

P.W.S.

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# Lutheran Spokesman



The true light  
that gives light  
to every man  
was coming  
into the world.

John 1:9

### In this Issue

- \* Christmas Devotions
- \* The Pilgrim Samson
- \* Women's Fellowship  
1990
- \* First Lutheran, Faulkton
- \* Zion Lutheran, Ipswich

Church of the Lutheran Confession

“ . . . Never mind the darkness, the commotion, and the shouting of the sinful world around us. There in a stable is our Peace. There was the promise of Him who later gave His life to meet our desperate need . . . ”

## Have An Exciting Christmas!

For many, many people right in our own communities true Christmas excitement is missing. Oh, there is excitement all right, but we are all too familiar with what kind it is.

Retailers are excited over Christmas sales. Too many people are artificially excited—and stumbling—over too much so-called “Christmas cheer.” And there is a certain excitement generated by throngs of people crowding the stores and buying each other gifts.

How to sort out the good and the bad of the season, however, becomes more clear when one dwells mainly on where the excitement originally came from.

As the time we now call Christmas dawned on the earth, a great kingdom was on the move, and hundreds of thousands of people were excited.

Caesar Augustus had ordered the first census ever taken in the mighty Roman empire. How proudly the Emperor might have announced his decision: *All the world is to be taxed!*

Caesar’s whisper alone was law, and soon heard in the farthest reaches of the world. Who but Augustus could disrupt the quiet course of so many lives so completely? Whose name was on everyone’s lips, not always with the kindest thoughts of respect, but always with fear? Glory to Caesar Augustus who sits on the earth’s throne in Rome! He speaks and history is filled with the big and little stories of little and big people, their experiences, their adventures, and their tragedies.

What did it matter then that two unimportant people, and a third yet unborn, were also caught somewhere in this vast movement? It seems that

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nobody had time to consider or concern himself with the fact that a certain Mary of Nazareth was about to bring forth her first-born Son.

By faith we know this whole commotion to be of God, not of Caesar; but who saw the glory of God Himself in this event? Who saw that it was God about to fulfill His Genesis 3:15 promise, and all the Old Testament promises which followed, so that the Savior could be born in Bethlehem where Joseph and Mary had brought Him?

### God Was Announcing . . .

And oh, the poor hotel managers! Where to go with the crowd? All demanding feed for their animals, shelter under a roof, and refreshments. What did it matter that God had assembled these masses of people from far and near for the golden chance of being on hand for the revealing of God's glory before all the world?

But, as there was no room for Mary in the inn, so there was simply no time or space for the glory of God in the hearts and lives of pilgrims or townspeople.

So the splendor of God's great event was moved out into the field among the hills, where a small band of shepherds, quite forgotten and left out of Caesar's tumult, saw the glory of the Lord and felt it sink in and take possession of them. That night was filled for them with a lasting radiance that none other saw. They heard the news as lasting as eternity, sung by the greatest and most glorious choir so far ever assembled, a pronouncement the likes of which no Caesar could ever think up in his wildest dreams.

God was announcing that He had

arranged to break open the prison of eternal death and deliver all people from it forever. God had come to earth and was now to be seen; He was on display. There in Bethlehem. Not Caesar—*God!*

And there you and I also find where true Christmas excitement originates. There we find Him and He is ours by divine promise. Never mind the darkness, the commotion, and the shouting of the sinful world around us. There in a stable is our Peace. There was the promise of Him who later gave His life to meet our desperate need.

Oh yes: Christmas should be so thrilling and such a mighty possession that we hardly notice the childish and rather empty business of men; or the little trials, aches, and pains of our mortal life.

May God transform us in the spirit of our minds by the simple and yet profound truth that He *has* come to us and made peace with us over the manger, over the flesh of His Son lying there in poverty and meanness.

May yours be so much more than just *merry*. Have an EXCITING Christmas!

