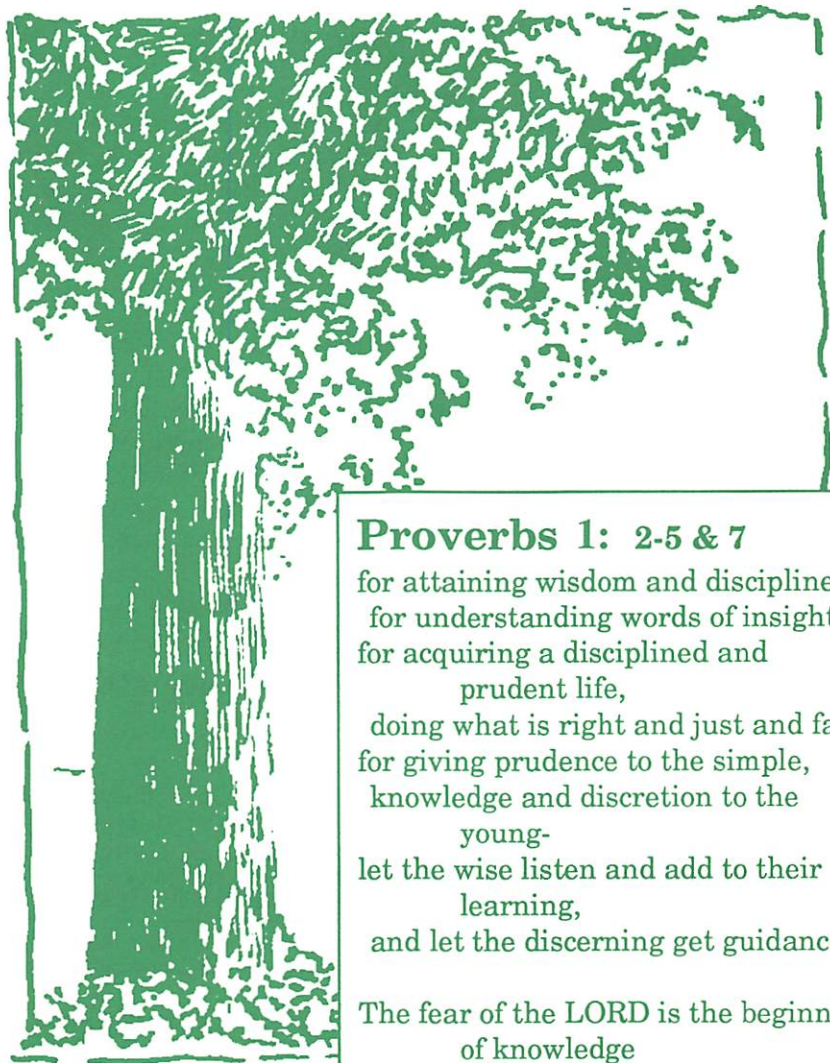


Lutheran Spokesman



Proverbs 1: 2-5 & 7

for attaining wisdom and discipline:
for understanding words of insight:
for acquiring a disciplined and
prudent life,
doing what is right and just and fair;
for giving prudence to the simple,
knowledge and discretion to the
young-
let the wise listen and add to their
learning,
and let the discerning get guidance-

The fear of the LORD is the beginning
of knowledge

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Church of the Lutheran Confession

POISON IVY

Anyone who has ever had a case of poison ivy knows how much it can itch. Those little blisters on the hands or feet can just about drive a person crazy. But no matter how irritating the itch becomes, one dare not scratch. Scratching will only cause the infection to become worse and spread. Dealing with a case of poison ivy requires much self-control and patience.

Fortunately many of us have not had to deal with this problem. Some seem to be immune to the irritant in the poison ivy leaf. Unfortunately there is another kind of poison to which none of us is immune, and that is the poison of sin.

The human race was first exposed to the poison of sin in the Garden of Eden. There, amidst all of God's "very good" creation, appeared the Evil One. Pretending to be a friend, the Evil One called the woman's attention to the tree of the knowledge of good and evil.

This tree will be good for you, he told her. It will make life better. You will know good and evil. You will be like God.

The Evil One, of course, was lying. Though the tree in itself was good, it was not good *for her*, because God had forbidden her to eat of it. For her that tree was poison. Even the slightest leaning of her heart toward eating its fruit would result in a deadly infection.

