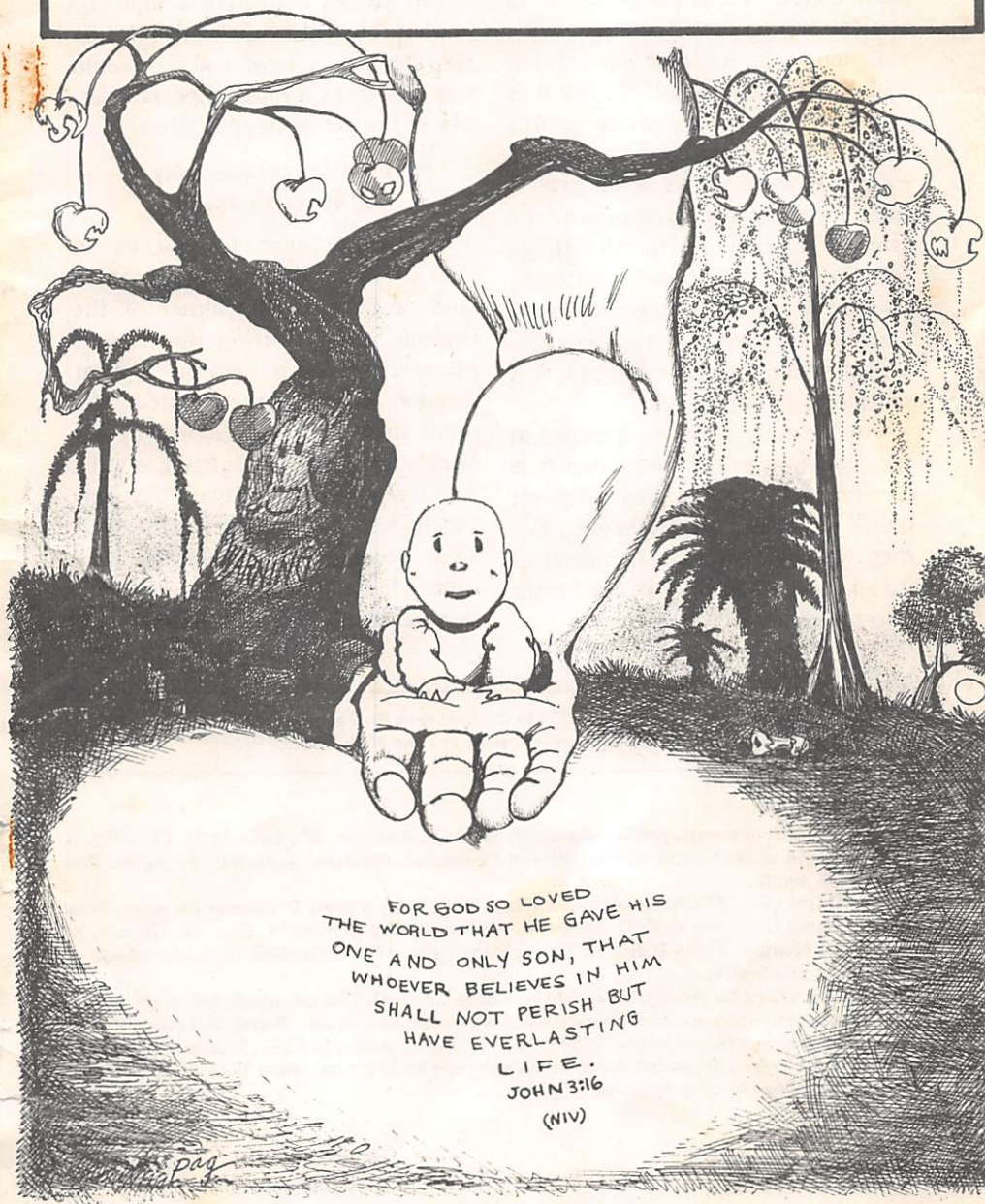


LUTHERAN SPOKESMAN

Volume 21, No. 6
December 1978

CHURCH OF THE LUTHERAN CONFESSION



FOR GOD SO LOVED
THE WORLD THAT HE GAVE HIS
ONE AND ONLY SON, THAT
WHOEVER BELIEVES IN HIM
SHALL NOT PERISH BUT
HAVE EVERLASTING
LIFE.
JOHN 3:16
(NIV)

Stepping Down

(Read from your Bibles John 1:19-28, the Gospel for the Fourth Sunday in Advent).

