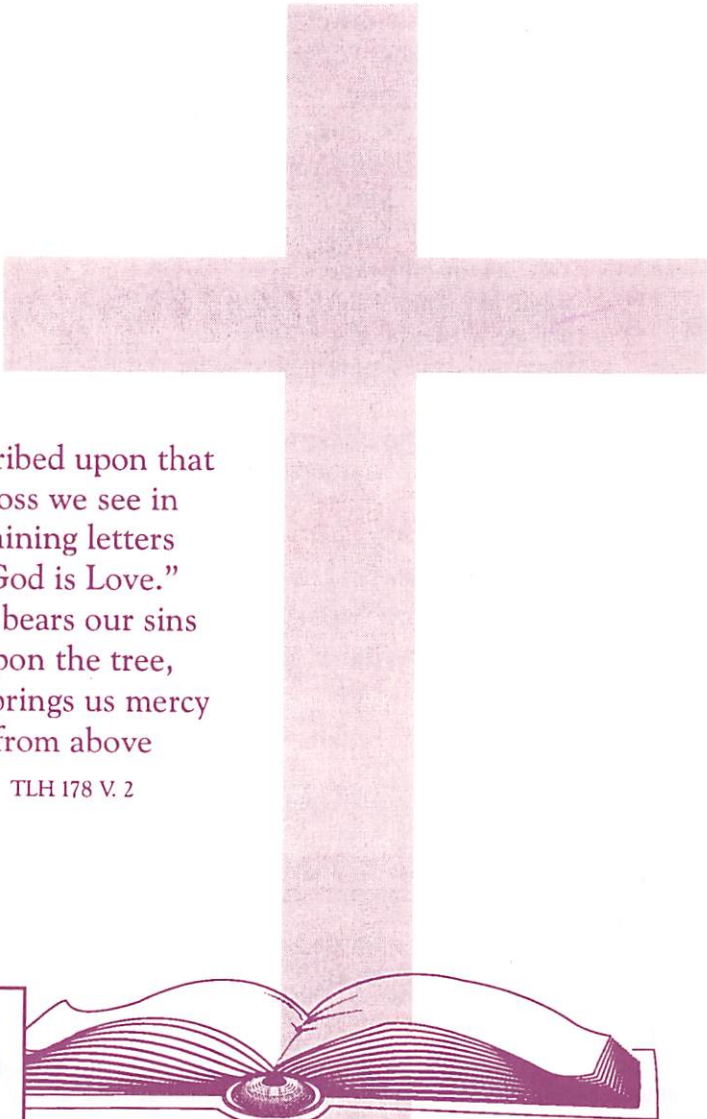


Lutheran Spokesman



Inscribed upon that
cross we see in
shining letters
"God is Love."
He bears our sins
upon the tree,
He brings us mercy
from above

TLH 178 V. 2

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Church of the Lutheran Confession

THE CROSS . . .

There is a modern painting of the crucifixion
in which we are led to view the Crucified Christ from above.

A "God's eye view" so to speak.

There is no more important view of the cross.

For, you see, because God is unchanging,
what was changed by Christ's crucifixion was not God,
but the status of us sinful human beings.

The cross of Christ
changed our standing with the holy God.

God looks down on the crucified Christ from above and sees us
in an altogether different way.

The apostle Paul puts it this way,

"There is no difference,
for all have sinned and fall short of the glory of God,
and are justified freely by His grace
through the redemption that came by Christ Jesus."

(Romans 3:23-24)

On the basis of Christ's sacrifice of Himself in our place
God sees the whole world as

"NOT GUILTY"

instead of "guilty."

That's the good news of Christ's cross.

The crucial question that remains is . . .

"How do *you* look on the cross of Christ?"



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THE CROSS!!

Pilate had a notice prepared
and fastened to the cross.

It read:

JESUS OF NAZARETH,
THE KING OF THE JEWS.

