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lutheran spokesman

THIS IS THE DAY THE LORD HAS MADE



ACCEPT IT WITH JOY AND THANKSGIVING!

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CHURCH OF THE LUTHERAN CONFESSION

“Happy are the people whose God is the LORD!” (Psalm 144:15)

WHY ISN'T OUR LAND A HAPPIER LAND?

Thanksgiving Day is a special day for us. But it is not a church holiday. It was originally set aside by our government for the people to thank God for the many blessings which He has poured out upon this land and its people.

The day continues to be observed. But the original purpose is ignored by a great many people. Many do not review the great blessings which are theirs because they live in this country. They enjoy the blessings, but they take them for granted. Worse yet, many complain because they are not blessed even more.

Peace and Plenty

Why isn't our land a happier land? We seek the answer in the inspired words of King David in Psalm 144:13-15. David asks: “. . . that our barns may be full, supplying all kinds of pro-

duce; that our sheep may bring forth thousands and ten thousands in our fields; that our oxen may be well-laden.”

David is praying for economic prosperity. He asks for storage buildings filled with grain, fruit, nuts, olive oil, and wine.

Sheep were the main source of meat. With thousands and ten thousands of lambs born every year, there would be an abundance of meat.

“Well-laden” oxen could mean that they were busy hauling heavy loads—a sign that there had been good crops to be brought in for storage. Or it could mean that they were loaded down with flesh, fat from having good pastures.

David is asking for bumper crops, an explosion in the sheep population, and fat and contented cattle—a land flowing with milk and honey.

Then he asks: “. . . that there be no

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breaking in or going out; that there be no outcry in our streets." He is asking for two kinds of peace. He is asking for peace with the surrounding countries and peace within the country.

David is asking for peace and plenty. When God grants these blessings, David expects the people to appreciate it. So he concludes: "Happy are the people who are in such a state" (Ps. 144:15a).

There was much fighting while David was king. But there were times, especially toward the end of his reign, which were blessed with both peace and plenty. Then he was happy and so were his people.

Our Land

Now let's make a comparison between our land and the blessings that we have as compared with David and his people. Our crops? After two lean years here in America's Midwest it seems that there will be a healthy surplus again.

Many of us are looking forward to a delicious meal on Thanksgiving Day featuring a turkey bought at a reasonable price. There is also an abundance of other meat readily available—beef, lamb, pork, chicken, fish. In addition the stores carry an almost endless variety of other foods, fresh, canned, frozen, dried. Yes, there is plenty.

Our country is at peace. The Cold War seems to have thawed into oblivion. True, there is a tense situation in the Middle East. But even if war develops, it seems that it would be limited to that area of the world.

While there is far too much crime and lawlessness in our land, there is no public unrest as there was in the

1970's over our involvement in Vietnam. There is no "outcry in our streets."

We are blessed with a good government. It is not perfect. Some of its actions irritate, frustrate, or even anger us. But is there any better government at this time? Would any of us wish to exchange ours for the system in any other country?

When we consider the condition of our country, it should be as David says: "Happy are the people who are in such a state." But does that happiness exist? It would seem that it does not. And why not? Because people don't realize how good they have it. They take for granted the blessings they have in such abundance.

Is God Our LORD?

Instead of being happy, many complain that they don't have even more. How can they do that? David's last statement reveals the reason: "Happy are the people whose God is the LORD." If people are in the state of being richly blessed and are not happy with that blessing, it may well be because God is not their LORD.

It is true that Christians too may be slow to recognize God's blessings. But they are taught that God does not promise more than bare necessities. "Having food and clothing, with these we shall be content" (I Tim. 6:8). And God would not begrudge us adequate shelter in this climate. If we have these things we should be satisfied.

God has perfect wisdom and almighty power. He knows how much is best for us and He is able to give it to us. To find fault with what God has given us is to say that He is not good and merciful. That is a serious sin.

Rather, we are to recognize that He has given us everything we have and to praise Him for His goodness. With that attitude we can be happy at all times.