One of the most difficult things a person ever has to do in life is to swallow every morsel of human pride and step aside, letting a more qualified person take his place. For it is our very nature to want to occupy first place in everything we do. We want to be number one in our profession, receiving the promotions, the esteem, the pay raises, the fringe benefits and all that goes with being successful. When someone comes along better than we and gets the consideration we feel we deserve, it is shattering to our egos.

This attitude is not so harmful in the economic world, but when it is carried over into our spiritual lives, that is where the trouble begins. For then we begin trusting in ourselves for all things instead of in our Savior who has done all things for us.

In the Gospel for the Fourth Sunday in Advent we read of a man who had established his priorities in life. His name was John and he would teach all of us a most important lesson in the art of stepping down.

John saw the necessity of stepping down.

The Holy Spirit teaches us in God's Word that John was chosen by God to be the Forerunner of the coming Savior. During the days of his ministry John became a great prophet, known to the people by his crude dress of animal skins, by his baptizing in the Jordan River, and by his everpresent message: "Repent, for the kingdom of God is at hand." John became a famous man with quite a large following of people, and this was his status when the Jews sent

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priests and Levites asking who he was. They believed he might be the Christ or one of the prophets come back to life, and because of this John had all the opportunity in the world to cling to his position of prominence, refusing to give it up.

But John did not do that at all. Rather, he made a confession that began to take him out of the picture already. He said: "I am not the Christ (nor Elijah, nor that prophet) . . . I baptize with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose."

Upon reading that statement we know that John already knew in his heart the essence of this teaching of his coming Lord: "He that would be first in my kingdom must be last." (Mark 9:35) John knew, not with just a mental assent, but from the depths of his heart, that the Child born of Mary was more than a mere mortal. He was the eternal Son of God; the long-promised Savior who had come into the world to take away the sins of all mankind. No wonder he said, "He must increase, but I must decrease." (John 3:30)

The knowledge of his own sin and unworthiness and the knowledge of Him who alone is worthy, Jesus Christ, motivated John to step down and to fade out of the picture when our Lord's ministry began. The love of God and faith in Christ are wonderfully displayed by the attitudes, words, and actions of John. They also provide us with a wonderful ex-

ample, for they teach us that.

**We also must see the necessity
of stepping down.**

Especially during the blessed Christmas season we face the danger of putting ourselves in the center of things instead of Jesus our Savior. Christmas has become for most (and Christians are not excluded) a display of crass materialism. By our words concerning Santa and presents and by our actions of overspending and worldliness, we often develop in our children the world's attitude toward Christmas. We must be careful lest they, as well as we, miss the message of St. Luke: "For unto you is born this day in the city of David a Savior, which is Christ the Lord." (Luke 2:11)

Even at our church's Christmas service we can become so involved watching our children "perform" as they sing and speak their pieces that we miss the message of salvation coming from their lips. What a blessed privilege it can be for us parents to sit back and really hear the message of salvation coming from the lips of the children we brought into this world. Oh, nothing could be more important for us this Christmas than to give the message of salvation first place in our hearts and lives and in the hearts and lives of our children.

Therefore, the message of John and our Lord Jesus goes out to the whole world, but also to us as God's dear children: "Repent, for the kingdom of God is at hand." We ought to fall on our knees this Christmas, not

just to open presents in front of the tree, but to confess our own sins and unworthiness. While we are on our knees, we ought to look to our blessed Lord and Savior in faith, because the cradle before which we bow once contained the Savior of the world, the latchet of whose shoes we also are not worthy to unloose. The cross before which we kneel once held the Son of God who offered the perfect life that He lived in our stead as a sacrifice unto death, that God's wrath toward us because of our sin might fall upon Him instead. Further, the open tomb which once imprisoned our God in human flesh could not hold Him. He has triumphed over sin, death, devil, and the grave. Because of His triumphant resurrection we, too, have obtained the victory.

This is the real message of Christmas and it does not call for overeating and drinking. It does not call for presents stacked to the sky. It does not call for celebration with family and friends only. It calls for pen-

tance and faith. It calls for stepping down, moving aside, making way for the Savior of the world who has given the greatest gift of all, forgiveness of sins and everlasting life.

