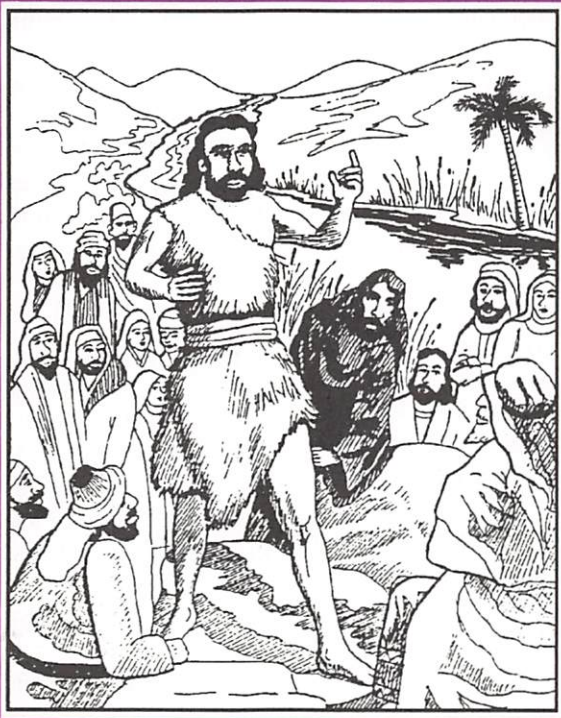


Lutheran Spokesman



On Jordan's bank the baptist's cry
announces that the Lord is nigh

TLH Hymn 63

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Church of the Lutheran Confession

The Joy Of Waiting

You may have laughed, as I did, at a recent TV commercial picturing a middle-aged man standing in line at an airport ticket counter, playing with a hand-held electronic game. "I'm sorry, sir," the clerk tells him when he finally reaches the counter, "your flight's been delayed. You'll have to wait." With a beaming smile the man looks up from his game and says, "Good!"

—That's funny, because we take it for granted that in our frenetic world of the 90's nobody actually *enjoys* waiting, least of all an inconvenienced traveller in a crowded airport! The upcoming season of Advent, however, reminds us that there is at least one exception to that rule: *waiting can be a joyful experience for the children of God.*

In human terms, a long period of time passed before the first advent of the Savior. For the people of God it was a period of waiting, but also of joyful hope and anticipation! Adam

and Eve were directed by the Lord to wait for the promised Seed of the Woman who would crush the power of sin and Satan. The patriarch Abraham waited, in faith, for that promised descendant who would provide the blessings of salvation for every family on earth. As for Job, this same promise provided the only spark of joy in a life filled with suffering: "I know that my Redeemer lives, and He shall stand at last on the earth...how my heart yearns within me!" (Job 19:25, 27).

A Joyful Longing

King David, Isaiah, and the other prophets all give evidence of a joyful longing for the arrival of the Savior. All these lived and died by faith in the promise ever more clearly given: "But to you who fear My name the Sun of Righteousness shall arise with healing in His wings..." (Mal. 4:2). True, the mass of God's chosen people eventually gave up the wait, and turned from the Lord in unbelief. But

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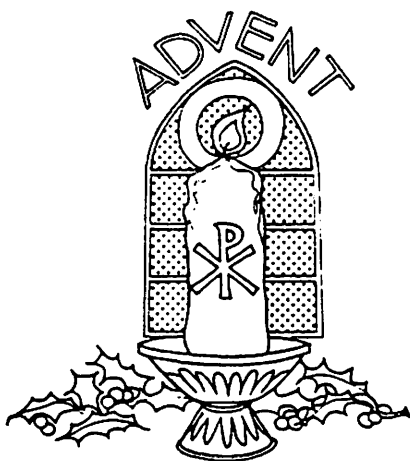
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when the time was full, a faithful few were found still patiently waiting—Zacharias, the wise men, Simeon, Anna. For them the arrival of the Christ-child proved well worth the wait. And when the waiting was over—*what joy!*

Perhaps that's the secret: whether your waiting is dreary or joyful depends on *what you're waiting for*. As we once again approach the Advent season, one could be excused for thinking that it is a *sad* goal that we're approaching; the days will be getting darker, and the wind growing colder. Here in the northern plains, at least, the countryside will be settling more and more into a stark landscape of black, white, and grey.