—*Bertram J. Naumann*



## The Savior—A Rest For The Weary

**A**s this is written we in this country are coming—mercifully so—to the end of a political campaign. We have watched the budget process work its tortuous way through Congress, all the while keeping our eyes and ears open to what is happening in the Middle East.

In addition to these matters of national concern, we have been confronted with many other examples of man's dreary walk through a world corrupted by sin. As difficult as it may be to admit, so much of our weariness is due in part to our own confused value systems; confused, as we are, with here and now pressures and the not-so-important aspects of what someone has told us life and living should be.

Even when we become involved in church activities, we cannot totally escape the weariness that comes with addressing necessary but nevertheless mundane matters. Some of us have recently been involved in Coordinating Council meetings, where we have had to wrestle and agonize over budget matters. In other words, even the accomplishment of good causes can create weariness of body, mind, and spirit.

### The Father's Unspeakable Gift

From the weariness we feel—whether brought about by pressure from within or without, through contending against the world or laboring for the Lord's kingdom—we find rest in the divine Word. In the Word we are directed to *look unto Jesus, the Author*

*and Finisher of our faith (Heb. 12:2).*

It hardly seems logical, and it is not from purely human perspective, that we should expect to find rest from our weariness by looking unto Jesus. After all, who is this Jesus that He should be able to give what the noblest efforts of men cannot attain no matter how strenuously they try?

This Jesus, as Christians know, is Christ, the Son of God. He is in the real sense of the word for those who believe in Him—Sabbath (meaning “rest”). The Savior is the eternal Father's unspeakable gift to a sin-cursed world. Jesus Christ is the “author” of our faith. Jesus is not only the object of saving faith, but the originator of such faith.

Faith which saves, furthermore, finds its purpose and its completion in Christ. The end of faith—begun, confirmed, and completed in Christ—is the salvation of our souls. The salvation accomplished through Christ is an eternal salvation. That is rest!

Our weariness is but temporary. Even now one can imagine a collective sigh of relief. There is an end to weariness. But do you realize that that end begins already now? The Word speaks to waiting people where they are now.

### The Peace of the Christmas Gospel

So this Christmas season we invite, encourage, and plead with you to look away from the waves pounding at your feet (Matthew 14:30). In the peace of the Christmas Gospel find the peace of heart that passes all understanding. In the fulfillment of the promised

**A**nd she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger.

Savior's birth find the rest He himself promises. He says: *Come unto me all ye that labor and are heavy laden, and I will give you rest (Mt. 11:28).*

If your weariness is emotional, brought on by a troubled conscience, believe: *Who is he that condemns? It is Christ who died, and furthermore, is also risen who is even at the right hand of God, who also makes intercession for us (Rom. 8:34).* For antidote to weariness brought on by contending against the sinful world, remember Jesus' words: *Be of good cheer; I have overcome the world (Jn. 16:33).*

What power issues from the manger, what compassion, what loving concern! However illogical to doubting hearts, yet what comfort to those who in faith look to Jesus whose very coming declares: *Fear not, for I am with you; be not dismayed, for I am your God. I will strengthen you, Yes, I will help you. I will uphold you with the right hand of my righteousness (Is. 41:10).*

Certainly we might all examine what it is we are doing to determine if slowing the pace might diminish our weariness. Yet there are some things outside of our control. And certainly we cannot or dare not give up the war against Satan and flesh, and the sometime wearying struggle against the forces that would rob us of God's truth. It does tax our spirit to hang on.

In this blessed season of our Savior's birth and for the new year about to dawn, we simply commend

ourselves, and all who live in the confidence of the Savior's love, to Him: *the Author and Finisher of our faith.*

We would add one prayer to that commendation. We pray the Spirit of God to help us—as individuals and as a confessional church—to live in quietness and confidence. Then, through our testimony and manner of life, those still living in the frenzy of this noisome world might know that the search for what they are seeking is over. *For unto you is born this day in the city of David a Savior, which is Christ the Lord (Lk. 2:11).*

—Daniel Fleischer



**A  
Blessed  
Christmas  
to All  
from the  
Lutheran  
Spokesman**





# Come, Children, Sing ~

*T. Schellw. 1889*

1. Come, children, sing with an-ge-ls to-day; Lift up your voi-ces for  
 2. Come, children, run with shep-herds to-night; Leave flocky and herds and

joy and say: To God on high all glo-ry be! His  
 all your fright, To low-ly Babe in cat-tle stall! He's

fd - vor in Pa-man-ge-l see!  
 born for you, for me, for all!