Let us have a blessed Christmas. Let us enjoy ourselves at Christmas and always, but let us not forget for a moment what our lives are all about. Our lives, as God's children, are not primarily for enjoyment, worldly success, or stepping up into money, influence, or prestige. Rather, the main purpose of our lives is to *step down*, to repent of our sins, to believe with all our hearts the Gospel of forgiveness, and to share that Gospel with the whole world.

May the joy of the coming Savior fill our hearts as it filled the heart of John and may it cause us to confess: "Lord, unworthy that I am, I bring nothing to you but my sins; and receiving abundant and everlasting forgiveness, I give you my body, heart and soul, my all. Use it, dear Lord, as you see fit. Amen!

—F. Archer

Abundance of Water— Abundance of Love

The abundance of loving concern that has been flowing to St. Paul's Congregation of Austin, Minnesota during the past three months is as humbling as it is overwhelming. From our CLC congregations both near and far, from brethren who have never seen Austin and most

likely never will, a truly astonishing amount of help is being sent.

Two Floors

It is our ever gracious God who has given us this opportunity to know how much our brethren in Christ do indeed love us and demonstrate this

love by their gifts. On the night of July 5th the heavens dropped heavy rains about 25 miles from Austin. One day later the flood came, the highest in some years. Efforts were made to keep the water out by means of sandbagging and pumps, but it still rose to a depth of five feet in the parsonage and church basements. Friday afternoon the clean-up began, and Saturday evening a wedding took place right on schedule. Everything seemed normal, except that the basement could not be used for the reception.

During the following week, while our delegates were at the CLC Convention, members spent weary hours cleaning up in the basement, sterilizing dishes, cupboards, furniture, etc. The task did indeed seem endless, but tired bodies were seeing the end of the clean-up in sight by Sunday, the 16th. Sighs of relief were heard as members talked after the service. Little did anyone suspect the greater test our Lord had in store for us. That night there was a downpour ten miles away, in the basin area of two of the three streams that meet in Austin. With daybreak the flood began coming—swiftly. The parsonage was evacuated, and members and friends moved what they could from the basement to the main level of the parsonage and church. But that was not enough. Everyone was forced to leave, and the pumps had to be removed as they became swamped. By early afternoon the high water mark came to three feet in the main level of the parsonage and church. Almost everything that had been moved up

was lost—all appliances, even some cabinets laid across the tops of the church pews, everything in the parsonage family room and laundry. Fortunately, there had been time to move the pastor's books, clothes, and much of the small furniture to the second story where they were safe.

Cleanup

The immensity of the task ahead was truly staggering, but the members pitched in with a will. Although there was certainly much wondering about why the Lord had let this happen, there was above all the comforting conviction that it would *have* to be for our good, according to His promise.

During the weeks that followed, the entire building had to be ripped open. Every wall touched by the water, every cabinet and cupboard had to be completely torn open to get at the mud and pollution left by the flood waters. The last piece of water-soaked, mouldy flooring was finally torn up at the end of September, thus bringing the massive clean-up to an end. This was the only way in which to determine the full extent of our loss. The basic structure stood up well, with only one wall beginning to bow inward. But no one knows if the rest of the walls could stand up under another such flood.

Worship was moved at once to a local theater, and after two months to the Congregational Church, which kindly offered its facilities. On October 8th the first service was held in our own church building. The tile is

not replaced on the concrete floor of the main level. Only about ten of the pews were still good enough to be brought back in. Folding chairs fill the rest of the chancel. The altar stands on the rough sub-flooring that is exposed in the entire chancel. But is is good to be "home" again.

Our New Dilemma

Of course there is no hiding from the weighty questions that now confront the congregation. Shall we rebuild here where the representatives from the Department of Natural Resources assure us that floods will surely get worse as time goes on? Would this not seem like tempting our Lord? Would such use of all the precious gifts from our CLC brethren be good stewardship? On the other hand, even if we are convinced that we should leave our church home and build elsewhere, can we afford that? It has long ago been decided not to use our basement areas again due to frequent flooding there, but might it be necessary to use the church auditorium "bare," without spending monies on refurbishing it, until a building fund can be established? Our chief spiritual asset is our Christian Day School, which the Lord has not taken from us, and which is now being conducted in the educational wing of the Congregational Church. We must guard against assuming a budgetary load that could result in the closing of our school. The dilemma seems insurmountable, but with God all things are possible, and He will surely point the way.

