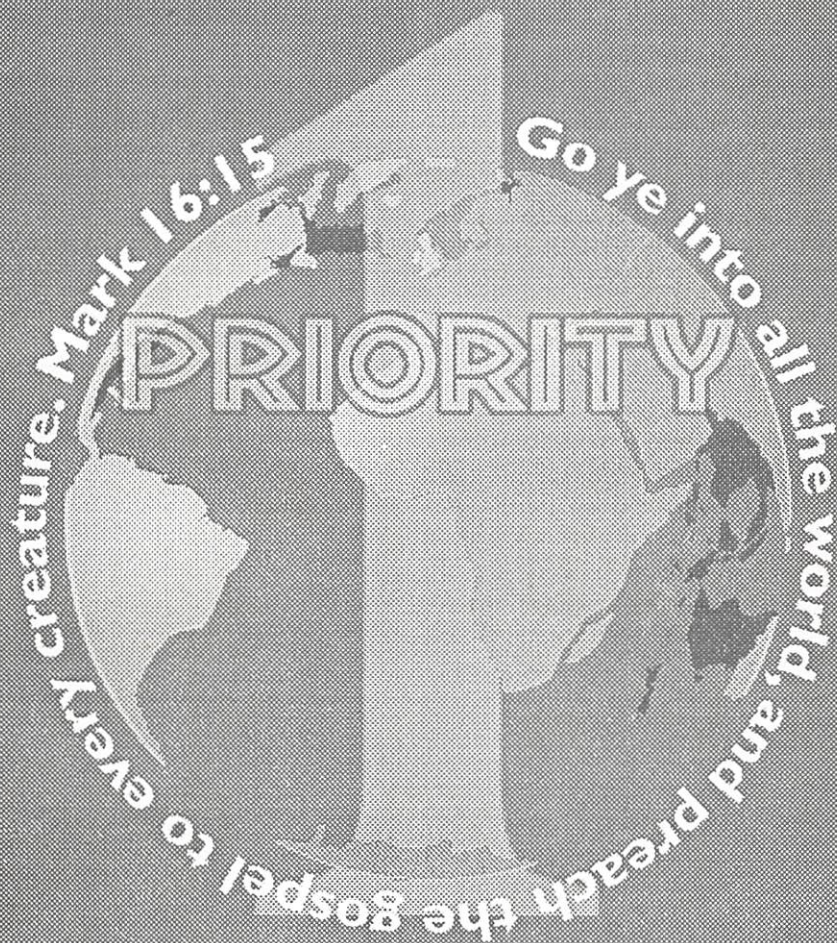


# Lutheran Spokesman



# JESUS MAKES A POWERFUL IMPRESSION!

**T**hey say that a good product will sell itself. You can tell by the way people talk. If they like a new product, they not only use it for themselves. They tell their friends. They recommend the product to others. Likewise, when people are satisfied with their doctor or their mechanic or their barber, they spread the word, especially when the subject comes up in conversation.

We could say that Jesus Christ has the same effect on His believers. He truly makes a powerful impression. Through the revelation of Scripture, the Christian knows the power that Jesus has. The Christian has experienced the blessings of having Christ as his all-sufficient Savior from sin. The believer (namely you and I) knows that his sins are forgiven through the blood atonement of his Lord. On that solid basis he is confident of his place in heaven. To borrow a commercial expression of our day—the Christian is “sold” on Jesus. He understands

what Christ has done for him and is willing to share his “recommendation” with the people in his life.

## On The First Disciples

Let’s take the disciples as a prime example. These men spent three years in the company of our Savior. They saw the Lord in action. They witnessed the powerful miracles that Jesus did. They saw Him die an undeserved death on the cross. And with their own two eyes, they beheld the conquering Savior risen from the grave!

Do you really think that they could keep these events to themselves? The Lord had made a powerful impression. They could not remain silent. In obedience to the Master’s command and by the powerful influence of the Spirit, they shared the story of Christ with all types of people. They talked up the Savior, even though it brought trouble into their lives. The threat of persecution and death did not stop

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them from spreading the Gospel all over the Roman Empire.

You can hear the conviction of the apostle John when he writes: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of Life . . . we declare to you" (1 Jn. 1:1,3).

