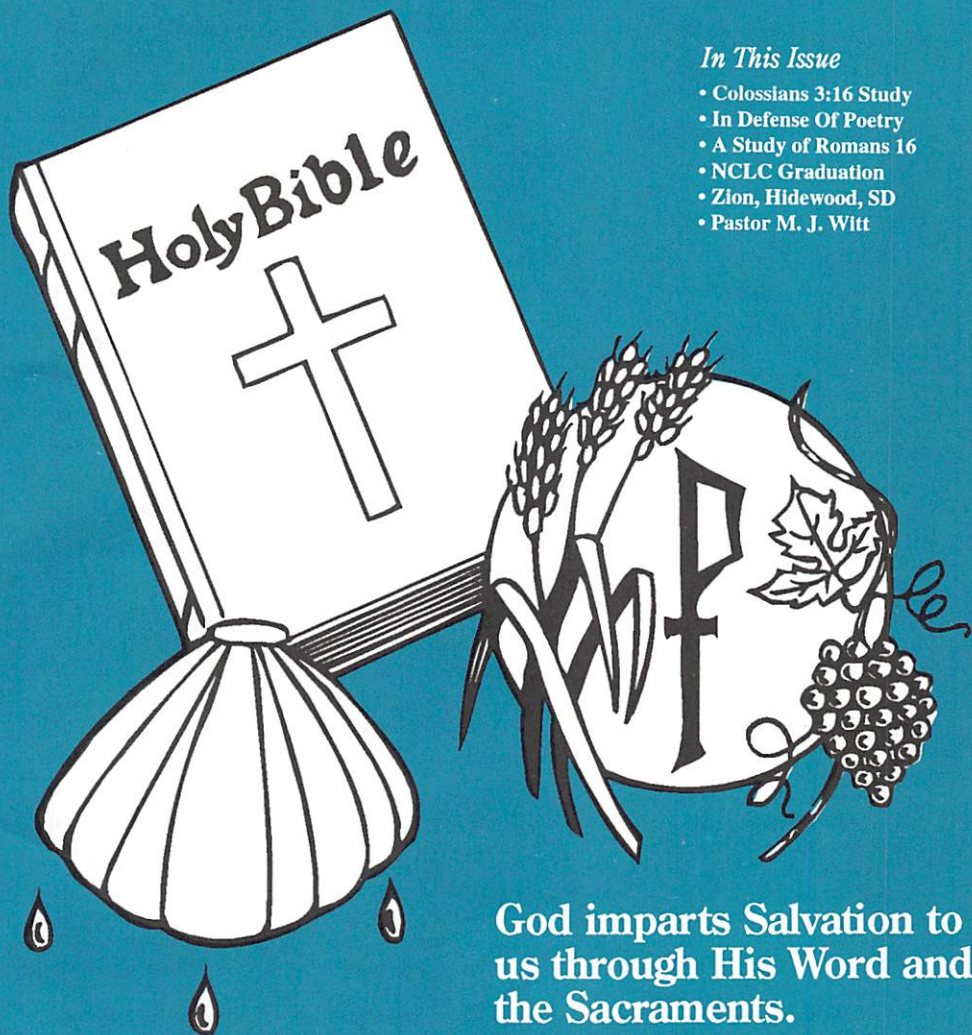


# Lutheran Spokesman



*In This Issue*

- Colossians 3:16 Study
- In Defense Of Poetry
- A Study of Romans 16
- NCLC Graduation
- Zion, Hidewood, SD
- Pastor M. J. Witt

God imparts Salvation to  
us through His Word and  
the Sacraments.



## **“Let the Word of Christ Dwell in You Richly”**

As these words are being read, our CLC parents, children, and youth are once again settling into the Fall “school” routine—be it in one of our Christian Day schools, ILC, or a public school. As we have seen various educational trends come and go in recent generations, we are reminded of how easily the medium can overshadow the message, educationally and otherwise. Witness the amazing number of “how to” books on the market for parents, teachers, spouses, and families—even churches (for example, the modern church growth movement with its surefire formulas for “success,” regardless of a church’s message).

Without downplaying the importance of methods, we in the church must ever remember the emphasis from our heavenly Father rests elsewhere. We have but one calling—to herald the saving Gospel of our Lord Jesus Christ to all, near and far. What truly is the most

effective method of imparting the Gospel and Christian values to ourselves, our children, and one another in such a way that we and they remain faithful, devoted, life-long followers of Christ?