Some steps *have* been taken. Out of concern for removing the pastor's family from the constant threat of flooding, the congregation decided that the pastor shall no longer be housed in the parsonage. After much consideration, a September voters' meeting decided to follow (for the pastor) the same policy established last year with our principal, Mr. Leif Olmanson. He was granted a monthly allowance with which to seek his own housing. In this way the congregation hopes, during the time a teacher or pastor is serving here, to do its share in helping him to build equity toward eventually owning a retirement home, like any other laborer. Many other church bodies are following this policy for the advantages it clearly offers. Much planning has gone into this departure from the old custom of furnishing a church-owned parsonage, and the congregation believes it has taken proper steps to safeguard against its interfering with the divine call. This is a trial; the policy will be reviewed before another call is issued.

Pray For Wisdom

In the last days of October, just prior to this writing, two incidents have taken place that may do much to shape our future. 1) Two kind citizens of this community have offered the congregation five acres of land, choice and high, at about $\frac{1}{4}$ of its value. An option has now been taken on that parcel until February 1st, to give time for consideration. 2) In August the congregation applied for an SBA (Small Business Administra-

tion) loan, which is a government-sponsored low-interest loan offered to all eligible disaster victims, whether they be private individuals or business concerns (churches are rated as "business"). Ordinarily an SBA loan is restricted to restoration costs at the disaster site. However, the SBA officials have just informed us that they are granting an exception here because we would obviously be rebuilding only to invite the same or greater damage again. In our case they will allow the loan to be used toward relocating.

Either of the above items by itself would seem to be a godsend. Both together seem too good to be true. But there are questions to be scrutinized

closely. Would such a debt be too great? Would it endanger the existence of our Christian Day School? On the other hand, can we afford to remain in a high-maintenance-cost plant, paying exorbitant heat bills, and with a basement that will never again be used for Christian Day School or fellowship purposes? These are only a few of the larger questions.

You, dear brethren, who have so generously given from your hearts to help us, please pray that we be led by wisdom from above in the decisions that must now be faced. A tragedy this has been, indeed, but nothing can dim the joy of the Christchild radiating from our believing hearts!

—Carl Thurow

Missouri and Wisconsin

It will be recalled that the Church of the Lutheran Confession received an invitation last year from the Lutheran Church—Missouri Synod to discuss in a frank and friendly manner what stands in the way of fellowship between our two church bodies. Our president declined this invitation. This brought about considerable discussion at our July convention. The result was that our delegates concurred with President Albrecht's action of declining the invitation.

On this point it is of interest to see how representatives of the Wisconsin Evangelical Lutheran Synod fared in meeting with the Missouri Synod for such discussions. Wisconsin had accepted the invitation. The *Northwestern Lutheran* of August 20, 1978 brings us a report. The concluding paragraphs read:

"However, the discussions made clear that the WELS and the LCMS are even farther apart on fellowship principles than they were in 1961, when this disagreement brought about the severance of fellowship between the two synods.

"The meeting was inconclusive and, as of now, no further meetings are being planned."

Since our CLC position on fellowship is even stronger than that of Wisconsin, this gives us an indication of what would have happened if we had met with Missouri.

—G. Sydow

A Possible Threat to Religious Freedom

At the October 17 meeting of the CLC Coordinating Council in Eau Claire there was considerable discussion of a new proposal by the Internal Revenue Service. According to the *Federal Register* of August 22, 1978 the IRS has set forth new guidelines to determine "whether certain private schools have racially discriminatory policies as to students and therefore are not qualified for tax exemption under the Internal Revenue code. . . . Generally, the Service will consider these schools to be racially discriminatory unless the schools can show that they now have a significant minority enrollment. . . . This revenue procedure also applies to church-related and church-operated schools."

In order to prove to the IRS that a school is nondiscriminatory, it would have to undertake such affirmative action programs as granting of scholarships to minority students; active minority recruitment programs; employment of minority teachers; participation with integrated schools, etc.

The loss of tax exempt status would mean that gifts to such a school could no longer be deducted on income tax returns.