It's quite amazing when you realize how cowardly the disciples used to be. On the night before the Lord's death, Peter denied even knowing Jesus. A few days later the disciples were too afraid to step into public. Under the mistaken assumption that their Master was gone, these men were lost. But the fear and the cowardice was swept away at last. Jesus changed their attitude by proving that He was alive. Why else would Peter and the others be so willing to face death for the sake of Christ? The lasting impression was too strong. They knew that Christ was alive. They knew that He would reign forever as the all-powerful Lord of heaven and earth.

## On You And Me

Christ makes the same impression on His disciples today. Even though we have not seen Him face to face, we are still convinced of His reality. We know with certainty that Christ is true God and true man, victorious over sin, risen from the dead, ruling on high, and fully qualified to save us from our own guilt and the prison of hell. God has impressed us with His Word. Through the power of the Gospel God gives us the inner conviction not only to trust in Christ, but also to confess His name before the world.

Don't be surprised to see that Christianity has spread all over the earth. Don't be surprised to find that the Bible is the most published book of all time. The name of Jesus and the message of His Word have echoed in the hearts and mouths of Christians down through the ages. It's all part of the Master's plan. He continues to make a powerful impression on all who are His own.

—Pastor Steven Sippert



*Another devotion (condensed) from last summer's convention, under the theme: "Who Are We?"*

## People Of God—Diverse, Yet United

What if every one of us were just like everyone else? What if we were all cut from the same heavenly cookie cutter? We would look alike, dress alike, and think the same. At this point we might say, "Great! Everyone would see things my way. We would be one homogenous mass of Christianity."

But obviously that is not who we are. Instead, we are a diverse group. The Lord has blessed us with a wide

variety of natural talents and abilities. Some have the physical coordination to drive a golf ball 300 yards straight down the fairway. Some have an analytical mind which can easily solve complex business matters, while still others have hands that can fix anything or that have the skill to grow a bumper crop of hay, corn, or soybeans. We are a diverse people.

That is also true in the realm of



At last summer's convention:  
Committee #6—  
Membership, Credentials etc.,  
Rev. E. Hallauer,  
Chairman

spiritual gifts. Paul wrote the Corinthians: "There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men" (1 Cor. 12:4-6).

The Spirit certainly has not been stingy with His gifts to us. Some have exceptional insights into the meaning of Holy Scripture. Some are gifted teachers. By the Spirit's power others have taken courageous stands on the Gospel truth even when it meant separation from family and former fellowships. Still others have the ability to bring just the right word of Scripture to bear on a particular situation.

But how does diversity stack up in comparison with cookie cutter sameness? It is far superior! The apostle compares it to the diversity within the human body. "Now the body is not made up of one part but of many." Each individual part of the body is important. All the diverse spiritual gifts from the Holy Spirit are just as vital to the Church. Each of us has one or more of them.

### **Joined To Jesus By Faith**

We are a diverse people, yet we are also united. We are all one in the body of Christ, the Holy Christian Church. We all share the same relationship with the Lord Jesus. We are joined to Him by our common faith in Him as

the only Savior from sin and death. His love unites us to Himself and to one another.

That makes for a common purpose as well. Paul says: "Now to each one the manifestation of the Spirit is given for the common good" (1 Cor. 12:7). It's like the body. The heart doesn't beat just for its own sake. It serves the good of the whole body. When the legs are running and crying out for more oxygen-rich blood, the heart responds by beating faster. In the same way the Spirit wants His gifts used for the good of the whole. In love for the Lord we want to serve Him and one another with every gift and ability we have.

When every part of the body is in synch with every other part, we can think clearly and act decisively. For our congregations and synod to be effective witnesses to the love of Christ, there must be a coordinated effort of every member and the use of all our Spirit-given gifts. It can't be done with just the pastor or just the teacher. The body is a unit made up of many diverse parts.

Instead of dreaming of a world in which we are all the same, imagine what could happen if each of us by the Spirit's power used our diverse gifts to the fullest extent possible in love for the Lord and His kingdom.

Lord, let it happen among us!

—Pastor Michael Eichstadt

# Man Is No Match For The Devil

The devil was very real to Martin Luther. He recognized the devil as a formidable enemy and taught us to sing:

The old, evil Foe now means deadly woe;  
Deep guile and great might  
Are his dread arms in fight  
On earth is not his equal.

(TLH 262)

That estimation of the peril posed by the devil is thoroughly scriptural. Many passages reveal the malicious might which the devil directs against mankind's physical and spiritual life.