Although our country is called a Christian country, the majority of its citizens do not know the true God. They may know about Him, but He has not become their God through faith. They have no interest in the spiritual blessings which God holds out to them, especially the blessing of forgiveness of sins and eternal life through Jesus.

Since so many people reject these spiritual blessings, they cannot be as happy as they could and should be. In the midst of material blessing, they complain about their imagined lack. That is why our land is not a happier land.

May we who have been led to know and trust our gracious God do all that we can to lead others to know God as we do. Then our country will become a happier country. "Happy are the people whose God is the LORD."

—Keith Olmanson



From the Editor's Desk—

The New Look

The Cover:

Surely our readers noticed the different style cover for the October issue. The powerful portrait of the Reformer was the graphic design of an artist added to the *Spokesman* staff at last summer's convention. Matthew Schaser (of San Rafael, California, St. Stephen Lutheran Church) has agreed to alternate years with Waldemar "Brownie" Bernthal (of So. Milwaukee, Wisconsin, Messiah Lutheran Church) in providing our cover work.

This month's cover (also of Daily Devotions—Booklet #1) is more of Brownie's artistry which, in our opinion, is second to none. Thank you, Brownie, for your faithful and good work which has graced the covers of so many issues of our *Spokesman* in the past—and, we hope, will continue to do so in the future. Meanwhile, Matt, we look forward to more of your fine work next month and through the coming year.

"Daily Devotions" Supplement:

The sheer bulk of this November issue will immediately suggest that there is something special or different going on here. Let me explain.

In the Prospectus of the Nineteenth Convention the editor had asked for feedback as to whether or not the "Daily Devotions" column should be continued as a regular monthly feature. We asked, and we received! The many positive

REMOVE →

responses were, in turn, relayed to the convention's floor committee on publications.

This committee brought the following recommendation: "Whereas many continue to use the monthly daily devotions feature; and whereas the daily devotions serve as a reminder for personal meditation and study; therefore, be it resolved that the editor be encouraged to continue the daily devotions section . . ." The delegates heartily approved this recommendation.

Furthermore the convention through its publications committee recommended "that the editor consider alternate formats for presenting the daily devotions." One reader had written how she likes to pass her *Spokesman* on, but "I cut out the Daily Devotions for the month which spoils the reading for the next person." This suggested to us that the devotions might somehow be offered as a monthly insert or "pull out" page; perhaps, we thought at first, this could be done quarterly, covering a three-month period; finally, the thinking evolved into what you now have in your hands: a 12-page removeable supplement containing a full year's worth of daily Bible readings and companion hymn stanzas. The devotions cover roughly the 1990-1991 Christian church year.

The format gives you, the reader, a handy booklet of daily devotional suggestions. It is a size that should fit nicely into a purse, or stay neatly in Bible or Hymnal, or on bedside or coffee table.

What this new format will mean for our little magazine is that at least one extra page per month will be freed up for article copy.

We want you to know that this is an experiment. Before the next year rolls around we will be asking for more feedback from you, our subscribers, and what you think of the whole idea.

On this end, finances are a consideration. You are receiving this supplement "free" with your subscription. This will, however, add over \$500 to our publication's budgetary demands. We don't have that much money to play with annually. We will now have to limit each month's issue to the customary 16 pages. You may have noticed that festival issues occasionally contained 20 pages. No longer.

One suggestion (from our business manager) is that a year from now we "take orders" from you, through your local church, and sell subsequent Daily Devotions Booklets for \$1.00 per copy.

For the time being—and unless and until Jesus comes this year—may you, dear reader, enjoy these devotions, growing in grace and knowledge through them.

As the convention committee put it, the mere appearance of these devotions serves to remind us of our need for personal meditation and Scripture study. Here we have the "Bread of Life" from God's holy and saving Word. Here we have precious food, served systematically, for our hungry souls as we travel through the wilderness of this world to our heavenly fatherland. If you have not previously been feeding on this Bread daily, may this *Spokesman* supplement serve to whet

your appetite! In the midst of the cares and troubles of this life, our Savior says: "One thing is needful." He also says: "Blessed are they that hear the Word of God and keep it."

