this church?" they replied:

I just walked in . . . . .	3%
I visited here . . . . .	1%
I liked the Sunday school . . . . .	1%
I had a special need. . . . .	2%
I liked the pastor . . . . .	6%
I liked the programs . . . . .	3%
A friend or relative invited me . . . . .	79%

to say "WHOEVER LIVES AND BELIEVES IN ME" shall live and never die—shall have everlasting life.

Yes, here is a key. He is saved who has *faith in Jesus Christ*. No believer in the person, merit, and atonement of Christ shall be lost, but shall have life. He who seeks another way to heaven is lost, not because Jesus discriminated against him, but because the condemned discriminated against himself! Jesus lived for all! He died for all! He rose for all! He calls to all through the Gospel!

For your sake, for the sake of your neighbor, do not look for another Savior, another door to heaven. Jesus did not come to do half a job. He did not ask anyone to share what He had to suffer. He bore the whole burden by Himself.

If it were possible for us to be saved by our works or merit, Scripture would admonish us to be busy. Instead it says: "By the deeds of the law no flesh will be justified in His sight" (Rom. 3:20; cf. also Eph. 2:8). But the sinner is "justified freely by His grace through the redemption that is in Christ Jesus" (Rom. 3:24).

If it were possible to be saved through some other god or individual, Scripture would tell us to believe in such. But rather Scripture says: "For no other foundation can anyone lay than that which is laid which is Jesus Christ" (I Cor. 3:11). It further says: "Nor is there salvation in any other, for there is no other name under heaven, given among men, by which we must be saved" (Acts 4:12). Finally, when many left Jesus, Peter responded to Jesus' question as to whether the disciples too would leave: "Lord, to whom shall we go? Thou hast the words of eternal life" (Jn. 6:68).

### JESUS IS THE ONLY WAY TO HEAVEN.

Two things suggest themselves to us then. First, that we who enjoy the Gospel love the Gospel and be nourished by it. "For it is the power of God unto salvation to everyone that believes" (Rom. 1:16). Secondly, that we translate our concern for others into living, speaking, and sharing the Gospel (mission work), praying for the blessing of the spirit on all who hear.

—Daniel Fleischer

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## Pilgrims on Earth (#11 in a Series)—

### GIDEON

Gideon is one of those unsung heroes of faith, who through faith conquered kingdoms, administered justice, and gained what was promised; whose weakness was turned to strength; and who became powerful in battle and routed foreign armies. (See Hebrews 11:32-34.) As we read the story of this pilgrim of faith, it becomes clear that God's strength is made complete in

connection with our weakness.

#### One of the Judges

Gideon was one of the Judges through whom God ruled and delivered His people. During the time of the Judges there developed that terrible spiritual cycle. The people would forget about God and do evil in His sight, serving other gods. The Lord

would send His judgments in the form of foreign oppressors. Israel would cry out to the Lord for help. God would raise up Judges like Gideon to deliver them. As soon as the danger passed, Israel would revert to its previous ungodly behavior pattern.

Again the Israelites did evil in the eyes of the Lord and He gave them into the hand of the Midianites (Judges 6:1). When they cried to the Lord because of Midian, God raised up a most unlikely deliverer. The angel of the Lord appeared to a farmer threshing wheat in a winepress. Gideon could only wonder why the Lord chose him to deliver Israel. "But Lord," Gideon asked, "how can I save Israel? My clan is the weakest in Manasseh, and I am the least in my family" (Judges 6:15). In fact, Gideon required a sign from the Lord to prove that this was for real. He put a wool fleece on the threshing floor and asked that there be dew only on the fleece and not on the floor. Then Gideon had to reverse the process. He had to be convinced that the Lord had chosen him to deliver Israel.

Then Gideon sent word through Israel and gathered together an army of thirty-two thousand men to battle Midian. But even this small force was too large for the Lord. The reason is clear. The Lord said to Gideon: "You have too many men for me to deliver Midian into their hands. In order that Israel may not boast against me that her own strength has saved her"—send some men home (Judges 7:2).