We Christians, though, may well meet these early winter days with a knowing smile playing at the corners of our lips. For if the darkness of these "waiting days" reminds us of our many sins, then the goal for which we wait reminds us of the wondrous way in which God has *solved* the problem of our sin. We know that at the end of this period of waiting lies Christmas, the joyful celebration of the birth of our Savior, a holiday warm and colorful and rich with the grace of God.

Waiting may indeed be joyful, when the awaited event is one that promises joy. So let us savor the season of Advent: when special lights



Awaiting the Coming of the LIGHT

glow again in our homes and in our hearts, when purple candles shine again from the altar, when bright church windows again beckon to the darkness outside. For our goal is a joyful one—one which reaches far beyond December 25!

We look forward in joy to the Day when all our waiting will be over: "And it will be said in that day: 'Behold, this is our God; we have waited for Him, and He will save us. This is the LORD; we have waited for Him; we will be glad and rejoice in His salvation'" (Is. 25:9).

—Paul Naumann



Thanksgiving Should Be A Memorial To The Lord

The Scriptures contain frequent references which encourage God's people to "remember." This suggests that God's people frequently forget the Lord and His acts of love toward them.

WE ARE TO REMEMBER:

TO REMEMBER that by nature we are exactly what our God reveals to us about ourselves. "Like the rest, we were by nature objects of wrath" (Eph. 2:3); "For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false testimony, slander" (Mt. 15:19); "You were dead in your trespasses and sins" (Eph. 2:1); "For the wages of sin is death" (Rom. 6:23); "Remember that at that time you were without God in the world" (Eph. 2:12); "For the message of the cross is foolishness to those who are perishing..." (I Cor. 1:18).

TO REMEMBER our God, who He is, how He feels about us lost sinners, what He has done for us, what He has made of us, how He has saved us, what He has prepared for us, what He has promised us, and the gifts (temporal and eternal) that He has given us. "God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life" (Jn. 3:16).

TO REMEMBER that He has made us His own by adoption, joint heirs with Christ of the heavenly kingdom. "...God sent His Son...to redeem those under law, that we might receive the full rights of (adoption as) sons" (Gal. 4:4-5); "The

Spirit Himself testifies with our spirit that we are God's children. Now if we are children, then we are heirs—heirs of God and co-heirs with Christ...." (Rom. 8:16-17).

TO REMEMBER that in this temporary life Jesus as our Good Shepherd personally leads, guards, keeps, protects, and provides for us who have been made the sheep of His fold. "The Lord is my shepherd, I shall lack nothing...green pastures...quiet waters, He restores my soul. He guides me...I will fear no evil, for You are with me...You prepare a table before me...You anoint my head...goodness and love will follow me all the days of my life, and I will dwell in the house of the Lord forever" (Ps. 23).

TO REMEMBER His love in the creation, and His love revealed in the re-creation of mankind after the fall into sin and death. "For you have been born again...through the living and enduring word of God" (I Pet. 1:23).

TO REMEMBER all His kindnesses, His patience, His faithfulness, His tender loving Father-care for us; the training, correction, and comfort administered effectively by His Holy Spirit through the power of His Word. "My son, do not despise the Lord's discipline and do not resent His rebuke, because the Lord disciplines those He loves, as a father the son he delights in" (Prov. 3:11-12).