While talking with the serpent, Eve began to feel an itch of sorts. The first twinge came with her observation that the tree was good for food. The sensation became stronger when she noticed how much better this fruit looked than the fruit that God had not forbidden. Finally she was struck full force by the desire to have a wisdom other than that which she already had by virtue of her fellowship with God. This was a powerful itch which she immediately proceeded to scratch: "She took of its fruit and ate. She also gave to her husband with her, and he ate" (Gen. 3:6).

Through Christ We Overcome

We are well acquainted with the results of her "scratching": loss of fellowship with God, illness, sadness, strife and sorrow in this life, the danger

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of separation from God for all eternity.

We are also well acquainted with God's promise to send a Savior and the fulfillment of that promise in our Lord Jesus Christ. Through Jesus' holy life and all-atoning death all of mankind has been delivered from the guilt and power of sin. Our sin can no longer condemn us to hell. Through faith in Christ we have complete forgiveness and eternal life with God.

But at the same time we also know that we will not be completely free from the effects of sin until we are in heaven. As long as we are still in this world, the poison within will make us itch for something more, something better than what we have in our Savior and His Word. It will cause us to itch

for a "more fun" life than the life of fellowship with God and obedience to His Word. It will arouse our curiosity about "more modern" and "more advanced" approaches to life's daily problems than the wisdom that we gain from God's Word. It will seek to nurture the longing for a more exciting spiritual experience than simply listening to the Savior's voice and following Him. It may even try to lure us into exploring the dark side of morality and the dark side of the spirit world.

How will we react? God grant us grace to remember that there is nothing more, nothing better than what we already have in Christ. God preserve us from the temptation to think otherwise.

—*Michael Thom*



The Gospel, the Power of God— Studies in Romans

"A man is not a Jew if he is only one outwardly, nor is circumcision merely outward and physical. No, a man is a Jew if he is one inwardly, and circumcision is circumcision of the heart, by the Spirit, not by the written code. Such a man's praise is not from men, but from God" (Rom. 2:28-29).

THE GOSPEL REVEALS WHO IS TRULY A JEW

The Gospel of Jesus Christ reveals that there is no difference between Jew and Gentile, between male and female, between master and slave. There is no difference for all have sinned and fall short of the glory of God. There also is no difference in how God declares us righteous in His sight. Those who be-

lieve the promises of God in Christ Jesus are credited with His righteousness. This declaration that there is no difference is a shock to human pride and prejudice. All of us tend to accept those who are like us and to distrust those who are different. The religious leaders of Jesus' day, who trusted in their own

righteousness, also despised and looked down on others.

The religious leaders of the Jews had turned Judaism into a religion of outward obedience to the Old Testament laws. The Jews as a nation took great pride in the fact that God had chosen them as His special people. God chose this people as His own and gave to them the law and the prophets. Jehovah preserved this people as a nation through great adversity. The hope of the Jews consisted in the promise that God would make them a great nation. When Jesus told them that they were the slaves of sin (John 8), they haughtily replied: "We are Abraham's descendants and have never been slaves of anyone. How can you say that we shall be set free?" Jesus showed the contrast in their claim to be Abraham's descendants: "I know you are Abraham's descendants. Yet you are ready to kill me."

Jesus offended even His own disciples when He intimated that many would come from the east and the west and sit down with Abraham in the kingdom of God. The early church in the book of Acts, which was Jewish, wrestled with the problem of Gentiles coming into the fellowship of the church. Finally, in Acts 15, the church recognized that Jew and Gentile alike found salvation only through faith in Jesus Christ. This entire question was approached from the view of the Gospel. The Gospel declared that at the cross there is no difference.

Inward And Spiritual

Paul addresses the question: "Who then is a Jew?" Under the law the answer is easy. A Jew is one who is a

physical descendant of Abraham through Isaac. The Jew is further defined as one who is circumcised and who lives under the Mosaic law. A Jew became synonymous with one who relied on the law to establish a righteousness before God. The Jews of Jesus' day were outwardly the chosen people of God and the physical descendants of Abraham.

