

Lutheran Spokesman

*In the beginning God created
the heavens and the earth.
The earth was without form,
and void, darkness was on the
face of the deep. And the Spirit
of God was hovering over the
face of the waters.*

Genesis 1: 1 & 2

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“It is He who has made us and not we ourselves” (Psalm 100:3).

“Self-Praise Stinks”

All of us, I'm sure, have had the unpleasant experience of listening to a braggart as he heaped praise upon himself. What was our reaction? Though we may have been impressed with his accomplishments, we were certainly not impressed with his personality. No one likes a braggart.

At our house we have been trying to impress this upon our children by using a piece of German slang. Whenever one of the children crosses the line into boastfulness, he is gently reminded that “Eigenlob stinkt”—“self-praise stinks.” Sometimes even Dad and Mom get reminded.

Sinful Pride

Why does such boasting come so naturally to all of us? It's because of the sinful pride that is in our hearts. “For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, licentiousness, an evil eye, blasphemy, *pride*, foolishness” (Mk. 7:22).

That pride that is in our hearts produces all sorts of trouble in our lives. It leads us to think more highly of ourselves than we ought. It gives us an exalted opinion of our own opinion, and that, in turn, often leads to tension and even conflict in our dealings with others.

Sinful pride, like its off-spring self-praise, stinks. Its odor destroys the sweet atmosphere of harmony and charity among men.

Pride Toward God

Sinful pride is bad enough when it is expressed toward our fellow men, but it is much worse when it is expressed toward God.

Would a man dare to stand before God and boast? What an absurd idea! After all, we are His creatures. “It is He who has made us and not we ourselves” (Ps. 100:3). Everything that we have comes from Him. Our body. Our life. The food and drink to sustain that life. Our talents. Our possessions. All are gifts from God.

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Nor is there anything of which we may boast when it comes to the matter of our salvation, for this also is a gift from God. Back in eternity He planned it. In the fullness of the time He sent forth His Son to earn it by His holy life and pay for it by His suffering and death. During our own lifetime He made us His children by bringing us to faith in Jesus. Right now He is keeping us from falling away from Jesus. And we are confident that He who has begun this good work in us will continue to perform it until the day when our Savior takes us to Himself.

The apostle Paul summed up the whole matter when he asked: "Where is boasting then?" He answered: "It is excluded" (Rom. 3:27). There is abso-

lutely no reason for man to be proud or boastful before God.

Yet human pride and boasting are everywhere to be seen. Humanism lives! Some in our day claim to know better than God where the earth came from and how life began. What pride! Others claim that they themselves, and not God, have turned the key that opens heaven's door. What audacity! Yet such boasting before God will continue as long as sinful pride remains within the heart of man.

May God forgive us for all our pride and self-praise. May He fill us with His Spirit so that we give all glory to Him as our Creator, Redeemer, and Sanctifier and so that we live in humble service of our fellow men.

—Michael Thom



"By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are invisible" (Hebrews 11:3).

"The eyes of all look expectantly to You, and You give them their food in due season. You open Your hand and satisfy the desire of every living thing" (Psalm 145:15-16).

"I will praise You, for I am fearfully and wonderfully made; Marvelous are Your works, and that my soul knows very well" (Psalm 139:14).

PREACHING . . .

The televangelist came only close when his entire expression of the gospel was, “God loves you.” Another regaled his audience with a sermon whose theme asked the question, “Was Abraham Lincoln a Christian?” One favorite is to expound the glories and pre-eminence of God’s Bible word without mentioning precisely what information in the Scriptures is so vital for spiritual well-being.

Some would say we are preoccupied with the gospel. Such a problem to have! My seminary professor drilled it into us day after day. Every sermon must include the gospel. There might be someone in the audience who hasn’t heard it yet, has heard it incorrectly, or has misunderstood it. At the core, if we don’t preach the gospel, we really don’t have anything to say.