(John 19:19)

When a criminal was crucified his crimes were sometimes posted above his head. Pontius Pilate had such a notice nailed up on the cross of Christ. It was the Roman governor's way of taking a final jab at the Jewish leaders who had maneuvered him into crucifying Jesus.

But what do you see written on the cross of Christ?

If Jesus' death is but a classic miscarriage of justice to you—
then Pilate's inscription is all you see.

But if you see justice satisfied on Calvary's cross, satisfied
by the Son of God substituting Himself for you,
taking the consequences of your sins on Himself . . .

If you see the Father's heart torn
as His beloved Son's heart is pierced by Roman steel . . .

If you know what all this Father and Son endured for you . . .
then you see what Thomas Kelly saw when he wrote:

Inscribed upon the cross we see in shining letters:

GOD IS LOVE

He bears our sins upon the tree.

He brings us mercy from above. (TLH 178:2)



Minute Meditations

These two meditations on the cross of Christ were originally broadcast over KBJM Radio in Lemmon, South Dakota. Since July of 1987 St. Luke's congregation, through its pastor, Walter V. Schaller, has presented these sixty-second meditations each weekday morning at 9:20 a.m. While this does make the people of the area more aware of our CLC congregation there, the primary purpose of these daily broadcasts is to . . .

LIFT HIGH THE CROSS.



An Invitation to Sit Down with the Savior

There are few pleasures in the world greater than an hour spent in conversation with a good friend. How pleasant it is, given the busy, hectic lives which most of us lead these days, to have the leisure for a quiet time in the company of a friend. I don't think many of us would turn down such an opportunity.

We have many opportunities to spend an hour in the company of the best and truest friend we have: our Savior Jesus Christ. And we are right to call Him our friend, for He has called us His friends (John 15:14-15). Both the hour of Sunday morning worship as well as times of personal or family devotions at home are times when we have the privilege to sit down with Him, to learn from Him, to be comforted by Him.

During Lent we have some extra times to sit down with the Savior. Our congregations have the tradition of midweek services during the six weeks of Lent. During the course of these services we hear read the entire passion history. We hear sermons on the meaning of our Savior's sufferings and death. Our Lenten hymns are in themselves sermons explaining and applying the passion history.

Special Times

We should think of our Lenten services as times when Jesus would gather us around Him to teach us through His Word the meaning of His passion—just as He did for His first disciples on the night of His betrayal, before His arrest.

About that first Maundy Thursday we are told that "when evening had come, He sat down with the twelve."

"During Lent we have some extra times to sit down with the Savior . . . We should think of our Lenten services as times when Jesus would gather us around Him to teach us through His Word . . ."

He prepared them for the ordeal which was to begin that very night. He taught them at length (John 13-16 records for us what He told them). He prayed for them (John 17). He sang a hymn with them. With pastoral love He spoke to them, warning them against the spiritual dangers which lay ahead. He gave them Holy Communion.

We should think of our Lenten services as a kind of reenactment of that Maundy Thursday evening, and let our Savior prepare us to remember rightly His passion on Good Friday and to celebrate His resurrection on Easter Sunday. Let Him show us that He suffered and died for us to take away our sins and give us the gift of eternal life.

Let's not deprive ourselves of those precious hours with Jesus, our Savior and our Friend. Even if you are living in a place where there is no congregation of our fellowship and therefore no

opportunity for Lenten worship with your fellow believers, you can still set aside some hours during Lent for personal or family devotions.

Whether alone, with your family, or with the family of believers, let's all take advantage of our Savior's invitation to sit down with Him this Lent.

—John Klatt



A Devotion on Acts 4:8-20—

The Real Power for Witnessing (Part II)

Just as we can do nothing of ourselves to save ourselves, we can do nothing of ourselves to serve Christ as His witnesses. Just as the Holy Spirit uses the Word to cause faith in our hearts, He uses the Word to cause us to grow in understanding, wisdom, and spiritual strength. Since it does not depend on us, but rather, on the Word working in us, we can have the same confidence and wisdom that Peter had because, like him, we have God's Word through which the Holy Spirit works to fill us.