God, however, looks at more than the outward and the physical. The true descendants of Abraham are not those who are physically born Jewish. The true descendants of Abraham are those who duplicate Abraham's faith. "Therefore the promise comes by faith, so that it may be by grace and may be guaranteed to *Abraham's offspring* - not only to those who are of the law, but also to those who are of the faith of Abraham. He is the father of us all" (Rom. 4:16). A man is a Jew if he is one inwardly and spiritually. Faith makes a person a part of the people of God. A person is a descendant of Abraham by the inward working of the Spirit of God. The Gospel proclaims that all believers are the true descendants of Abraham, the people of God. By faith you are inwardly a Jew - the chosen people of God.

This Gospel concept of the people of God clarifies what Paul means when he states in Romans 11 that "all Israel" will be saved. Those who are looking for the outward, physical restoration of the nation of Israel in the last days fail to realize the power of faith. They, like the Jews of Jesus' day, confuse the outward and physical with the inward and spiritual. The inward and spiritual is always more important and more difficult to obtain. The mystery of the gos-

pel is that when physical Israel rejected Jesus and His cross, God made us Gentiles, who were not a people, the people of God. By faith we have been joined to the Church, the people of God. Each Lenten season we celebrate

this miracle of salvation. We have been made the people of God by faith in Jesus Christ.

—John Schierenbeck



Pilgrims of Earth (#15 In Series)

David, Warrior Pilgrim

Think of our battle field warriors. Think of those who produce their sharp swords (super high-tech armaments). Think of those who must plot the battle plan and commit our men and women to killing. Can these people do such frightful things with good conscience, “by faith”? Can they walk in pilgrimage as Christ’s people without stepping out of character?

From the rather naive pronouncements of many American clergy during the Gulf conflict, people might conclude that it is unChristian to bear arms, even in a “just” war.

Christian opinion has not always had it so!

In a 1755 Nuernberg Edition of Luther’s Bible, numerous patrons are portrayed in armor. One Ernst III, Herzog of Sachsen, stands with left hand at sword hilt, right hand thumbing a page of the Bible. Others wrote their own epitaphs in such a way as to indicate that they saw no conflict between their warrior role and their Christian faith. That of Johann Ernst, IV:

*Das Kriegen war Mein Amt,
die Froemmnigkeit
Mein Gewehr*

(War was my ministry, and
piety my weapon)*

The Spirit’s Epitaph

In Hebrew 11 we have a description of King David, “sweet singer of Israel,” distinguished ancestor of our Lord according to the flesh, prophet of keenest vision and spokesman of the Holy Spirit, described with others as doing these things “through faith”: *David... through faith conquered kingdoms, administered justice, and gained what was promised; who shut the mouths of lions, quenched the fury of the flames, and escaped the edge of the sword; whose weakness was turned to strength; and who became powerful in battle and routed foreign armies* (v. 33-34).

God’s Servant

We know from Romans 13 that legitimate government and its agents (military, police, etc.) do not “bear the sword for nothing.” Because not all men have faith, force remains the only thing that can restrain some. So we find people who are by reborn nature peacemakers called to wield the sword of death in the name of their government and, yes, in the name of God. They are “an agent of wrath to bring punishment on the wrongdoer.” A painful service, to be sure, but a service of God nonetheless.



Listen to David, the Warrior Pilgrim, singing to his Lord (2 Sam. 22) as he reviews his walk in faith: *It is God who arms me with strength ... I pursued my enemies and crushed them ... You armed me with strength for battle;...You made my enemies turn their backs in flight, and I destroyed my foes.*

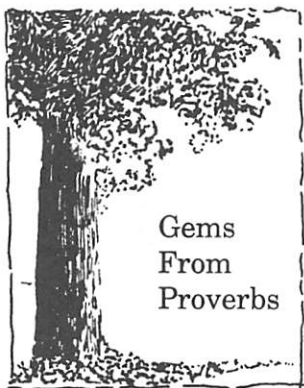
Through faith! Faith that his cause was just. Faith that it was ultimately God's purposes of judgment that were realized through him.

It is a terrible thing that force must be used to preserve peace and tranquility. So it will be in this troubled world

to the end of the age. So our prayers for fellow pilgrims who bear the sword must be ceaseless. That they may do their oft-times painful duty in faith, confident that theirs is truly a God-pleasing ministry. "It is God who arms me with strength."