3. Come, children, kneel with wise men today;  
 With gladsome hearts your tribute pay.  
 Our worship, praise, and treasures bring  
 To lay before the Child, our King!



## Christmas Greetings from Nigeria

*From this land where it never ever will snow  
And palm trees, bananas, and pineapples grow,  
We send you our greetings this warm Christmastime,  
While the temperature ever continues to climb.*

*No matter how far, no matter how few,  
Our God with His love will always renew  
Those hearts that are set on the lovely Christchild,  
Who, laid in the straw, seems so meek and so mild.*

*From realms beyond view of infinite glory  
He came to this earth to live out the story  
That so long was foretold by the prophet and seer  
Of the One who'd from sin now get us all clear.*

*He'd take on Himself the terrible load  
And live perfectly by the true Mosaic code.  
And not just for you, and not just for me,  
But for all who are part of man's family tree.*

*This dear little Baby was born but to die.  
Look at your own life and you'll know the sad why.  
So, repenting of sin with tear-glistened eyes,  
Be strong in the faith that you to Him ties.*

*No escape can there be from the law's tragic curse  
Except in God's Word, that most exquisite verse—  
"He laid on Him our iniquities all"  
And committed Him over to death's dreadful thrall.*

*And so with this Christmas, as it's been in the past,  
May Christ be your joy; and that continue to last  
Until we're united and stand by His side  
In perfection and bliss fore'er to abide.*

*We'll remember you now in our prayers and devotion,  
And look to the Lord to set into motion  
His manifold blessings heav' n-sent from His Son—  
All that on the cross He has for you won.*



This Christmas greeting in the form of rhymed verse comes from Pastor David Koenig who has been serving as our missionary in Nigeria.

## SAMSON: WEAKNESS TURNED TO STRENGTH

*It has been said that when Judgment Day comes and the dead are raised and judged, we may be surprised at some who are among the Lord's own and at some who are not. For we look on the outward appearance, but only the Lord knows who are His.*

Many of the elect may appear to us as unlikely candidates for salvation. Who would have expected people such as these to be numbered among the saints: Rahab, former harlot; Paul, former persecutor of Christians; the unnamed man on the cross, former thief.

### An Unlikely Saint

Another unlikely saint is Samson. If he were not listed as one of the Judges, if he were not listed as one of the heroes of faith in the book of Hebrews (Heb. 11:32), would we expect him to have a place among the Old Testament pilgrim believers? Yet there he is, this man of great physical strength and great spiritual weakness, in that catalog of the faithful.

There is a phrase in Hebrews 11 which explains how Samson—or any sinner—could be counted among the saints of God: “Out of weakness (they) were made strong” (Heb. 11:34). By God’s grace weak sinners are made strong men and women of faith.

We remember Samson for his phenomenal strength. It was not a natural strength but a special strength which God gave him. His God-given strength enabled Samson to kill a lion with nothing but his hands; to escape easily

when bound with new ropes; to kill a thousand men with the jawbone of a donkey, his only weapon; to pull up the gates of the city of Gaza and carry them to the top of a hill.

God did not give Samson strength so that he could impress people and gain glory for himself, but to equip him for his special calling: to “begin to deliver Israel out of the hand of the Philistines” (Judg. 13:5). Samson’s calling, which the Angel of the Lord announced to his parents before his birth, was to be God’s instrument: an instrument of destruction to God’s enemies, an instrument of deliverance for God’s people. But Samson became also a man of great weakness when he began to treat his strength as his own and use it for his own selfish purposes.

