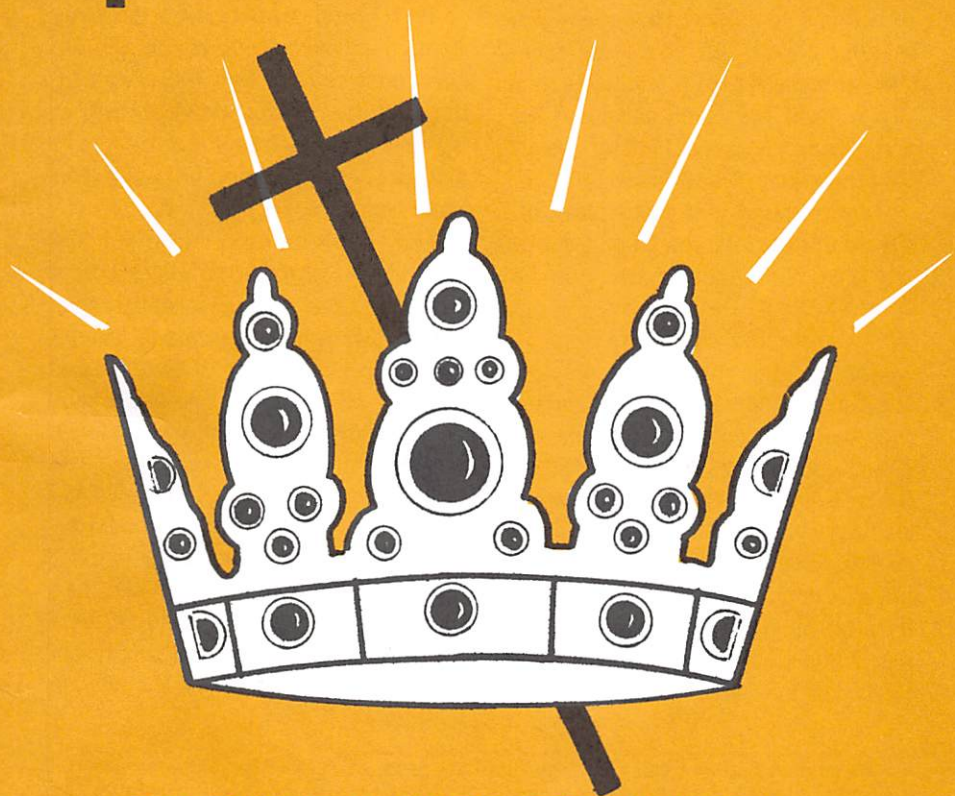


lutheran spokesman

May 1989
Vol. 31, No. 11
(ISSN 0024-7537)



BE FAITHFUL UNTO DEATH AND I
WILL GIVE YOU A CROWN OF LIFE

IN THIS ISSUE

- * Confirmation Day
- * The Pilgrim Abraham
- * Grace for Mothers
- * A Door for Gentiles
- * Walther on False Teachers
- * Rapid City, SD

CHURCH OF THE LUTHERAN CONFESSION

“Confirming the souls of the disciples and exhorting them to continue in the faith” (Acts 14:22).

CONFIRMATION DAY—A SPECIAL DAY

Can you recall details of your confirmation day? Was it on Palm Sunday or perhaps Pentecost? How many were in your class? Did you wear robes? Was there a special hymn such as “Take Thou My Hand and Lead Me” and “Thine Forever, God of Love”? What was your Bible verse?

Confirmation is a special day in a Christian’s life. We can be grateful that our CLC continues to use this fine church custom.

“Confirm” means “make sure . . . establish.” By answering catechism questions and declaring their Christian faith, our young people assure the congregation that they know, accept, and intend to follow the Bible teachings. In a similar way the Ethiopian eunuch assured the evangelist Philip that he knew, accepted, and intended to follow the Christian faith by saying: “I believe that Jesus Christ is the Son of God” (Acts 8:37).