In behalf of all of you we thank Pastor David Lau of Messiah, Eau Claire, and his assistant, Jay Hartmann, for preparing these daily devotional readings, with hymn stanza prayer suggestions, for our DAILY DEVOTIONS—BOOKLET #1.

Spokesman Index:

While we are at it . . . At convention we had also called attention to the fact that it is time for updating the index of the *Spokesman* if it is felt one would be desirable. The convention directed the following: "Whereas a printed index of Volumes I- XX is widely used; be it resolved that the index be updated; and be it further resolved that the index be placed on computer disks, including volumes I-XX, from which printed copies may be produced for those without computer access."

Volunteers were sought. We herewith publicly thank Pastor Arthur Schulz (of Stambaugh, Michigan) and Dan Avery (ILC student) who have offered their services for this tedious undertaking. Pastor Schulz is doing most of the spade work with Dan then transferring the information onto computer disks. In due time—as much as these men need—we will let you know how you can procure the Index, or parts of it you desire, whether you have access to a computer or simply desire a print out under a certain category.

The God-given talents of many people, you see, are hard at work behind the scenes to provide you the benefits of our monthly magazine. May the *Lutheran Spokesman* continue to be a blessing to our church.

—The Editor



Tracing the Acts of the Apostles (Acts 25)—

"Then Festus, when he had conferred with the council, answered, 'You have appealed to Caesar? To Caesar you shall go!'" (Acts 25:12)

The Problem of Paul

Our Lord Jesus never promised His faithful confessors a walk in the park, but a "cross" and "tribulation," the world's hatred and persecution. Life has its problems for all, and we may think that the confessing Christian has more problems than all.

But whose "problems" are they? Consider the problem of Paul as

vividly described by Luke in Acts 25.

A Prisoner

Under the Roman governor Felix, Paul had been held prisoner for over two years (24:27). During this time the Jews' hatred of Paul had become more rabid. Upon the arrival of the new governor, Portius Festus, they planned

once again to kill Paul by ambush (25:1-3, cf. 21:31, 23:14-15). When Festus foiled their secret hopes, high-ranking Jews came down from Jerusalem to accuse Paul before Festus in Caesarea. They surrounded Paul and made many "serious" charges against him regarding "their own religion" and "Jesus, who had died," but whom Paul claimed to be alive (25:7, 19).

Did Paul have a problem and not the Jews? Surely theirs was the real problem. They had the problem of Paul because he insisted on preaching the Christ whom they rejected!

Still "they could not prove" their complaints against him! (25:7) What ever could they do with him? At least Festus tried to help—if only Paul had agreed to be judged in Jerusalem as Festus suggested (25:9).

But Paul said: "*I am standing at Caesar's judgment seat, where I ought to be judged. To the Jews I have done no wrong, as you very well know. For if I am an offender, or have committed anything worthy of death, I do not object to dying; but if there is nothing in these things of which these men accuse me, no one can deliver me to them. I appeal to Caesar* (25:10-11).

In spite of all appearances, Paul did not have a problem where he stood. As a Roman citizen (22:5ff) he had a legal right to be judged by the Roman governor then—at "Caesar's judgment seat." Festus knew "very well" that Paul had not wronged the Jews according to Roman law. If Paul deserved death for his deeds, so be it! Dying was not a problem for him whose life was safely "hidden" with the risen Christ in God (Col. 3:1-4). But the charges of the Jews were groundless. Therefore "no one" (meaning Festus!)

could legally deliver Paul to them. To make certain that Festus would not do so, Paul exercised his legal right. He appealed to Caesar.

Paul's Appeal

Now the problem of Paul belonged to Festus! In favoring the Jews Festus had forced Paul's appeal to Caesar. He had botched the case! With his answer—"You have appealed to Caesar? To Caesar *you shall go!*"—Festus tried to make it seem as if the problem is Paul's, as if he is really in-for-it. And yet, some days later, we find the frustrated Festus fibbing to save face before King Agrippa (25:13ff). Festus does not mention that his desire to "favor" the Jews had kept him from declaring Paul innocent. Neither does he reveal that Paul appealed to Caesar only after Caesar's governor had failed to administer justice.