We need to be very careful about passing judgment on the acts of Samson. It would be easy to accuse him of killing large numbers of Philistines and destroying their crops out of a desire for personal revenge. But this would not be right.

Samson was aware that he was God’s instrument, fulfilling God’s purposes. After killing the thousand with a jawbone, Samson acknowledged to God: “You have given this great deliverance by the hand of Your ser-



vant” (Judg. 15:18). But later Samson turned away from God and fell into sin. This turning point in his life is marked by his visit to a prostitute in Gaza and his sinful relationship with Delilah (the impression the biblical account gives us is that Samson and Delilah lived together outside of marriage).

It was then, when Samson began to trust in his strength rather than in God who gave it, that God took away his strength and allowed him to be captured and humbled. Blinded and bound, Samson was forced to use what little strength he had left to grind grain in his prison.

### God’s Instrument

Yet Samson’s weakness was again turned to strength. In his weakness and humiliation Samson remembered the source of his strength and turned again to God. God heard and answered his prayer and restored his strength, enabling him to pull down the temple of Dagon, the Philistine’s idol, killing thousands of Philistines—and dying with them.

It is in this final act of Samson’s life

that he shows himself to be the believing pilgrim we read of in Hebrews 11. No longer looking for personal glory, no longer indulging his lusts, Samson was willing to be God’s instrument, even to the point of sacrificing his own life. By God’s grace Samson saw himself as a pilgrim in this world. By God’s grace Samson set his hope, not on this world, but on the world to come which God has promised.

Should we be surprised to find a man such as Samson among the faithful pilgrims of the Old Testament? Not really. Aren’t we all unlikely candidates for sainthood and salvation? We know our own hearts; we know what sinful pride, stubborn self-will, and evil lusts still lie there because we have the old sinful nature.

Only by the miracle of God’s grace have we been led to repent of our sins and trust in Christ our Savior. Only by the enlightenment of the Holy Spirit are we able to see ourselves as pilgrims in this world; only by the Holy Spirit are we able to sacrifice our earthly lives to Christ while looking for the endless life which He has won for us.

—John Klatt



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

### Looking Back in *The Spokesman*

— from December 1960 —

... So put Mary and Joseph back in the manger scene and go to your little church, your big church, your rented hall, your living room church and let the surroundings not deceive you.

Look at the handful of peculiar and odd and sinful people that have gathered with you. Don’t be deceived. Look at the weak vessel of humanity that tries to tell you the good news. Don’t be

deceived. It is not glamorous, but it is too wonderful to understand. You have the Son of God in your midst; you have found Him in a manger; and your fellow members are holy saints who own this treasure with you. Love one another.

Now return home again and take your blessings from the manger. Now you will learn what Mary meant when she said: The hungry ones he fills with good things. Maybe the trip to Bethlehem this year made you a little hungrier than usual, as you lost your income, your synod, your security, your congregation. He lets us get hungry for His sake. For how else can we learn that He fills us with good things? . . . (Winfred Schaller)

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*"The disciples were called Christians first in Antioch." So St. Luke informs us in Acts 11:26. The nickname was not intended as a compliment. The disciples in Antioch did not call each other that; their enemies invented the title as a reproach and a shame . . .*

*If we on our part find ourselves despised as Biblicists by the modernists, it should be our desire to bear the shame with true Christian grace. Coming from their blasphemous point of view, we can regard the nickname in its best sense and wear it with distinction. We should be cheerfully willing to be called by any name at all, if it means that we are people who insist that Scripture shall speak without interference from human reason, judgment, or experience, and are governed by the authority of every Word that proceeds from the mouth of God . . . (Egbert Schaller)*

CHURCH OF THE LUTHERAN CONFESSION  
**30**  
Y E A R  
A N N I V E R S A R Y

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. . . But from whence comes this undue interest in liturgical matters? It develops when people become "weary of well-doing" and will "no longer endure sound doctrine." This is the more remote, but real cause of such aberrations. As a church degenerates doctrinally and loses its love of the truth, it covers up its rottenness with liturgical refinements and ceremonial embellishments. Jesus described it quite adequately, "for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." (Gilbert Sydow)