A Two-Way Street

But confirmation is a *two-way street*! Not only do young people declare their faith before the congregation, but the congregation also assures the new communicants that they have made a correct decision in taking their stand with Jesus.

New converts especially need that assurance. Satan, the Christ-rejecting world, and our own sinful flesh make certain that we through much tribulation enter the kingdom of God. That is why the apostle Paul returned to the cities of Lystra, Iconium, and Antioch. He confirmed (strengthened) the souls of the recently converted disciples and exhorted them to continue in the faith.

Yet the greatest confirming activity is done by the Lord Himself. He first establishes our great sinfulness, then confirms our salvation and finally enables us to do good works. He must do it all.

Postmaster: Second Class postage paid at Lake Mills, IA 50450. Send address corrections (Form 3579) to Lutheran Spokesman, 2750 Oxford Street North, Roseville, MN 55113.

The Lutheran Spokesman is published monthly by the Church of the Lutheran Confession, 2750 Oxford St. N., Roseville, MN 55113, and is an official organ of the Church of the Lutheran Confession.

Editor: Paul Fleischer, E. 11315 Broadway, Spokane, WA 99206; Assistant Editor: D. Lau; Artist: W. Bernthal; Staff (Also District Reporters): V. Fossum (Eastern), J. Klatt (West Central), D. Koenig, K. Luebke, R. Mackensen, B. J. Naumann, K. Olmanson (Minnesota), Rollin Reim (Pacific Coast), Ronald Roehl (Wisconsin), Ross Roehl, P. Schaller, W. V. Schaller, J. Schlerenbeck, D. Sweet, M. Sydow, M. Thom.

Material submitted for publication should be sent to Editor Paul Fleischer one month before date of publication. Announcements and other short notices should also be sent Editor Fleischer.

Business Manager: Benno Sydow, 2750 Oxford St. N., Roseville, MN 55113. Individual subscriptions: \$6.00 for one year; \$11.00 for two years; \$16.00 for three years. Subscriptions sent in bulk to congregations: \$5.00

Only God can enable us to look with terror on our sins and regard them as great indeed. He accomplishes this by the hammer blows of His law. "Is not My Word like a hammer, that breaketh the rock in pieces?" (Jer. 23:29) Through thunderous words such as "Cursed is every one who continueth not in all things which are written in the book of the law to do them" (Gal. 3:10), God terrorizes us haughty sinners with the prospect of His great displeasure, temporal death, and eternal damnation. Real contrition is more than merely regretting past wrongs and having an accusing conscience. It consists of anguish, pain, torment, and a feeling of being crushed by God's righteous anger.

Unless God firmly establishes real contrition over sin in our hearts, we rebels will have no serious interest in the Savior of sinners. "The full soul loatheth an honeycomb" (Prov. 27:7). Johann Dannhauer wrote: "Sin is as great as the God who is offended by it." Therefore our sinfulness is *immeasurable* wickedness, abomination, and guilt.

God Confirms Our Hearts

But praise God that His confirming activity includes more than convincing us of our sin. He also mercifully leads us to Jesus.

In order to show more abundantly the immutability of His counsel, God confirmed by an oath His promise to send the Savior. We now have strong consolation and hope as "an anchor of the soul, both sure and steadfast" (Heb. 6:19). God confirms the fact in our hearts that Christ has rescued the human race, so that "whosoever believeth in Him shall not perish but

have everlasting life" (Jn. 3:16). Christ's death on Good Friday paid for all our sins. His rising from death on Easter was God's confirmation of that payment.

But just as we cannot produce real contrition in our hearts, so also we cannot by our own reason or strength believe in Jesus Christ or come to Him. Saving faith is a work and gift from God. He calls us through inspired words such as "the blood of Jesus Christ, His Son, cleanseth us from all sin" (I Jn. 1:7). He pours this powerful truth over us in holy Baptism. He puts it into our mouths at Lord's Supper. Christian faith comes by hearing that word of God which is able to make us wise unto salvation.

