

# Lutheran Spokesman

## 20<sup>TH</sup> CONVENTION



Our Glorious Gospel Ministry  
A Sacred Trust



Church of the Lutheran Confession

**In This Issue**

- Sent, Commanded, Chosen
- Ready Writers—  
Rise And Build
- Gems From  
Proverbs
- Walking In The  
Light
- Orofino, Idaho
- Pastor Karl Stewart

## Father's Day is June 21st—

“And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord” (Eph. 6:4).

### A Father's Prayer

By the mystery of Your wisdom and grace, O Lord, I am a father. You have given my wife and me the blessings of a Christian marriage and home. For this and for the gift of our children we thank You. Give me the strength to set an example of the joy and privilege of fatherhood. Help me so to arrange my busy schedule, with all its demanding pressures, that I may devote myself to my loved ones and we as a family find sufficient time to work, pray, and play together. I confess that I have often failed You in the past in my role as a father. For the sake of Jesus, forgive my sins.

Give me courage to follow Your will when I am tried and torn by the tensions and temptations common to my occupation and position. Grant me the wisdom to lead my family in the regular use of Your holy Word and sacraments—the means You have supplied for our growth in faith, life, and service. Bless my daily work, and provide us with all we need for our physical and temporal wants. Give us all health of body, mind, and soul. By Your power help us walk the road to heaven together; for Jesus' sake. Amen.

— From the *Lutheran Book of Prayer*

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# TWENTIETH CONVENTION

Church of the Lutheran Confession

Immanuel Lutheran College

Eau Claire, Wisconsin

June 15 (1:00 PM) - 19, 1992

— Paul F. Nolting, Secretary

## SENT, COMMANDED, AND CHOSEN

It is easy to get lost when walking in the remote mountainous jungles of Southeast Asia. It is best to follow paths that are well-worn from use. But when there is no path to follow it is important to pick a point of reference on the horizon. By continually focusing on that point you can successfully move in the right direction in spite of having no path to follow.

### **In The Right Direction**

As we get ready for our upcoming convention we also need to consider how we can continue to move in the right direction. The Lord has provided us with a light so that we can stay on the right path spiritually. The Psalmist wrote: "Thy word is a lamp to my feet, and a light to my path." By continually testing all that we believe and do against the truth of God's Word, we can continue to move in the right direction.

Our risen and living Savior and King has also given us a focal point to keep us going in the right direction. The first thing that our Savior said to the disciples after His resurrection, according to John, was: "Peace be with you. As the Father sent Me, so I am sending you." Jesus has sent believers, just as He was sent by the Father.

What was Jesus sent by the Father to do? We know that He came to set us free from sin, death, and the devil. He did that by His own suffering and death. He then rose again from the dead—proving that He has triumphed over our enemies for us. Our risen Savior reigns triumphantly! Because He lives, we who believe in Him will also live. By faith in Christ any person can receive forgiveness and eternal life. This is the most wonderful truth that any man can know about.

Jesus not only triumphed over our enemies. He also was sent to proclaim this truth to the whole world. Jesus

told Pilate: "I was born and came into the world for this very reason, that I might testify to the truth." Jesus told the people of Capernaum: "I have to preach the good news of the Kingdom of God also in other towns, because that is what I was sent to do." Our risen Savior and King has sent us into the world with one primary mission—to proclaim this wonderful news and truth to the world, just as the Father sent Him.

### "...I Am With You..."

Not only did our Lord send us to proclaim this truth. He has commanded us to go. Our risen Savior's last command to believers, according to Matthew, was: "All authority has been given to Me in heaven and on earth. Go and make disciples of all nations by baptizing them in the name of the Father and of the Son and of the Holy Spirit, and by teaching them to keep everything I have commanded you. And remember—I am with you always, until the end of time."