The Spirit’s response in Colossians 3:16: “Let the Word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns, and spiritual songs with gratitude in your hearts to God.” Let this Word of Christ which fixes and focuses your eyes on your Savior—let it live in you. Let it become the focal point of your life. For through it the Spirit works in us, for us, and through us. In this Word lies the means to accomplish everything we want for ourselves and our families—to save our souls, to expose our sin and lead us to repentance, to work faith in Christ and make us God’s children, to empower us to live a God-pleasing life, and to bring us safely to our heavenly home.

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## Richly

However, these blessings are directly proportional to our exposure to this Word of Christ. It is one thing for this Word to play an incidental part in our lives as a convenience hobby or diversion; it is quite another for it to DWELL IN US RICHLY.

Our spiritual problems do not exist because the Word fails us. It never does. They come rather because we sometimes close the door of our hearts to its commands and promises. For such neglect and disobedience we seek our Father's forgiveness, reassured that the redemptive merits of Christ have washed away these sins as well.

Let each of us reevaluate our spiritual life and activities in terms of letting the Word of Christ dwell in us richly. Pray for a spiritual renewal for yourself, your family, and your church. Come faithfully to the Lord's House. Worship, listen, and pray with attentive and appreciative hearts. Be strengthened regularly at the Lord's

Table. Make the most of other special opportunities to grow in grace, knowledge, and faith—in Bible Class, Sunday School, Confirmation, as well as in the classrooms and chapels of our CLC schools. Don't neglect personal Bible study, family devotions, or other spiritual opportunities in the home.

## The Spirit's Blessing

"Blessed are they who hear the Word of God and keep it" (Lk. 11:28). Having let the Word of Christ dwell in us richly, may we then place our confidence in the Holy Spirit, Who will bring blessing into our hearts and lives. The living and life-giving Word will teach and admonish; it will impart facts as well as filling hearts with joy and thanksgiving; it will educate and edify; it will put a song not only on our lips but also in our hearts—a song of grace, God's great love for us.

All this from and through the Word of Christ. May it dwell in us richly!

—David Schierenbeck



## In Defense Of Poetry— And Other Weighty Words

Every now and then we print (Christian) poems or hymns on these pages. If we are to judge by some things we have recently read, this is space poorly used.

It was about a year ago now that the newspaper of one of major cities had a feature article called "The Death Of Poetry." Among other things this was said: "The fact is most people don't read, recite, memorize, or enjoy poetry anymore. Newspapers and most magazines no longer print poetry...."

It is not only the secular press which suggests that poetry has fallen on hard times. The *Northwestern Lutheran* (WELS) has a policy not to publish poetry. According to a readership survey recently taken by the magazine, its editor reported that "...only about one in ten..." thought that publishing poetry would improve the magazine. Apparently, then, that magazine will continue its long-standing policy.

***It may be true in many cultures that the masses care less about weighty words of any kind, and good and godly poetry in particular. But you, My people—says the Lord through His apostle—will want to nurture your subculture “through psalms and hymns and spiritual songs.”***

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If the newspaper feature writer is right, and if we may assume the profile—and the preferences—of *Lutheran Spokesman* readers are similar to that of the *Northwestern Lutheran*, perhaps we should change our policy of occasionally publishing poetry.

For some analysis we refer again to the newspaper feature. It said: “At one time poetry was popular with the masses, but those days are over...” What reason is given?: “Everything in America is now a subculture. The only thing Americans have in common is TV and that is breaking down as well...The large majority of the people in this country read nothing....”

The tell-tale contention is then made that “only certain subcultures read and appreciate” poetry anymore. This gives us something to consider.

### **The Christian Subculture**

In His Word God teaches us that His children are different—chosen and set apart—from the masses. Jesus teaches that His disciples are “the salt of the earth” and “the light of the world.” To any who, under the guidance of the Holy Spirit, read (study) our Savior’s entire Sermon on the Mount (Matthew chapters 5-7) it becomes clear that Jesus’ disciples are a counter-cultural force and, yes, that true Christianity is a subculture.

If it is true that only certain subcultures appreciate poetry (defined somewhere as “using words with their utmost meaning” and which we broaden to include hymnology) we would contend that the Christian subculture is among them. Christian believers are those who will “let the word of Christ dwell in (them) richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” (Col. 3:16; see Eph. 5:19).