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. . . Jesus says to parents, "Shepherd my lambs." What does that mean? It includes this thought of training our children by leading them . . . Learning the Third Commandment means much more than just memorizing the words. After all, one could with some effort teach a parrot to say the words! . . . If the parent sends his child to church, he shows that he has not learned the lesson himself and so cannot teach by example. If the parent takes his child to church, he has learned the lesson himself and is teaching by example . . . If parents shepherd

*their children in this way, the children will have learned the true meaning of the Third Commandment long before they have memorized the words.*

*Lead on then, parents!* (Paul F. Nolting)

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**CHURCH NEWS: Sleepy Eye, Minnesota.** Call it a case history. Thanksgiving Day, 1959, was the day *Grace Lutheran* met for its first divine service. It had no members, no property, no name. But it had God's Word. Thanksgiving Day, 1960, *Grace Lutheran* had a church-parsonage, a church fully equipped with chancel furnishings, an organ, pews, and members worshipping in two services. Exactly one year later it is debt free.

There were no drives, no campaign. Call it a story of God's blessings on those who hear and keep His Word . . . **Chicago, Illinois.** Our first service in the Chicago area was conducted November 6. Divine worship services are held each Sunday at four o'clock at 550 North Oak Street, Hinsdale, Illinois . . . **Bowdle, South Dakota.** The property settlement case involving St. John's congregation is going to South Dakota's highest court . . . **Nicollet, Minnesota.** A local pastoral conference was held November 25 at *Faith Lutheran* . . . Among topics discussed were: the publication of CLC literature, radio preaching, and teaching the exceptional child, the retarded and especially gifted . . .



## Women's Fellowship Day, 1990

More than 140 women from thirty-four CLC congregations met at Messiah Lutheran Church, Eau Claire, on June 20, 1990. It was the third synod-wide fellowship gathering. A salad luncheon and program were featured.

Ann Dassow of Loveland, Colorado, emcee for the program, explained and demonstrated the techniques of an action-planning seminar. Action-planning is a means of exploring ways to tackle problems and meet objectives for Christian goals and growth within the family and church.

Eight topics were brain-stormed by the women who met in groups of ten to fifteen people. The topics were: Women Ministering to Other Women; A "Wanted" List for ILC; How to Enhance Family Communication; Home

Missions, Evangelism and Outreach Programs; How to Involve Youth in Church Activities and Family Spiritual Growth; Effective Christian Parenting; How to Involve ALL our Members in Church Work; and the Role of Women in the Church.

Group leaders who reported were Joanne Johannes, Sue Lentz, Kim Bernthal, Lynette Roehl, Ann Sprengeler, Gail Mackensen, Beth Krantz, and Jeanette Krause.

Reports on other matters were given: Lois Maas of Sleepy Eye, Minnesota, told about the work of the Mission Clearing House (MCH) for which she is secretary. Working under the Board of Missions of the CLC, the MCH receives donations and coordinates the spending of monies for the



Registration

benefit of mission field needs in Nigeria and East India.

Annette Albrecht of Eau Claire, a committee member for the ILC after-banquet party, reported on that event and its enjoyment by nearly one hundred percent of the students.

Lois Mackensen of Red Wing, Minnesota, co-editor of the *Women in Fellowship* newsletter, outlined the functions of the staff for the women's publication. She urged women to par-

ticipate by submitting their writing as individuals or in connection with their women's groups. She recommended subscribing to the quarterly paper as a means of learning about women's activities in other congregations and to hear about and from other women in our church body.

A group of five volunteered to arrange for the 1992 Women's Fellowship Day and invited all women to make plans to attend.