Our Savior has *sent* believers to make disciples of all the nations. This

is His priority for us. He has *commanded* us to go into the whole world with the truth of the Gospel. We are His *chosen* instruments to get this message to both those around us and those of every tribe and nation on the earth. Peter wrote: "But you are a chosen people, a royal priesthood, a holy nation, a people who are His own, that you may tell others about the wonderful deeds of Him who called you out of darkness into His marvelous light."

We are sent, commanded, and chosen for one purpose: to proclaim the Gospel to the whole world. Our risen Savior has given us His Word to light our way so that we can stay on the path. He has given us a point of reference on the horizon: spreading the Gospel to the ends of the earth.

By our Savior's grace and strength, may all that we do as His people—as individuals, congregations, and as delegates in convention—be guided by God's Word, keeping our eyes focused on one thing: proclaiming the good news of Jesus Christ to the whole world.

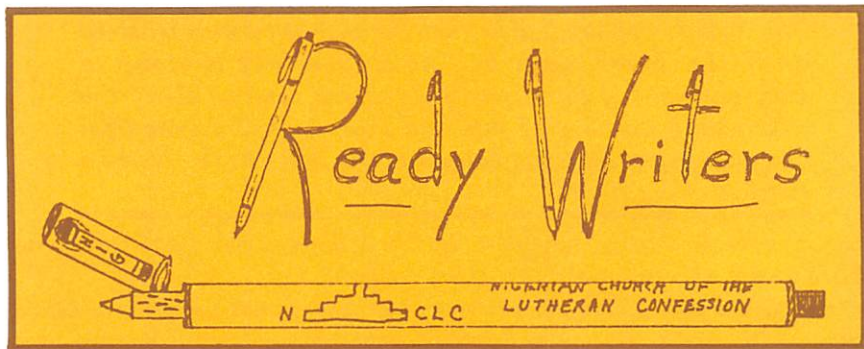
—Mark Bohde

## Convention "Ready Writers"— Rise And Build!

*"My heart is overflowing with a good theme; I recite my composition concerning the King; my tongue is the pen of a ready writer..." (Ps. 45:1)*

We see that tongues may be pens. Is it not also possible that pens may be tongues? Here, in fact, is the message spoken by homemade ball point pens from Nigeria, as explained in a letter dated Sept. 10, 1991 and sent to all (apparently) of our pastors last fall:

*"The enclosed meagre gift, a locally made 'Ball-point pen', is sent to you from us here in NCLC, as a token of our appreciations for all the contributions*



*it has pleased you, in the CLC, to make for the work of furthering the Kingdom of our Savior Jesus in this part of Africa.”* The pens, whittled and hollowed out from a type of bamboo shoot, have hand drawings (a red cross and base) and printing which advertises the Nigerian Church of the Lutheran Confession. The pen production surely took some time. The pocket-protector is carved to fit nicely over the opposite end when the pen is in use.

The accompanying letter explained further the message these pens carried to the desks of our pastors: *“Please accept (the pen), not for the price value of it, but for the significance. May it serve as a constant reminder of our sincere gratefulness to you for your faithful encouragement of your members which is evident in their faithful support of the work reaching out with the Good News of what God in love had done for the sinful mankind. We do not cease from giving thanks to God, for His grace of generous giving which abounds in all of you...”*

### **Balancing Missions And Education**

One of the far-reaching decisions facing this twentieth convention is the ILC Building Committee proposal to construct a Dining/Commons building on our Eau Claire campus. A financial sum approaching seven figures is likely. As the Committee presents its good and compelling case for the new building, pens will likely be sharpened and ready. Often in our synodical history concern has been voiced that missions do not come out on the “short end of the stick” as far as the budget is concerned compared with what is expended for and at ILC. We understand the concern.

This brings the suggestion that the delegates who received an NCLC home-made ball point pen take it along to Convention. Let these particular pens remind all of the over-riding purpose of this and every biennial synodical assembly: spreading the Gospel of the King to the farthest reaches of the globe!