The Paul-problem for Festus was that he had "nothing certain" for which to charge Paul when he wrote to Caesar (25:26). Expressing the hope that King Agrippa might come up with a charge after examining Paul, Festus adds: "For it seems to me unreasonable to send a prisoner and not to specify the charges against him" (25:27). What Festus did *not* say is more to the point: If Paul appeared in Caesar's court without a written charge against him, Festus would be faulted by the Roman emperor!

Paul's defense before Festus had been no problem for Paul at all. Some might say that he had plenty of time—over two years—to prepare himself. We rather think that the problem of Paul's defense belonged to His Lord according to the promise of Jesus in Luke's gospel (12:11-12): "Now when 7

they bring you to the synagogues and magistrates and authorities, do not worry about how or what you should answer, or what you should say. For the Holy Spirit will teach you in that very hour what you ought to say."

Paul will shortly be on his way to Rome "to Caesar." That the Jews rejected his preaching of Christ for the last time is their problem. That there are no charges against Paul to send to Caesar remains the problem of Festus.

No Problem!

The problem of getting Paul safely to Rome belonged to His risen Savior, who had promised two years before: "Be of good cheer, Paul; for as you have testified for Me in Jerusalem, so you *must* also bear witness at Rome."

(23:11). No wonder Paul is able to stand before the "powers that be" in peace, and confess Christ with bold confidence: he has no problem!

So it is with all of you who have the privilege of testifying for Christ in our day. The risen Christ has called you to this task. He has promised to give you the words to speak when the world gives you trouble because of Him. "Be of good cheer," He says, "I have overcome the world" (Jn. 16:33).

Christ has not chosen you to praise His saving name in this world only; but you *will* do so in the world to come! (Rev. 7:9-15, 14:1-5) He lives to bring you safely there!

Where is our problem, confessors of Christ? It is dissolved in Him we confess unto life eternal!

—Vance Fossum



The 30th Anniversary of the CLC (1960–1990)

Looking Back in the *Spokesman*

— from November 1960 —

"... *The problem of 'in the world but not of the world' has become intense. The (concerned) Lutheran is bewildered when these neighbors assume he will also band together with them to build character and promote the Golden Rule, though they are of 268 different faiths. If he doesn't join, he is spoiling the community spirit. He can't seem to explain to his neighbors that these functions are the work of the families and their churches, not of a community made up of people who disagree on which god is God . . . 'Come*

out from among them and be ye separate' is addressed to you and me as individual members of Christ's Church. Unionism begins with individuals; then it is practiced by congregations; and finally reflected by synodical action." (Winfred Schaller)

"... The modernist wants to do away with the doctrine of verbal inspiration to make room for the proposition that not all in the Bible is without error. Particularly, room must be made

for the possibility of error in geographical and historical matters. Excuse must be found for the contention that the Bible is such a complete book that a wide understanding of historical background, and a study of the thought-processes of the writers is necessary to arrive at the meaning and scope of what is written . . . When the doctrine of verbal inspiration has been swept under the table, then there is room for all kinds of wild speculations and 'learned' criticism. The result will be that the common man will despair of ever coming to a knowledge of the truth . . . God preserve us from this! . . ." (C. M. Gullerud)

" . . . Sometimes pastors and teachers experience a drop in their spirits when they stand before a handful of worshipers, when one or two pupils appear for their class. It is natural to feel that a small group is not worth our efforts as much as a large group. But this must not cause us to let up in our work; we must learn to look at every soul through the eyes of Jesus. God has placed a tremendous price upon the salvation of one soul . . .