—Rollin A. Reim

*This was noted by Missionary Fred Tiefel while visiting our home some years back. He was fascinated by the elaborate pages of dedications and their expressions about military service.



Gems
From
Proverbs

“The fear of the LORD is the beginning of wisdom” (9:10)

The Book of Proverbs is not merely an ancient collection of wise sayings. Here the living God Himself, through His living Word, creates wisdom in action, wisdom that lives in the daily walk of those who walk with Him. Such wisdom has its roots in that relationship with God which is born and daily renewed when God leads us to bow before Him in deepest reverence for His redeeming love and life-giving forgiveness in Jesus Christ.

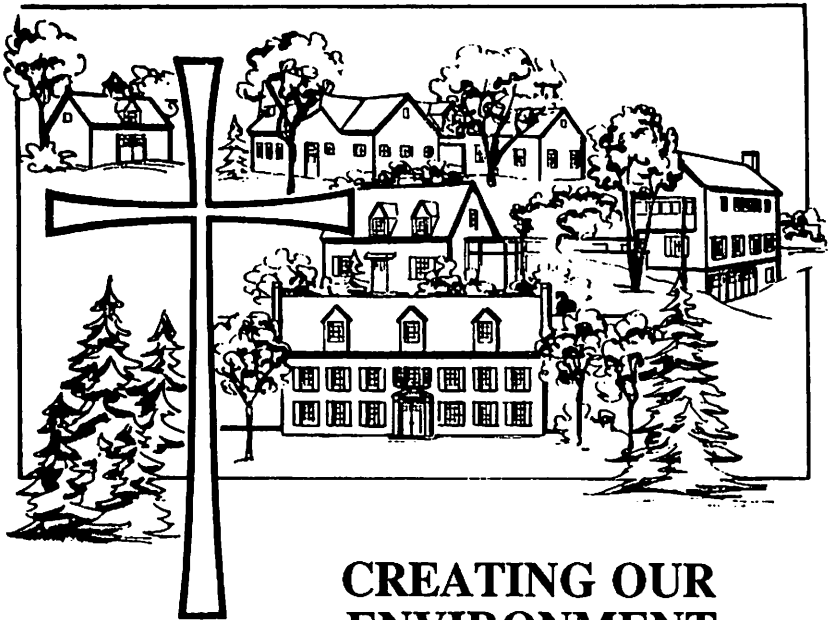
“O LORD... with You there is forgiveness,
therefore You are feared” (Psalm 130:4).

The wisdom of which Proverbs speaks is the same righteousness of the disciple of which Jesus speaks in the Sermon on the Mount (Matt. 5-7). It's faith in action. Indeed, the same Christ who speaks to us from the Mount speaks to us in Proverbs. For, not only is He foreshadowed in passages like 8:22-31, 23:11, and 30:4, but Jesus is the LORD, the Good Shepherd who here leads us “in the paths of righteousness for his name's sake.” (The name LORD appears 86 times in Proverbs).

Future articles on Proverbs will take up some of the different aspects of life and life's relationships which this book treats. This will often mean gathering nuggets from a number of its 31 chapters, since Proverbs is arranged differently than other books of the Bible. For while there are some clusters of proverbs on one subject or another, most are like pearls on a string, having no typical relationship with the one preceding or the one following.

Finally, anytime we take up Proverbs (some make a practice to read a chapter a day each month) let us be conscious of the Lord Jesus at our side. His love is what gives our lives purpose and strength. He has taught us to know, through personal experience, that reverence for our forgiving God is the starting point in walking as His people, walking in the paths of righteousness.

—W.V. Schaller



CREATING OUR ENVIRONMENT

Last summer's convention encouraged the ILC Long Range Planning Committee to continue its work. It is to focus on what has been determined as the most urgent need on our Eau Claire campus: a Dining and Student Commons Building. For whatever reason, this committee has been sending minutes of its meetings to the editor. We take that as an invitation to make some comments.

Looking Back

Seven men have been meeting periodically to give the matter thorough study. They have now enlisted the counsel of an architect. Together these men made a walking tour of the campus to examine the present facilities and the proposed building site. At the close of the day (Dec. 9, 1990), the architect "indicated a willingness to reduce his fee quote by half, having had an opportunity to visit the ILC campus and meet with the Building Committee to better understand the project. He reaffirmed his interest in the project." (Meeting minutes)

Included in the minutes was a comment, apparently by the architect: "We create our environments; thereafter they shape us" - a quote attributed to W. Churchill.