As this blessed assignment from the King is being pursued, it will surely be noted that there is no place for unnecessary frills at ILC. But is it not so that the educational and mission programs of the synod complement each other? On the Immanuel College campus young men and women are continually being

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trained as “ready writers” to publish the Good News in pulpit and classroom, and to do that wherever the Lord our God shall call.

To proceed confidently into the future has always been the mark of God’s people. The motivation and inspiration for the tasks at hand is that which is inherent in the message of the 45th psalm. That which flowed from the author’s pen in an uninterrupted stream was a glowing description of the wondrous kingdom of Christ, the Messiah, and His wonderful, eager love for His Bride, the Church. (Please read now the glories of the Messiah and His Bride as described in the balance of the psalm!)

### Significance Of Ball Point Pens

We are always involved in building — building THAT Church through the proclaiming and dispensing of the Means of Grace. At times this means that the wisdom of Christian stewardship of money and facilities includes decisions to build structures of wood, brick, and mortar. We trust that the delegates will be “ready writers” spurred on boldly into the future by the love of the Savior for sinners.

Encouraged as well by the significance of home-made ball point pens!: *“Today, in each of the Nigerian states, where our young men and women go to fend for themselves, there’s heard the ‘Macedonian Cry’ (for help). We shall not be able to attend to their cry without your continued faithful support. Hence, we prayerfully encourage you to keep encouraging your members to continue to be on our side. ‘And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.’ (Matt. 24:14).”* (NCLC Ball-point pen letter)

We are bold to assure the NCLC representatives who penned the pen letter that the US-CLC will be “on your side” as it has been. We believe the delegates to this month’s convention will guard that no Macedonian cry will be drowned out by the sound of earth-movers, jackhammers, or other construction equipment on the ILC campus. In fact, we are happy to read in the *Prospectus* of a proposed Memorial to organize volunteers to assist in construction cost-cutting.

We thank the “ready writers” of the NCLC for sending us the “meagre” ball point pens—particularly for their significance! Yes indeed, tongues may be pens. Let also the pens which record the decisions of the convention delegates be tongues which bespeak boldly the love of Christ for sinners—at home and abroad!

Convention “ready writers” — rise and build!

— Paul Fleischer

*(The year 1962 found four different Lutheran synods at the time holding summer conventions. This prompted editor Winfred Schaller Jr. to make comment, "viewing them in relation to the outstanding man in American Lutheran Church history," Dr. C. F. W. Walther. In our view Schaller was an astute judge of this history. Here is part of what he wrote, the words thirty years later as pertinent to both Missouri and CLC as each meets in convention this year.)*

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From June 1962—

Looking Back  
in the  
Lutheran  
Spokesman

**CONVENTIONS —1962.**

...It was not until 300 years after Luther's death that it happened. Under Walther's leadership a group of Lutherans in Perry County, Missouri, established a Church faithful to God's Word, confessionally honest, sacrificing all the easy advantages of uniting and working together with older Lutheran groups. They held steadfast to God's Word and the Lutheran confessions without any political reasons, without national interests involved, simply because by the Holy Spirit they wanted to be loyal to Jesus Christ...No ravenous beasts of reformed syncretism, pietism, rationalism, unionism, nationalism dared to enter upon this highway of the Lord...

The effect of the ecumenical movement on American Lutheranism is not something new. In its four hundred year history most manifestations of Lutheranism have been a combination of Reformed and Lutheran thinking. Walther was the unusual phenomenon which all too

briefly interrupted the corroding influences of Calvin and Zwingli and Melancthon on the Lutheran Church. The Walther movement was the moment to be grasped and held. But man always throws it away again for "that he also is flesh." Pride and institutionalism soon crumbled the foundations...

The Walther moment in history has passed. Missouri meets at Cleveland (Pittsburgh in 1992, PGF) but it is not Missouri. They are ashamed of Walther's concept of the Church, the means of grace, and the fellowship in the Gospel. And they do not realize that they have lost that which came only once since 1546. Even the attempts of conservative groups within Missouri, who bombard each convention with memorials, are rather sad. They are fighting symptoms in a hopeless battle, not realizing that the old body is hopelessly ridden with the cancer of Reformed-Lutheranism.