"A church member was criticizing the high cost of sending a missionary to a field where very little visible results were forthcoming. He concluded his remarks by saying: 'Don't you think that is a waste of money for just a few souls?' To which the bystander replied: Not if one of those souls had been mine, or one of my children.' " (Arvid G. W. Gullerud)

CHURCH NEWS: *Austin, Minnesota.* After four months of intensive study of the Word of God as it applied



to the situation, St. Paul's congregation, in obedience to the Word of God passed a resolution on April 24, 1960, withdrawing from membership in the fellowship with the Wisconsin Evangelical Lutheran Synod . . . God's grace and blessing abide with those who have remained true to the faith "once delivered to the saints." . . . *Seattle, Washington.* Redemption Lutheran has organized and plans to call a resident pastor. The Rev. Gilbert Sydow has been serving the congregation from Ellensburg, about one hundred miles distant . . . *Knapp, Wisconsin.* Three congregations, St. Luke's of Knapp, St. Luke's of Stoddard, and St. Mark's of Onalaska, celebrated a joint mission festival, together with Holy Communion. Pastor George Barthels, Red Wing, Minnesota, was the guest speaker. The host pastor was the Rev. Robert Mackensen . . . *Sleepy Eye, Minnesota.* The Municipal Hall in Sleepy Eye was the scene of a Reformation Vesper Service and Fellowship Hour, October 30. Participating congregations were: Faith of Sanborn, Grace of Sleepy Eye, Faith of New Ulm, Faith of Nicollet, Immanuel of Mankato, and Salem of Eagle Lake.

A LEADER MUST BE A REFORMER

Nehemiah sought to follow God's Word. Where that Word would lead him, he would go. It showed him that concerning God's house, the servants of the Word, the Sabbath, and the private lives of God's people, there was need for reform.

Being a civil ruler, that is a governor, some might say that he needn't have gotten involved in these issues. That is false. It was because Nehemiah was a believer in the Lord God that he undertook the governorship. It is impossible to think he would not become involved in religious affairs. He followed the examples before him of men who were both civil and religious rulers. Like Kings Josiah and Hezekiah, Nehemiah instituted reforms.

Reforms Were Needed

. . . Eliashub the priest, having authority over the storerooms of the house of our God, was allied with Tobiah. And he had prepared for him a large room, where previously they had stored the grain offerings, the frankincense, the articles, the titles of grain, the new wine and oil . . . (13:4-5) Evidently this was a very spacious area. Eliashub was in league with the enemy of God's people, Tobiah. Eliashub, the priest, did this profane thing while Nehemiah was away at the court of Susa for a time.

When Nehemiah returned he did not hesitate in the least at reforming this error. *And it grieved me bitterly; therefore I threw all the household goods of Tobiah out of the room. Then I commanded them to cleanse the rooms; and I brought back into them the articles of the house of God . . . (13:8-9) It is not hard at all, knowing*

Nehemiah, to conceive of him with his own hands throwing out the furniture of Tobiah. He saw an error that had to be corrected, and he corrected it.

I also realized that the portions for the Levites had not been given them; for each of the Levites and the singers who did the work had gone back to his field. (13:10) The temple ministers were not provided for contrary to God's law. The Word of God should be obeyed. The temple sacrifices and services must continue to remind God's people of their God and of the future messiah and His work. So I contended with the rulers, and said, "Why is the house of God forsaken?" And I gathered them together and set them in their place. (13:11) He saw to the bringing in of the tithe and appointed faithful men to distribute it. The services of God's house and His servants must be provided for.

In those days I saw in Judah some people treading wine presses on the Sabbath, and bringing in sheaves, and loading donkeys with wine, grapes, figs, and all kinds of burdens, which they brought into Jerusalem on the Sabbath day. (13:15) A casual observer, unfamiliar with the Old Testament law, might think all this work commendable. But God had commanded no work for His Old Testament people from 6:00 p.m. Friday until 6:00 p.m. on Saturday, the Sabbath. During this time they were to rest

in God, remembering Him and His great work for them.

Then I contended with the nobles of Judah, and said to them, "What evil thing is this that you do, by which you profane the Sabbath day? . . . (13:17)

There must be time for God. The problem with people then and now is they put themselves first. Nehemiah was not one to just say something and let it go at that. He saw to it that the gates of Jerusalem were shut on the Sabbath, not to be opened until after the Sabbath. He set some of his trusted servants there to see that this was enforced; no bribes to the gatekeepers for entrance. When some of the greedy merchants appeared outside the wall, he warned them that when next they appeared on the Sabbath, he would lay hands on them. They did not come back.