Filled with Boldness

Besides filling us with His Holy Spirit and the wisdom and confidence that the Spirit produces in us through the Word, our text shows us something else. The Jewish religious leaders were confronted with a dilemma. They could not deny that a notable miracle took place. They could not deny that many had become believers. But they wanted all of what was happening to come to a stop immediately. They did not want faith in Christ to spread.

They thought they had the solution to the problem. So they summoned Peter and John again. Our text says: "And

when they had summoned them, they commanded them not to speak or teach at all in the name of Jesus." Perhaps they thought that this warning would stop Peter and John. After all, they killed Jesus for opposing them.

Peter and John knew this too. Maybe they thought this warning would be enough. It should have worked too. Look at Peter. Wasn't he the same Peter who denied Christ three times in one night out of fear of what the religious leaders might do to him?

Our text gives the response of Peter and John to this warning. It says: "But Peter and John answered and said to them, Whether it is right in the sight of God to give heed to you rather than to God, you be the judge; for we cannot stop speaking what we have seen and heard."

This was a new Peter. A very bold and brave Peter. This boldness, like the confidence and wisdom he had, was a result of being filled with the Holy Spirit through the Word. Peter and John knew that what Christ said is true. They knew that He is God almighty. They believed in Him. They knew they were saved. They knew that the Lord would raise them from the dead. They

knew it was so true and so important that it must be shared with others. They knew that this message of salvation in Christ is the priority for the church and for each individual Christian.

As we grow in the Word as individuals, the Lord will produce by His power the same wisdom, confidence, and boldness to be His witnesses. He produces the certainty, through His Word, that salvation through Christ is absolutely true.

Our First Priority

We also realize through the Word that this salvation is why Christ came. It is our first priority to get this message out to the whole world. As our Lord told us in Matthew: "Go and make disciples of all the nations." He uses us as His instruments to take the Gospel to those around us and to the ends of the earth.

Can we ignore witnessing? Can we ignore our Lord's command? The Lord says in Matthew 7: "Not everyone who says to me Lord, Lord, will enter the kingdom of heaven; but he who does the will of My Father who is in heaven."

What is God's will for the unsaved? I Timothy 2:3-4 says: "This is good and acceptable in the sight of God our Savior, who desires all men to be saved and come to the knowledge of the truth." And I Peter 3:9 says: "The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance."

Have we spoken to others about Jesus Christ? Can we be silent? Kretzmann writes: "It is impossible for us not to speak that which we have seen

and heard. All things are possible to the believers in Christ, but it is impossible for them to be silent where the Word and honor of God and their Lord Jesus Christ are concerned. For silence in that case is equivalent to denial, and denial means to fall from grace."

Are we reluctant and afraid to witness for Christ to friends and relatives and acquaintances? Are we embarrassed to appear too fanatical? Do we deny Christ before others instead of being His witness in what we do and say? Jesus says in Matthew: "Everyone therefore who shall confess Me before men, I will also confess him before my Father who is in heaven. But whoever shall deny Me before men, I will also deny him before my Father who is in heaven."

Have we been living in the power of the Holy Spirit through the Word? Have we witnessed to others with confidence, wisdom, and boldness? Or have we been silent? We cannot remain silent and continue as believers, nor do we have the power to witness apart from the Lord's strength.

The very message of salvation tells us that Christ died for you and me and the whole world. He died for us. We can do nothing for our salvation. We simply believe His promises of grace. These very promises move us to desire to put sin out of our lives and to live in accordance with God's Word for His purposes.

Just as the Lord gives us faith for salvation through His Word, so He freely gives us His wisdom and confidence and boldness by the power of the Holy Spirit through His Word. We can humbly turn to Him in His Word. He can do in our lives just what He did in

Peter's. Through His Word He can take us from being fearful deniers of Christ and make us bold proclaimers of Christ.