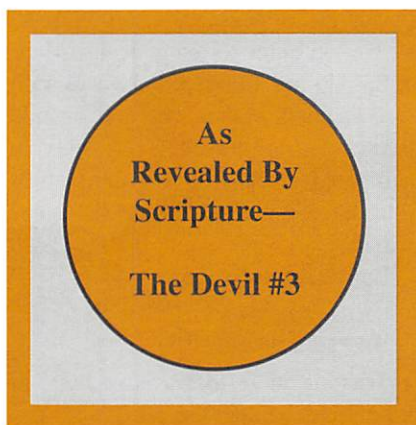
We cannot hope to outwit him. Consider how easily he was able to deceive Eve. He led her to disobey a direct command of God. It is for good reason that Paul counsels: "Put on the whole armor of God, that you may be able to stand against the wiles of the devil" (Eph. 6:11).

Yet, for all his craftiness the devil does foolish things. Certainly he knew the meaning of God's curse spoken upon him after he tricked Eve: "He shall bruise your head, and you shall bruise His heel" (Gen. 3:15). Certainly he knew the words of Isaiah 53 which clearly speak of the redemption of mankind through Christ's death. In spite of this he promoted the death of Jesus which caused his overthrow.

While we may marvel at such folly, the devil remains (the devil is) a fearsome and powerful enemy of mankind—particularly of Christians. Luther points out that, in contending with the devil,

With might of ours can naught be done,  
Soon were our loss effected.

See the proof in Scripture. The devil can harm men's bodies, Luke



13:15; he can take possession of men's bodies, Luke 8:26ff; he has complete control over the will, mind, and soul of unbelievers, Eph. 2:1-3; he can do amazing things which appear to the ungodly to be works of God, 2 Thess. 2:9-10; he can destroy men's possessions as with Job; he can cause trouble in the state as in leading David to number Israel, 1 Chron. 21:1ff; he can cause trouble in marriage and in the home, 1 Tim. 4:1-3, 1 Cor. 7:5.

It is in the area of spiritual matters that Satan is most dangerous. We pray the Sixth Petition, "Lead us not into temptation," so that the devil "may not deceive us nor lead us into misbelief, despair, and other shameful sin and vice."

Sometimes the devil comes as a roaring lion and attacks the individual's heart, mind, and will directly. One very effective strategy is to lead people to doubt God's Word and to turn away from it. The low esteem in which the Bible is held by many self-styled Christians today is a direct result.

The devil also effectively employs indirect means of attack by using others to do his dirty work. Sometimes his agents are people who are close to us. He led Peter to tempt Jesus, Matt. 16:23. He has flooded the world with false teachers both inside and outside of the visible church. They seek to lead people away from their one infallible defense against the devil—Jesus Christ.

Luther refers to Jesus:

But for us fights the Valiant One,  
Whom God Himself elected.

Trusting in Jesus we have hope in our warfare against Satan:

This world's prince may still,  
Scowl fierce as he will,

He can harm us none,  
He's judged; the deed is done;  
One little word can fell him.

That "word" is the good news that Jesus has defeated the devil. By giving His life, Jesus paid for the sins of all people. Those who are led to trust in this are free from the tyranny of Satan. Though the devil may persecute them in this life, believers in Christ hold the eternal victory.

May our prayer be that of another hymn writer:

Oh, keep us in Thy Word we pray!  
The guile and rage of Satan stay!  
O may Thy mercy never cease!  
Give concord, patience, courage, peace.  
(TLH 292:4)

—Pastor em. Keith Olmanson



## **"New Creatures In Christ"**

(2 Cor. 5:17)

### **Studies in Second Corinthians**

#### *Chapter 12*

## **"OH HOW I SUFFER!"**

The title is imprinted on a barbecue apron, given as a Christmas present along with considerable "tongue-in-cheek." The strange thing is that what makes the title so funny really isn't funny for very long. That is because all of us have surely met someone who cannot seem to move off the subject of personal troubles and woes. There are those who constantly complain that life has dealt them a bad hand, unfairly targeting them with grief far beyond what they deserve. The cure, of course, is to face what we

all really deserve according to Lamentations 3:22, namely, to be "consumed" in punishment for unpaid sin. Thanks be to Jesus Christ who Himself covered what we deserve.