...A little CLC meets at Manchester (Eau Claire in 1992, PGF) and struggles with mission problems and educational problems in its infant organizational pains. But we have only a very little strength. There is no place for cockiness and shallow optimism. We are children of this age, the age that discarded Walther; an age of love grown cold. We are an offshoot of a blessed people who failed to appreciate the greatest event

since 1517. It is an age living under the dark clouds of Judgment. An age that should make us tremble and that calls for a "Lord, have mercy" in every breath we draw. (*Winfred Schaller, Jr.*).

LIGHTS AND SHADOWS. (*The text for the following comments was 2 Chronicles 33:9-16—PGF*)...(The) sin of uniting the true with the false, the idol with the true God, has become the curse of our age and the sin of our times. Professed Christians in considerable numbers say they find satisfaction and pride in being able to feel at home in almost any church, no matter what is taught or confessed there. They consider it impolite to suggest that the belief of some men is a wicked denial of the true God. We have been getting a national religion in which no distinctions of doctrine are recognized, which holds that all religions are worthy and lie on the same level. That is exactly what Manasseh was proposing. He would have worshiped in the Unitarian Church and in the temple of the Christian Scientist, in the Baptist Church, the Lutheran Church, and the Mormon Tabernacle on successive holy days, while attending the Lodge meeting on Fridays.

Such a state of hearts sets in when people who were instructed in the truth no longer take the truth seriously; and the danger signals are to be hoisted among us if we begin to think within ourselves that we have more important matters to concern us than the careful distinctions between what God says and what He does not say. The peril has become even more acute if we find ourselves drifting into the casual attitude of those who accept

religion as a good thing to have around as long as they can fit it into their schedule and keep it from interfering with baseball, movies, picnics, and birthday parties; indeed, as long as it does not hinder them in their dancing, gambling and carousing. That is simply heathen hypocrisy; and in its philosophy one god is as good as another. But when Christians are seduced by it, they have already opened the door to that unionism with which Manasseh caused Israel to err; and in this they do worse than the heathen...

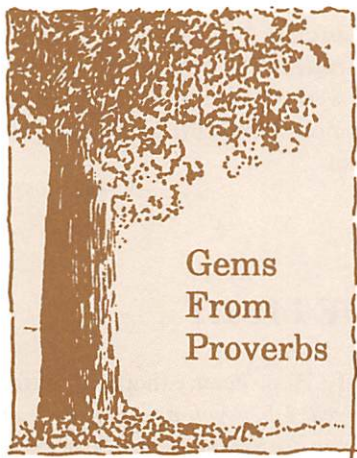
Manasseh found grace to repent. He made a complete turn-about. By what political changes God brought about the restoration of the king to his kingdom we are not told here. God knows His way around in such matters; He knows how to stop communism when we do not. In Manasseh's hand there was but one weapon—and that lay not in his hand, but in his heart. Repent, and return.

...If ten righteous people could have saved Sodom, and if Manasseh's repentance spared Judah, how surely we who are endowed with understanding, faith and a penitent spirit bring a blessing to our nation if we resolutely turn against the idolatry of our day, sweep its vestiges from our own hearts, cling to the faith of our fathers, strengthen the guard on the walls; support the church of an uncompromising confession, and pray to be delivered from the devil of our own indifference?

Is it not better to do these things now than to wait, as Manasseh did, until the Assyrians have taken over? Are we going to have to learn the hard way? (*Egbert Schaller*)



**“A man’s pride will bring him low, but the humble in spirit will retain honor” (Prov. 29:23)**



**G**ems of true wisdom do not fill the head of fallen man. Rocks do.

To accept every idea that comes from today’s “thinkers” is like picking up every pretty rock on the south shore of Lake Superior while looking for an agate. One stumbles over many rocks before finding an agate, and even many agates are flawed. How thankful we should be to our God for His book of Proverbs! Far better than brains and beaches, there are no rocks at all in Proverbs, only gems! Against these gems of true wisdom every rock may be compared and found lacking.