As we constantly feed on His Word and learn His Word, He gives us the absolute confidence that in spite of our sin we are saved. We will be raised up

on the last day. We will live forever with Him. He did it all for us and for the whole world.

Let's go tell the world what Christ has done—and we can do it confidently and boldly like Peter by the power of the Holy Spirit working through the Word.

—Mark Bohde



Principles of Bible Interpretation

Our people are surrounded by those who take liberties with Holy Scripture. The result is confusion. There are so many contradictory teachings supposedly drawn from the same source, the Bible. The conclusion is too often drawn that there is something wrong with the Bible if there can be so many ways of reading the same material.

Our people must read their Bible with confidence. To accomplish that, the basic principles of hermeneutics or Bible interpretation are worth discussing with our members.

There will be different ways of doing this. To approach such a program as would be done in a Seminary classroom or pastoral conference would be self-defeating. There would be few indeed in a Bible Class who would find

such an approach interesting because they do not have the necessary background knowledge. Nor is this necessary.

Use the Bible with Confidence

At the outset it is important that we establish again the need for using the Bible with confidence. We should spend some time recalling the difference between the Bible and all other books. It was given by God for the salvation of sinful man, and that is a most critical matter for those who stand guilty before God and who rightly fear His wrath. They must find the assurance that they are at peace with God for they know that they stand in judgment before Him and have no defense. There is nothing that weighs so heavily

on the hearts of honest men. And it is in the Bible that the answers to their fears are given.

They are reliable answers for God has seen to it that they have been carefully given in His Word. And this is the time for a simple review of the doctrine of the inspiration of Scripture. Sinful man must hear what God has to say to him and must be able to rely upon every word and promise he has been given. It was to this end that God moved men by His Spirit to write what He would have written.

This would not be carelessly done. The Spirit would fill them with the message God had for men and would watch over the very words recorded so that the message of God would be revealed by His authority and serve His purpose. And the purpose of all of this careful presentation of God's gracious offer to sinful man is to make men wise unto salvation through faith in Christ Jesus. There would be no more precious possession that man could have than the Bible and its gracious offer of salvation.

Handle the Bible Properly

That is why it is important that the Bible be handled properly. There dare be no suggestion that it may be approached with preconceived notions that dare to determine how a word or a sentence or an incident are to be interpreted.

Yet that is just the reason for many of the doctrinal differences that have been responsible for the many church denominations we see about us. If one starts with the preconceived notion that everything must be judged according to the scientific knowledge of man,

then the parables dare not be accepted as simple truth but must be explained away in some way or another. The result is that the power and wisdom of God are reduced to that of man. Once that word is questioned, all that we have in the Bible is suspect and the glorious promise of grace and forgiveness for sinful man are suspect.

How then shall we advise and teach those in our care to use their Bibles? There are two basic hermeneutical principles that they can use comfortably when they read their Bibles, and these principles will help them know what God has for them in His sacred book. The first: We need to remember that there is only one simple sense to a statement or word. The second: We need to remember that Scripture interprets Scripture.

Only One Simple Sense

Only one simple sense. Luther is credited with formulating this principle. If we remember that it is God who gives this Word, it is safe to assume that this principle is correct. God does not deny Himself or speak in riddles and so deceive those who read this Bible.

It is true that there are occasions when God speaks in figurative language. But when He does so, He clearly indicates that what stands is to be taken figuratively. If we read "The kingdom of heaven is like . . ." we understand that what follows is a parable and not to be taken literally.

But when a learned person comes and tells us that the days of creation in Genesis 1 are to be understood to represent long periods of time, we need to tell him that he is violating the princi-



ples of hermeneutics. There is nothing in the text that suggests that the days are to be understood figuratively. Instead there is the strong, simple statement, occurring six times, that the morning and evening were the first day, the second day, etc. If we do not take the words in their simple sense, we lose a God who has all power in heaven and earth.