Christ Commands Nondiscrimination

Those acquainted with Immanuel Lutheran College and its operation know that we are not racially discriminatory. How can we be, since our Lord has told us to go "into all the world, and preach the Gospel to every creature" (Mk. 16:15)? Moreover, the apostle Paul has taught us that in Christ "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free." (Col. 3:11)

Nevertheless, the very nature of our church body as a confessional Lutheran organization may make it difficult for us to prove to the IRS that we are nondiscriminatory. The fact is that we recruit our students and our staff from the congregations of our church body, and very few of our congregations are blessed with a significant proportion of members from a racial minority. The Board of Regents of Immanuel Lutheran College wrote to the Wisconsin congressmen, protesting the IRS proposal.

Many Protests

Originally, the proposal was to become law by October 23, 1978. But so many protests were registered that a delay became inevitable. In fact it is possible that because of these protests the IRS may develop a different approach to the problem. A public hearing is scheduled for December 5.

According to one layman at the Coordinating Council who has had extensive experience in dealing with the government in such matters, we would be much better off losing our tax exempt status than attempting to demonstrate to the

IRS that we are nondiscriminatory. Government officials can hardly be expected to understand the Scriptural and confessional principles under which we do our business. Certainly we do not want the government telling us whom we must accept as students or teachers or assistants in our schools.

Nevertheless, since we are not discriminatory, we do not like the idea of being labeled as such by any government agency. We believe the present policy is much to be preferred: namely, that the burden of proof is on the government to prove discrimination, rather than that it is the school's duty to prove nondiscrimination. For is it not an accepted principle in our country that one is considered innocent until he is proved guilty?

—D. Lau

“ . . . but unto Thy name give glory . . . ”

October 29, 1978 was a day of two-fold celebration for Messiah congregation of Eau Claire, Wisconsin. In the morning Reformation service the members rededicated themselves to preserving the truth of Scripture which Luther had restored to the church. That afternoon the congregation held its dedication service for the newly enlarged church and school building, dedicating it to preserving that same unchanging truth.

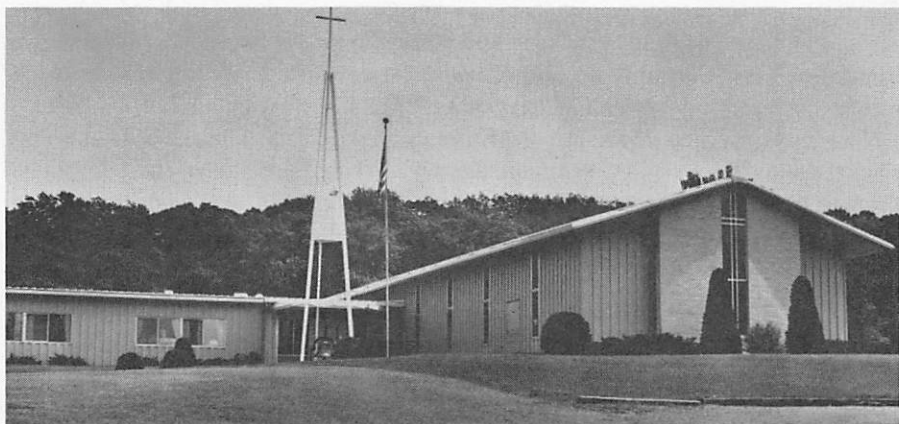
Messiah congregation was formed in 1960 by 26 families who for confessional reasons had relinquished their membership in two local churches of the Evangelical Lutheran Synod (ELS). With the Rev. Arvid Gullerud as pastor and the Rev. Keith Olmanson as assistant pastor, the group held services first in a basement and then in rented quarters. After two years they began construction of a steel church building, which was dedicated in June of

1962. At that time the feeling was that the congregation would never fill such a large building.

Continued Growth

However, the Lord had many plans for the congregation. In 1963 Immanuel Lutheran College was moved to Eau Claire, bringing with it the student body, faculty, staff, and their families. A Christian Day School was organized with classes held in the church. In 1965 a two-room school addition was dedicated. The school enrollment continued to increase, and a second full-time teacher was called in 1970.

Many families, drawn by the opportunity for a complete Christian education for their children, have moved to Eau Claire. The membership has also increased because many ILC graduates have settled in Eau Claire.