All the more striking that the one man who could lay claim to terrible suffering for Christ's sake would be the last one to claim the apron. Or have any of us indeed been whipped and beaten at all, let alone for the sake of the Gospel, or subjected to life-threatening danger by both man and the elements, or bobbed in the sea for

a day and a half, or imprisoned, not just inadequately clothed but not clothed, escaped down a wall by being lowered in a basket? But do we read any complaint? Not a one. In fact we hear what remains for many of an almost impossible boast.

### God Gave His All

"I take pleasure in infirmities . . . for Christ's sake," says Paul (v. 10). Nor is this "pleasure" that bogus suffering of the sick operatic comedian's spoof: "I am so happy when I am miserable." Paul's pleasure is based on the knowledge that Christ Jesus has taken on the complete control of his life, even to the point of permitting Satan to torment him with a grievous "thorn in the flesh." We are not told what the thorn was; some suggest a stuttering, seizures, or a chronic stomach pain. Whatever the thorn was, it served up the constant message that God was in control, doing what was best for Paul.

So don't zero in on poor me and all

I go through. Concentrate on eternally fortunate me that God in His love and mercy sent a Savior. When self-pity and complaints threaten to take over, let us remember that we are far, far from "giving our all." When God gave He did "give His all" (John 3:15). He gave with no reservation; there were no back-up Sons to send later. He has only one Son, and yet He willingly gave Him up so that the eternal suffering we so richly deserve is nothing in comparison.

The hymnist caught Paul's point in the Christmas couplet:

"Rejoice that a Savior from sin you can  
boast,  
And join in the song of the heavenly  
host."

When a God-sent thorn threatens to get you down, remember that you're strongest when you have to rely on Him the most (v. 9).

"Oh, how I suffer!" Now if we can just change the complaint into a God-pleasing boast?

—Pastor Bertram Nauman



## SMORGASBORD

### ● BLACK AND WHITE AND GRAY

"Black and white is comfortable, but gray may be more honest." That is the commentary headline of an article in the ecumenical newspaper, *Metro Lutheran*. If you want to know what is wrong in the church, and within liberal Lutheranism, there you have it. It is clear that the article is not speaking of matters neither commanded or forbidden in Scripture. In such areas to which Scripture does not speak a yea

or a nay the Christian *is* free to exercise Christian freedom. Such areas are not matters of conscience. And in purely secular matters—e.g., What time shall we hold service?—there can be compromise.

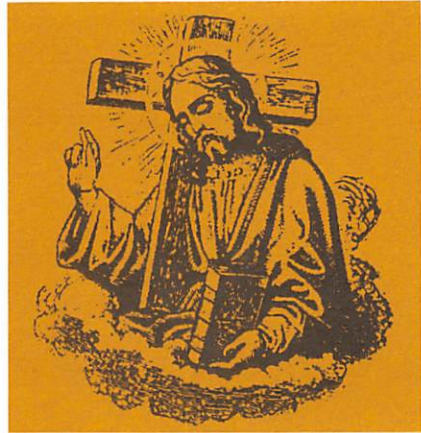
The writer is speaking of matters of faith. She says, "No one Synod can have all the right answers." We will allow her that for the sake of the argument! *But Scripture has the right answers to matters of faith.* When an assembly of believers (Church), or a

synod consisting of such, is gathered around the Word of God and holds fast to the inspired and inerrant Word of God, it is in possession of the right answers. Churches and synods can err. Yet when they speak the Word of God without mixture of human opinion, they DO HAVE the right answer to matters of faith.

It is not fashionable today to claim that one has the Truth, the whole Truth. We are not ashamed to say, "We have it!" We may not always act on it, and that is sin. But we have it! To claim to believe the Bible as the Word of God and yet deny any part of it makes God a liar, as well as oneself. To say that one cannot have the whole Truth denies that the Bible is the Word of God. To say that everyone has a little bit of the Truth and that no one has it all is unbelief.

Of course, the tact of the article is that there may be more than one right answer to difficult questions. She happens to be a member of the LC-MS. She wondered how she can be certain of the "set of answers" provided by her church. "I wonder how one can be certain if they are the 'right' answers as opposed to the 'wrong' answers." The answer to her question is simple. Be a Berean. They "searched the Scriptures daily to see whether these things were so" (Acts 17:11). Scripture has all the answers to matters of faith. And they who believe the Scripture and who teach it can know that they believe and speak Truth, because: "All Scripture is given by inspiration of God..." (2 Tim. 3:16). And, God is Truth!