In Psalm 107 (as in so many other Psalms of Holy Scripture) these



“remembrances” become the motivation for the believer’s thanksgivings. As we scan the content of this Psalm of Remembrances we note that the first verses set the theme and clearly state the objective: **“Give thanks to the Lord, for He is good; His love endures forever. Let the redeemed of the Lord say (keep saying) this.”**

The thanksgiving song then continues to list specific instances of the steadfast mercy and love of the Lord in saving and rescuing His people, as well as providing for and responding to all the needs of His people. In remembrance of these

mercies from God we find that His people thus blessed were to sound forth their “thanksgivings”: **“Let them give thanks to the Lord for His unfailing love and His wonderful deeds for men” (vv. 8, 15, 31).**

The application of the lesson of this Psalm is sounded forth in the last verse of the Psalm: **“Whoever is wise, let him heed (remember) these things and consider the great love of the Lord!” (v. 43)**

As students of the Word from God, may we take note of the lesson of this Psalm. May we take the time to consider, to remember the mercies of our God toward us hour-by-hour, day-by-day, year after year.

THANKSGIVING IS OUR MEMORIAL TO THE LORD! We give thanks unto the Lord, for He is good, His mercy endures forever! Thanksgiving, praise, honor, and glory be to Him forever!

—G. Radtke



Gems From Proverbs

*“Better a dry morsel with quietness than a house full of feasting with strife”
(Prov. 17:1).*

“Grace” is the title of a well-known picture by Eric Enstrom. An old, white-haired gentleman sits at the table and prays. Before him is the meal for which he thanks God—a bowl of gruel and a small loaf of bread. In spite of the simple food there is an air of contentment. The words of the proverb come to mind: “...a dry morsel with quietness...”

Contrast this scene with many which will occur on Thanksgiving Day. Tables will be covered with holiday fare. In most cases there will be no thought that this plenty is a blessing from God. There will be no “grace” said. The diners will fill their plates and devour the food.

There will be conversation. Among other things, possibly some com-

plaints about the food, arguments over who gets the choicest pieces, disagreements concerning how the rest of the afternoon will be spent, protests when some leave the table too early to begin the afternoon's activities.

The whole meal turns out to be a rather tumultuous affair. The last part of the proverb seems to fit: "...a house full of feasting with strife."

Certainly God does not expect us to eat dry bread and to avoid the turkey and other good food provided. The apostle Paul wrote the Colossian Christians: "Let no one judge you in food or drink...." (Col. 2:16) The kind of food is not the point.

Rather it is the quiet contentment which is to be preferred over the strife. Most people would prefer a quiet, peaceful environment to one that is continually disturbed by arguing, complaining, and fault-finding. Though they may prefer tranquility, they have no idea how to achieve it.

The way to contentment is not found in abundance. Those who have much are often among the least contented. Contentment comes from peace with God. Such peace rests upon faith.

The person who believes that he has the forgiveness of sins and eternal life through Jesus has reason to be content. His eternal future is assured. He is immeasurably rich. Though he deserves nothing good because of his sins, he has the most valuable thing anyone can have—eternal life.

More than that, his life on earth is in safe hands. God knows his needs and will supply them. A proverb declares: "The blessing of the Lord

makes one rich...." (Prov. 10:22). But even if God grants little in the way of earthly goods, the believer will have enough.

His prayer is that expressed by another proverb: "Feed me with food that You prescribe for me" (Prov. 30:8). He is confident that God, with whom all things are possible, will provide for his physical needs also.

He will busy himself with "seeking first the kingdom of God and His righteousness," trusting that all the things necessary for this life will be given to him (Mt. 6:33). Like the old man in the picture, he is able to thank God for little and be content.

This joy over the Lord's blessings will show itself. God has forgiven all his sins for Jesus' sake. He is willing to forgive those who sin against him. God has given him everything he has. He, too, can afford to be generous to others.

The Lord expects the life of the believer to be filled with forgiveness and generosity. And what happens to strife in the presence of forgiveness and generosity? It fades away. Instead of strife there develops harmony and thanksgiving.

The beginning of a truly thankful Thanksgiving is with God. Where God is recognized as the Giver of all blessing, where He is duly thanked for those blessings, there is an environment friendly to contentment and tranquility.

May the Lord keep us aware of His many blessings so that we may live our lives in quiet contentment in the hope of eternal life.