The gospel is not some sentimental mush about love. When God loved, He acted by sending His own unique, beloved Son to die on the cross. On the basis of this redemptive sacrifice God declares the whole world NOT GUILTY of their sins. The whole world of forgiveness, spiritual life, and eternal salvation is centered on Christ and His atoning death. When we preach the gospel, we tell about this death. We also now repeat God’s own verdict: “Your sins are forgiven you.” God’s own approval of Christ’s work was validated when He raised His Son from the dead. Christ’s resurrection is prelude to our own.

On Trial

The “congregation” on that day was hostile. In the audience were a governor, and a king and his wife—Festus, Agrippa, and Bernice. It really wasn’t a worship service at all. Paul was called to testify before Agrippa to satisfy the king’s curiosity. Besides, the governor wanted to have something to write when he sent Paul to Rome. He wanted to specify the charges against the apostle when his appeal was heard by the emperor. The king could help the Roman official understand the Jewish thinking.

The trial did not side-track the apostle at all. He recounted for the king and governor three important features of his life: his early persecution of Christians (26:4-11), his conversion on the road to Damascus (26:12-18), and his current call to preach the gospel of Jesus Christ to any and all, no matter the circumstances (26:19-23).

It didn’t matter that this was a continuation of his trial. The apostle Paul still preached the gospel. If he died for that, so be it.

His message included the crucifixion of Christ—“that the Christ should suffer and, as the first to rise from the dead . . .” (26:23). He quoted Jesus’ own words to him regarding his message and mission: “I am sending you to them (Jews and Gentiles) to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins . . .” (26:18).

There you have it, the essence of the gospel—the death of the Savior, His victorious life, the forgiveness of sins!

This was the time of grace for these three—the NOW of salvation. They were hearing the very message which the Holy Spirit uses to overcome stony, rebellious hearts and bring them to faith in the Savior.

Festus simply thought Paul was crazy. He didn't believe.

Paul turned to Agrippa and reminded him of what he knew about the prophets and the life of Christ. Agrippa

responded: "You almost persuade me to become a Christian" (26:28). He was really saying he didn't believe either.

Neither the situation, those present, nor the threat of prison or death caused Paul to veer from his singular mission to preach the gospel—completely, courageously. Oh that we had such a commitment to our mission which, incidentally, is exactly the same as Paul's—to preach the gospel.

Only the scope is different.

—*M. Sydow*



HISTORIC SHECHEM

Thirty-one miles north of Jerusalem is a cluster of ancient sites permeated with Bible history. Using information provided by eyewitnesses, one can mentally visit that part of the Holy Land. Picture yourself standing at the head of a fertile valley, some 1900 feet above sea level on a hot, sunny day. According to your Arab guide, the valley gradually descends westward for twenty-five miles to the shores of the Mediterranean Sea.

Look around slowly. To the north, Mt. Ebal, with an elevation of 3084 feet, dominates the horizon. Its eastern slope shelters the village of Sychar, known as Askar today. A ten-minute walk southeast from Sychar brings you to Jacob's well. That hole, 7½ feet in diameter, walled with stones, and presently 75 feet deep, has provided good water for nearly 4000 years! It is one of the most authentic locations of Bible places in the Holy Land today.

Center of the Promised Land

Southwest of Jacob's well, Mt. Gerezim, with an elevation of 2890 feet, heaves its massive bulk onto the landscape. To its west, crowded between those two mountains, lies the modern village of Nablus with the rubble-covered ruins of historic Shechem nearby. To their northeast is the traditional tomb of Joseph.

According to Scripture, the Lord God of Israel frequently recorded His name and offered His blessing in this area. He appeared there to Abraham about 2000 years before Christ. The great patriarch then built an altar to the Lord and no doubt preached the good news of the promised Messiah.