The problem does not lie in being unable to find the right answer, or in being unable to distinguish between



the right and the wrong. It lies in human reason which will not accept the answer.

Her solution? It's not new, but it lies at the root of the confusion she feels, and the undermining of faith. "We also must pray, study God's Word, and most importantly, remember to keep our eyes on the big issue on which we all agree—that Jesus Christ is our true salvation." We are thankful for that last line. But how does one know that to be the absolute Truth if one thinks the rest of the book, the Bible from which that conclusion is drawn, is or may be flawed and subject to individual interpretation?

When it comes to matters of faith and the doctrines of Scripture, *black and white is comfortable*. Jesus said: "If you continue in My Word . . . you shall know the Truth, and the Truth shall make you free" (Jn. 8:32). Gray is dishonest.

We invite people to study the Bible with us, and therefrom know the Truth. There is found the truth about ourselves. We are sinners. There is found the truth about our salvation. It is in Christ alone, and is appropriated



through faith in Him. Further, "It is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work (2 Tim. 3:16).

The truth is that the Bible is Truth, and they who believe it have the truth—absolutely.

—From the bulletin of *Grace, Fridley*;  
*Daniel Fleischer is pastor.*

## ● A PRINCIPAL'S ANNUAL REPORT

*"Fear not, for I am with you; be not dismayed, for I am your God. I will strengthen you, Yes, I will help you, I will uphold you with My righteous right hand" (Isaiah 41:10).*

Several years ago as I watched the last car of students head for home, I felt drained and discouraged. The day had been long, the week seemed to be lost, and the month was way too long (it was only the 8th day). As I returned to my desk, I reached for the Bible and quietly prayed, "Lord — help me!" While paging through the Bible, my eyes were led to the words quoted above, and once again the Lord in all His wisdom answered my prayer.

As we look back over the past year and begin the planning for the next one, my thoughts go back more than a year. Recently, one of the members stated to me: "... If someone would have told us (the congregation) five years ago that by 1996 we would have had a school up and running for three years, a second teacher on the way, a new building in which to house the school, and church services full almost every Sunday, we would have looked at him in disbelief!..." If we would not have lived through the past

three years of blessings that the Lord has given us, we too might wonder 'Can this all come true?'

During the convention several individuals mentioned: "... Oh, you are from that miracle church in Milwaukee..." Such a statement makes you stop and think and agree that the Lord has been blessing us richly. It truly has been a miracle. Thank you, Lord!

As I think back over the years and the rough waters that this congregation has traveled, the words of the verse speak loud and clear: "Fear not, for I am with you; Be not dismayed . . ." Looking back I will never forget the tears of joy that I saw flow during the first opening service here at Messiah Lutheran School. Now a congregation that had waited on the Lord for a school for so long could rejoice in assisting parents in the education of the young lambs of the congregation. The building came into being and the Lord led us to the calling of a second teacher. "... For I am your God. I will strengthen you..."

Our third year of education here at Messiah has come and gone like the wind which brings the comforting, cool evening breeze. The Lord was there every moment of every day, with parents, students, teacher, and staff members as He promised. The largest enrollment to date passed through our doors; 28 students finished the year with four going on to high school in the fall (three to Immanuel Lutheran High School in Eau Claire).

We were again blessed with the many talents of members of the congregation who shared countless hours of their time with our student body. "... I will strengthen you..." the Lord states, and He did through these individuals.

May their services continue to be used to the glory of the Lord and to the well-being of each and every lamb who comes to Messiah Lutheran School.

(Note: This annual report to the congregation at Messiah, Hales Corners, Wis. by Principal Theodore Quade was submitted to the *Spokesman* by a member of the congregation.)



## If We Resemble Apes, Does That Mean We Evolved From Apes?

Anyone who has ever watched the monkeys and apes at the zoo couldn't help but notice their resemblance to humans. By comparison, the bears in the zoo are not nearly as similar to human as are the apes. Still, bears are warm-blooded mammals and thus are more similar to humans than are cold-blooded reptiles like the alligators. Alligators, however, do have legs and true lungs and thus are more similar to humans than are the fish. But even fish have bony vertebrae and thus are more similar to humans than are the insects. And even insects are made up of many specialized cells and thus are more similar to humans than are the bacteria. Finally, all living things, including bacteria, have basically the same type of molecules that appear to be essential for life itself and share a common genetic code mechanism for their reproduction.