—Lois Mackensen



## Partners in the Gospel . . .

### First Lutheran Church Faulkton, South Dakota

The earliest Lutheran Church found in Faulkton was started by a group of Danes in the early 1900's. Sometime thereafter it was abandoned and their church building on the west side of town remained empty and unused. There were then no Lutheran services until 1925, when Pastor Paul G. Al-

brecht traveled from Tolstoy, South Dakota and began to conduct services.

During his tenure the present day parsonage was also constructed. Pastor Albrecht served in Faulkton until he accepted the call to Bowdle, South Dakota in 1927. Other pastors who have served here are: R. F. Gamm



Exterior



Interior

(1927-1934); W. J. Schmidt (1934-1942); H. A. Biner (1942-1950); M. E. Eibs (1950-1953); L. Grams (1954-1985); and D. J. Fuerstenau (1985 to present).

The present day church had been a rural Wisconsin Synod church located south of Bowdle. It was known as the "Bear" church and was purchased and moved into Faulkton in 1948. A hole was excavated south of the present day location as plans were to construct a basement for the church. But the excavated area served only as a collection area for most of the run-off water from the adjoining streets. The hole quickly filled with water and was thoroughly enjoyed by the neighbor children and itinerant ducks. The basement was never constructed for fear of continuing water problems.

### A Familiar Cross

Another interesting feature of that second church was its interior, for the ceiling and walls consisted of tin and sheet metal. Shortly after the move into town, that interior—which must have been something as far as congregational singing and overall acoustics was concerned—was stripped off by congregational members, and replaced with more modern and subdued materials.

In the early 1960's blue neon lighting was added to the cross atop the steeple. As it was one of the tallest points in the area, it not only served as a focal point and landmark, but at night could be seen for miles around. Even in a strictly physical sense that lighted cross was once instrumental in a rescue. Two young boys of the congregation had gone hunting, had confused their directions and become lost in the countryside. This was before the advent of well-graded roads and electric farm lights (as Carl Sandburg once pointed out, the rural countryside then was a dark place indeed). But what the youngsters did see in the distance was a blue light in the form of a very familiar cross. And so they found home.

Under the Lord's direction and according to His will, this congregation with its rather humble beginnings was blessed and has prospered. Familiar congregational names, past and present, are: Avotins, Burr, Dahme, Ekse, Grams, Koester, Kretchman, Lehman, Loeb, Lower, Martschinske, McGeorge, McNeely, Myers, Ochsner, and Stoltz. In fact, by 1976 the congregation had so prospered and grown that the building was overflowing. Parents were as fruitful as the surrounding farm land. Sunday School classes numbered thirty and above. Plans were to



Some members of First Lutheran

build a new and larger church.

But central South Dakota is depend-

ent on the farm economy. And by 1978 that economy had started to fail. Whole families moved; children put down roots in better economic soils.

But through all this, and in spite of the fact that lightning and birds have rendered the blue neon cross atop the steeple inoperable, First Lutheran Congregation of Faulkton continues to serve the faithful, and continues with our Lord's help to be a beacon of light and truth into the surrounding countryside.

—Pastor D. Fuerstenau

## Zion Lutheran Church Ipswich, South Dakota



New Church



Interior

The first Lutheran church to be found in Ipswich was started by a Swedish Lutheran group at about the turn of the century. But by 1911 services were discontinued. There then seems to have been no Lutheran services in Ipswich until 1916 or 1917. At that time a Pastor Scherf (Wisconsin Synod) traveled from Roscoe, South Dakota to conduct services for a small but faithful group.

These intermittent services were held at first in the homes of the members. By the early 1920's the group had begun renting a school house for their services in Ipswich. The pastor at

that time was W. J. Merer. In 1931 the group came into possession of a small rural church building in the Cloyde Valley southwest of Roscoe. The cost of moving that church was \$100.00 and had to be borrowed. It seems that is the amount the railroad charged to cross their tracks.