Abraham's grandson, Jacob, not only purchased land near Shechem, dug that deep well, and pastured his flocks, but like his grandfather he also erected an altar which he called, "God, the God of Israel." Two of Jacob's

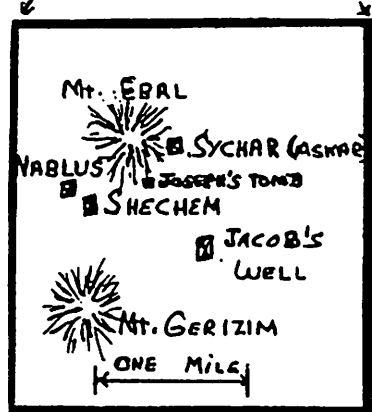
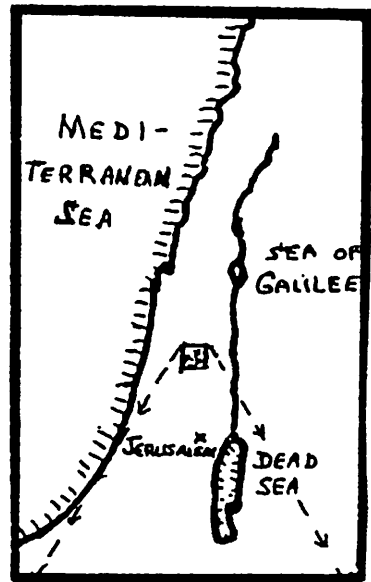
sons, Simeon and Levi, disgraced the name of the Lord by massacring the male inhabitants of Shechem and plundering the village (See Gen. 12, 33, 34).

Four hundred years later the mighty nation of Israel, under its leader Joshua, gathered at this very center of the Promised Land to dedicate themselves to the Lord. The two mountains formed a natural amphitheater, enabling that vast gathering of God's people to hear what was said. From Mt. Ebal six of the tribes called out God's curses should Israel forsake the Lord. From Mt. Gerezim the remaining six tribes proclaimed God's blessings if Israel remained faithful to the Lord.

Probably at this time the people also buried the bones of Joseph in the parcel of ground which his father Jacob had purchased. Twenty-five years later aged Joshua again convened all the Israelites at Shechem urging them to renew their vow of faithfulness to the Lord (See Josh. 8 & 24).

A Tragic Example

From that time on the history of Shechem is mostly a tragic example of people bringing curses and finally total destruction on themselves by forsaking the Lord and His Word. Gideon's son, Jotham, used the area's excellent acoustics to call down a curse on Shechem for its shameful treatment of Gideon's family (Judges 9). Many years later Solomon's son, Rehoboam, expecting to be crowned king, met with the twelve tribes in Shechem. But ten of the tribes rejected his tyrannical threats, chose a different king and established Shechem as their first capital (I Kings 12). Those ten tribes had one godless king after another until finally,



as foretold in the curses at Mt. Ebal, they were totally destroyed by the Assyrians in 721 B.C. (2 Kings 14-17).

In New Testament times God again graciously visited the area. At Jacob's well our Lord Jesus brought the water of eternal life to a woman from Sychar (John 4). The evangelist Philip and the apostles Peter and John preached God's saving Word in the area. God the Holy Spirit came upon the believers there (Acts 8). The result was a spir-

itual blossoming of that valley.

But the blessing was only short-lived. Today that land smolders under a spiritual curse because for centuries both Jew and Arab have spurned God's message of Jesus the Savior. One of our pastors who visited the area wrote recently: "The curses of Ebal now rest on the area. It has become a place of contention and strife, of confrontation and assassination."

According to secular history the Roman general Flavius Vespasian

camped for a night at Shechem during his war with the Jews in 70 A.D. After his victory he rebuilt the village and called it Flavius Neopolis (Flavius' new town). Today it is named Nablus and is known for its pure olive soap. Several of our CLC members purchased some of that soap when touring there in 1973.

No doubt most members of that tour group would say to anyone planning a trip to the Holy Land: "Be sure you visit historic Shechem."

—Robert Mackensen

Tracing the Acts of the Apostles (Acts 27)—

"Take heart, men, for I believe God" (Acts 27:25)

FACING THE FUTURE WITH CONFIDENCE

In so many ways the future of our world, of our country, of our so-called Western civilization, and of our church as well, looks bleak. There are so many indications of seemingly insurmountable problems and no easy or even realistic solutions. We think of increasing violence and immorality; we think of the drug problem and corruption in government; we think of the prevalence of false teaching

in the churches; we think of continuing budget deficits and the threat of recession; we think of the real possibility of another global war. There does not seem all that much to look forward to.