The importance of hearing and accepting words in their simple sense becomes evident in the words of institution. The Calvinist and the Reformed insist that the little word "is" must mean "represents" even though there is nothing in that part of Scripture that suggests that it is to be taken figuratively. When we read the word "is" in its simple sense we receive the assurance that we do indeed receive the very body and blood of Christ.

Scripture Interprets Scripture

But even when we read and accept the simple sense of what we read, there will be passages of Scripture that need special interpretation. It is then that we need to remember that Scripture must interpret Scripture.

There is much violence done to the Word if portions of Scripture are read out of context, or are read by them-

selves to the exclusion of all other Scripture. If this is done, for instance, to the book of Revelation, men end up with predictions that are not fulfilled and must be repredicted again and again. But if it is read together with Matthew 24 and 25 we see that it is a prophecy of the years between Pentecost and the Day of Judgment.

We should expect that Scripture will interpret Scripture since this is the means by which God has chosen to come to us with His message of love and grace. He will not deceive us.

But we know from experience that there will be passages of Scripture that we do not comprehend. That should not surprise us, for they speak about God who tells us through Isaiah that His ways and thoughts are as far above ours as the heavens are above the earth. When we cannot comprehend and resolve, He invites us to accept what He tells us in simple faith.

When we speak of the principles of hermeneutics in a Bible Class setting, let us leave the technical jargon in the Sem classroom and the pastoral conference. When we tell our people that the two principles of Bible interpretation are that there is only one simple sense, and that we are to let Scripture interpret Scripture, we have given them what they need to know about what God reveals to them.



(This article is adapted from an essay entitled *Bible Class Format: Basic Hermeneutics*, presented to the Pacific Coast Pastoral Conference, October 1990, by the Rev. Robert Reim.)

The Bible—Always Reliable and Relevant

Recently I dusted off a book from my library shelf entitled “Preaching to Preachers.” The author was Dr. Norman Madsen who died in the early 1960’s. This former Professor of Theology at Bethany Lutheran Seminary (Mankato, Minnesota—ELS) became a confessing member of the newly-formed CLC in the waning years of his life. “Preaching to Preachers” is a book of devotions and sermons Madsen delivered to ELS Seminary students and pastoral conferences of the ELS and the old Synodical Conference.

The book has a 1953 copyright. The sermons it contains span a ten-year period in the first half of this century (1938-1948). No doubt there are those who would suggest that its contents—and messages—are dated and out of tune with our times. We write this, begging to differ.

At least twice in Madsen’s book we came upon the words we have quoted from Daniel March. Doubtless the quote was a favorite of Dr. Madsen. Doubtless the professor felt the words contained an urgent message for his day and—if he were alive today—would call our attention to what the words have to say.

A Crying Need

One of the sermons in which Madsen used the quote of Daniel March is the final sermon in the volume. The sermon has the theme: “The Crying Need of our Beloved Conference.” It was delivered to the assembled Synodical Conference in Milwaukee, Wisconsin on August 10, 1948 as the Conference observed its 75th anniversary. One of the most crying needs of the day, according to Madsen, was to recognize not only the reliability of the Holy Scriptures but also their ever timely relevance.

Hindsight supports the contention that Madsen saw the handwriting on the wall. The “beloved conference” composed of the Missouri, Wisconsin, and ELS synods, was disbanded some ten years later (1961). It fell victim to the creeping cancer of liberalism and unionism against which the professor had so clearly warned.

The cancer continues its deadly way today. This is most evident in the Missouri Synod. Though conservative elements in that synod are battling mightily to stem the tide, there remains within that synod a sizeable number who in the final analysis believe that the Bible, at least in some of its parts, is not reliable or relevant for our day.