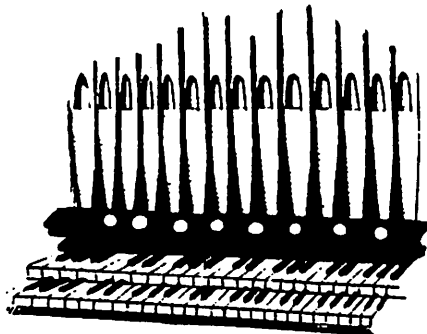
—Keith Olmanson

Come Let Us Join In Praise

1. *Come let us join in praise,
God's people one and all,
Who through the years have been both
blest
In body and in soul.
Lift up your hearts to sing
And raise your voices strong;
Let all the world behold our God
And join to sing our song.*
2. *Come let us hear His Word
Inspired by our God.
It lights our ev'ry step as we
Through this world's darkness trod.
As we thus walk with God,
Our hand in His each day,
We'll find a peace in heart and soul
In Him, the Truth, the Way.*
3. *Come let us talk with God.
We never are alone.
He hears us each and every one
And all our needs are known.
In sorrow and in pain
Our God will comfort us,
And bring us through the trying hours
To peace and happiness.*
4. *Come let us offer gifts
With hearts of thankfulness
That we may tell the whole wide world
What God has done for us.
And give to people lost
And caught in Satan's lies
The gift of God's redemptive grace
To dry repentant eyes.*
5. *Come to the water font
And there by God be blest,
For with the water and the Word
The Spirit gives us rest.
Our sins are washed away,
And we are born again,
To live a life of praise to God
And cast out every sin.*
6. *Come to the sacred board;
Let each of us prepare,
For there Christ gives His body and
blood
For all His saints to share.
With sorrow o'er our sins
We come before His face;
He pours on us forgiving love
And smothers us with grace.*
7. *Come let us dedicate
Ourselves to God each day.
May He inspire our heart and mind
And everything we say.
The future of our life
Rests firmly in His love;
Throughout our life we'll live for Him
On earth and then above.*

—Pastor L. D. Redlin

(This hymn may be sung to the tune of #341 in The Lutheran Hymnal. Written originally for the occasion of the celebration of the 30th anniversary of the CLC, it is fitting also for other observances of praise such as thanksgiving and mission festivals.)



(This is the second of two installments of a sermon first delivered on Nov. 10, 1991 at Immanuel Lutheran Church, Mankato, Minnesota by Pastor L. D. Redlin. The sermon was later printed in two issues of the "Immanuel Home Messenger," the congregation's newsletter. Part I appeared in last month's issue of the Spokesman.)

SEEDS OF DEFORMATION - Part II.

The Elements Of Deformation Continued To Grow

By the middle of the 16th century the deformation had grown substantially. This movement, with its advocates, came to be called the *Reformed*. The subject that was under intense discussion was the Calvinistic teaching that God had decreed that some of the members of fallen humanity should be saved as a result of His grace, while others were decreed to be lost in hell in keeping with His divine justice. A group led by Jacob Arminius objected to this teaching of Calvin. But what they did was correct some of Calvin's teaching while, unfortunately, adding some errors of their own.

Arminius and his followers (whether they were aware of it or not) actually reached back and picked up the error of one of Luther's formidable opponents, Erasmus, who had written a book on the "freedom of the will" of man. The point which Erasmus made emphatically was that man had not entirely lost the divine image of God, and therefore is not by nature spiritually dead in sins. Therefore, it was concluded, man has the free will to accept or reject Christ and His salvation.

John and Charles Wesley became the chief proponents of the teachings of Arminius. Their aggressive activity

resulted in what came to be called *Methodism*. They were convinced that since man could accept Christ it must be possible to get him to do so. This resulted in the revival meetings, with lively music, singing, shouting and clapping to stir up the sinner and help him decide for Christ.

The Wesley's went from that to the perfectionistic idea, emphasizing as a central point the Christian life—sanctified living. In other words, *rather than emphasizing what God has done*—and that we are justified before God in Jesus Christ through complete forgiveness of our sins—*their emphasis was on striving for a perfectionistic lifestyle*. Finally, *the assurance* of our salvation was placed *not simply upon the objective truth of God's universal reconciliation of all mankind, but rather on one's inner feeling*.