Many Perils

The Apostle Paul likewise faced a rather bleak future as he boarded ship at Caesarea for the long voyage to Rome. Even though he was innocent of the charges brought against him by the Jewish leaders, he was traveling to Rome as a prisoner of the Roman government. He had appealed his case

to Caesar, and it was Caesar who would decide his case. The current Caesar was the Emperor Nero, and certainly his decision was unpredictable. Paul had been a prisoner for over two years already, and now he could anticipate more foot-dragging and delay, for the emperor was a busy man, and he had many cases to decide.

The journey to Rome in itself was dangerous. Paul knew what it was like to travel on the great Mediterranean Sea in those days. He had written in one of his letters: "Three times I was shipwrecked; a night and a day I have been in the deep; in journeys often, in



PAUL'S JOURNEY TO ROME

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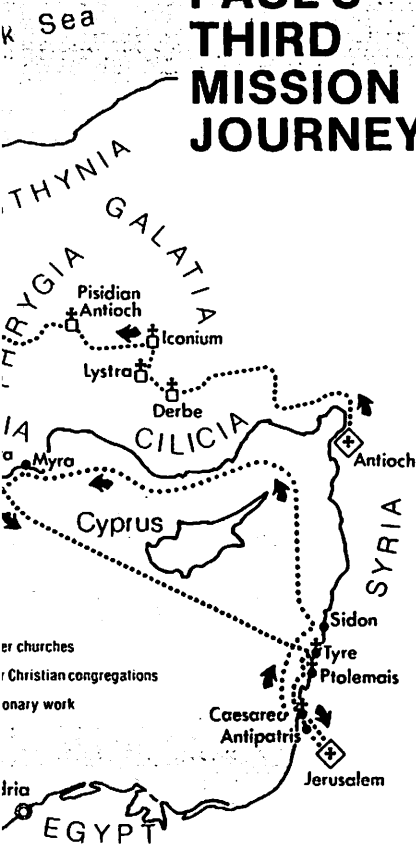
perils of waters, in perils of robbers, in perils of my own countrymen, in perils of the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren" (II Cor. 11:25-26).

When Paul was a younger man, such perils might have seemed like exciting adventures, but he was now getting old and beginning to feel his age. Could he really look forward to another dangerous voyage by sea as a prisoner of the Roman government? At least he had two friends traveling with him: Aristarchus, whom he called his "fellow prisoner," and Luke, "the beloved physician." Another thing in his favor was that the centurion Julius,

who was in charge of the prisoners, was kindly disposed towards Paul and allowed him considerable liberty.

But what really made Paul cheerful and optimistic was the word of his Lord. When Jesus first called him on the road to Damascus, He said to him: "I will deliver you from the Jewish people, as well as from the Gentiles to whom I now send you" (Acts 26:17). Moreover, shortly after Paul was arrested in Jerusalem and almost torn to pieces by his angry enemies, the Lord Jesus Himself stood by Paul in the night and said to him: "Be of good cheer, Paul; for as you have testified for Me in Jerusalem, so you must also bear witness at Rome" (Acts 23:11).

PAUL'S THIRD MISSION JOURNEY



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He had the promise of Jesus that he would be given opportunity to preach the Gospel in Rome. Surely Paul believed what God said.

On the strength of what Jesus had told him, Paul believed he would arrive safely at Rome. But this does not mean that he faced no difficulties. When Julius and his prisoners reached Fair Havens on the island of Crete, they had to make an important decision. Should they stay where they were for the winter, or should they travel on? Even though Paul was only a prisoner, he dared to offer his advice as an experienced voyager. He said: "Men, I perceive that this voyage will end with disaster and much loss, not only of the

cargo and ship, but also our lives" (Acts 27:10). Paul's advice was to stay at Fair Havens, because it was very risky to try to go any further.

But the helmsman and the owner of the ship persuaded Julius to set sail from Fair Havens and head for Phoenix, another harbor on the island of Crete, so that they could spend the winter there. But "a tempestuous head wind arose" and in a short time they "were exceedingly tempest-tossed," and in fact "all hope that we would be saved was finally given up" (Acts 27:13-20).