The question comes: What kind of environment are we creating to shape the future of the CLC? This writer knows the argument which goes: We should be happy and content to leave the future in the Lord's hands, to carry on the church's ministry with whatever facilities He provides. The question, however, remains whether we are providing the very best we can under the Lord.

This is the 30th anniversary year of the CLC. This writer is among those who

remember those early years: worship services in funeral homes, converted garages, public school auditoriums, lodge halls, and Seventh Day Adventist churches; confirmation classes and Sunday Schools conducted in automobiles and parsonage living rooms; yes, ILC college classes in a church basement and in the "prairie" building near Mankato, and Seminary classes in a furnace storage room. Back then we were ready and willing to "make do" with the most meager facilities, to "sacrifice" for the cause upon which, by God's grace, we had been led to take a stand.

And, yes, the Lord's work was done. The Word went forth accomplishing His purposes. While there are a few such humble locales in use today, their number has been significantly reduced under the Lord's blessing. We have a beautiful 90-acre campus for our school in Eau Claire. Most of our congregations have adequate though modest facilities. Thanks be to the Lord!

How He has blessed! At the close of 1989 the Gospel produced nearly \$3,000,000 in offerings to keep the worship facilities and synodical program of CLC congregations going forward (compared, we note, to about \$865,000 in 1970 and \$1,540,000 in 1980). These \$3,000,000 were the total contributions of fewer communicant members (6,371 in 1989) than comprised the synod membership some 20 years ago (6,637 in 1970).

Truly, something very powerful has been at work - the power of the saving Gospel - to produce the current numbers. (May we add that the financial numbers reflect free-will fruits of the Gospel, uninflated by grants from fraternal insurance companies which swell the income of most other Lutheran church bodies.)

The Lord's Word, we say, has been at work over the years, above all bringing peace and joy to hearts filled with the message of God's love and grace in Christ. As the years pass more and more of those who were personally acquainted with the difficult early years have fallen asleep in Jesus. They have left the environment of sin and death to inherit the perfect environment of heaven, the perfect joy and bliss in the mansions of the Father. Oh, that we were there!

Looking Ahead

But until we are, the Lord has left us with work to do. That work is nothing else than getting the message of Christ crucified out to a fallen world. For this work the Lord enlists each and every one of us. He expects us to do all we can, in word and deed, to spread the Gospel where He has placed us.

From this backdrop we need to ask: *Are we doing all we possibly can to provide the very best environment for the spread of the powerful Word of the Lord?* He is satisfied with nothing less!

And part of the environment to which we refer is *salaries*. The 1990 Convention was convinced that there is urgent need to improve the "environment" of salaries of our called workers. All delegates were to go home with the message that substantial increases are in order. To achieve the desired increases 37% more in mission offerings would be necessary. So said the Convention!

And back to our *ILC campus*. Though no building project was given the green light, the afore-mentioned study was! And now that study sets forth an urgent,

even desperate, need to improve the facilities environment.

Our synodical president recently wrote our pastors: "We are properly concerned that low salaries keep young men from the ministry. Yet if we send a message to them that there is no prospect for expansion (meaning mission churches - ed.), much less keeping open what we are doing, few young men will feel the compulsion to even prepare..." As this writer reads it, this is saying that we need to be careful what environment we are creating to shape the future of the CLC on all fronts.

And the reality is that material concerns have bearing on shaping our synodical future! It is at our Eau Claire school that attitudes are being shaped, and lives of young men and women molded, by the powerful Word of the Lord. Unquestionably the spiritual atmosphere and environment is primary. But we surely want to provide the very best we can, under God, also materially speaking, thus to make the pastoral and teaching ministry an attractive career possibility for our youth. This thinking prompted the Convention action!

Another inescapable reality is that, now as years ago, the *first-fruits* of our material goods are needed for providing the very best environment we can - including salaries and facilities - to encourage second generation CLC youth to consider the ministry a career possibility.