Clearly there is an underlying common theme to all of life. Inquisitive people will naturally wonder why this is so. Until the time of Darwin, over 230 years ago, most scientists considered the underlying commonality of all living animals to be evidence of the handiwork of their common Creator. It seemed quite reasonable to these great pioneers who established the foundations of nearly every branch of science, that God would use the same

underlying principles to design and create the various kinds of animals. After all, even human designers, builders and artists, tend to manifest their distinctive approach in everything they create and build.

There are several possible reasons why certain animals are more similar to one another than they are to others, permitting them to be arranged into groups. Animals that live in a similar environment and eat similar food would be expected to have structural and even chemical similarities. Animals that live and move on land, for example, have a certain class of similarities based on the restrictions imposed by the natural terrain of our earth. Animals that live and swim in water have certain similarities necessary for aquatic locomotion and feeding. Animals that fly in the air have still other similarities dictated by the severe demands of flight. In the same manner, man-made machines designed to serve a common type of purpose share common features, despite their many differences. Consider the various modes of transportation designed by man. Most vehicles that run on land, from roller skates to freight trains, share a class of similarities based on wheels. Vehicles that move on water, from a canoe to a battleship, share basic similarities based

on floatation. Vehicles that fly in the air, from hang gliders to the space shuttle, have similarities that are essential to flight.

Today, evolutionists insist that the underlying similarity of all animals, including man, and our ability to arrange and classify them into groups, is compelling evidence for their progressive evolution from a common ancestor. They insist that there is simply no other thinkable explanation for their similarities. Evolutionists argue further that the degree of similarity between any two animals attests to their degree of evolutionary “relatedness,” and thus how recently they separated from a common ancestor. They are quite certain, for example, that the similarities between apes and humans prove they evolved from a common ape-like ancestor “only” 2 or 3 million years ago. By comparison, evolutionists say we are far more distantly “related” to our insect “relatives.” The Living World Exhibit at the St. Louis Zoo has a sign by a dish of fruit flies that confidently declares: “humans and flies had a common ancestor 630 million years ago.” This hypothetical “common ancestor” is not identified because no one has the slightest evidence of what it looked like or even if it existed at all!

This belief that similarities between animals can only be understood in terms of an evolutionary relationship is the most fundamental axiom of evolution—almost all arguments for evolution depend upon it. Evolutionists do not feel compelled to prove their claim that similarity necessarily means common evolutionary ancestry—they assume it. Indeed, evolutionists *never* question or investigate

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***One of the problems with the similarity = evolutionary ancestry axiom is that evolutionists ignore it whenever it doesn't fit their evolutionary scenarios. . . . It seems that some folks will believe almost anything, as long as it doesn't appear in the Bible.***

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whether evolution is true or not, rather they ask which animal evolved into which, and their answer is generally based on similarity! No scientist would ever succeed in getting funding from major federal or private sources to investigate *if* evolution has really occurred or not. The evolutionist Richard Leaky approached the National Geographic Society to get funding to look for the ape ancestors of man, not to investigate *if* man evolved from apes. It is interesting to note that when the Society gave Leaky his funds, he was warned: “If you find nothing you are never to come begging at our door again.” With this motivation, Leaky soon found 40-specimens of the “human ancestor,” *Australopithecus*, whose very name, by the way, means “southern APE!” Most evolutionists are dead certain that this very ape-like ape evolved into man because of certain arguable similarities to man in its teeth and pelvic bones. Perhaps you heard the story of the evolutionist who dug up a fossilized fragment of an ape's jaw and promptly declared it to be an ancestor of man — he was so excited about the find, he said, “I wouldn't have seen it if I hadn't believed it.”

One of the problems with the simi-

larity = evolutionary ancestry axiom is that evolutionists ignore it whenever it doesn't fit their evolutionary scenarios. There are many instances of remarkable similarities between animals that evolutionists consider to be only distantly related. The eye of the squid, for example, is strikingly similar to the human eye. Sometimes almost the whole body and even the behavior of animals are obviously similar and still evolutionists argue they are not closely related! For example, many of the Australian marsupials have strikingly similar counterparts to certain North American placental mammals. There are both marsupial and placental mammal versions of mice, moles, rabbits, wolves, and badgers. There is even evidence that there once were both marsupial and placental saber-toothed tigers! Yet evolutionists consider marsupials and placental mammals to be only distantly related because their mechanism of reproduction is so different. Evolutionists believe that the primitive ancestors of marsupial and placental mammals split off 120 millions years ago, long before there were mice, moles, rabbits, wolves, and badgers, and have been evolving separately ever since. How then did both these separate lines



Dr. David Menton

manage to come up with such similar animals?