Did Paul also believe that they were all going to die at sea? No doubt Paul's faith in Jesus' promise was weakening. For Paul was a human being like us. Since the Lord knew Paul's weakness, and He does not permit us to be tempted beyond our ability, He sent an angel at night with a most reassuring promise: "Do not be afraid, Paul; you must be brought before Caesar; and indeed God has granted you all those who sail with you" (Acts 27:24).

Resting in God's Promise

The word of the Lord was clear. God would permit His messenger to testify at Rome as He had promised previously. Every last one of the 276 persons on board would survive this storm. Resting with confidence on this promise of his Lord, Paul said: "Therefore take heart, men, for I believe God that it will be just as it was told me" (Acts 27:27).

On the fourteenth day of the storm, in spite of their serious difficulties and narrow escapes, Paul continued to believe God's promise. He said to the rest: "I urge you to take nourishment, for this is for your survival, since not a

“Why should we be pessimistic about our future in this world? . . . The Lord’s promises are like boards and pieces of ship that we can hang on to until we reach land safely.”

hair will fall from the head of any of you” (Acts 27:34). Paul led the way by being the first to take a bite of food.

But then “they ran the ship aground,” “the prow stuck fast,” and “the stern was being broken up by the violence of the waves.” How could they possibly escape? Those that could swim jumped overboard. The rest made use of boards or parts of the ship. The end result was “that they all escaped safely to land” (Acts 27:44). As they learned later, the land they came to was the island of Malta. Having come this far, Paul knew that eventually God would keep the rest of His promise. Paul would surely testify before Caesar at Rome. For he believed God.

This, then, is how we can face a future that at times looks so very bleak. What words do we have from our God to give us assurance as we look ahead to 1991 and the few remaining years of the twentieth century? God’s promises to us may not be as specific as His promises to Paul. Paul was an apostle and such special visions and revelations were signs of his apostleship. The words and promises given to us by God are more general in nature.

And yet they are or ought to be just as reassuring. First of all, our Lord says to us who are His disciples and witnesses: “Lo, I am with you always, even to the end of the age” (Mt. 28:20). As Jesus was with His twelve in the storm on the Sea of Galilee, so He is with us in the storms of life. He is in the boat with us, and He has the power

at any time to rebuke the winds and the sea and they will obey Him. The Lord has all power in heaven and on earth, and He is the one who is with us.

Moreover, He has promised: “My word shall not return to Me void, but it shall accomplish what I please, and it shall prosper in the thing for which I sent it” (Is. 55:11). Why should we be pessimistic about our future in this world? Should not we say to one another: “Take heart, men, for I believe God”? The Lord’s promises are like boards and pieces of ship that we can hang onto until we reach land safely.

Listen to some more promises of God and believe that it will be as God has said. Jesus said: “My sheep hear My voice, and I know them, and they follow Me. And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand” (Jn. 10:27f). Jesus said: “The gates of hell shall not prevail against My church” (Mt. 16:18). The Word of God says: “Whoever believes on Him will not be put to shame” (Rom. 10:11). “God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it” (I Cor. 10:13). “Come out from among them and be separate, says the Lord. Do not touch what is unclean, and I will receive you. I will be a Father to you, and you shall be My sons and daughters, says the Lord Almighty” (II Cor. 6:17f). “He who overcomes shall be clothed in white garments, and I

will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels" (Rev. 3:5).

Take heart, dear friends. Our future is not bleak but glorious. Our God has

promised it. Let us believe what He has said and move forward with confidence. "We know that all things work together for good to those who love God, to those who are called according to His purpose" (Rom. 8:28).

—D. Lau

A Devotion on Acts 4:8-20—

The Real Power For Witnessing (Part I)

Peter and John healed a lame man in front of the temple in Jerusalem. They healed in the name and by the power of Jesus Christ.