This judgment is not ours alone. *Affirm* magazine is spokesman for one of those elements within Missouri still calling it back to conservative, orthodox Lutheranism. A writer says: “But the age we live in is one which is not only increasingly skeptical of the reliability of the Scriptures. More and more the people of our nation seem to be questioning the relevance of those Scriptures.

“The Oldest and Newest of Books . . .”

“The Bible is the oldest and newest of books. It surveys the whole field of time, and looks farthest into the infinite depths of eternity. It lends the most vivid and absorbing interest to the scenes and events of the past, and it keeps us in the most active sympathy with the time in which we live. It gives us the most reliable record of what has been, and it affords us our only means of knowing what is yet to be. It is so conservative as to make it a solemn duty to study and revere the past, and it is so progressive as to be in advance of the most enlightened age. It is strict enough to denounce the very shadow and semblance of sin, and it is liberal enough to save the chiefest of sinners. It is full of God, and must therefore be read with a pure heart or its true glory will not be seen. It is full of man, and must therefore always be interesting and instructive to all who would know themselves.”
(Daniel March)

*Note: According to *The Handbook to the Lutheran Hymnal* Daniel March (1816-1909) was a Congregational and Presbyterian minister. He authored *Night Scenes in the Bible* and other books. He wrote the well-known hymn “Hark! the Voice of Jesus Calling” (#496 in *The Lutheran Hymnal*).*

And we (Mo. Synod—Ed.) are reaping the harvest of this spiritual apathy.”
(June/July 1989 *Affirm*, p. 13)

The New World View

Another writer in the same issue of *Affirm* attributes this spiritual apathy to the “new world view.” “Creeds, doctrines, principles, denominational identities, even the idea of a traditional meaning to language, are foreign to the new world view. We have been shaped to no longer think in terms of these things. Our modern day Christian struggle is really not over doctrine per se. It is with perception, a world view that has hibernated the spiritual nature into slumber, apathy, and indifference . . .”

And then this is said: “The real problem is that we no longer teach doctrine. Our people do not know how to plug what they are reading into a larger picture. Touch and feel Bible studies perpetuate ignorance because they cannot unify the teachings of Scripture. Lutherans are losing their commitment because they are not aware of what they are supposed to be committed to . . .”

Missouri is not alone, of course, in reaping the harvest of spiritual apathy in connection with this new world view. Indeed, any conscientious, confessionally-minded, orthodox Lutheran (pastor or lay-member) before long discovers the

need to counteract evidences of this new world view among our own people and within our own churches.

Teach Doctrine

We need to begin by praying, fervently and earnestly. We then need to testify boldly to the reliability *and relevance* of the Bible for our day. Doing this, we need to see the importance of more than touch-and-feel, skimming-the-tree-tops type of Bible studies. We need to approach the timeless Word of our God with in-depth Bible studies, seeing its precious truths as our everyday meat and drink. And we will want to pay attention to Christian *doctrine*. As was suggested, we will then be better able—with the aid of our pastor—to unify Bible doctrine within the larger picture of our Christian and Lutheran creeds and confessions.

The most basic of all our creeds and confessions is Luther's Small Catechism. Ask any pastor and you are likely to hear his testimony that it is not getting any easier to teach and inculcate Christian doctrine in classes for the young. Yes, the young especially are inclined to be victimized by those powerful forces endorsing and promoting the "new world view" in our post-Christian society. We need to counteract what someone has called the "post-Catechism syndrome," referring to the fact that most Lutherans don't know why they are Lutherans anymore.

Said Luther in his Preface to the Small Catechism: "I entreat you all, for God's sake . . . have pity upon the people committed to your charge, and help us teach them, especially the young, the Catechism! . . ." "It may sound simplistic, but even Martin Luther became increasingly aware as time progressed in his ministry that this insignificant Small Catechism is our greatest tool for faith and commitment." (*Affirm*, same issue)

Sixteenth Century Confessionalism?