Incredibly, evolutionists explain away amazing similarities between animals they consider to be only distantly related by simply invoking "*convergent evolution*." Convergent evolution is the unobserved and unexplained process whereby two very different animals *independently* evolve into two very similar animals by an incredible run of countless lucky mutational coincidences extending over tens of millions of years! It seems that folks will believe almost anything, as long as it doesn't appear in the Bible.

—Dr. David N. Menton



**CLC Teachers' Conference—**

## Worthy Through Christ

*Valentine, Nebraska was the site of the CLC Teachers' Conference in late October 1996. The warm greetings and the overall hospitality of the host congregation, Grace, were greatly appreciated by all in attendance.*

The devotional leader, David Bernthal, gave us "A Look At Ourselves" using three questions: Are you pre-

pared to lead? Are you worthy? Are you content? The answer to each question is "no" in ourselves. How-

ever in Christ Jesus and what He has done for us we are prepared and worthy and can be content.

### Wednesday

After the opening we were treated to a book review. Seth Schaller gave a short review of the Bible, especially picking out passages to which we might turn for comfort, guidance, strength, and perseverance. The booklet aptly named "*I am the Way, the Truth, and the Life*" turned out to be a resource loaded with scripture, devotions, and quotations. This short presentation was followed by "A Devotional Study of John 15:1-9" in which Seth reminded us that we never need to accept failure on our own part, reminding us that we can do all things through Christ who strengthens us.

Great cooking, wonderful service, and Valentine beef is all that need be said about the meals served at this conference. We were all satisfied and thankful for the bountiful gifts of our God given through Grace congregation.

After lunch Ted Quade presented a paper comparing and contrasting the "humanism" in the secular textbooks and the "decision theology" found in the A Beka texts. How should we go, which shall we choose, when we need

to have a text to help impart the facts of history and science, and to teach reading? From the author's struggles over textbooks, three conclusions were reached: 1) If textbooks are doing the teaching and not the teacher, then there is a major reason for all of us to be concerned; 2) It is a powerful warning to each and every educator to search and review all educational material thoroughly. 3) Keep Christ the center of every subject you prepare and teach. Keep Christ in front of yourself and your students every moment.

A short discussion of "how a Teachers' Conference Should Be Run" was carried on with no conclusions reached.

Barbara Hulke and Deb Johannes led a discussion of the D'Nealian and Zaner Bloser handwriting methods. A lively discussion of handwriting problems and possible solutions followed.

The evening communion service was an inspiring service highlighted by the address of Pastor Steven Siefert based on John 21:15-17. Those present heard that God wants us to feed His lambs. The choir sang: "Glory to Thee, My God This Night."

### Thursday

Doug Libby presented ways and



CLC Teachers  
in Valentine

means of self-evaluation for our schools. This was based on methods used by various organizations and schools. Lively discussion ensued. Jim Lau presented a three-part paper on our attitude over against public schools. He considered why and how we might cooperate with these schools and concluded with a section on why we most certainly need Christian Day Schools. Stewardship in connection with government aid and label saving was also discussed in connection with this paper.

Two interesting field trips — you could have your pick — took up most of the afternoon. One group went to a working ranch, and also visited a mud hut to hear an extremely interesting discussion of the area and its history. The other group visited the reservation and St. Francis church which was the mission church of the reservation.

The evening brought a wild and entertaining night of volleyball in a local gymnasium. Those who brought their shoes had a great time playing, and the rest of us had maybe a better

time watching.

Before we said our good-byes at noon on Friday we heard Lane Fischer speak on the advantages of arts in the curriculum. Data seemed to point to the fact that students involved in the arts seem to score higher on the average on their ACT tests in both verbal and math. A spirited discussion was held.

Sprinkled throughout was the presentation of what the conference calls Title 5's. This year they were presented by Alvin Sieg (math), Carrie Gerbitz (English), Leif Olmanson (history), and Marion Fitschen (newspaper). We are still wondering why they are called "Title 5's."

The conference as usual was uplifting and edifying. I am certain that each and everyone present left Valentine filled with a greater resolve to feed His lambs. We were strengthened and uplifted by the fellowship and especially by His Word. We thank our God for these opportunities for mutual strengthening.