The reason God makes us so sure of our salvation is because strong Christian *faith* produces wholesome Christian *living*. The more confirmed we are in our peaceful relationship with God, the more desire and ability we have to run the way of His commandments. The stronger our faith becomes, the more we gratefully obey His commandments and the more blessings God can pour on us and others.

But even our ability to do good works is something God must provide. "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10).

Therefore, fellow Christians, as we strive to work out our salvation with fear and trembling on Confirmation Day as well as at other times, let us give all credit and praise to the gracious Lord. For "it is God which worketh in you both to will and to do of His good pleasure" (Phil. 2:13).

—Robert Mackensen

Pilgrims On Earth (Fourth In A Series)

“By faith Abraham, when called to go to a place he would later receive as his possession, obeyed and went, even though he did not know where he was going” (Heb. 11:8).

ABRAHAM

In this world Christians are “just passing through.” God’s people are pilgrims. Now and again as we travel we need to “pull over to the side” and get our bearings. We look back. We scan the sky. We look ahead. It’s the way of the traveler, going all the way back to that prime example of faith on the road: Abraham.

Scripture presents us with no greater example of walking by faith than the patriarch pilgrim of whom Paul says: “He is our father in the sight of God” (Rom. 4:7). As the roll is called in Hebrews chapter 11 more space—seven verses—is given Abraham than to any other in this “Hall of Faith.” What did Abraham see when life’s difficulties made him pause “at the roadside”?

Father of Believers

When Abraham in faith looked back he saw the day on which his journey began, the day when God called him with the command: “Leave your country, your people and your father’s household and go to the land I will show you” (Gen. 12:1).

Abraham may have lived the nomadic life, but his was not an aimless wandering. He was a man under orders. He went where he went under the direction of the Lord.

Christian, know that God has called you in a similar fashion, called you to walk a way different from the world around you. Remember the day God called you to faith. Look back to the promises He made to you at your baptism. Here, in God’s promises, is your

source of strength to walk the road to which the Lord has called you. As it was for Abraham, so it is for us today.

God’s command to Abraham was followed by the promise: “I will make you into a great nation and I will bless you . . . and all peoples on earth will be blessed through you” (Gen. 12:2-3).

God’s promise worked this response of faith on the part of Abraham: “So Abram left, as the Lord had told him” (Gen. 12:4).

Equipped by God

See how Abraham’s faith was equipped by God through His Word, equipped with courage. For Abraham it was the courage to leave his homeland and his father’s house, the willingness to give up security and prosperity for unknown blessings. For you the path of faithful discipleship may take a different route. But faith’s walk ever requires courage—and while you will not know every step of the way ahead, you can be confident the Lord will always keep His promise to equip His own as they journey.

Travellers scan the sky to determine how the weather might affect their travel. God’s pilgrims look up also—to Him. This is a daily necessity because

of our daily need for perseverance in faith-living.

It must have been frustrating and discouraging for Abraham to live as a nomad and a stranger in Canaan when God had promised that land to his descendants. And while Abraham acted in faith to come to the rescue of Lot with a daring midnight raid (Gen. 14), he then returned, not to a walled city, but to his vulnerable tent life.

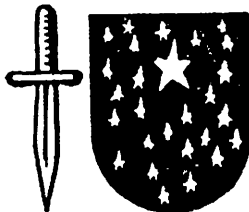
It was at this juncture that God told Abraham to look up. When the patriarch did, the Lord told him: "Count the stars—if indeed you can . . . so shall your offspring be" (Gen. 15:5). And besides: "I am your Shield, your very great Reward" (Gen. 15:1).

So Abraham learned to look up when the fears and frustrations of life got him down and "by faith he made his home in the promised land like a stranger in a foreign country" (Heb. 11:9).

An Upward Look

Daily persistence in living our faith calls for daily looking up to God. He is our Shield and Protector in the face of frustrations and fears. When we feel disenfranchised and left out, we look up and remember that the Lord is our great Reward, our priceless Treasure.