On the basis of this very, very brief overview of some of the seeds which were planted centuries ago, we would now call your attention to the...

Effects Today

The seeds of Reformed theology were planted deeply in the soil of America by the first settlers. Those seeds have been growing and bearing fruit ever since. The founders of our governmental system were largely influenced by Calvinistic ideas. Harvard and Yale Universities were

The seeds of Reformed theology were planted deeply in the soil of America by the first settlers. Those seeds have been growing and bearing fruit ever since....The sense of divine destiny for America, which has played such a dominant role in America's history, still shows itself in political circles and is a product of Calvinistic thinking.

founded by the Reformed Church. Indeed, Benjamin Franklin was merely reflecting the influence of Reformed theology when he wrote (and many have rehearsed since): "God helps those who help themselves."

Calvin's system of theology—including "God predestined some to heaven and some to hell" and "Christ didn't die for everyone"—was in vogue in our nation for centuries. And it is still around today to some degree. The sense of divine destiny for America, which has played such a dominant role in America's history, still shows itself in political circles and is a product of Calvinistic thinking.

Though elements of Calvin's theology are still very evident, many of the dominant ideas in visible Christianity today are products of the teaching of Jacob Arminius—as these ideas were carried out in action by John and Charles Wesley. For example, the teaching that man has not lost the "image of God" through sin, but that each person has the ability to decide for Christ is carrying the day. From Finney to Moody to Billy Sunday to Billy Graham an unbroken chain of emphasis on personal decision in one's salvation is evident.

The popular preachers of our day spotlight *the subjective feelings of the*

believer rather than sin and grace as it is clearly revealed in the Law and Gospel of Holy Writ. Yet, such teaching is very popular and has grown into a billion dollar business. The crystal cathedral is designed to demonstrate to all that the services held there must be according to the truth of God. For would God bless the visible trappings of the ministry of Rev. Robert Schuller so greatly if his ministry were not based on Truth? Despite the Bakker and Swaggert debacles, the movement goes on unabated.

For many the conservative Lutheran church appears to be out of step with the modern-day Arminians. To many we are too liturgical, too doctrinally oriented. We place so much emphasis on what God has said and in the eyes of many we place too little emphasis on what we have done and what we should be doing.

Recently an article appeared in the local newspaper pointing out that the baby boomers (those born after World War II) who are more or less successful in their jobs and are in the midst of raising their families realize that there is something missing in their lives. Therefore they often seek out some kind of religion. But the poll showed that they did not necessarily want biblical teaching. They are not so interested in what God says in His Word about our life and our

relationship with God, but generally they want a “religion” that will make them feel good. We are told in article after article that pointing to denominational differences is not where the action is. Admittedly the boomers are, generally, biblically illiterate and have little if any interest in changing that.

Modern-day Arminianism is perfect for such a society. It focuses upon the inner life and subjective experiences of the heart as an aid toward a living commitment to Christ. It’s a “you’re okay, I’m okay” type of psychology. We’re all okay and God loves us all. You need to live for God and He will bless you. You need to do your part for God and He will do His part for you. What was it again that Benjamin Franklin said: “God helps those who help themselves”? The unspoken argument is made: “You can’t argue with success.” Crystal cathedrals must be the result of motivating somebody. The TV programs which result in millionaires upon millionaires must be moving somebody!

No question about it, many consider our conservative Lutheranism to be dead in its orthodoxy. We are not, in the eyes of man, carrying on vigorously and excitingly. Indeed, a woman who used to be a member of Immanuel told me she could not bear to come and again and again confess, “O almighty God, merciful Father, I, a poor, miserable sinner confess unto Thee all my sins and iniquities with which I have ever offended Thee and justly deserved Thy temporal and eternal punishment....” She said, “That is so depressing.” It didn’t help to remind

her of the wonderful Gospel of God’s love whereby we are assured of forgiveness and peace of heart and mind in our Lord Jesus Christ.