Twenty-two thousand honest men did not want to serve and went home. But the ten thousand that remained were still too many. So, according to God's directions, Gideon chose only

those who lapped with their hands to drink from the stream. Now Gideon's army was down to three hundred men. In the weakness of Israel's army God would reveal His saving strength. This small band of men routed the Midianites' army of over one hundred and twenty thousand.

### Strength in Weakness

The Lord still operates from a position of human weakness. God sent His Son in the likeness of human flesh. Jesus humbled Himself and became obedient unto death in order to save us. The weakness of the cross is the story of God's saving strength. So the Lord chooses not the rich and the powerful and the movers of this world, but God chooses the weak and the common and the insignificant in order that no one might glory in His presence. The Lord has chosen us and given us the task of discipling the nations.

Like the apostle Paul, we feel our individual weaknesses and failings. We also recognize the insignificance of our church body in the eyes of the world. These serve to remind us of God's promise: "My grace is sufficient for you, for my power is made perfect in weakness" (2 Cor. 12:8).

Through Gideon the Lord reminds us that the victory is His and His alone. This Savior God turned Gideon's weakness into strength. The victory belonged to the Lord.

So also the Lord will turn our weaknesses into His strength. Gideon is a hero of faith with whom we can readily identify. This is the mystery of the Gospel and God's working among men. To Him alone be the glory.

—John Schierenbeck 7

## Against Lethargy in Liturgy (Last in a Series) . . .

### THE CLOSING SERVICE Collect and Benediction

#### The Collect for the Word

Blessed Lord, who hast caused all Holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy holy Word we may embrace, and ever hold fast, the blessed hope of everlasting life, which Thou hast given us in our Savior Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end.

Or:

#### The Collect for the Church

Grant, we beseech Thee, Almighty God, unto Thy Church Thy Holy Spirit and the wisdom which cometh down from above, that Thy Word, as becometh it, may not be bound, but have free course and be preached to the joy and edifying of Christ's holy people, that in steadfast faith we may serve Thee and in the confession of Thy name abide unto the end; through Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end.

*As we began our worship, so also we close it. We gathered for worship in the name of the Triune God, our Maker, Redeemer, and Comforter. We also close our service and return to our homes in His name.*

On the night before His crucifixion, Jesus prayed for His disciples: "I have revealed your name to those whom you gave me out of the world . . . they have obeyed your word . . . I gave them the words you gave me . . . Holy Father, protect them by the power of your name . . . While I was with them, I protected them and kept them safe by that name you gave me . . . I have given them your word . . . Sanctify them by the truth, your word is truth" (Jn. 17:6, 8, 11, 12, 14, 17).

Our worship service revolves around the Word of God—read, expounded, sung, prayed about. In this Word we learn to know what is contained in the name of God which was put upon us in Baptism.

Thus, as we prepare to leave the

sanctuary, our prayer—whether we use the *Collect for the Word*, or the *Collect for the Church*—is a prayer for the success of the Word. Hanging upon the Word is our entire relationship with God and our hope for deliverance and life.

#### Collect for the Word

In the *Collect for the Word* we seek this blessing: that we may truly learn from the Scriptures, those Scriptures we have heard in this service and those we will encounter in the days to come. We pray that we may hear them as God's words and gladly; that we may read them diligently; that we may mark (pay attention to) them; and that they may fill our lives with the blessed assurance of everlasting life. Such true



and lasting treasures are ours through our Savior, Jesus Christ!

### Collect for the Church

When the *Collect for the Church* is used, we pray for that Word by which the Church is called, gathered, enlightened, sanctified, and kept in the one true faith. It is by the Spirit's Word that faith is worked in the heart, a faith that works by love and serves God. We pray for the gift of the Spirit, that the proclamation of God's saving Word—the Gospel—may continue so that God's children everywhere may rejoice and be fortified in it. To that end may we confess the name of our Savior God to the end.

### The Benediction

When the Children of Israel were camped in the Desert of Sinai, a census was taken of all the men twenty years and older who would be able to serve in the army. If that sounded a bit ominous, we know that battles were exactly what lay ahead.