Messiah Lutheran Church from the Front

As a result of this growth it was determined that there was a definite need for an expanded sanctuary, two additional classrooms, a library-media center, storage rooms, along with a larger entry and vestibule. Because of some discouraging delays the classrooms were not able to be occupied until the spring of 1978. By then the congregation decided to undertake a still larger project.

Because much volunteer labor had kept the cost of the new addition to a minimum, the decision was made to renovate the older structure, not only making it more energy efficient but also improving the appearance of the walls both inside and out. Insulation was added throughout and the floor of the church was completely carpeted. A used pipe organ was also installed during this period.



Messiah Lutheran Church from the Rear



The Afternoon Dedication Service

The True Glory of the Church

The rite of dedication was led by the present pastor, the Rev. L. W. Schierenbeck. The Rev. Arvid Gullerud, as guest speaker, used as his sermon text Isaiah 60:1-2.

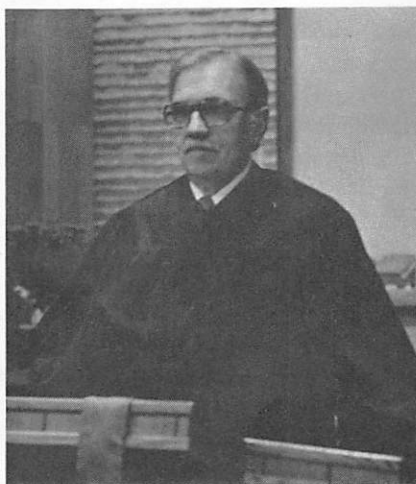
“Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and His glory shall be seen upon thee.”

The congregation was reminded that it is the Word that casts out the darkness that covers the earth and brings light to the sinner buried in that darkness. The true glory of Messiah Church and School lies not in itself or its outward plant, but in its use as a place where that Word may continue to show forth the light of the Lord's glory.

A fellowship meal was served following the service. When the day

ended, members and guests alike were left with this thought in their hearts: “Not unto us, O Lord, not unto us, but unto Thy name give glory for Thy mercy and for Thy truth's sake.” (Ps. 115:1)

—Submitted by R. Roehl



Arvid Gullerud - Dedication Speaker

My Christmas Trip

I walked today to Bethlehem
Beside some hurried shepherd men
And stood in awe before His bed
To prayerfully bow down my head.

I saw with eyes brimming with tears
The Savior awaited so many years.
Could this be God, so helpless, weak,
Whom we had come in haste to seek?

Oh Yes!! He is the Promised One,
The Father's Only-Begotten Son!
What hope I found in His Baby Face
So filled with love and endless grace!

I depart with shepherds in humble
cloak
And all the way to country folk
We tell the Good News: Christ is
born!
And watch joyous faces once forlorn.

I bid you come to Bethlehem
And find Peace as we have in Him.
For God has sent eternal Joy
Under the Star through His Baby
Boy!

Elsa Romberg

A REQUEST FOR MORE CHURCH NEWS

The CLC Board of Missions sends out its Mission Newsletter regularly. Immanuel Lutheran College reports on school activities through its ILC Newsletter. But still there is a need and a desire for more news, especially from our self-supporting congregations. "Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." (1 Cor. 12:26)

In order to have more church news

in our *Lutheran Spokesman*, we have asked the following persons to keep on the lookout for church news items in their respective conferences and to solicit articles and pictures on congregational activities from the various congregations:

Pacific Coast—Rollin Reim
West Central—Michael Sydow
Minnesota—Marvin Eibs
Wisconsin—Ronald Roehl
Eastern—Fred Archer

We request your cooperation.

—D. Lau

Address Changes

Roland A. Gurgel
c/o Immanuel Lutheran College
West Grover Road
Eau Claire, WI 54701

Pastor John H. Johannes
412 E. Pioneer Road
Fond du Lac, WI 54935
(414) 922-3318

Thanks From the UDOS

We, Patrick and Nsikan Udo, are delighted in using this opportunity to express our heartfelt thanks to the members of the Church of the Lutheran Confession for all the words of comfort and heartfelt sympathy sent to us at the loss of a beloved wife and mother, Bertha.