It finally comes down to what happened with Luther and Zwingli. Though they met and met and met, Luther was bound to the scriptures and would not change that little word *est* in the Lord’s Supper to *significat*. Luther and Zwingli were still friends, but had to unhappily conclude that they had a “different spirit.”

To be sure, my friends—is our salvation to be found alone in what God has done for us in Christ Jesus by the power of the Holy Spirit, or are we responsible at least in part for our salvation?

Do we find our hope and peace alone in God’s gracious love to us in Christ, or do we look within ourselves for an inner voice, an inner feeling upon which to rest our hope?

In short, do our preaching and teaching and Christian life flow out of the truth that we who are by nature lost sinners are justified alone before God in Christ Jesus—or has the Christian life itself become the center of our religion? The latter is nothing but major league scoutism. The former is the solid, sound, ever sure truth of God which shall stand though heaven and earth shall pass away.

Today as ever the greatest threat to our Reformation heritage is modern-day Arminianism. May the Lord strengthen and help us to hold fast what we have that no one take our crown.

Calvinism/Arminianism

In many sectors of the church in our day the “labeling” of denominational distinctions, and even of denominations themselves, is shunned and considered counterproductive to Christian witnessing. Not so among those of orthodox Lutheran persuasion. Pastor Redlin’s presentation shows how doctrinal error as it exists in broad areas of the church today can often be historically traced to (often subtle) beginnings—religious movements—in another day and age.

As the “Lutheran” label may mean different things, even so those who carry the “Reformed” label may have much, but hardly everything, in common. As there are significant differences among those who are called Lutheran today, so also among those who trace their heritage back to the teachings of Calvin, Zwingli, Arminius and others.

In his sermon Pastor Redlin details some of the differences or distinctions between these two strands of theology within the Reformed churches. The main, and differing, emphases of the two might be considered, and more easily remembered, under the name of a flower.

At the Synod of Dort (1618-19) the Reformed Calvinists emphasized five points of doctrine over against the upstart Reformed Arminians. The correct Calvinistic position which was presented has been summarized according to the acrostic T-U-L-I-P: Total depravity, Unconditional election, Limited atonement, Irresistible grace, Perseverance of the saints. Orthodox Lutheranism has always believed that only the first of these five points can be supported by scripture.

A group led by Jacob Arminius (1560-1609) had objected to the five points of Calvinism, and countered with five points of their own. Briefly stated these are: 1) God from all eternity predestinated to eternal life those whom He foresaw would remain steadfast in faith unto their end; 2) Christ died for all mankind, not simply for the elect; 3) Man cooperates in his conversion by free will; 4) Man may resist divine grace; 5) Man may fall from divine grace. (While nos. 2, 4, & 5 are scripturally correct, it can be shown that nos. 1 & 3 contain serious doctrinal error.)

It would surely be helpful if, perhaps at your request, your pastor were to lead your congregation in a study of the strands of Calvinism and Arminianism within the camp of Reformed theology. You will learn, for example, how Arminianism helped to shape the teaching of John Wesley, the founder of Methodism. It will also be found that among the many different Baptists, for example, there are both Calvinist and Arminian members. With few exceptions (as Pastor Redlin suggests when he refers to Finney, Moody, Sunday, Graham, Schuler etc.) most media preachers—and hence most of media preaching—in recent years reflect varying flavors of one or both of these strands of false teaching within the Reformed church movement.

Our Church and Others, an adult study guide authored by Lewis Spitz and available through Concordia Publishing House, is an excellent historical review and resource booklet on the subject at hand. In addition

we note that chapter 24 in the just released book *What's Going On Among The LUTHERANS?* is entitled "The Reformed Approach to Scripture." At some length the book treats the distinctions between the Calvinistic and Arminian "traditions" among the Reformed. (You will likely be hearing more of *What's Going On...?*. Written for the layman in non-technical language it is being highly-acclaimed in conservative circles as a book all concerned Lutherans should read and study—under their pastor's guidance, we would suggest.)