Notice please: “...teaching and admonishing one another...”—within the subculture of your holy and distinctive faith! It may be true that the large majority of people read nothing anymore. It may be true in many cultures that the masses care less about weighty words of any kind, and good and godly poetry in particular. But you, My people—says the Lord through His apostle—will want to nurture your subculture “through psalms and hymns and spiritual songs.”

Biblical history records how true believers of all times, places, and cultures praised and honored God, and nurtured one another, with words charged with their utmost meaning. These songs (see table) were composed as they viewed God’s created world; as they experienced and rehearsed God’s deliverance; as

they learned and continually reviewed God's promise of eternal salvation in the Messiah-Christ; as they expressed ever anew their appreciation for God's grace, love, forgiveness—and the joy and peace which was theirs in the Savior.

And consider the history of Lutheranism and the Reformation. As the precious truths of God's Word rose from the ashes of the Dark Ages, what a rich reservoir of weighty words—good solid hymns—have come down to us. Indeed, we see how the new Lutheran subculturists nurtured one another with (original and reconstructed) psalms, hymns, and spiritual songs. We remember how it was one from outside the new subculture who said that Luther's hymns did more to advance his Gospel than all his other writings and sermons.

### Which "World Of Words" For Our Youth?

We would take this all one step further. The newspaper feature we have been referring to went on to encourage parents and teachers to read poetry to their children and to have them "memorize, recite, and perform it." So far we can agree. But then this is said: "The lyrics of some rock, rap, and reggae songs qualify as poetry. Treat them as such. They are often young people's introduction to the world of words..."

Christian parents and teachers, we implore you! How—where—shall our young people be introduced to the "world of words"? Shall that introduction come from the subcultures of the movie, television, and rock music industries?

## Songs In The Scriptures

Songs were used on occasions of thanksgiving and triumph. Of course many of the Psalms were so used. Some of the other more familiar songs include:

The song of Moses at the deliverance from Pharaoh .....	Exodus 15
The song of Israel at the well of Beer .....	Numbers 21
The song of Moses in Deuteronomy .....	Deuteronomy 32
The song of Deborah .....	Judges 5
The song of David on bringing the ark to Jerusalem .....	I Chronicles 13
The song of Hannah .....	I Samuel 2
The song of Mary (Magnificat).....	Luke 1
The song of Zacharias (Benedictus).....	Luke 1
The song of Simeon (Nunc Dimittis) .....	Luke 2
The songs in heaven .....	Revelation 5, 14, 15, 19

The entire Song of Solomon was read on important Hebrew anniversaries, especially at the greatest feast of the year, the Passover.

Many of these songs are included in the front part of *The Lutheran Hymnal*; see especially the "Canticles," pp. 120-122.

*How—where—shall our young people be introduced to the “world of words?” Shall that introduction come from the subcultures of the movie, television, and rock music industries...or from the Bible, the Hymnal, the Catechism?*

St. Paul foresaw the spiritually dangerous influence of such sources—on and in the world of words—which is why he wrote what he did! Taking his cue, let us use every avenue open to us to introduce our young people to the world of good and godly words in “the psalms and hymns and spiritual songs”—as these are contained in the Bible, the Hymnal, the Catechism!

Let us insist on our youth memorizing and reciting these weighty words—this kind of “poetry.” Thus will they grow in appreciation for the greatest message this poor world can ever hear: full and free salvation accomplished for sinners in and through the person and work of Jesus, the Christ of God, our Savior.

We took no survey. We don’t know how our readers feel about poetry on these pages. But it is due to this kind of thinking that, as a spokesman for a segment of the Christian subculture, it is our intention to continue to use space on these pages for the weighty words of godly hymns and poetry.

—Paul Fleischer



Members of Zion, Hidewood Township, SD (see page 12)



## The Gospel, the Power of God— Studies in Romans

### TO PRESERVE AND PROTECT, “AVOID”

Most readers will remember the earnest pleas of concerned parents who know the truth that a little leaven leavens the whole lump: “Son, daughter, be careful of the company you keep!”

When this writer left home for prep school he received a surprisingly brief admonition from his father: Son, just be sure you get into the right crowd. The son quickly found that there are both kinds, also on a church school campus. He also discovered what a vast difference good company can make.

#### Fostering Fellowship

In earlier studies (chapter 14) we noted how the apostle urges us to “make every effort to do what leads to peace and to mutual edification” (14:19). Individual differences in spiritual gifts and matters “neither commanded nor forbidden by God” must not be allowed to disrupt the fellowship of those who would “in a spirit of unity...follow Christ Jesus, so that with one heart and mouth you may glorify the God and Father of our Lord Jesus Christ” (15:5-6).