For some years this congregation was served by a very familiar name to most: Egbert Schaller. He was also the shepherd of a small flock in Loyalton, South Dakota southwest of Ipswich. When Pastor Schaller left in 1928 the church at Loyalton was closed. It was at this time that Zion of Ipswich and

First Lutheran of Faulkton began to share a pastor.\*

Those first years in the little church moved to Ipswich were borne stoically, yet gladly and with thanksgiving for what God had provided. The basement floors were of unwashed gravel; there was no water in the building; when the original coal furnace was replaced with an oil one, it smoked considerably and so left a sooty residue on almost everything. In 1950 the church almost burned down. The organ was a reed organ which worked and sounded just fine. But for one particular funeral service flowers were placed atop the organ. The vase tipped. Water got on the keys and reeds. The 10-12 keys which then repeatedly stuck produced a most frightful sound.

### A New and Larger Building

The average attendance by the mid-fifties was 12-15 per Sunday. Yet by the late fifties, Zion congregation, always prospering spiritually, began to grow numerically. Average attendance reached to over 60. At one point there were over 50 children in Sunday School; more kids in church than adults and no room for all the classes. Clearly a new and larger building was indicated.

And so one was built. Ground breaking was in 1978. Construction proceeded as money was available. At least eight men of the congregation had construction-related jobs. The plans and blueprints were drawn up by two brothers in the congregation: Darwin and Larry Diede. Moss rock and petrified wood for the lower exterior walls and for the altar, pulpit, and lectern were picked up and hauled



Some members of Zion Lutheran

from fields around Hettinger, North Dakota. Many of the members who could not saw and nail helped in the effort by providing coffee, lunch, and emotional support. By December of 1980 the first service was held in the new church building. It was dedicated to the use of the Lord in June of 1981.

The energy crisis of the early 1980's had a devastating effect upon this agriculturally dependent community. Families left as in a mass exodus; businesses were forced to close; and most construction in the community came to a complete standstill. The 50-some children of the congregation were forced to seek employment elsewhere.

And yet through all the trials past and present, the Lord has not forgotten His Zion. He is among us yet with His grace and presence, as we continue to strive faithfully to serve and to be faithful to His will—defending His truth and preserving it among us while seeking to share its joy and comfort with others.

—Pastor D. Fuerstenau

\*For the pastors who have served Zion of Ipswich, please see the article preceding where they are listed in connection with the Faulkton church history.

May the Christ Child  
bring you and your family  
Christmas Joy and Peace  
and May His Love Guide You  
each Day of the New Year

## SPIRITUAL FOOD



### Daily Devotions—Booklet #1

A twelve-month "Daily Devotions" booklet was carried as an insert in the November 1990 issue. If you would like a copy of this booklet, write to our Business Manager, Benno Sydow. Please enclose \$1.00 per copy.

### Call for Nominations

The Board of Regents for Immanuel Lutheran College invites nominations to fill the vacancy created by the retirement of Prof. L. W. Schierenbeck. The nominee should be an experienced pastor, qualified to teach in the areas of theology in the seminary department and religion in the high school and college departments, with particular emphasis on the teaching of Christian doctrine (dogmatics), the Lutheran confessions (symbolics), and practical theology—especially the preparation and delivery of sermons (homiletics).

All voting members of CLC congregations are entitled to nominate a candidate or candidates. Letters of nomination must be postmarked not later than December 31, 1990. All nominations are to be sent to:

Pastor Vance Fossum  
ILC Board of Regents  
Box 98  
Okabena, MN 56161

### Nominations

The Board of Regents for Immanuel Lutheran College announces the following nominations to fill the vacancy created by the retirement of Professor James Pelzl (see October *Spokesman*):

Dean Carstensen  
Thomas Caulton  
Timothy Cox  
John Gerbitz  
Kevin Hulke  
David Menton  
Ronald Roehl  
Ross Roehl  
Jeff Schierenbeck  
James Sydow

All comments from the voting members of CLC congregations regarding these nominees should be in the hands of the undersigned by January 5, 1991.

Pastor Vance Fossum, Secretary  
ILC Regents  
Box 98  
Okabena, MN 56161