Attitudes

It has been interesting for many reasons for this editor to look back in the *Spokesman* 30 years ago. Each issue back then had articles calling upon the members of the new church body to not feel sorry for themselves but to count their rich blessings, to maintain a positive attitude under God, to avoid a haughty sectarianism, to move forward confidently with the small numbers and meager facilities at hand.

For example, this was said: "Aren't we inclined to say with a certain pious air ... 'it's not the methods that matter, it's *what* you teach. We have the Gospel, therefore our schools are better.'...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..." (W. Schaller, Jan. 1961 *Spokesman*).

This writer's opinion is that such voices need to be heard by the current generation of CLC Christians. Yes, we have been blessed with the pure Gospel and Word of our Savior-God. We and our children bask regularly in its peace and



IMMANUEL LUTHERAN COLLEGE

joy. But we surely want to do our utmost to spread that Gospel, *including providing an environment conducive to encouraging prospective public servants to enter the work. Not to do this would, in our opinion, hinder the powerful Gospel!*

As has been said, there were “sacrifices” back then, happily made by men and women committed to the stand taken. It took an unusual faith and trust to take that stand - an unusual dedication of time, talent, energy and material goods.

And now, some 30 years later, the same kind of unusual dedication is being asked of us by the Lord of the Church! He is asking - on the part of each congregation; really, on the part of each individual Christian among us - an additional 37% in mission contributions, both this coming fiscal year and the next couple as well. This to improve the salary environment. In addition, we are now being encouraged to bring generous offerings to improve the physical plant or environment as well.

How can these challenges be met? Preach the Gospel - yes. But also maybe we who remember the old days should sit down and review with the new generation how God moved us to attempt the unusual back then. “With God all things are possible” was one of the rallying cries then, and it may well be also today.

Lord Jesus, through Your Spirit and Your Life-giving Word, shape what future is left to the CLC even as Your powerful Word gave birth to and molded it into what is today!

—Paul Fleischer



CLC Teachers' Conference, Oct. 10-12, 1990-

“Shepherds of the Lambs”

The theme of the CLC Teachers' Conference, “Shepherds of the Lambs,” is a gem of a phrase that leads a teacher to think about the joyful relationship he or she has with students and the Savior. Teachers are shepherds who lead the young flock to Jesus. Teachers are also lambs who need the care and help of Jesus, the Good Shepherd. Our Shepherd is the Lamb who offered Himself as the perfect sacrifice, making this joyful relationship possible.

The hosts and hostesses of Grace Lutheran Church of Fridley, Minn.

showed their gladness in this relationship by their kind hospitality to us in so many ways. From the opening of their homes for the housing of the teachers, to the preparing of delicious meals, the members of Grace congregation kept us comfortable and refreshed. They even sent with us hand-stitched Christmas ornaments - pictures of lambs - by which to remember the theme of the conference and the pleasant three days of fellowship we enjoyed there.

WEDNESDAY

Conference chaplain David Bern-



thal (Redemption, Lynnwood, Wash.) began a series of morning devotions based on I Corinthians 1:18ff. The subject was true wisdom, the knowledge of God's love for sinners which brought about their salvation. Knowing that the world counts this knowledge as foolishness, may we ever be so blessed as to remain "fools" by diligent study and teaching of the Word!

The first presentation was an organized ideas-exchange called "Fives" (five teachers each choose a subject area and bring five ideas to enhance the teaching of the subject.) First, Dan Barthels (Faith, Markesan, Wis.) presented and led the discussion of Social Studies activities. This was followed by motivational and skills-building activities in reading presented by Sharon Schierenbeck (Trinity, W. Columbia, S.C.). Quinn Sprengeler (Immanuel HS, Mankato, Minn.) presented ideas in the area of composition and grammar. Karla Olmanson (Immanuel, Mankato) brought ideas to enhance upper elementary mathematics. Rounding out the "Fives" exchange was Ross Roehl's report on the recycling project going on at Gethsemane, Saginaw, Mich.

The afternoon began with a two-fold presentation dealing with the topic

of teacher stress. Karl Olmanson (Gethsemane, Spokane, Wash.) dealt with the topic entitled "How Does the Married Teacher Deal With the Responsibility of Family and Occupation?" and Wendy Greve (St. Paul's, Austin, Minn.) researched the question, "How Does the Single Teacher Deal with Loneliness?" Among the many practical "helps" shown us was the most valuable: seek the guidance and true(est) friendship of the Lord in Bible study and prayer - He is always ready to help!