We also know that a certain amount of toil and tribulation lies on the path ahead for us too. But we do not face these things alone. We journey onward under the same benediction that God told the sons of Aaron to pronounce upon the Israelites of old.

It is a blessing that brings us under the safe-keeping of the Almighty Maker of heaven and earth. It is a blessing that conveys to us the favor of God, the grace and truth that came by Jesus Christ. It is a blessing that pronounces upon us the peace which passes all understanding, the peace of God which the Spirit's gospel conveys to us. When we hear of the protecting wing of the Father, the shining face of Christ, and the intercession of the Spirit for us, then we are given also new courage and strength for the way.

But more important than all the lists of blessings is the name of Him who gives them the three-fold name of the LORD. He Himself showed this when He first gave the blessing and then said: "*So they will put my name on the Israelites, and I will bless them.*"

In His name we began. In His name we continue. For His name's sake we are led in the paths of righteousness. By His name we are protected, even from death and hell.

Behold, "how great is the love the Father has lavished on us, that we should be called children of God! And that is what we are!"

In silent prayer we marvel at His love, and go to carry His name to others.

—Paul Schaller



## DEATH . . . ?

**T**he Bible class topic was about death without fear. The subject of funerals came up too. A woman commented that we do seem to expend quite a bit of our instructional energy talking about, preparing for, and handling death. The intended focus is really life—all the gracious storehouse of God which overpowered the travesties of death through the atoning sacrifice of His Son. Death is the backdrop—the foil of darkness—against which the light of life shines so brilliantly.

There are many circumstances surrounding death, most of which are not terribly noble. People die because they (or someone) is an awful driver. Or they succumb to some lethal germ or virus. Or their own thoughtlessness or clumsiness does them in. Occasionally we hear of people dying for a cause—the soldier protecting his buddies in a foxhole by jumping on a grenade, or a volunteer who puts his life at risk to rescue an injured or trapped accident victim. We give medals to these people.

In all this sin is the ultimate bottom line. Its consequence would also be the ultimate statistic—one out of one dies—were it not for the death-destroying victory won by the Savior on the cross.

### Trouble

Things were definitely not looking too bright for the apostle Paul when he returned to Jerusalem. He had been granted permission to address a mob of his countrymen. He simply told a

little bit about his background, especially his conversion on the road to Damascus. Just as he was starting to tell about his mission to the Gentiles the people stopped him. Now death was staring at him. "Away with such a fellow from the earth," they said, "for he is not fit to live" (22:22).

The Lord was not ready to change Paul's venue yet. The apostle was rescued by the Roman commanded and guarded in the Roman barracks. The next day he was brought before the Sanhedrin (supreme court of the Jews) for his preliminary hearing.

His plea: "Not guilty." "I have lived in all good conscience before God (to this day" (23:1).

Ordinarily there should be no punishment when a person enters his plea. Paul was struck in the mouth under orders of the high priest. He questions the legality of the proceedings, even calling the high priest a hypocrite ("whitewashed wall") for presuming to administer justice and allowing an illegal beating in his courtroom.

Things were not going well for Paul. He discovered a way he could diffuse the situation by pitting members of the "jury" (Sanhedrin) against one another. In the group were some who believed in the resurrection of the dead and some who didn't. His suggesting that he was actually being tried because he was a Pharisee and believed in the resurrection threw the court into a heated argument and confusion. The Roman commander res-cued him again.

## Courage

It was at this time that the Lord came to encourage and comfort the apostle: "Be of good cheer (take courage!), Paul; for as you have testified for Me in Jerusalem, so you must also bear witness at Rome" (23:11).

It was also the following day when he would be the subject of another death threat. Paul would need the comfort of the Lord's promise to sustain him through all the attempts on his life.

These were not the first time. In 2 Corinthians 11 Paul recounts the many times he was beaten, stoned, left for dead, threatened—you name it! What kept him going? The daily care of the churches. He had an all-consuming passion to preach about the Savior Jesus Christ. Nothing, not even death, was going to stop him from doing so.

During and shortly after the apostolic era many Christians were brought to trial because of their religion. Many who continued to confess their faith and loyalty to Christ were imprisoned and/or executed. There were also those who denied the Savior rather than face the extremes of persecution. They were called the *lapsi*—those whose faith apparently lapsed.