In the long list of greetings at the end of the epistle, Paul shows how true fellowship of like-minded believers allows the work of the Gospel to prosper. Men and women known to Paul are named and note taken of their help to one another, their bond to be sealed “with a holy

kiss” (16:16).

How beautiful is this “fellowship of kindred minds”! There is nothing like it on earth.

It is so beautiful and so essential to the work of the Gospel that the Spirit takes arms against any who would disrupt it.

**“Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple” (16:17-18, KJV).**

How simple the remedy! Don’t keep company with those who divide the church and put stumbling blocks in front of simple saints by offering teaching that is contrary to the gospel you have learned and by which you are saved. Mark them and avoid them!

#### So Simple, And Yet...

Our carnal nature is quick to raise objections to the Spirit’s remedy. How can we avoid errorists without separating from the simple Christian folk who may have been deceived by their good words and fair speeches and now support them? Must we not remain in fellowship in order to help them, to rescue them? Shouldn’t we “stay in there and fight”? Think of the many joint ministries that would be disrupted by our leaving!

You could add to the list of lofty, noble-sounding arguments for remaining in fellowship with recognized errorists and their followers. The arguments have proliferated during the last fifty years of crisis.

There was a time where a large segment of Lutherans in America rejected such humanistic challenge of Scripture. In its *Brief Statement* of 1932 the Synodical Conference voiced the obedience of faith to the fellowship principles of the Bible: the practice of religious fellowship requires agreement in matters of faith. Those promoting contrary doctrine are to be avoided.

When contrary doctrine appeared *within* the Synodical Conference, however, this practice was to be tested in a most painful way. With the fellowship basis of doctrinal unity destroyed, some individuals and congregations felt constrained by the Word to withdraw from their former synods. In 1960 the Church of the Lutheran Confession was formed. A new fellowship committed to the practice of the past.

### Was It Right?

It is doubtful that anyone took the step of avoidance without a fierce inner conflict. So many precious things were left behind. So many harsh judgments were heaped upon them by former brethren. So many

concerns were voiced about future gospel ministry among them. So many others were being swept away in the opposite direction by the Ecumenical Movement. So many....

### It Was Right!

In spite of the many negative forces, the confidence was there and action taken. Working through the apostolic Word, the Spirit gave courage along with knowledge. This grace, as always, is from Him "who is able to establish you by my gospel and the proclamation of Jesus Christ" (16:25).

During the past 32 years we have seen how the work of the gospel can continue unabated when errorists are avoided, as the Spirit directs. The Lord has given us a close-knit fellowship, glorifying God "with one heart and mouth." He has enabled a system of Christian schools, college, and seminary for the training of gospel workers. He has given the means for a vital program of missions, domestic and foreign. He has proved His willingness to "supply our every need."

Truly, His way is right.

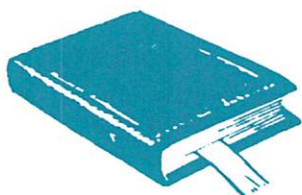
"Now to the only wise God be glory forever through Jesus Christ! Amen" (16:27).

—Rollin A. Reim

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Unless otherwise indicated, Bible quotes are New International Version

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(This completes the planned *Studies in Romans* series. A similar series on *First Corinthians* is to begin soon.—Ed.)



“A soft answer turns away wrath, but a harsh word stirs up anger. The tongue of the wise uses knowledge rightly, but the mouth of fools pours forth foolishness” (Prov. 15:1-2).

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## Gems From Proverbs

**I**t's a fact of life. As we get older certain reflexes tend to slow down. This fact has ended professional careers even when the strength of youth was still present. There is one reflex, however, that does not seem to be slowed down by age. Would that it were! That is the reflex that blurts forth anger in response to anger, that meets the challenge of an angry word with a retort that escalates the conflict.

Many times this is done “in self-defense.” We want to be protected from further bullying. Perhaps our position or standing in the eyes of others has been diminished, and we need to regain that esteem. Perhaps the other person, in his anger, has inflicted some pain, and many of our angry responses come, not because we want to hurt someone, but because we are hurt. “They’re always on me,” “They don’t understand me,” etc.