One such “pretty” rock is “self-esteem.” Public educators teach it; “positive thinking” preachers preach it; and psychiatrists prescribe it. Self-esteem is generally regarded as THE solution to all social ills. Teach a child self-esteem and he will not do drugs. Teach a wife to love herself and she will love her husband. “If uncomfortable feelings of guilt arise, let them pass through. Then look into

a mirror and say: ‘I love you, I really love you.’”

This rock is pretty; it has a certain appeal to natural man. He wants to be humored rather than corrected, honored rather than despised, and to feel proud of himself rather than humble. But there is a fatal flaw in this rock as revealed by our Proverb gem: “A man’s pride will bring him low, but the humble in spirit will retain honor.”

Nowhere in all the wisdom of the inspired Solomon can one find a single word that teaches, preaches, or prescribes self-esteem, self-pride. To the contrary: “Pride goes before destruction” (Prov. 16:8). Self-pride lifts the human soul too high for God to reach! He looks to those who are in the depths, and turns His face from those who lift themselves up: “God resists the proud, but gives grace to the humble” (I Pet. 5:5). The self-proud will be brought low, not only before men but before God.

“Humility in spirit”—that is what God works and watches for among men so that He alone may give them honor. It is true that people need to “feel good” about themselves, to know that they are of value. But real value is not something that any human being needs to assign to himself in mounting pride. God has already placed an inestimable value and honor upon every man, woman, and child.

This spring at Immanuel Lutheran College a chapel speaker asked: “What is a human being worth?” His answer was the answer God declared on Calvary: The price of the holy,

precious blood of the only-begotten Son of God spent for sinners!

Here—at the cross—we learn the real value God places on every human being. Remaining here—at the cross—the humble, trusting soul has a sense of self-worth that cannot be taken from him. Since God Himself

has honored Him with forgiveness of sins, life, salvation and every blessing in Christ, the believer regards and conducts himself as neither “worthless” nor “worthy”—but as one who is loved by God, saved, and victorious in this life and in the life to come!

—Vance Fossum



## WALKING IN THE LIGHT

*For you were once darkness, but now you are light in the Lord. Walk as children of light (for the fruit of the Spirit is in all goodness, righteousness, and truth), proving what is acceptable to the Lord (Eph. 5:8-10).*

What does it mean to walk as a child of light? Why is it important for us to “prove what is acceptable to the Lord”?

The apostle Peter writes: *...you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light (I Pet. 2:9).*

Our Lord Jesus Christ tells us: *You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven (Mt. 5:14-16).*

Thus we see that God wants us to let our light shine for the benefit of other people, so that they will also

glorify Him. Peter exhorts us further: *Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul, having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of salvation (I Pet. 2:11-12).*

It has been said that Christians preach as much by what they do as by what they say. And so it is. Even those who speak evil of Christ and His followers should see that we do good works not for ourselves, but because we love God and all those whom God wants to be saved, that is, all mankind. Many a raging persecutor of Christianity has been moved to change his tune after seeing the kindnesses of Jesus’ disciples. See, for example, Philippians 1:12-14 (Paul’s prison guards see that his chains are for Christ) and Acts 16:25-34 (the jailor at Philippi).

On the other hand, if we live a crude, boorish life, devoid of good works, indistinguishable from the lives of the unbelievers all around us,

we do not let our light shine. As our Master said: *The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light. But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is that darkness!* (Mt. 6:22-23). If we do not respond to the Gospel with a resolve to thank, praise, and glorify God in both word and deed, our eye is bad indeed! If such is the case, perhaps we do not see how serious a matter sin is. Or maybe we take the suffering and death of our Savior for granted and have fallen into the trap of "cheap grace." That is the wicked notion that since forgiveness is free, we can sin freely.