Our thanks go to all who sent prayers to the throne of God in our behalf and who in any other way remembered us in our time of grief. The many memorial gifts and personal gifts were much appreciated.

We are absolutely incapable of saying or doing anything substantial in compensation for your love for us, but suffice it to say that the good Lord who has given you the heart to love and share and in whose name you are doing these things, has long beforehand determined your reward. Once again, we say thank you and may He, who is able, continue to protect you, to guide your ways to know, and always to do His will.

In His service,

Patrick / Nsikan Obong Udo

Announcements

Withdrawal of Fellowship

We regret to announce that The Japan Church of the Lutheran Confession has declared itself unable to continue in confessional fellowship with our Church of the Lutheran Confession because of its disagreement with the propositions adopted by our convention regarding the Third Use of the Law.

—*Egbert Albrecht, President*

Address Change

Pastor John Ude
Box 53
305 E. Main St.
Cambridge, WI 53523

Dallas—Fort Worth Services

Anyone who has members or knows of anyone who might be interested in our spiritual services in the Dallas—Forth Worth, Texas area should contact:

Tom Lavy, Ph. 214-424-7120

Richard Leendertsen,

Ph. 817-478-2994

Ordination and Installation

As authorized by President Egbert Albrecht, I ordained candidate John Ude and installed him as pastor of Faith Lutheran Church, Cambridge, Wisconsin and as pastor of Peace Thru Christ Lutheran Church of Middleton, Wisconsin on November 5, 1978.

—*Roland A. Gurgel*

Treasurer's Report

July 1, 1978—November 1, 1978

RECEIPTS:	OCTOBER	TO DATE
Offerings	\$ 23,123.48	\$ 89,106.15
Memorials	35.00	41.00
Interest earned	—	5.63
TOTAL RECEIPTS	\$ 23,158.48	\$ 89,152.78
DISBURSEMENTS:		
Retirement Benefits	2,271.00	8,261.00
Emergency Support	547.00	1,047.00
Capital Investments	1,672.79	7,222.64
General Administration	1,205.25	3,133.35
Missions & Administration	8,142.32	32,893.39
Immanuel Lutheran College	11,200.25	44,801.00
TOTAL DISBURSEMENTS	\$ 25,038.61	\$ 97,358.38
CASH DEFICIT FOR PERIOD	\$ 1,880.13	\$ 8,205.60
CASH BALANCE, JULY 1, 1978	—	6,020.10
CASH DEFICIT, NOVEMBER 1, 1978	—	(-\$ 2,185.50)

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OTHER RECEIPTS:

Mission Extension Fund (Correction)	(-\$ 683.30)	\$ 2,238.00
ILC Expansion Fund	2,609.66	7,711.65
Udo Educational Fund	75.00	339.38
Nigerian Fund	25.00	229.46
Nigerian Visitation Fund	2.50	46.78

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COMPARATIVE FIGURES

BUDGET OFFERINGS NEEDED	\$ 27,543.00	\$110,172.00
BUDGET OFFERINGS RECEIVED	23,158.48	89,152.78
BUDGET DEFICIT FOR 4 MONTHS	(\$ 4,384.52)	(-\$ 21,019.22)
.....		
BUDGET OFFERINGS, 1977-1978	\$ 15,778.53	\$ 65,426.46
BUDGET OFFERINGS, 1978-1979	23,158.48	89,152.78
INCREASE THIS YEAR	\$ 7,379.95	\$ 23,726.32

Respectfully submitted,
L. R. Moen, Trustee Treasurer
B. Naumann, Chairman

Daily Devotions

As we enter upon a new year it is meet, right, and salutary (i.e. most fitting, good, and wholesome for soul and body) that we should turn to God in prayer and praise. Let us thank and praise our Creator, Redeemer, and Sanctifier. Let us pray for His continued care and keeping. Let us turn to our God for forgiveness and proclaim to others that our prayers have been answered in Christ our Savior.

Such prayers and praises echo the thoughts of ancient Israel's inspired singers—the psalmists. It has ever been that way in the Christian church. The earliest hymns of New Testament believers were the songs of David. In every country and age when Christians have burst forth anew with hymns of faith, prayer, and praise, the first songs sung were psalms; the first hymns written were usually versifications of the Psalms. It was so in Luther's Germany, and later in Wesley's England. Sometimes such a hymn followed the Psalm almost line for line, as Rous does in Hymn 436: "The Lord's My Shepherd" (Psalm 23). Other hymns on the Psalms will take up the main thought or thoughts of the Psalm, as Luther did with Hymn 262: "A Mighty Fortress" (Psalm 46).