And so, while sinful human nature can not accept the Lord’s Word as having the power to create the world, or the power to change a human heart, that same human nature well knows the power of the human word to wreak havoc and pain in the world, and is loathe to give it up.

But that is just what the Lord through Solomon calls for in Proverbs 15:1. A tender response to a heated remark or action. Is it possible?

Consider Gideon, the mighty warrior of old. When God sent him against the Midianites, he sent messengers through all Manasseh, Asher, Zebulun, and Naphtali. From those were formed the group of three hundred who routed the enemy with torches and pitchers. Then the men of Naphtali, Asher, and all Manasseh gathered together to pursue the Midianites, who were looking to ford the Jordan and get away. That was when Gideon sent messengers to the mountains of Ephraim. The Ephraimites captured the princes and mopped up, but when it was all over, they returned to Gideon with a complaint. “Why didn’t you call us in the first place when you went to fight with the Midianites?”

Gideon’s response to the challenge? He did not announce that he had done as he thought best, that his way had brought about the great victory, that he had the authority from God, and who were they to challenge him? Rather he answered that he and his troops had done nothing compared to the Ephraimites, into whose hands God had delivered the eastern leaders themselves. “Then their anger abated when he said that” (Judges 8:3).

A soft answer—is it possible under fire? Consider the man called Luther. For many years he was called, among other things, proud, bold, arrogant, irreverent, offensive, seditious,

bloodthirsty, and schismatic. Rather than bristling in defense of himself Luther said:

“Personally I have nothing good to say for myself; much less have I anything of which to boast....If there is anything good in me, it certainly is not mine but my dear Lord God’s and my Savior Jesus Christ’s, whose gifts I should not deny...”

“I know that I have often done many things foolishly and quite rashly...for although I have done everything with a good and honest heart and with good effort and zeal, nevertheless much of it was tainted with foolishness and faults, so that it seemed that the heavens and the whole world would come to ruin....”

It is a gift from God, the source of true wisdom and every good gift, for one to be able to handle knowledge to the glory of God, and not with the foolishness that pretends that the

learner is so great that he must always be defended, and even avenged.

Yes, it is a gift from God, but one that has been written on our account in heaven! Our Lord Jesus, living and dying in our name, when reviled, *did not revile in return; when He suffered, He did not threaten*. Unlike the first Adam’s defiant “The woman YOU gave to be with me...”, the *last Adam* gave the soft answer of willing submission to the judgment of God upon sin, that we sinners might receive the tender answer: “Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.”

I thank Thee, Jesus, Sun from heaven,  
Whose radiance hath brought light to me;  
I thank Thee, who has richly given  
All that could make me glad and free;  
I thank Thee that my soul is healed  
By what Thy lips revealed.

—P. Schaller

*Nigerian Church of the Lutheran Confession...*

## BIBLE INSTITUTE GRADUATION

“Thank God, I’ve seen the light...of another day”—or, “...of the true light of the world, Christ.” How one finishes this sentence can make all the difference for all eternity.

Another day dawned upon a land still benighted with sin’s darkness and error’s delusions, a land still influenced by heathen practices and pagan tribal customs and superstitions. But thank God that on December 7, 1991 so did the light of love glow bright in the eyes of five men. These men had seen the true light of the world. They had worked

hard and waited long to realize their dreams of spreading the light of the Gospel into the darkness of sin.

Now their dreams were about to come true. Godwin Akpan, Edwin Uko, Ndua Ukoh, Essien Ekong and Ufot Umoren, out of love for the Savior Jesus Christ, had dedicated themselves to learning the truths and skills necessary to become ministers of the Gospel. Now they were about to graduate from the NCLC Bible Institute at a 10:00 a.m. service. (A short biography of these men and their preaching assignments can be found



**Bible  
Institute  
Students  
With  
Missionary  
Gurgel.**

in the March 1992 CLC Mission Newsletter.) Yes, in southern Nigeria on the African continent others would now see the light of another day; and thank God as these five men would now go forth with the light of the Gospel into the darkness of Satan's deceit.

The five men had entered the Bible Institute in Efa, Nigeria with so many others. They were to learn beginning Greek and Hebrew, Hermeneutics, New Testament Overview, Catechesis, and English. Having passed this course (which is repeated every year for new students) they graduated into the "senior" level of study. For four years they took such classes as Greek and Hebrew grammar and exegesis, English, Dogmatics, Homiletics, Pastoral Theology. They also took New Testament and Old Testament Isagogics, Church History, Gospels, Epistles, Symbolics (3 years), Hymnology, the Prophets and the Promise, and Teaching Techniques of Jesus. This is a full and complete course of study in theology that will

rival any stateside Seminary and exceeds any course of study found in seminaries or Bible colleges in Nigeria.