—Prof. Ronald Roehl



## "COUNTRY SCHOOL DAY"

A little red country schoolhouse near the Fischer farm in Hanska, Minnesota was the site of Country School Day for Immanuel-Mankato students in grades 1-4. The school is owned, in part, by Mr. & Mrs. Larry (Marlene) Fischer, members of Grace Lutheran Church in Sleepy Eye. They graciously offered and prepared the schoolhouse for Immanuel's use.

On September 20, 1996 students and teachers alike dressed in period

clothing and spent the day re-enacting a typical school day of one hundred years ago. The day began with a walk along the gravel road leading to the school, and included sample lessons and activities that were once part of the one-room school routine.

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*(Immanuel teachers involved in this special outing were Carolyn Gerbitz, grades 1-2, and Lane Fischer, grades 3-4—Ed.)*



The top photo, courtesy of the New Ulm (Minn.) *Journal*, shows the children enjoying a game of drop-the-hankie. At left Mr. Fischer and Miss Gerbitz finalize plans for one of the day's activities. Below teachers and students gather to preserve a memory on the wheelchair accessible walkway.



# Announcements

## Mission Efforts Relocated

*Colorado Springs*—St. Matthew Lutheran Church in Colorado Springs is now meeting at the Lehmborg Chapel, located on the northwest corner of Nevada Avenue and Boulder. Services are held every Sunday at 3:30 p.m. For further information contact Pastor Delwyn Maas at (303) 278-7216 or Mr. "Chuck" Seelye at (719) 685-5848.

*SE Denver*—CLC worship services are now being held in the SE Denver area, serving the cities of Aurora, Denver, Littleton, Parker, and Castle Rock. Services are held in the community building at Lone Tree and Sweetwater, located about 1 mile south of C-470, just off of Yosemite. For now, the services are held every other Sunday at 8:00 a.m. The next service will be on December 29, January 12, etc. For more information please call Pastor Delwyn Maas at (303) 278-7216 or Mr. Edwin Trapp at (303) 805-0300.

## Nominations

The Board of Regents of Immanuel Lutheran College announces the following nominations to fill the vacancy created by the retirement of Professor John Lau.

Norman Greve	John Schierenbeck
Stephen Kurtzahn	Gene Schreyer
Douglas Libby	Steven Sippert
Justin Olmanson	Quinn Sprengeler
Craig Owings	Paul Sullivan
David Povolny	John Ude
Daniel Schierenbeck	

Teaching responsibilities of this position will be in the area of English grammar and literature, Foreign languages and Religion (Foreign languages include German and another modern language, preferably Spanish). Instruction is to be given in both the High School and College

department. All comments from the members of the CLC congregations should be in the hands of the undersigned no later than January 10, 1997: ILC Regents, Mr. Thomas Beekman, Sec., 8410 Rambil Rd. Eau Claire, WI 54703.

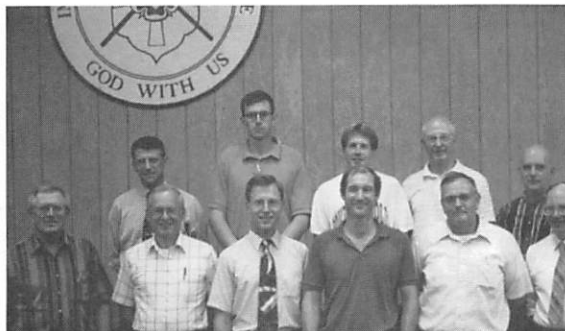
## Installations

In accord with our usage and order, Terrel L. Kesterson, who was called by Trinity Ev. Lutheran Church of Spokane, Washington to be its pastor, was installed on November 10, 1996.

—*Pastor Robert S. List*

In accord with our usage and order, Peggy Kesterson, who was called by Gethsemane Ev. Lutheran Church & School of Spokane, Washington to teach grades 1-4 in our Christian day School was installed on November 24, 1996.

—*Pastor Robert S. List*



**Staff of The Lutheran Spokesman (Partial):** Back row: James Albrecht, Joel Fleischer, Joseph Lau, Paul Koch, John Klatt; Front row: Editor Paul Fleischer, Keith Olmanson, Michael Eichstadt, Matt Schaser, David Koenig, Paul Schaller.