Follow the Word!

Nehemiah knew that the Word of God was not just for the house of God, the servants of the temple, and the Sabbath day. It was also for the personal lives of His people. *In those days I also saw Jews who had married women of Ashdod, Ammon, and Moab. And half of their children spoke the language of Ashdod, and could not speak the language of Judah . . . So I contended with them and cursed them, struck some of them and pulled out their hair, and made them swear by God, saying, "You shall not give your daughters as wives to their sons, nor take their daughters for your sons or yourselves. Did not Solomon king of Israel sin by these things? (13:23-26)*

The problem was not a mingling of races. The problem with such marriages was that one was a believer and

one a pagan. Such was forbidden by God's Word in the Old Testament. In a very strenuous manner Nehemiah sought for reform in this personal aspect of the people's lives.

As a reformer, Governor Nehemiah sought to have the people follow the clear Word of God. If an error had taken root, with the help of God and the direction from the Word, he sought to uproot it. He spoke and acted, being no man of empty words.

So we must speak and act. To be a leader of God's people in reforming means to be outspoken for the right. Error will not leave of its own accord. We bring the Word of God to bear in our people's lives. The Word says: "Put to death therefore what is earthly in you . . . Put on then, as God's chosen ones, holy and beloved, compassion, kindness, lowliness, meekness, and patience . . . Let the peace of Christ rule in your hearts" (Col. 3:5, 12, 15). Do not be conformed to this world, but be transformed by the renewing of your minds and hearts through faith in Christ Jesus.

An Example to Follow

In our study of the book of Nehemiah we have beheld a spiritual profile of a leader of God's people, Governor Nehemiah of Judah. We have seen him as a man of prayer, and sacrifice, and wisdom. We have beheld him acting in fairness and with courage. As a leader truly leading God's people, he maintained Christian humility. With a reformer's zeal he brought the Word of God to bear into the private lives of God's people.

For us who are, or are to be, Lutheran pastors we see in Nehemiah an example of faith to follow. And for

our people's sake and to the glory of God, let us follow his example. Let us pray: "O Lord, let thy ear be attentive to the prayer of thy servant, and to the prayer of thy servants who delight to fear thy name; and give success to thy servant . . ."

Let us work in His kingdom with the confidence that "the God of heaven will make us prosper, and we His servants will arise and build . . ."

—*Missionary D. Koenig*



Pastor Koenig, at convention, reports on Nigeria



A Pamphleteer of *The Revolution*

At the time of the American Revolution Tom Paine was known as the pamphleteer of the Revolution. Tom saw to the writing, printing, and distribution of pamphlets espousing the cause of the colonists. He was rather effective and thus garnered the title.

The apostle Paul and his associates were accused of being ones who turned the world upside down. They were workers in the spiritual revolution to establish the kingdom of God hither and yon. Would you like to be more involved in this spiritual revolution of the heart that Paul and his associates sought?

"But," you say, "I am not eloquent; I am heavy of tongue and slow of speech." Like Moses, you may even have great anxiety to go and witness.

You can still serve the Lord in His kingdom expansion work in a variety of ways. One way in particular is as a pamphleteer of *the* revolution. You don't even have to see to the writing and printing of the leaflets and pamphlets. There are already many availa-

ble for you to hand out to witness to Christ.

Some Examples

It does take prayer and concerted effort though. The opportunities do arise to be a pamphleteer. Let me give you an example.

The CLC has available through the CLC Book House "Great Words of the Bible." It is a forty-page booklet on exactly what its title says. When I was about to leave Nigeria I had about twelve of them left. I decided to make a concerted effort to pass them out before I left the country. I passed them out to the following: bank manager, Aliens Office officials, Immigration Dept. officials, taxi driver, hotel steward (Catholic), souvenir vendor (Muslim), a friend of the vendor.

Since I have been back in the USA the opportunities have still been available. This summer I handed the booklet out to: a motel manager (Hindu), a traveling student (French), an acquaintance of some twenty years ago whom

I recently saw again. This is with the one booklet.