This is a great achievement for "poor" men, giving five years of their lives apart from any other labor as they try to support themselves and their family. This is a study of the "deep things" of God that every minister should have. These are things that men of the Gospel should have to be fully prepared to "fight the good fight" as true soldiers of the cross.

In the graduation sermon based on I Timothy 6:11-16 we said: "Let no one who has not studied these courses say that he knows the Bible completely and has nothing more to learn about it. Yet, let no one who has completed this course of study say he knows everything about the Bible and has nothing more to learn from it. This course of studies simply gives you the tools to enable you to continue your study in the Word of God so that you might be able ministers of the Gospel. Let no one think that because you have studied hard and long, have

sacrificed much and acquired this knowledge and wisdom, that the world now owes you fame and fortune, honor and wealth, and that your congregations must now bring you whatever your hearts desire. Rather, you above all men should know what it means to “serve the Lord with gladness”....

“It means, as Paul is showing Timothy, that as good soldiers who know and love their Lord and master (in this case Jesus Christ and His Word), that we flee lust, temptation, and whatever would harm the cause; that we follow Christ our Lord in truth and righteousness; that we fight the good fight of faith with all our might; and then and therefore enjoy the freedom—the glorious liberty of the Gospel promises of freedom from all fear, from Satan, death, and hell; freedom to know and rejoice in the

truth that all things work for the good of them who are the called of God; the freedom to rejoice in the certainty of the life everlasting with Christ—which He won for us on the cross and guarantees to us by His resurrection from the dead and ascension to the right hand of God the Father in heaven where we shall also live and reign with Him for all eternity.

“With such a Lord, with such a message, with such tools, go forth and serve the Lord with gladness as Soldiers of the Cross, as we sing with the hymnwriter “Onward, Christian soldiers, marching as to war, With the cross of Jesus going on before. Christ, the royal Master, leads against the Foe; Forward into battle see His banners go!”

Pray for these men, their work, and congregations.

—*Missionary Paul Gurgel*

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## Partners in the Gospel...

### **Zion Ev. Lutheran Church Hidewood Township, So. Dak.**

Ministers who have preached at Zion congregation in Hidewood township (1/2 mile east of the Brandt exit {#157} on I-29) often remark on the open hearts and ears willing to hear their gracious God. Perhaps that is because God repeatedly has shown Himself a faithful Lord for this friendly gathering of believers.

Many of the members daily rely upon God to nurture the crops, protect the herds, and otherwise give them a living from farming. Both urban and

rural members have also seen the Lord preserving and building the congregation both internally and externally over many years. This creates an enthusiasm to remain close to the blessings of the Word and Sacraments. For these sustain the faith in God’s grace they, and all of us, need to walk with God towards their heavenly goal.

And that walk has been continuing at Zion Evangelical Lutheran Church since the early German Lutheran set-

tlers of the 1870's and 1880's. In the early years neighboring pastors and circuit riders served them. Throughout their history they have shared pastors with congregations at Havanna township, Argo township, Clear Lake, and Watertown, SD. Shortly after settling in the territory they joined the "Joint Synod of Wisconsin and other states."



This fellowship with the Wisconsin Synod served them well until 1957 when doctrinal differences became evident. The differences resulted in a 1959 court case to decide which portion of the congregation retained the property. The judge decided in favor of this portion of the congregation because they had possession of the communion ware, the parish register, and the minister. These items, according to the judge, were the visible marks of the church. In August 1960, Zion became a member of the newly-formed "Church of the Lutheran Confession."

Originally the congregation met in various homes and a schoolhouse. When the local school board forbade use of the school for church purposes and the congregation grew, they faced an important decision. In 1899 they took five months to construct a 20 x 30 frame church with a steeple and furnishings of nail kegs and planks. More formal furnishings were dedicated in 1924 through 1929. After a storm in 1942 damaged the building, it was expanded to its present size where it withstands the South Dakota winds on a rural hilltop in Hidewood township.

Since the congregation has been organized, it has been overseer of a picturesque country cemetery. It

continues to operate it through an independent cemetery board and a Perpetual Care Fund.