Let us therefore understand that a casual attitude towards sin is not a

part of walking in the light. If a mirror is smeared with dirt and flyspecks, it will not provide a clear image. So also if we wallow in sin, we cannot well reflect the glory of God to other men. But if we keep ourselves "in subjection" as St. Paul exhorts, and heed Christ's command to love one another, we will live to the glory of God. It is true, we will not attain perfection in this life, and we will not always succeed in living as God wants us to. Nevertheless, we should show our appreciation for God's forgiving love by the way we live, and in so doing press toward the goal for the prize of the upward call of God in Christ Jesus (Phil. 3:12-16).

— Submitted by *Paul Bade*

## Partners in the Gospel...

### Peace Lutheran Church

### Orofino, Idaho



Some Members of Peace Congregation

“You will keep him in perfect peace, whose mind is stayed on You, because he trusts in You” (Is. 26:3).

The name suggests the wealth and allure of the region. Orofino (“gold fine”) bears its name from the creek near which gold was discovered in Idaho’s early history. The town straddles the Clearwater River which drains much of northern Idaho, “The Gem State.” This river drains much of what is the largest concentration of pristine wilderness area in the lower forty-eight states. A seemingly inexhaustible supply of timber fueled the growth of this area around the turn of the century.

The luster of these things became drawing cards for people who came, some hoping for gold, others for work in the woods, and still others, simply for wilderness.

Some of those who came and settled brought with them a wealth that the area could not supply on its own. They brought with them the hope of everlasting life won for them through the merits of Jesus Christ. In Him they found true peace, which the world could not give. They valued this truth that, though children of wrath and without hope on their own, they were delivered from the devil; ransomed, not with gold or silver, but by the precious blood of Jesus Christ and His innocent sufferings and death. As they harvested the timber which was floated down the Clearwater River to Lewiston, they found themselves thirsting for the clear “living water” which they had known in confessional churches in the midwestern states—from which many had migrated.



Peace Lutheran Church

## The Roots

The roots of Peace Lutheran go back to such folks, who formed a church family that cherished the spiritual gemstones of God’s Word. Their desire to be served by the Gospel in Word and Sacrament has been answered by pastors traveling from their sister congregation, St. John’s of Clarkston, Wash.

Around 1940 the congregation first started meeting in Weippe, thirty miles northeast of Orofino. Later the congregation began to meet in Orofino, forty-five miles east of Clarkston. In 1950 the congregation formally organized under the name of Peace Lutheran Church. Originally affiliated with the Wisconsin Synod, the Spirit led Peace out of that body in 1960, recognizing that that body’s adherence to error in the doctrine of fellowship was contrary to the Word of God. In 1960 Peace affiliated with the Church of the Lutheran Confession.

Pastors who served Peace over the years include: Edward Kirst (1941); Maynard J. Witt (temporary, 1941-42); George Frey (1942-48); Fred Tiefel/Leland Grams (both temporary, 1948-49); Leonard Bernthal (1949-

65); Kenneth Hallauer (1965-67); Helmuth E. Rutz (1967-80); Paul W. Schaller (1980-90); Leland Grams (temporary, 1990); Peter E. Reim (since 1990).

Remembering that our spiritual father Abraham sojourned in tents while "he waited for the city which has foundations, whose builder and maker is God," the congregation patiently gathered for worship in households, a schoolhouse, a funeral home, an Odd Fellows hall, and even in the basement of a Catholic Church. This was the state of affairs until 1981 (40 years!).

At this time the congregation remodeled a mobile home to meet the worship needs of the group. Even while the church was still parked in the dealer's lot, it was dedicated to the glory of God, who brings peace to those who sojourn here in this world by faith. Five years later the trailer was moved to a permanent location at

the western edge of Orofino, one-half block off of U. S. hwy 12.