There are many more leaflets and tracts available to be passed out. The *Faith, Prayer and Tract League* in Michigan has many leaflets. You should, however, consult your pastor on these since some of them have the incorrect Reformed theology in them. *Concordia Tracts* from St. Louis, Missouri has many excellent tracts and booklets. These are written from the Lutheran and scriptural basis. This summer we have ordered several thousand to be sent to Nigeria for our house to house evangelism effort. Our CLC Book House also may have some leaflets available. Consult your pastor for sources of pamphlets. The extra copies of the *Lutheran Spokesman* could be used.

Besides you personally handing

these out, what about pamphlet racks in your town, from your church, with a variety of leaflets in them available free to passers-by? In various letters, even in envelopes in which you pay bills, what about inserting a Gospel leaflet?

Tom Paine was, tragically, an atheist. For all his efforts in the political realm—no matter how worthwhile they may have been—the atheist dies facing eternal damnation.

We have the faith. And the efforts we put forth as pamphleteers for the spiritual revolution of the heart can have benefits of eternal joy and bliss for the recipient. The Holy Spirit works through the Gospel in leaflet and pamphlet as well as when spoken.

How about it—a pamphleteer of THE revolution?

—David Koenig

Martin Garbrecht

Martin Garbrecht served as a teacher at Immanuel Lutheran School in Mankato, Minnesota from 1951 until his retirement in 1967. Previous to that he had taught at a Lutheran Elementary School in Waukesha, Wisconsin.

Mr. Garbrecht was born May 3, 1901 in New Ulm, Minnesota to Albert and Emilie Garbrecht. He was baptized and confirmed in the Christian faith. He attended St. Paul's Lutheran School, high school, and then Dr. Martin Luther College, all in New Ulm.

He spent the next two years at Concordia College in River Forest, Illinois where he received his Bachelor of Science degree in elementary educa-

tion. He pursued graduate studies for one year at Marquette University in Milwaukee, Wisconsin where he earned a Master's Degree in elementary education.

Martin Garbrecht enjoyed music. He served as church organist for many years. He spent much time writing hymns and composing music for them. One of those hymns was sung at his funeral.

He had been looking forward to entering into the presence of his Savior during a sometimes painful illness. His Lord graciously took him from this life on August 11, 1990. The funeral service was conducted by his pastor (the undersigned) on August 14. He was a member of Faith Lutheran Church, New Ulm, Minnesota.

—Keith Olmanson 13

Partners in the Gospel . . .

Holy Trinity Evangelical Lutheran Church West Columbia, South Carolina



The Lord is My Shepherd

The twenty-five-year history of Holy Trinity is the story of God's gracious working through the power of His Word and His Spirit. (The congregation observed its 25th anniversary on May 27, 1990.—Ed.) This story is evidence of how our Good Shepherd worked in remarkable ways to bring this congregation into existence.

In the early 1960's there was concern among some members of the Lutheran Church in America (LCA) about the direction their church was taking. These concerns came to a head when the LCA introduced a new Sunday School curriculum which demonstrated alleged "errors" in the Bible. Many people were also disturbed by the church's participation in the social gospel of social action and reform.

As a result of these concerns a group of concerned Lutherans met on May 28, 1965 to organize a new congregation. Approximately 73 people attended the first service on May 30, 1965. So it was that sheep without a shepherd found each other, organized a congregation, acquired property as a gift from Mr. and Mrs. D. J. Roof, and built the present church building.

Mr. John Lindler was elected lay leader of the congregation and faithfully preached and served the congregation. During the first year of existence, the pulpit committee searched for a conservative Lutheran pastor. Eighty letters were sent to LCA pastors in the tri-state area, with no results. Pastor Earl P. McQuay of the Columbia Bible College served the congregation for sixteen months, but he felt his call was to continue teach-

ing at Columbia Bible College. The search went on with contacts from Bob Jones University and the Lutheran Churches of the Reformation.

For the first two years of Holy Trinity's existence, they were like sheep without a shepherd.