Let us begin this year's DAILY DEVOTIONS by worshipping our Savior-God through a selection of Psalms and the Hymns (of the Lutheran Hymnal) based on them. Each day of the week we will thus consider an area of special concern to the Christian's heart.

SUNDAYS: Christ's People, the Church

MONDAYS: The Word of God and the Christian Life

TUESDAYS: Confession of Sin and Forgiveness

WEDNESDAYS: God's Care and Protection

THURSDAYS: Trust in God

FRIDAYS: Missions

SATURDAYS: Praise and Thanksgiving to God

After reading the Psalm for the day, read the hymn as a devotional commentary—to guide you in worship and to enrich your understanding. Then, if at all possible, SING the hymn to conclude your devotion. (When there is more than one hymn on a Psalm, you might read the longer version and sing the shorter.)

January

- | | |
|----------------------------------|--|
| 1 Psalm 1; Hymn 414 | "The way the righteous go;" |
| 2 Psalm 130; Hymn 329 (or 327) | "From depths of woe I cry to Thee, Lord" |
| 3 Psalm 90; Hymn 123 | "Our God, our Help in Ages Past" |
| 4 Psalm 73 (v 25-26); Hymn 437 | "Who trusts in God, a strong abode . . . possesses;" |
| 5 Psalm 67; Hymn 500 (or 20) | "To the heathen show Christ's riches" |
| 6 Psalm 104; Hymn 17 | "Oh, gratefully sing His pow'r and His love," |
| 7 Psalm 84; Hymn 480 | "Oh, happy souls who pray where God appoints to hear." |
| 8 Psalm 122; Hymn 292 | "Oh, keep us in Thy Word, we pray;" |
| 9 Psalm 51; Hymn 325 | "Look down, O Lord, with pitying eye and save . . ." |
| 10 Psalm 34; Hymn 29 | "He to my rescue came" |
| 11 Psalm 46; Hymn 262 | "A Mighty Fortress Is Our God" |
| 12 Psalm 72; Hymn 511 | "Blessings abound where'er He reigns;" |
| 13 Psalm 136; Hymn 570 | "Glory to our bounteous King," |
| 14 Psalm 118 (v 22-23); Hymn 460 | "On this Rock the Church shall rest" |
| 15 Psalm 91; Hymn 547 | "Direct our hearts to do Thy will" |
| 16 Psalm 32; Hymn 392 | "Blest is the man . . . whose guilt is pardoned" |
| 17 Psalm 42; Hymn 525 | "Hope still and thou shalt sing the praise of Him" |
| 18 Psalm 31; Hymn 524 | "In Thee, Lord, Have I Put My Trust" |
| 19 Psalm 78; Hymn 629 | "Our lips shall tell His wonders to our sons" |

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- 20 Psalm 100; Hymn 13, 14, or 44
21 Psalm 12; Hymn 260
22 Psalm 119:5, 33, 133,
176, 35; Hymn 416
23 Psalm 146; Hymn 26
24 Psalm 124; Hymn 267
25 Psalm 23; Hymn 436 (or 426, 431, 368)
26 Psalm 117; Hymn 15
27 Psalm 150; Hymn 644
28 Psalm 48; Hymn 636
29 Psalm 119:9 & Hebrew
11:13-16; Hymn 586
30 Psalm 103; Hymn 34 (or 27)
31 Isaiah 43:1-7; Hymn 427

"Sing to the Lord with cheerful voice"
"O God . . . Keep Thine own congregation"

"Order my footsteps by Thy Word"
"Penitent sinners pardon and peace obtain;"
"Our Help is ever, Lord, in Thee"
"The Lord's My Shepherd, I'll Not Want"
"Let the Redeemer's name be sung"
"Praise God from Whom All Blessings Flow"
"He makes His churches His abode"

"A pilgrim and a stranger I journey here below;"
"The humble, contrite spirit finds His compassion
nigh;"
"The Lord, the Almighty, thy strength e'er shall be."
—W. V. Schaller