—Paul Fleischer

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Partners in the Gospel...

Immanuel Lutheran Church Observes 125th Anniversary

(Please see End-note.)

During its 125 years Immanuel Lutheran Church has grown through three church buildings; survived a major fire; expanded its grade school to a high school; founded a synodical Lutheran high school, college, and seminary now located in Wisconsin; and participated in the founding of Immanuel Hospital, Bethany College, and a new synod, the Church of the Lutheran Confession.

The Rev. L. Dale Redlin is the present pastor of the congregation and the Rev. Douglas Libby is assistant pastor. Leif Olmanson is grade school principal, and Gene Schreyer is high school principal.

The Early Years

Several years before Immanuel congregation was formed, Lutheran missionaries had contacted German Lutherans that had settled in the Mankato area, and on September 15, 1866 articles of incorporation were drawn up. A lot was purchased the same year for \$500 at Washington and Broad Streets, and construction started on a church and parsonage.

The next year the Rev. William Vomhof of Forest Mound, Wabasha County, was called as the first pastor. He accepted the call and organized the congregation and school on September 14, 1867. The church was dedicated October 27, 1867.

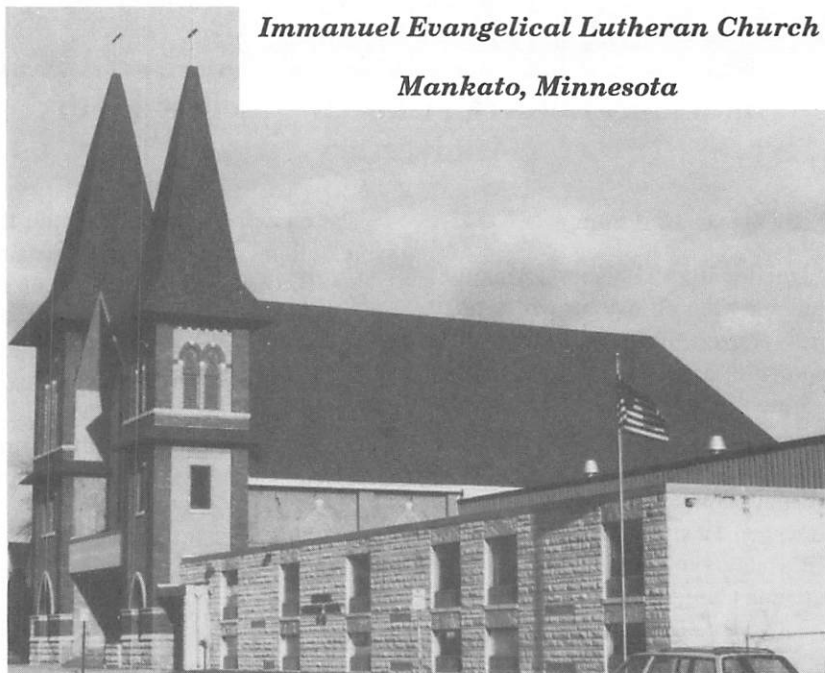
The church and school shared the same building at first. During the first 15 years the congregation had no other teacher for its day school but the pastor. Pastor Vomhof served until June 1868. Pastor Albert Kuhn was installed April 25, 1869. During his pastorate Immanuel acquired Pilgrims Rest Cemetery, which is located about two miles north of the city.

Growth of the congregation necessitated starting construction of a new church on the corner of Second and Spring Streets in 1883, and the second church was dedicated October 12, 1884. At the same time the Lutheran school was also growing, and in 1887 the congregation erected a separate school building at Broad and Washington Streets. By 1903 additional space was again needed, and a larger school building was located at the same site.



Immanuel Evangelical Lutheran Church

Mankato, Minnesota



1867

“Immanuel—God With Us”

1992



“125 Years



of Grace”

Because of continued growth in the congregation the old church was torn down and a new one built in 1913. This larger structure was distinguished with two high steeples, visible for many miles to the northwest from across the Minnesota River.