The upward look of God's pilgrims becomes especially necessary when a major crisis of faith occurs. There is no more striking example of this than when "by faith Abraham . . . offered Isaac as a sacrifice" (Heb. 11:17). As the writer to the Hebrews points out, Abraham had to struggle with the apparent conflict between God's command and God's promise. Here Abraham's long practice of looking up



led him to look beyond all that he could see to the impossible—and to conclude that in His love God would do just that. "Abraham reasoned that God could raise the dead, and figuratively speaking, he did receive Isaac back from death" (Heb. 11:19).

In his greatest time of testing Abraham's faith was a resurrection faith. Here also he is our father, for our faith also must be a resurrection faith when we face the loss of a loved one or our own death. And in Jesus Christ and His empty tomb ours is a resurrection faith. Figuratively speaking, God brought Isaac back from the dead, but Jesus' resurrection was a physical, historical, redemptive reality. Our resurrection, and Abraham's too, will be like our Lord's!

At Mt. Moriah Abraham in faith offered up Isaac and God restored the lad to his father, strengthening Abraham's faith with a renewal of the covenant promise. After this mountain-top experience the patriarch returned to his tents and to his life as an outsider in the land God had promised to him. But while his life-style was transient compared to the people of Canaan's cities, Abraham in faith was looking a lot further down the road than his neighbors were: "He was looking forward to the city with foundations, whose archi-

tect and builder is God" (Heb. 11:10).

A Permanent City

The cities of Canaan, which seemed such a contrast with Abraham's impermanent tents, are no more. The houses and cities we build also last a relatively short time. But Abraham learned to look beyond all of these to that permanent City God has prepared for His own . . . where our Savior and Abraham has gone ahead to prepare a place for us. Abraham's looking forward in this manner lifted his spirits, gave him comfort and strength, kept him going. It should do the same for us today.

When the people of this world look down life's road they see only the milestones of this life and, at the end of the road, a headstone. By faith we with

Abraham see in the distance the golden spires of the City of God—just around the roadcurve called death—shining in the light of the glory of the Lamb.

A city is a community. The City to which we look forward is that great coming together of God's people in a unity without division, in a fellowship with the Lord which will be unbroken by sin. The glad reunions we will experience there will never end, for this City's foundations are forever! It's Designer and Builder is our Savior-God!

Let us, like Father Abraham, daily draw strength and comfort on life's journey from looking forward to the City with foundations. Our place there is secure since its Architect has called us and its Builder has assured us: "I am your Shield and your great Reward."

—W. V. Schaller



GRACE FOR MOTHERS

We could paint motherhood rosy. We could talk of all the smiles and only the good times a mother has with her children.

That would be dishonest. That would be white-washing. In this world of sin, which is a vale of tears, there are troubles, transgressions, and trials. All are sinners—mothers, fathers, children, all people. And when sinners live under one roof there are bound to be tense times.

Heartache

Think of the heartache Eve must have felt when Cain killed his brother. Think of Sarah who didn't have an easy time of it when Ishmael per-

secuted Isaac ("he that was born after the flesh persecuted him that was born after the Spirit" Gal. 4:29). Think of how badly Rebekah hurt when Esau married heathen women (Gen. 26:35; 27:46). Mothers have to deal with sins of jealousy among their children, fighting in the house, disobedience. And mothers as sinners themselves give in at times to frustration, anxiety, depression. Let no one paint a completely rosy picture of motherhood.

Mothers suffer also when they experience the loss of their children by death. Think of the grief of mothers in World War II (or any war) who heard that their sons were killed in battle. Think of Mary, the mother of Jesus,



who saw the crucifixion. It was a sword that pierced through her soul (Luke 2:35).

Grace for Grace

Yet, though there are trials and troubles, sins, losses, failures and frailty in motherhood, there is grace.

Jesus lived and died on this earth for all people and that includes mothers. When days seem like they are years to mothers who may have to put up with disobedient children, yet there is grace from our Savior, Christ Jesus. Christian mothers turn to Him for comfort and help and strength and love.