Pastors who served Zion until 1984 were: Luebbert, Hupfer, Schoemperlen, and H. Albrecht. The following pastors served during the years given: Mlotkowski (1895-99); E. John (1900-06); G. Adaschek (1906-07); F. Ehlert (1907-19); E. Kollander (1919-24); R. Vollmers (1924-29); L. Lehman (1930-36); Egbert Schaller (1936-40); R. Steffenhagen (1945-47); R. Reede (1947-53); D. Gieschen (1954-57); Al Sippert (1957-60); Chris Albrecht (1960-67); Dan Fleischer (1967-70); Vernon Greve (1970-84); Paul Gurgel (1984-90); Michael Thom (1991). Jay Hartman, a recent ILC Seminary graduate, was installed July 7, 1992 as their current pastor.

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*(This article was prepared by Rev. Lawrence Bade, Berea, Sioux Falls, SD after he served a six-month vacancy at Zion.)*



## Maynard John Witt

June 10, 1913 — June 19, 1992

On June 19, the afternoon of the close of the Twentieth Convention of the Church of the Lutheran Confession, as delegates, pastors, and families began to wend their way home, a little party from Washington state enjoyed a congenial meal with a few friends in the Eau Claire airport, before boarding the plane for the half hour flight to Minneapolis. During that short flight, through an apparent heart attack, our Lord called home one of these servants who had just taken part in the meetings in Eau Claire.

Pastor M. J. Witt was a gift of God to the CLC and served in various capacities during his 43-year ministry—as a vice president, a visiting elder, a member of ILC Building Committees and the Board of Doctrine, to name a few. But to Lutheran Christians in the Pacific Northwest, where his entire ministry was conducted, Pastor Witt had come to be identified with Trinity Lutheran Church of Spokane, WA which he served from 1942 until his retirement in 1981.

Meinhardt John Witt was born to the Rev. and Mrs. John Witt in Norfolk, NE on June 10, 1913, the ninth of eleven children. He was received into the Lord's kingdom through baptism as an infant, and confirmed his baptismal vow in his youth.

Early in life his heart was moved to consider the public ministry as he sat with brothers and sisters on the front steps of the parsonage, while older brother Herbert preached to the little



“congregation.” After his high school years in New Ulm, MN he attended Northwestern Lutheran College in Watertown, WI, and further prepared for the ministry at Wisconsin Lutheran Seminary in Thiensville, WI, from which he was graduated in 1938. Although there were not enough calls to go around in June, his first call came that same year from St. Paul Lutheran Church of Palouse, WA, a small farming community just north of Pullman. On November 29 he was joined in holy matrimony to Verona Hansen of Tilden, NE (who still resides at the family home in Spokane) and the couple moved west. The Lord would bless their union with four children.

The text of Pastor Witt's first sermon in Palouse anticipated the spirit of his entire ministry: “For I determined not to know anything among you, save Jesus Christ, and him crucified” (I Cor. 2:2). After a few years in Palouse the church council gave both permission and encouragement to the young pastor to explore mission possibilities in the much larger city of Spokane, about seventy-five miles to the north. He moved to that city in 1943.

During the years that followed there were times of discouragement. For example, the first property purchased in 1942 had to be given up

because the city planning commission would not issue a permit to build a church on it. The loss came to more than \$100. But during these times the Lord continued to encourage, and time after time sent help and opened doors in unexpected places. The loss of the first church property was only permitted by the Lord so that a much better location could be obtained, on the northeast corner of Wall and Wellesley, where the church stands today.

Although encouragement came in many ways, it finally came from only one source, the glorious good news that God has called us His dear children in connection with His only Son, Jesus Christ. This is the ground of the joy so evident in the missionary's own recollection of Christmas Eve 1942: "It wasn't long

before it was necessary to prepare for our first Christmas Eve service. The children, a group of about 20, and the pastor became quite excited. A beautiful tree was purchased from funds taken from the collection. The Mission Board considered it highly irregular when the missionary requisitioned funds for the decorations. That first Christmas Eve service in Spokane was a delight!"

And so the ministry continued for thirty-nine more years, and after that as a member of Trinity congregation until the Lord summoned His servant at the age of 79 on the evening of June 19, 1992.

For all saints who from their labors rest,  
 Who Thee by faith before the world confest,  
 Thy name, O Jesus, be forever blest,  
 Alleluia! Alleluia! Amen!

—*P. Schaller*

## Announcements

### Coordinating Council

The Coordinating Council meets at Immanuel Lutheran College in Eau Claire October 21 and 22. First session begins at 8:30.