The crowds were amazed. They gathered around Peter and John. Peter immediately began to witness to this crowd. He told them about Jesus Christ. He told them that they had put to death God almighty. He told them that Jesus Christ allowed Himself to be put to death to pay for the sins of the world. Every man who believes in Jesus Christ and sincerely desires to turn from his sin will be saved. Furthermore, it was by the power of the name of Jesus Christ that the lame man had been healed.

As Peter was declaring this wonderful news to the crowds, he was approached by the priests, the captain of the temple guard, and the Sadducees. These religious leaders were angry. They were instrumental in having Jesus put to death.

Now here were some brazen and impudent men declaring the same message that Christ Himself proclaimed. All men will be raised up from the dead on the last day. Unbelievers will

be raised up to an eternity of torment in hell. Believers will be raised up to an eternity of joy with Christ.

This witnessing in front of the temple resulted in about 5,000 men believing in Jesus Christ. The religious leaders were so angry that they put Peter and John into jail.

Filled with the Holy Spirit

The next day all the powerful religious leaders gathered together. They brought Peter and John and put them in the middle of their meeting. They asked them: "By what power, or in what name, have you done this?" (Just as they had done at Jesus' trial, the leaders were violating their own laws. Jewish law stipulates that a prisoner could not be asked any question which would incriminate him.)

These leaders were angry. Our text gives Peter's response: "Then Peter, filled with the Holy Spirit, said to them, Rulers and elders of the people, if we are on trial today for a benefit done to a sick man, as to how this man has been made well, let it be known to all of you, and to all the people of Israel, that by the name of Jesus Christ,

the Nazarene, whom you crucified, whom God raised from the dead—by this name this man stands before you in good health. He is the stone which was rejected by you, the builders, but which became the very cornerstone. And there is salvation in no one else; for there is no other name under heaven that has been given among men, by which we must be saved.”

Peter declared the truth of God once again to these leaders. Faith in Jesus Christ is the only way of salvation. There is no salvation in good works. We cannot earn the least little bit of our salvation. If we do any God-pleasing good works, all the credit goes to the Lord. Only He can produce them in us. There are no other so-called gods that can save no matter how sincere the followers may be.

The reason that Peter witnessed clearly and forthrightly is because our text says he was filled with the Holy Spirit. It was just as Jesus had promised the disciples: “And when they bring you before the synagogues and the rulers and the authorities, do not become anxious about how or what you should speak in your defense, of what you should say; for the Holy Spirit will teach you in that very hour what you ought to say” (Lk. 12:11f).

Filled with the Word

This promise is for all the Lord’s disciples, including us. When we are born again by water and the Word in baptism, we receive the Holy Spirit. The Holy Spirit is given through the Word. The filling of the Spirit for witnessing and service to Christ is accomplished by the Word. There can be no filling of the Holy Spirit apart from the

Word.

To be filled with the Spirit is to be filled with God’s Word and power for His purpose. He gives this knowledge and power freely to those who earnestly desire to grow in their knowledge of and obedience to Him. As Peter witnessed he quoted passages from Scripture.

We know that the real power for witnessing is in the Word because it is the Word that causes faith in the hearers. The Lord promised that Peter and any other believer could both learn and retain God’s Word by the power of the Holy Spirit. He says in John: “But the Helper, the Holy Spirit, whom the Father will send in my name, He will teach you all things, and bring to your remembrance all that I said to you.”

Of course, if we are not learning the Word there is nothing for the Holy Spirit to call to remembrance. The Lord’s promise that the Holy Spirit would teach us His Word and bring His Word to our remembrance is demonstrated concretely in Peter and John. Was their ability to understand and remember the Word based upon their intellectual ability and education? The answer is a very clear—NO!

Many people in our country today believe that you must have special training at some institution to understand the Bible. Peter and John are living proof that uneducated men—men who appear as nothing—can be used mightily by the Lord in ways the world would not conceive of.

This is evident in the Jewish leaders’ response to what Peter said. Our text says: “Now as they observed the confidence of Peter and John, and understood that they were uneducated

and untrained men, they were marveling, and began to recognize them as having been with Jesus.” The priests and Sadducees, who had the best training and best education in Israel, were amazed. They recognized Peter and John as two ignorant fishermen—men who were displaying incredible confidence and wisdom.