The gold played out long ago. The peacefulness of life in this region is strained by dwindling timber, environmental battles, and a general disillusionment with life. Yet, Orofino remains a central location for many smaller communities of the Clearwater Valley. The area continues to attract many new residents who relish its recreational possibilities and mild climate.

As members of Peace disperse to their homes and various callings, it is their sincere prayer that the "God of peace" will use them as His instruments to share this gospel witness. They pray that others too might be stayed in "perfect peace," drink of the clear "water of life," and find the "treasures of wisdom and knowledge" which are stored up in our Lord Jesus Christ.

— *Pastor Peter Reim*

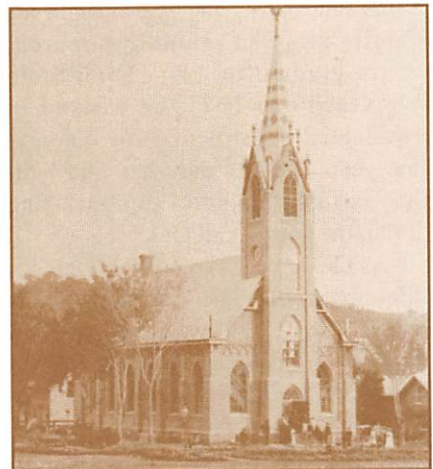


## 125TH ANNIVERSARY

This year Immanuel Lutheran Church, Mankato, Minnesota is observing its 125th anniversary. A series of special services has been planned. All are invited to attend these observances whenever possible.

The first special service (April 26) emphasized "IMMANUEL...GOD WITH US" (Mt. 1:23). Picture-displays and other mementos of the church's 125-year history were shown after the service.

Other special services will be: **June 14, "IF YOU ABIDE IN MY WORD, YOU ARE MY DISCIPLES INDEED"** (Jn. 8:31). Present and



Immanuel Lutheran Church, 1884-1913

former servants will be invited, along with Synod High School and College History Display.

**Sept. 13, "FROM CHILDHOOD YOU HAVE KNOWN THE HOLY SCRIPTURES"** (2 Timothy 3:15). The morning worship service will be directed toward education, followed by displays of Immanuel Elementary and High School histories.

**Oct. 18, "GO...MAKE DISCIPLES OF ALL NATIONS"** (Mt. 28:19). There will be a morning and afternoon service directed toward

missions. Displays of Immanuel's participation in starting Bethany College, Pilgrim's Rest Cemetery, Immanuel Hospital, plus the founding of the Synod High School, College, and Seminary will be presented.

**Dec. 6, "OH COME, LET US SING TO THE LORD"** (Ps. 95:1). The morning service will be directed toward simple truths, with a late afternoon songfest.

— *Immanuel's 125th Anniversary*  
*Committee*



*Introducing Pastor Karl Stewart And Family...*

## Welcome To Our Fellowship!

"Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psalm 133:1).

We welcome into our fellowship Pastor Karl Stewart, his wife Judy, and their children Laura and Brian.

Karl Stewart was born on February 27, 1950 in Pittsburgh, Pennsylvania. He was baptized when he was seven years old, but by the age of eight his family stopped attending church. After graduation from Penn State University in 1973, he worked in residential construction for the next ten years. He has designed and built homes from the ground up, including doing the wiring and plumbing.

At the age of 27 in 1977, facing a life-threatening illness, Pastor Stewart was led by the Holy Spirit to read through the Bible. Thereby the Good Shepherd lovingly restored a sheep to His fold. Attracted by what he saw at the time as scriptural, Law and Gospel, and doctrinal teaching, plus



an emphasis on the Word and Sacraments, Pastor Stewart joined the Missouri Synod in 1978. He attended Concordia Seminary in Fort Wayne, Indiana in 1983, graduating four years later. Half way through his seminary training he married Judith Skinner, a missionary's daughter who had grown up in Africa's Ivory Coast. From 1988 through 1990 Pastor Stewart served the Lord as a missionary in Togo, Africa.