We think we are living in times without persecution. Indeed, Christian-

ity is legal in America, and we are not threatened with physical torture or death. Yet there are still casualties from persecution. The world pressures God's people with a variety of attacks:

\*\*By outshouting the faithful with a barrage of untruths—like the theory of evolution.

\*\*By pressuring Christians, especially the young, to ignore God's design for marriage and His parameters for acceptable sexual behavior.

\*\*By enticing God's people to experience the chemical high of illicit drugs without ever revealing the horrendous depths of addiction.

\*\*Even by suggesting that, if you're going to be religious, at least be liberal, amenable to what everyone else believes, and certainly not confessionally precise when it comes to worship and church membership choices.

The Lord is not deserting us if we have to suffer some grief, injustice, worldly pressure, or even death for His name. He even forewarned us by reminding us that we'll be treated the same way He was. Everything is working together for good. So, "be strong and of good courage; do not be afraid, nor be dismayed, for the LORD your God is with you wherever you go" (Joshua 1:9).

—M. Sydow

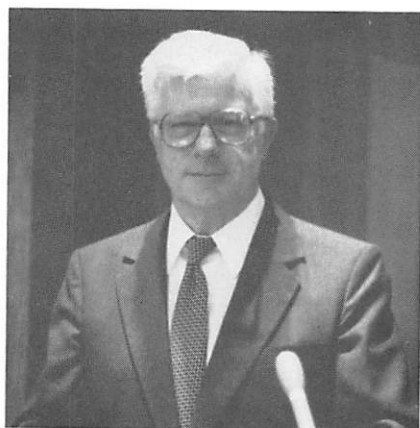
ILC Graduation 1990—

## The Old and Good Way

Thirty-seven young men and women received symbols of their graduation at Commencement May 19, 1990 at Immanuel Lutheran College,

Eau Claire, Wisconsin.

These young people were given a special beginning of the next phase of their lives. On the basis of Jeremiah



Prof. John Lau

6:16, President John Lau encouraged the graduates and each of us present to not forsake the old paths as we go to new lives and try new things. Some of the new things of this world may tell us of new theology or of a new god. The "old" of Jeremiah is the Way, the Truth, and the Light of the Scriptures. Christ is the old. Faith in Him gives us rest for our souls in eternity. It is the "good way."

Among the 37 graduates there were 20 high school seniors, 10 AA degree collegians, 2 BS degree collegians (John Cole and Ross Roehl who completed courses certifying them to

teach in CLC schools), 3 BA degree collegians, and 2 CRM graduates (John Johannes and Bruce Naumann, presented to the CLC as candidates for the pastoral ministry).

The Commencement Concert on Friday evening was a beautiful mixture of Instrumental Acts of the students, and the A.C.T.S. of prayer as the band, string ensemble, and the choirs presented a very enjoyable and edifying concert.

The largest gathering ever was treated to excellent performances by ILC's ever growing and improving band and string group. The choirs then presented a four-part devotional prayer service featuring Adoration, Confession, Thanksgiving, and Supplication—the A.C.T.S. of prayer.

The concert continued with the alumni joining the choirs in praising our Lord with the traditional singing of *Cantate Domino* and *Christ is Our Cornerstone*, and concluded with the assembly joining to sing the Alma Mater.

The last word of the Alma Mater still rings in the ears of all present, Immanuel—God with Us.

—Prof. Ronald Roehl

## Partners in the Gospel . . .

*Celebrating Its 125th Anniversary in 1992 . . .*

### IMMANUEL EV. LUTHERAN CHURCH MANKATO, MINNESOTA

Immanuel Evangelical Lutheran Church of Mankato, Minnesota, the oldest church in the CLC, will observe

its 125th anniversary of God's grace in 1992.

Several years before Immanuel



congregation was formed, Lutheran missionaries had looked up Lutherans that had settled in the Mankato area. Many had left Germany after the revolution of 1848.