Pastor David Schierenbeck (Berea, Inver Grove Heights, Minn.) spoke to us on the topic entitled "What Can Teachers do to Return Their Classrooms to Ones of 'Old-Fashioned' Family Values?" The essayist led us to conclude that we should not become weary and disheartened by the forces and temptations opposing us but that the Christian school as a bastion of scriptural values is well worth striving for.

Pastor Michael Sydow (Faith, Markesan, Wis.) then addressed us on the need for Christian children to "let their light shine" and to think of spreading the Word as a job for adults only. Pastor Sydow's paper was entitled "Children Are Witnesses, Too."

On Wednesday evening the conference communion service was held. Pastor Daniel Fleischer's message for our strengthening was taken from I Samuel 17:32-37 on the theme: "Feed My Lambs, With Confidence." The teachers and congregation were reminded of their commitments to serve and sustain each other in the work of bringing the Gospel to the young when, during the service, we spoke aloud the promises of the call. The conference choir also had the joy of singing "Jesus, Shepherd of the Sheep"- a selection perfectly in keeping with the theme of the conference. A fellowship hour followed. At this time many of us were introduced to our host families.

THURSDAY

Sessions began with a joint presentation given by Mark Kranz (Grace, Valentine, Nebr.) and Theodore Quade (Immanuel, Winter Haven, Fla.) on two Bible-oriented textbook series: Bob Jones Textbooks and A Beka Books. The reviewers reported on the usability of these texts as an alternative to texts produced by secular publishing houses. We were also made aware of the presence of "decision theology" and millennialist tendencies which occur in the books.

The conference had a special emphasis on the use of computers in education. Mark Kranz and Paul Nolting (Immanuel, Eau Claire, Wis.) gave an update in the on-going work of pooling our schools' software resources and our effort to belong to a computer consortium. We were also brought up to date on the ILC computer-lab project.

Thursday brought a beautiful autumn afternoon - perfect for our field

trip to downtown St. Paul, when we went on a guided tour of the historic mansion of James J. Hill, founder of the Great Northern Railroad. This gave us a look at the customs and technology of the late 19th century.

That same afternoon Jim Sydow (Grace, Fridley, Minn.) set us to work in activities which were intended to demonstrate our learning styles. The object of the presentation was to find ways to help children learn by making the most of their learning styles and our own preferred teaching styles.

That evening we were given an opportunity to try out a vast amount of educational software at a computer lab set up for us also by Jim Sydow.

FRIDAY

Mr. Phil Radichel (Grace, Fridley) delivered a paper and led activities on personality types. We learned of the great variety people have in the ways they work together and go about solving problems. Again, the best advice for working together comes from the Bible: "You shall love your neighbor as yourself" (Mt. 22:39).

There was still time for us to split up into groups for more ideas-exchange pertinent to the age levels of our students. The agenda also included time set aside to deal with business matters. We were all grateful for every opportunity to "catch up" with each other over coffee breaks and "leg stretch" breaks.

I'm glad to report, finally, the Lord safely returned all the teachers to their homes, refreshed and equipped to keep on "shepherding the lambs."

—Ann Sprengeler,
Faith, Markesan, Wis.

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

Looking Back in the *Spokesman* - from April 1961 -

One thing hastening the *united* action of American churches is the great increase in attention the churches give to secular affairs. When the mission of the churches becomes this - worldly, having to do with social and political matters, then there is no longer any reason why they should not cooperate. When we labor in Christ's kingdom, we need agreement on *His* teachings. If we have forsaken His Kingdom, then it is only intelligent to unite with such as share the same earthly goals... (*Winfred Schaller*)

"Jehoshaphat made ships...to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber" (I Kings 22:48)... No undertaking, be it ever so promising and worthwhile in itself and honestly endowed with good intentions, can succeed when the blessing of God does not abide upon it. And God commits Himself to no venture, indeed to no aspiration, which for its attainment requires unequal yoking of the godly and the ungodly, a union of darkness and light. Collaboration between truth and error never glorifies the Gospel and never builds or edifies the Church; it helps no one but the erring, and him only to his downfall. Jehoshaphat and God could indeed have brought gold from Ophir, Jehoshaphat and Ahaziah never. Christian ships of achievement do not sail without God in sole partnership ... (Egbert Schaller)