Pastor Stewart grew disenchanted with the Missouri Synod as he came to see its laxity in doctrinal and confessional discipline. He was led to resign from that body in 1991.

Pastor Stewart had attended the same seminary as Pastor Mark Bohde of Trinity Lutheran Church in Millston, Wisconsin. They became well acquainted there. More recently, after Pastor Stewart became dissatisfied with Missouri and was looking for a new synodical home, Pastor Bohde helped direct him to our Church of the Lutheran Confession. Pastor Stewart joined us in 1992, and completed a colloquy before the Board of Doctrine.

Since becoming a member of the CLC Pastor Stewart says, "I am still in shock from working with humble, Scripture-centered, servants of the Word."

Before he became the pastor of a CLC congregation Pastor Stewart with his family drove two and a half hours each way for three months to attend services at Immanuel of Winter

Haven, Florida. On March 1, 1992 he was installed as the first full-time minister of our CLC mission in North Port, Flo. He remarks, "I feel at home and hope to serve the Lord's people at North Port as the Lord gives me the opportunity, strength, and guidance to be a pastor. I hope North Port will grow in the Lord. Many prayers are requested for our small flock.

Pastor Stewart's hobbies are wood-working, wood carving, writing, and boat building. The North Port congregation has just purchased a parsonage. Pastor Stewart's carpentry skills will prove valuable in a future addition planned for the parsonage.

We treasure our CLC as a gift from God. By God's grace ours is a fellowship which honors the Word of God above all else. We are happy to be able to offer this to those like Pastor Stewart and his family. Their addition to our fellowship is a great encouragement to us. Praise God the Holy Spirit that He still leads Christians to stand up for the truths of His Word!

— Terrel Kesterson



Pastor D. Schierenbeck (Miss. Bd. chrmn) and Karl Stewart at installation Service—March 1, 1992

## CLC North Port

(The following additional information was submitted by R. A. Peters, a member of CLC North Port.)

CLC North Port, Florida is one of our newer missions. To distinguish it from other Lutheran bodies in the area, Synod's name was adopted also for the local congregation. Services were begun in the fall of '88 by retired Mission Board chairman Pastor Carl Thurow. A Chamber of Commerce meeting room in a local mall provided a good temporary location, though each week portable organ and altar furnishings had to be brought in and taken out.

Following Pastor Thurow, a succession of "retired" pastors—Roland A. Gurgel, Norbert Reim, and Richard Kuehne—served the congregation until March '92 when Pastor Karl R. Stewart was installed as the full-time shepherd. In the summer of '90 a "once in a lifetime" opportunity arose to purchase at an attractive price a desirable permanent home when the American Police Hall of Fame relocated to Miami.

Attendance has been growing each year and follows the seasons. Summer is the slow time, with perhaps only 20 in church on an average Sunday; but winter residents double the total to 40 or more. So far most are retirees, but the growing community of North Port also is home to many younger people.

We pray for the Lord's continued blessing as we work to serve all who desire the precious truths of God's revelation to mankind. We also remind ourselves that "Except the Lord build the house, they labour in vain that build it" (Ps. 127:1).

## ANNOUNCEMENTS

### Dedication

St. Paul Ev. Lutheran Church, 2510 E. Divide Ave., Bismarck, ND will observe dedication of its new church and parsonage on Sunday, July 19. President Daniel Fleischer will serve as guest speaker. Please contact Pastor Warren Fanning at (701) 223-0710 for time of service.

### Offer

Immanuel of Winter Haven, Florida has a used, working Toshiba BD-3110 copier for sale. We can transport it to the Convention in June. Please contact us if you are interested.

— *Pastor Terrel Kesterson*

### Installation

As authorized by President Daniel Fleischer, the undersigned installed Karl Stewart as pastor of the Church of the Lutheran Confession of North Port, FL on March 1, 1992.

— *David Schierenbeck*