On September 15, 1866 the church was incorporated as "The German Lutheran Emanuel Church of Mankato" but came to use the spelling "Immanuel" in its constitution. A lot was purchased the same year for \$500 at Washington and Broad streets, and construction started on a church and parsonage. The next year the Rev. William Vomhof of Forest Mound, Wabasha County, was called as the first pastor, starting September 1, 1867.

The congregation did not choose to wait until it was well established before starting a school, but entered into that venture immediately—a spirit for Christian education that has endured throughout its long history. Pastor Vomhof organized the congregation and school on September 14, 1867. During its first 15 years the congrega-

tion had no other teacher for the day school but its pastors. Immanuel Lutheran Church acquired Pilgrims Rest Cemetery, two miles north of the city, in 1872.

Growth of Immanuel necessitated the building of a new church on additional nearby property at the corner of Second and Spring streets in 1883. The church was enlarged in 1913. The Lutheran School also grew rapidly. In 1887 the congregation constructed a new school on the original Broad and Washington Street site and, with growth continuing, built a larger four-room school at the same location in 1903. By that time there were two teachers. A third teacher was called the following year. A kindergarten was started in 1937, much of the load being carried by volunteer students from nearby Bethany Lutheran College, then in fellowship. The faculty size was expanded to four full-time teachers in 1944.

Immanuel Lutheran Church left the Wisconsin Ev. Lutheran Synod in 1956

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**WHEN THE CLC DECIDED TO MOVE THE SYNOD SCHOOL TO LARGER FACILITIES AT EAU CLAIRE, WISCONSIN, IN 1963 IMMANUEL CONGREGATION ACTED TO CONTINUE A LOCAL HIGH SCHOOL IN THE BUILDING.**

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over the doctrinal issue of church fellowship. Thankfully, the congregation came through the break with the majority of its members and its church and school property.

### **Birth of ILC (Eau Claire)**

No longer in the Synodical Conference, the congregation soon realized it needed to provide for its own Christian higher education. It did so largely in a remodeled one-room country schoolhouse, which was made available rent-free by four members of the congregation who owned it.

The school opened for the first 41 students in September of 1959 as Immanuel Lutheran College, including high school, college, and seminary departments.

In 1961 Immanuel congregation transferred operation of Immanuel Lutheran College to the newly-organized *Church of the Lutheran Confession (CLC)*, which the local congregation had helped found. To take care of growing enrollment a block addition was added to the high school/college building the following summer.

When the CLC decided to move the synod school to larger facilities at Eau Claire, Wisconsin, in 1963 Immanuel congregation acted to continue a local high school in the building.

As Immanuel approached its 100th anniversary in 1967, the congregation resolved to replace its aging grade

school structure with a new modern building as a project for its centennial observance. Classes began in the new school, which is abutted to the church, in January of 1970. The old school site was sold.

### **Eventful Years**

Following a lightning and thunderstorm the church caught fire early Sunday morning, July 4, 1971. Fire doors separating the church and the school protected the new school from major damage. The church, however, was gutted. The voters decided to rebuild the existing church, and it was dedicated on Sunday, November 16, 1972. During the rebuilding period, worship had been carried on at the rented auditorium of Mankato West High School.

The little school on the "prairie" area of Mankato was home for Immanuel Lutheran High school until 1979. At that time the high school was moved to its present quarters in the Immanuel Lutheran School building adjacent to Immanuel Church on Second Street. Through some rearranging of space and use of areas in the church proper, a new location for Immanuel Lutheran High School came into being. Gym facilities continued to be rented at the National Guard Armory one block away where all of the school's home basketball games are played.

Realizing that rented facilities



Pastors Dale Redlin and Douglas Libby (with shovel) at ground-breaking of Immanuel's new multi-purpose addition.

might not be available indefinitely, the congregation embarked on construction of a multi-purpose addition, to include a gymnasium and high school classrooms, with a ground breaking on March 25, 1990. Construction of that addition to the present church and school is presently underway. This followed a mortgage-burning on the congregation's former church and school construction debt on February 5, 1989.

The congregation's Christian education system saw its graduates go on to callings in teaching, farming, business, and the ministry. Two of its graduates have earned doctorate degrees in recent years at major universities (Washington and Stanford). More than one family has moved to the Mankato community because of the Christian education offered at Immanuel.