For such a commitment and stance shall we be disturbed by those who will level charges of sixteenth century confessionalism? In his 1948 sermon based on Jeremiah 6:16 Dr. Madsen said: "Is it isolationism to hold aloof from those whom God Himself has admonished us not to fraternize? Is it narrow legalism to be bound in the clear-cut statements of our Lutheran Confessions? . . . Until it be shown that the Confessions to which we stand pledged are not a proper exposition of that Word, let us not be over-troubled by those who accuse us of sixteenth century confessionalism. Let us continue to ask for the old paths, where is the good way, and walk therein."

By the grace of God we remain convinced that the Bible is both reliable and relevant for each generation. "Heaven and earth will pass away, but My words will by no means pass away" (Mt. 24:35). "All flesh is grass . . . but the word of our God stands forever" (Is. 40:6f, I Pet. 1:24f).

Such an attitude toward the Word remains basic to a truly Christian, truly Lutheran world view. It is that, not because a Daniel March or a Norman Madsen or any human being says so, but because our God does.

—Paul Fleischer

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

Looking Back in the *Spokesman*

- from February 1961 -

. . . We were dissenters and now we are organized. But woe is us if we are organized dissenters. For then we have already lost our usefulness to the Gospel for which we fought and sometimes suffered. The particular disease to which we are now very much exposed is the party-spirit. Dissenters like to huddle together. Dissenters must feed their ego and right to existence by constantly panning every one outside their organization. Yes, we have the unhappy role of pointing out the sad state of modern-day Christianity, but that dare not be the reason or purpose of our existence. We are to preach the Gospel, the universal Gospel, which embraces all men in the forgiveness of sins in Jesus Christ . . . (*Winfred Schaller*)

. . . *Depression of spirit lies upon God's people when their leaders fail and fall. It is through such a time of mourning that we are passing. How difficult to withdraw from our memory the images of certain men who once stood before us, who led us as warriors clothed in the armor of God's Word and whom we could regard as stalwart, reliable instruments of our Savior and King. We sat at their feet, or stood at their side; we held them in esteem and we gave them our trust. Now we must mark them as people who, like Saul, betrayed their trust and have trans-*

gressed against the Word of the Lord. How are the mighty fallen and the weapons of war perished. In such a time it is needful that the people of Judah learn the use of the bow and send forth the arrows of their prayers . . . (Egbert Schaller)

. . . How tragic that so many parents think of *healing* only as it concerns the body. We Christian parents should know better. Our children are flesh of our flesh and bone of our bone. That means that they, like we, are not fully recovered from the mortal illness of sin. We parents, who have learned the art of being healed, should administer that healing to our children. That also is a part of shepherding our children . . . Even as a parent may put soothing salve on a bruise, so the parent must apply a balm of Gilead to the bruised soul of the child. That balm is the wounds of Christ and His empty tomb. A healing salve that is, for it removes guilt, restores peace of mind, and gives

CHURCH OF THE LUTHERAN CONFESSION
30
YEAR
ANNIVERSARY

strength to avoid future hurts of the soul . . . (Paul F. Noltng)

The first annual convention of the Church of the Lutheran Confession was held at Watertown, South Dakota in August 1960 and adjourned at Sleepy Eye, Minnesota after a recessed session, January 24-26, 1961. Principle work of the recessed convention was to complete organization and to ready ourselves for the work for which we organized. There were twenty-nine elections and four appointments. The convention was well attended by both delegates and visitors. Seventeen states were represented . . . The convention service at the Municipal Hall was filled with over 400 worshippers. Neighboring congregations at Mankato, Nicollet, New Ulm, and Sanborn helped the host congregation, Grace Lutheran, house the convention. The Rev. Paul F. Noltng was the host pastor.

ELECTIONS: President—Pastor Paul Albrecht, Bowdle, South Dakota; Vice President—Pastor M. J. Witt,

Spokane, Washington; Moderator—Pastor C. M. Gullerud, Mankato, Minnesota; Secretary—Pastor Paul F. Noltng, Sleepy Eye, Minnesota . . .