—*Daniel Fleischer, President*

### Installation

As authorized by President Fleischer, I installed Mr. Mark Kranz as principal and teacher of Holy Cross Ev. Lutheran School on July 19, 1992.

—*Michael M. Eichstadt*

### West Central Pastoral Conference

Dates: Sept. 15-17, 1992 beginning at 10:00 a.m. (CST) on Tuesday through 12 noon on Thursday

Place: St. Paul Lutheran Church, Bismarck, ND

#### Agenda:

- 1) NT Exegesis: Hebr. 5:12-6:12—Pastor Thomas Schuetze
- 2) OT Exegesis: Gen. 49:2-12—Pastor Paul Naumann
- 3) Towards Developing a Congregational

Outreach Program—Pastor Warren Fanning

- 4) Suggestions for the Use of Lutheran Symbols as Confession of Faith in the Liturgy—Pastor Lawrence Bade
- 5) An Overview of Millennialism (Layman's Level, booklet form)—Pastor Michael Wilke
- 6) The Validity of the Three-fold Division of the Mosaic Law (Moral/Ceremonial/Civil)—Pastor Steven Sippert
- 7) What is a Good Sermon Theme?—Pastor Michael Sprengeler
- 8) Book Reviews:
  - a) Robert Koester's paper on the Church Growth Movement—Pastor Norman Greve
  - b) *The Counseling Shepherd* by Schuetze/Matzke—Pastor Walter Schaller

Conference Chaplain: Pastor Paul Krause

Conference Speaker: Pastor Norman Greve

—*Steven Sippert, Secretary*

## Great Lakes Pastoral Conference

Date: September 29-30th beginning at 8:30 a.m.

Place: Immanuel Lutheran College, Eau Claire, WI

### Agenda:

- \* O.T. Exegesis, Ecclesiastes Ch. 3 —Jim Sandeen
- \* N.T. Exegesis, 2 Corinthians 5:1ff —Jim Albrecht
- \* Homiletics—An Advent Series—Dave Koenig
- \* Book Review—Mike Sydow
- \* Word Study: Monogenes—John Lau
- \* Dobson's Response to Bobgans' Critique—Mark Bernthal
- \* Correlation of the Parable of the Sower (Mt. 13:1-23) and Is. 55:10-11—David Reim
- \* Review of the Objectives of Liturgical Worship—John Reim

Conference Speaker—Ted Barthels

Conference Chaplain—Art Schulz  
—Dave Reim, Secretary



## CLC TEACHERS' CONFERENCE

The annual CLC Teachers' Conference will be held at Our Savior's Ev. Lutheran Church, Jamestown, ND from October 14-16. The following papers will be presented.

- \* Title Fives: Beth Sydow, Mark Kranz, Barb Hulke, Carla Pelzl
- \* A Look at ADD (Attention Deficit Disorder): Brent Lick (Jamestown School Psychologist)
- \* Acting as a Christian—Instilling these values in our students: Gene Schreyer
- \* A Study of Prayer in the Life of a Christian Day School Teacher: Pastor Warren Fanning
- \* Ideas on Teaching Luther and the Reformation: Dave Bernthal
- \* How to Involve Parents in the Spiritual Education of their Children: Prof. Robert Rehm
- \* Teaching Study Skills: Joe Lau
- \* Ideas for an Activity-Centered Catechism and Hymnology Curriculum: Dan Barthels
- \* A Review of Devotional Books for Use in the Christian Classroom: Leroy Greening
- \* Conference Chaplain: Jim Lau
- \* Conference Organist and Choir Director: Lane Fisher

*In His Service,  
Candice Ohlmann*

## 1992 South-Eastern Pastoral Conference

September 29 - October 1  
St. Louis, Missouri

### Agenda:

- \* Exegetical Study of I Thess. 5:1:ff—John Schierenbeck
- \* Old Testament Exegesis—Stephen Kurtzahn
- \* The Importance of Rightly Dividing Law and Gospel in our Preaching—Terrel Kesterson
- \* Paul's Use of the Term: "I, not the Lord."—Mark Gullerud
- \* How Does Scripture Speak of Death in Terms of Body and Soul?—Mike Roehl
- \* Conference Chaplain—John Klatt
- \* Communion Service Speaker—Arvid Gullerud

—Michael Roehl, Secretary



**Christian  
Education**