It was just as Psalm 19 says: “The testimony of the Lord is sure, making wise the simple.” Peter and John were confident with a holy confidence. Con-

fidence that comes from being with Jesus in His Word. The Lord gives that same confidence and wisdom to all who desire to know Him and apply themselves to His Word.

It doesn't matter how smart we are or what our education level is. It only matters that we spend time with Jesus in His Word. He will produce the desire and ability to learn His Word. The Holy Spirit will teach it to us and bring it to our remembrance.

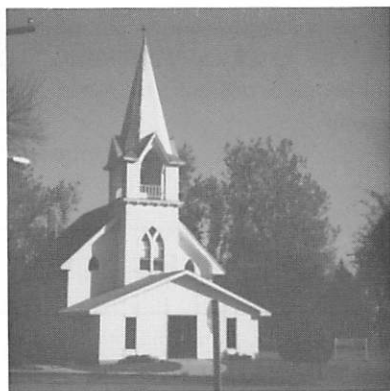
(To be continued)

—Mark Bohde



Partners in the Gospel . . .

Prince of Peace Lutheran Church Hecla, South Dakota



The history of Prince of Peace Lutheran Church is a story of what God is able to accomplish from small beginnings. The congregation was organized twenty-eight years ago through the efforts of one family who saw the need for a church in which the Word of God would be taught faith-

fully according to the Lutheran Confessions.

In the fall of 1960 Mr. & Mrs. Frank Hansen and their family began holding services in a rented hall and later in a home in Hecla. They were served by Pastor David Gullerud until the spring of 1961. In the summer of 1961 they purchased a home in Hecla to serve as a chapel-parsonage. This building still serves as the parsonage today.

Pastor H. E. Rutz of Jamestown, North Dakota served as vacancy pastor in 1961 until Pastor Clifford Kuehne accepted the congregation's call. The congregation formally organized on March 9, 1962. Other pastors who have served the congregation are Arthur Schulz (1963-68); Walter Schaller (1969-74), Norman Greve (1975-83), and John Klatt, the present pastor.



Prince of Peace Pancake Feed

By 1969 the congregation had outgrown their chapel in the parsonage. In June of that next year they voted to proceed with plans for a church building. Lots located next to a state highway were selected as a good site. The owner first agreed to sell them to the congregation, but later donated them.

The congregation was able to purchase a building from a country congregation which was disbanding. The

building was moved into Hecla from near Forman, North Dakota in the fall of 1970, and it was dedicated to the glory of God on September 12, 1971.

During its history the Lord has graciously preserved and prospered Prince of Peace congregation, blessing them with His Word and Sacraments. The congregation presently numbers over 50 souls.

—John Klatt

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

Looking Back in the *Spokesman*

— from January 1961 —

“... It is true that the Gospel itself is perfect, and if we lose the true Gospel our methods and forms become empty and useless. It is also true that many in the history of the Church have emphasized externals at the expense of the

Gospel, de-emphasizing the study of doctrine and concern for its purity. It is also true that the Gospel is powerful even through and in the weakest forms. And it is certainly true that externals, forms, and methods cannot add one bit

of strength to the Gospel.

"We are tempted to draw some improper conclusions from these truths. Since the Gospel is all-important, we sometimes hear 'the externals are not important' . . . This attitude is harmful. Yes, this attitude can make our CLC ineffective as a vessel to transmit the Gospel. For though we can add nothing to the Gospel to make it powerful, we can do much to hinder it." (Winfred Schaller)

"When we brought our children to baptism, we snatched them from the kingdom of Satan. But Satan did not suffer that loss willingly. Never! He is determined to reclaim our children no matter how much effort and time he must spend. Satan knows no rules of fair play. By hook or by crook he is out to get our children back into his kingdom. It is our responsibility as parents to guard our children and to teach them to protect themselves from the attacks of Satan . . . That is part of shepherding, of training, our children." (Paul F. Nolting)

" . . . 'It is correctly said that God, through the drawing of the Holy Ghost, makes out of stubborn and unwilling men willing ones . . . ' Thus our confessions teach and we teach accordingly.