Then someone in Orlando, Florida saw an ad which Pastor Galstad of Winter Haven had put in the paper for concerned Lutherans. Pastor Galstad was a pastor in the Church of the Lutheran Confession, a small conservative Lutheran church body. The person in Orlando was not concerned, but she had a sister in Savannah, Georgia who was concerned. The meetings in Savannah resulted in Pastor Galstad's being put in touch with members of Holy Trinity Lutheran Church.

In meeting with the congregation, a common ground of interest in the truth was immediately established. On March 5, 1967 Pastor Paul F. Nolting, a pastor of the CLC from Sleepy Eye, Minnesota was called as pastor of Holy Trinity. Thus the Lord provided a

shepherd.

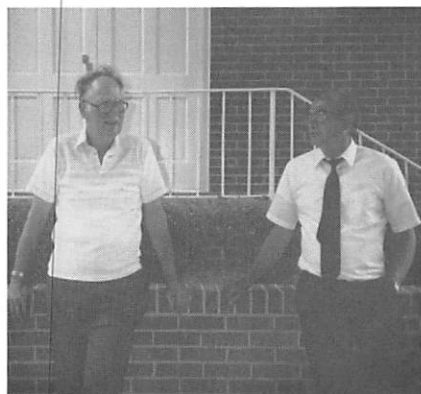
There were many difficulties and trying times as Holy Trinity sought to establish a confessional position based on the Word of God. Some of the original members of the congregation left Holy Trinity as others joined. In 1968 the congregation built a parsonage across the creek from the church.

The congregation knew what it had been against. Now it knew what it stood for. The emphasis centered on Biblical teaching in the Sunday School and adult classes. This emphasis led the congregation to open a Christian Day School in 1972. Miss Marion Fitschen was called to teach kindergarten through fourth grade. Each year one more grade was added until our school included grades K-8.

At present a four-year-old kindergarten program is being added. During these years a daycare center was opened to help families with children in the school. Today the enrollment in the school and daycare is over fifty. Three teachers, Miss Marion Fitschen,



Fellowship



Pastors P. F. Nolting & J. Schierenbeck

Mrs. Ann Long, and Mrs. Sharon Schierenbeck serve the school.

In 1975 the present school building was constructed by the congregation. Finally, in 1984 a teacherage was constructed above the school.

In 1979 Pastor Nolting accepted a call to serve as Missionary-At-Large for the CLC. The Lord continued to provide shepherds for his sheep. On July 1, 1979 Pastor Frederick Archer was installed as pastor of Holy Trinity. When he resigned in January of 1980 for health reasons, Pastor M. Earl Eargle, a member of Holy Trinity, was called to serve as supply pastor. Pastor John Schierenbeck of Spokane, Washington was called as the next pastor of Holy Trinity and installed on April 27, 1980.

All of this led to a fresh appreciation of the gift of the ministry in our midst. The Lord has been our shepherd during these first twenty-five years of the existence of Holy Trinity. He has protected us, fed us with His Word, and loved us as we walk through this valley of the shadow of death. To God alone be the glory!

—Pastor John Schierenbeck

Tour on Tape

A new cassette recording of choral music is now available. The 1989 & 1990 Tour Choirs of ILC present works by Bach, Handel, Willcocks, Schalk, and others. Cassettes can be purchased at ILC for \$5.50 or ordered through the mail for \$6.00. Please send orders to Tour Tape, Immanuel Lutheran College, 501 Grover Road, Eau Claire, WI 54701.

Outreach Effort

A monthly Bible Class, sponsored by Faith of Coloma and Redeemer of Sister Lakes, is being conducted in Grand Rapids, Michigan. For information or to refer a name, please contact Pastor Sandeen (616-468-4368) or Pastor Tiefel (616-424-3035).

Installations

As authorized by President Dan Fleischer, I installed Mr. John Cole as a teacher on the faculty of Faith Lutheran School, Markesan, Wisconsin, on August 19, 1990.

—M. Sydow, Pastor

Authorized by President D. Fleischer, I installed Marlys A. Gerth as teacher of grades 1-4 in Gethsemane Lutheran School, Spokane, Washington on Sunday, August 26, 1990.

—Pastor Paul Fleischer

Change of Address

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