During its 125-year history the congregation also played a part in starting other facilities. Under the leadership of Pastor A. F. Winter, Immanuel had a role in 1906 in establishing Immanuel Lutheran Hospital, which later became

Immanuel Hospital, and then merged into the current Immanuel-St. Joseph's Hospital. The congregation also had a part, largely through Pastor Winter, in the start of what is now Bethany Lutheran College.

Since Immanuel was founded by German immigrants, German was the dominant language of the congregation well into the 20th century.

A New College—And Synod

A member of the Wisconsin Synod for many years, Immanuel left that group in 1956 because of doctrinal matters and, as an independent Lutheran congregation, started Immanuel Lutheran College in Mankato in 1959. The institution consisted of a high school department, college, and seminary. During the period when it existed without synodical affiliation, Immanuel Lutheran Church of Mankato started a mission church in Winter Haven, Florida where its pastor, the Rev. G. W. Fischer, had made initial contacts while recuperating from health problems.

After meeting with other conservative Lutherans who had also withdrawn from established Lutheran synods, Immanuel in 1961 joined the newly-organized Church of the Lutheran Confession (CLC). The high school, college, and seminary which Immanuel had started was transferred to the new synod. When that facility was moved to a larger campus in Eau Claire, Wisc. in 1963, Immanuel continued a local high school in Mankato.

The congregation's next educational project was construction

of a new grade school building. Classes began in the new school, attached to the church, in early January of 1970. The old school at Broad and Washington streets was sold.

Following a lightning- and thunder-storm the church which had been built in 1913 caught fire early Sunday morning, July 4, 1971. Fire doors separating the church and school protected the new school from major damage, but the church was gutted. Immanuel voters decided to rebuild and the restored church was dedicated Sunday, November 16, 1972. New steeples and a renovated interior distinguished it from the pre-fire structure.

Immanuel Lutheran Church's most recent expansion of its educational facilities was a multi-purpose building, including a gymnasium and high school classrooms, which was dedicated on April 14, 1991.

—Lowell Schreyer,
Immanuel's Secretary

(Mr. Schreyer began this historical resume with reference to the four special worship services of praise and thanksgiving being held at Immanuel Church this anniversary year [cf. June 1992 Spokesman, p. 13]. The one such service yet remaining is to take place December 6th.

He also calls attention to picture displays, mementos, and publications on the church's history which have been prepared for distribution. For those interested in reading a more thorough account of Immanuel's HISTORY (truly, it is the story of God's gracious, guiding hand throughout

125 years), the following is available for a \$15.00 purchase price: "A History Of Immanuel Ev. Lutheran Church 1867-1961," a Master's thesis by Teacher {and Spokesman staff member} Joseph Lau. Write to the church address: 421 N. 2nd St., Mankato, MN 56001.—Ed.)

ANNOUNCEMENTS

New Tour Choir Cassette

A cassette recording of the 1991 and 1992 Tour Choirs of Immanuel Lutheran College was recently produced for distribution.

The recording features 17 sacred choral works. Among them are settings of several familiar hymns, including *I Know That My Redeemer Lives*, *Christ Is Arisen*, *My Hope Is Built On Nothing Less*, *Of The Father's Love Begotten*, *Draw Nigh and Take*, and *This Joyful Eastertide*.

Cassettes may be purchased at the CLC Bookhouse, or may be ordered by writing to:

Tour Choir Cassette
Immanuel Lutheran College
501 Grover Road
Eau Claire, WI 54701

The cost, including shipping, is \$6 per cassette.

Orphan Sponsors Needed

Of the twenty-five children currently being housed in the Nidubrolu Orphanage in India, two are without a stateside sponsor. CLC members who would like to become a sponsor or who desire more information should contact the Project Kinship Committee at the following address: Project Kinship Committee, c/o Pastor Thomas Schuetze, P. O. Box 306, Bowdle, SD 57428.



1992 Church Council—Immanuel, Mankato