"It is God then who removes the wicked, inborn rebellion and replaces it with faith in the Gospel. God turns us and we are turned. In this act there is no room for 'self-determination' or a 'good disposition' on the part of man, as a contributing cause for conversion. He who teaches this sets himself up against the doctrine of salvation by

grace alone and abuses the doctrine of Christ." (C. M. Gullerud)

" . . . There is much to be criticized in the various translations of the Bible, and this includes the King James and the RSV. But let us avoid the fanaticism of the fundamentalists. It has reached the point where one must be afraid to express a favorable opinion concerning a new translation, because he will be pointed out as a liberal who is enthusiastic about an evil translation. Unfounded attacks on the RSV (one such was given—Ed.) only bring dishonor on all conservative Biblical scholarship." (Winfred Schaller)

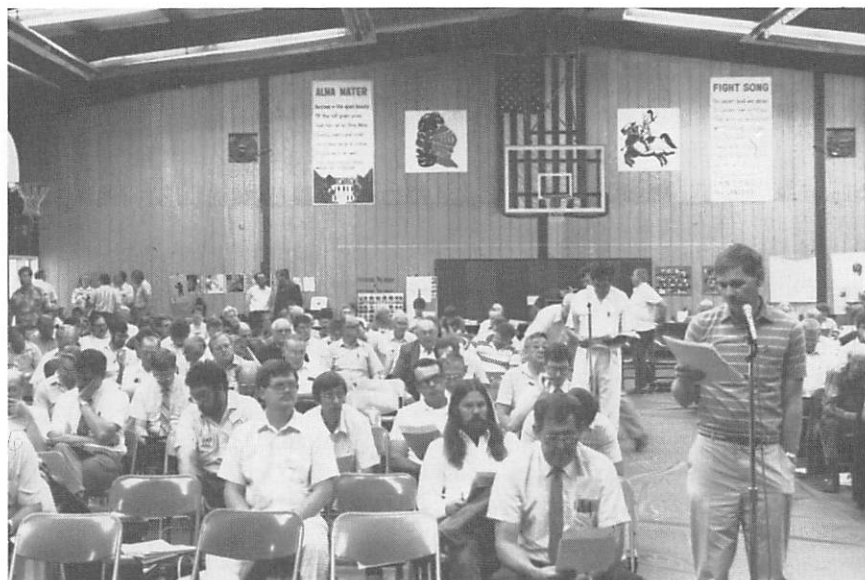
CHURCH NEWS: Announcement: At its recent convention in Watertown, South Dakota, the faculty of Immanuel Lutheran Seminary was instructed to make provisions for the publishing of a theological journal . . . (The Editorial Board) will consist of E. Reim and C. M. Gullerud to represent the Seminary, and E. Schaller and M. Galstad to represent the Conference. **Seattle, Washington:** The first resident CLC pastor and his family, arrived in Seattle Dec. 6. Pastor Norbert H. Reim accepted the call, and has been serving Redemption Lutheran Church . . . He was installed by Pastor Gilbert Sydow . . . **Saginaw, Michigan:** The first CLC pastoral conference in the State of Michigan was held Nov. 25 . . . **Coloma, Michigan:** In the business meeting Oct. 9, Faith Lutheran decided to build as soon as it could refinance. This happened suddenly. The congregation broke ground Oct. 23 . . . Faith Lutheran's nine-acre site is lo-

cated in the heavily populated Paw Paw Lake area. The pastor is the Rev. Ralph E. Schaller. **Cambridge, Wisconsin:** Former members of St. James Lutheran Church are forming a new congregation . . . Services have been held in the renovated basement of one of the members. Membership numbers about 40 souls.

1991 CLC Directory

A new edition, containing pertinent data for CLC Administration, Churches, Schools, and Called Workers. Includes a brief statement of faith and purpose for the CLC. Single copy postpaid is \$2.00 at:

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A Session at the 1990 Convention (Rev. Mark Gullerud at the Floor Mike)