There are those who say that it matters not for faith and life if Jesus was born in a natural way of human father and mother, or in a miraculous way of a virgin. They say the Christian religion will still retain its meaning and power without the doctrine that Jesus was conceived by the Holy Ghost, born of the Virgin Mary. This is a common belief in our day...and we have to reckon with it. We should be ready to answer this for our own salvation's sake and for the admonition and warning of others...Our hope is found in the glorious truth that Jesus by His sinless conception has assumed a human nature that is holy, undefiled, untouched by sin. This He has done for us. When God therefore looks upon us in Christ, He sees the sinless human nature of His Son covering us. This gift we have received through faith. What a wonderful Lord Jesus we have!...

(*C.M. Gullerud*)

CHURCH NEWS: Coloma, Michigan - Faith Lutheran dedicated its new church building March 19, 1961. Two special services, open house between services, and an evening meal for the congregation and its guests were the highlights of the dedication festivities...Work began on November 1, 1960 and proceeded rapidly. Within less than five months the new church was erected, furnished, and dedicated.

What is perhaps even more unusual is that all the work from the beginning to end was done by the congregation. Only with the furnace work did the members receive outside professional assistance...**Fond du Lac, Wisconsin** - Luther Memorial congregation broke ground on its new church and school site Sunday, September 4, 1960...Despite all the turmoil that is involved in having suddenly to begin over, the congregation did not forget its children (A school was established-Ed.) ...**Mankato, Minnesota** - Tuition at Immanuel High School is \$150.00 per year. Room and board is \$12.00 per week ...on the basis of a forty week school year, and activity and book fees

between \$15.00 and \$20.00...College tuition is \$200.00 per year for full-time students, \$100.00 per year for part-time students. However, it must be remembered that the tuition for part-time students is in addition to the cost of attending Mankato State College. Room and board is \$12.00 per week...Immanuel Lutheran High School and College, together with Immanuel Lutheran Church and Grade School will record a 12-inch, 33-1/3, long play, high fidelity record. This record will present familiar hymns and other good choral music from the rich musical heritage of the Lutheran Church...



Trinity Lutheran Church, Spokane, Wash. hosted a "Christian Women Today" Seminar on October 20, 1990. Six different speakers spoke on the subject of prayer. Over 50 ladies were in attendance from the following CLC congregations: Trinity and Gethsemane, Spokane; Redemption, Seattle; St. John's, Clarkston, Wash. and Peace Lutheran, Orofino, Idaho.

Announcement

John Klatt, upon acceptance of a call to another Conference, has resigned as Visitor of the West Central Conference. Walter Schaller has been appointed to replace him.

—*Daniel Fleischer, President*

Monthly Services

Monthly services are currently being held in Grand Island, Nebraska. For more information or to refer the name of a CLC member living in the area, please contact Steve Sippert (402-376-3248).

Installations

As authorized by President Daniel Fleischer, on February 19, 1991 I installed David Koenig as pastor of Faith Lutheran, Cambridge, Wisconsin and Peace Thru Christ Lutheran, Middleton, Wisconsin. Participating in the special afternoon worship service were Pastors Paul Tiefel, Theodore Barthels, John H. Johannes, and John Ude.

—*Pastor Mike Sydow*

Pastor Michael A. Thom was installed as pastor of Zion Ev. Lutheran Church, Hidewood Township, Deuel County, South Dakota as authorized by Pres. Fleischer, on February 24th, 1991 by V.E. Greve.

Change of Address

Pastor John Klatt
2831 Spring Cypress Road
Spring, TX 77388
Phone (713) 353-2533



Pastor & Mrs. Paul (Barbara) Gurgel, our representatives in Nigeria.

Revised Edition, CLC Directory

A revised and updated edition of the 1991-1992 CLC Directory has been printed. If you purchased the earlier edition, it will be replaced with a copy of the new one at no cost. Replacement copies can be secured at congregations or by contacting

CLC Book House
Immanuel Lutheran College
501 Grover Road
Eau Claire, WI 54701-7199

—*Rollin A. Reim, Editor*

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.