Church News: *Eau Claire, Wisconsin*— . . This congregation called the Rev. Arvid Gullerud as its pastor and the Rev. Keith Olmanson, formerly of Ascension Lutheran, as assistant pastor. The congregation is renting a church building temporarily. A building committee is beginning the work preliminary to erection of a chapel-school in the spring . . . *Hecla, South Dakota*—David Gullerud was ordained into the holy ministry and installed as pastor by his father, the Rev. C. M. Gullerud, November 27 . . . *Valentine, Nebraska*—Grace Ev. Lutheran Church is the name of the new congregation at Valentine. Its pastor is the Rev. Herbert Witt . . . In the summer of 1960 Pastors Arthur Clement and Herbert Witt began services in Thedford, 65 miles south of Valentine.



Pastor George Barthels (1914–1990)

George Barthels graduated from Wisconsin Lutheran Seminary at Mequon, Wisconsin in 1938. Pastor Barthels married Anita Zarling on October 20, 1940 at Iron Ridge, Wisconsin. Their marriage was blessed with a large family of six boys and three girls.

Pastor Barthels served congregations at Two Rivers, Allenton, and Burlington in Wisconsin. He also served congregations at Red Wing, Sleepy Eye, and Okabena in Minne-



Pastor & Mrs. Barthels

sota. After 51 years in the ministry Pastor Barthels retired in Eau Claire, Wisconsin with his wife Anita.

Beyond his parish ministry Pastor Barthels was also active in the work of the Kingdom in other ways. For a short time he was President of the Minnesota District of the Wisconsin Synod. Due to doctrinal differences with the Wisconsin Synod he left that fellowship in 1958 while at Red Wing. Pastor Barthels was instrumental in the formation of the Church of the Lutheran Confession in 1960. He served on the Board of Doctrine for the CLC and for many years served as Moderator for the conventions of the CLC. It was as Moderator that many of the CLC became ac-

quainted with Pastor Barthels as a conscientious, orderly, fair, and loving person. His management of the conventions reflected his feelings of love and caring for others. Those who knew him better would testify to the joy he would show working with the young people of his churches, showing them what he already knew as a redeemed child of God—Christ and Him crucified.

Pastor Barthels will be missed by all who knew him, especially by his family, his former parishioners, and the members of Messiah church in Eau Claire where he was a member until his death on November 28 at the age of 76. May his memory be a blessing to us all.

Lowell Moen, CLC
Treasurer since
1964, caught in
action at last
summer's synod
convention. Lowell
is also Manager of
the CLC Bookhouse,
assisted by wife
Rita. Two special
gifts for whom we
give thanks to the
Lord this
anniversary year!



Announcements

The Coordinating Council will meet April 3-4, 1991 at Immanuel Lutheran College. The first session will begin at 8:30.

—Daniel Fleischer, Pres.

The Call Committee on Graduates will meet the evening of April 3, 1991. All calls for pastor or teacher candidates should be in the President's hands by March 30. Please have the call form (without name) and other pertinent information to the President by that date.

—Daniel Fleischer, Pres.

Correction: On p. 2, January issue, Hebrews 11:3 was misquoted. The latter half of the verse should read: "... so that the things which are seen were not made of things which are *visible*."

Offer

An electric Hammond organ to give away to a Mission or CLC Church. Contact H. C. Schnabel, RR 1, Box 36, Colome, SD 57528. Phone (605) 557-3544.

Nominations

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

Mark Bernthal
Daniel Fleischer
Paul Fleischer
David Koenig
David Lau
Robert List
Paul F. Nolting
John Pfeiffer
Dale Redlin
Jonathan Schaller
Paul Schaller
Walter Schaller
John Schierenbeck
Michael Sydow
Paul Tiefel

All comments from the voting members of CLC congregations regarding these nominations should be in the hands of the undersigned by March 15, 1991.

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

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.