Pastor of Immanuel Ev. Lutheran Church is the Rev. L. Dale Redlin, and assistant pastor is the Rev. Douglas

Libby. Leif Olmanson is grade school principal, and Gene Schreyer is high school principal. Full-time teachers in the 1989-90 school year, in addition to the principals, are Judith Greening Hensel, Elizabeth Klugherz, and Karla Olmanson and Donna Klammer (both sharing one position) in the K-8 grade school; and Quinn Sprengeler and Kevin Hulke in the 9-12 grades high school. Both pastors as well as part-time faculty and volunteers assist in teaching and extra-curricular activities.

Present communicant membership is 644 souls.

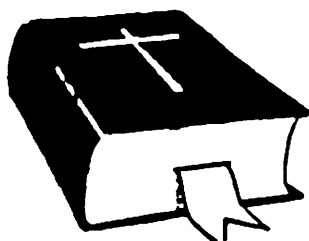
—Lowell Schreyer,  
Congregational Secretary since 1959



**Change of Address**  
Professor John Lau  
400 Ingram Drive  
Eau Claire, WI 54701

**Note:** The house number of the ILC president's residence has been changed by the Town of Washington from 499 to 400.

# Daily Devotions For August 1990



## Daily Devotions For August 1990

Date	Scripture	Theme	Hymn
1	Mark 9:42-50	Beware of offense: "Have salt in yourselves."	393:1-2
2	Galatians 4:12-20	Receive, in love, those who proclaim the Gospel to you.	393:3
3	Matthew 10:26-33	Fear not: "The very hairs of your head are all numbered."	393:4-5
4	I Corinthians 15:35-45	Our <i>bodies</i> shall be raised through Christ.	393:6
<b>The Christian Life</b>			
5	Joel 2:21-3:2	Rejoice in the Gospel, the Holy Spirit's "rain."	228:1
6	Matthew 5:13-16	Through the Spirit we are "salt" and "light" to the world.	228:2
7	John 8:31-36	Jesus and His Word give true freedom!	228:3
8	Galatians 6:1-10	Bear one another's burdens.	228:4
9	Matthew 12:33-37	The mouth speaks what is in the heart.	228:5
10	James 2:14-17	Faith alone saves, but the faith that saves is never alone.	228:6
11	Colossians 1:3-11	Crucify the flesh; put on the new man.	228:7
12	Proverbs 8:11-21	True wisdom is better than all riches.	366:1
13	Luke 16:10-13	Do not let earthly things become your master.	366:2
14	Proverbs 16:1-9	True wisdom is to follow the Lord's ways.	366:3
15	James 3:13-18	A description of true wisdom.	366:4
16	I Peter 3:1-7	The duties of wives and husbands.	366:5
17	I Kings 3:16-28	An illustration of Solomon's wisdom.	366:6
18	Luke 12: 54-59	Read the signs of the times aright.	366:7
19	Deuteronomy 7:6-11	God's holy people serve their merciful God.	580:1
20	I Kings 21:1-16	Beware of a covetous heart.	580:2
21	I Kings 21:17-29	Elijah announces judgment on Ahab and Jezebel.	580:3
22	Romans 13:1-7	Fear God. Honor the King.	580:4
23	Deuteronomy 32:1-12	God's people are "the apple of His eye."	580:5
24	Romans 9:1-9	"Children of the promise" are true Israelites.	580:6-7
25	Romans 11:25-36	How unsearchable are God's judgments and ways.	580:8-9
26	I Samuel 17:38-51	The Lord does not save with sword and spear.	329:1-2
27	I Samuel 24:1-15	David respects the Lord's anointed	329:3-5
28	I Samuel 24:16-22	Saul acknowledges David's mercy.	383:1
29	Luke 7:1-10	Jesus praises the faith of a Gentile believer.	383:2
30	Jonah 3:1-10	God spares Nineveh when it repents.	383:3
31	Ephesians 2:1-9	Rejoice in God's mercy in Christ Jesus.	383:4