The earth is a vale of tears. Everything is not perfect. We are not in heaven yet. But there is the gospel of our dear Lord Jesus which teaches us that there is forgiveness of all sins, peace from guilt and grief, rest from

toil and frustration—all on account of the atonement Jesus wrought for all people. There is life everlasting in Jesus' Name.

Jesus said: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (Jn. 14:27). Again He said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Mt. 11:28).

Mothers have good times and bad. But in all times and at any time they may come to the throne of God's grace to find help and strength in time of need. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

This Mother's Day and every day we commend our mothers into the Lord's care. We look to the Lord Jesus who is the Savior of all people. We look to His grace, His love, for we are not perfect yet. Neither mothers nor children nor fathers are perfect yet.

And Jesus supplies abundant grace: "And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ" (Jn. 1:16f).

—D. Sweet



Tracing the Acts of the Apostles (Acts Chapter 10)—

A DOOR FOR THE GENTILES

When the risen Lord Jesus chose Saul (Acts 9), He chose an apostle for the Gentiles. But what about a door for the Gentiles? Up to this time (ca. 38 A.D.) Jewish Christians regarded even God-fearing Gentiles like Cornelius as outsiders looking in. The non-Jew was still considered unclean.

But must Gentiles be received into the Christian Church through Judaism and the synagogue? By what "door" should they be allowed to enter? The apostle Paul would soon be inviting the "outsiders" through the door of faith alone. But to prepare the Jewish "insiders" for this friendly invasion of "their" church, the Lord of the Church brought Peter face to face with Cornelius and the Gentile Pentecost.

God's Work

The God "who desires that all men be saved" by coming to "the knowledge of the truth" (1 Tim. 2:2-4) also makes the way that men may come to hear that Truth. How wonderful to recognize His working in every circumstance of the story reported here.

Cornelius was a Christian. Twice it is said that he "feared" God. He was a "righteous" ("just"—NKJV) man who demonstrated the righteousness that comes by faith (Rom. 3:21ff, Phil. 3:9) as he "gave alms generously to the people and prayed to God always" (10:2).

But Cornelius was an Old Testament believer in New Testament times. He was not yet aware that all the Old Testament prophecies concerning the Christ had been fulfilled in the risen Jesus.

How did God reveal the "full" Gospel to Cornelius? He might have used the heavenly messenger to tell all. But the angel directs Cornelius to send for Peter. Here is confirmed the New Testament principle that shall hold until our Lord comes in glory: His Gospel shall be proclaimed not by angels, but MAN TO MAN, person to person. Christ did not die and rise

again for the angels. Therefore God has not sent His angels to proclaim the Good News, but YOU, dear Christian, as from one poor human heart to another.

Incidentally—not accidentally—Cornelius is directed to send for Peter at the house of one Simon, "a tanner." What? Peter is staying with a man who tanned the hides of dead animals, a man the Jews considered "unclean" because of his work?! Then perhaps Peter would also come to the house of an "unclean" Gentile. Cornelius was encouraged! Meanwhile, back in Joppa with Simon, Peter is being eased by the Lord into the idea of keeping company with the "unclean."

The following day as Cornelius' servants came near to Joppa, a praying Peter "fell into a trance." He saw a "great sheet" coming down upon the earth. In it were all kinds of unclean animals which the Jews were forbidden by the Law to eat.

But Peter was commanded by the Lord to "Rise, kill, and eat"! When Peter objected to eating "anything common or unclean," the Lord answered: "What God has cleansed you must not call common." By means of this vision God indicated that through the cleansing work of Christ the barrier between Israel and the uncircumcised nations was done away, that now all nations might have a part in the kingdom of God and Christ.

As Peter wondered about the meaning of the vision, the messengers arrived from Cornelius. The Spirit of God immediately commanded Peter to go with these Gentile servants, who told him of the "divine instruction" Cornelius had received from the angel.

It was true—God Himself had called Peter to the house of a Gentile! Yes! God is not only the God of the Jews, but also of the Gentiles! (Rom. 3:29)

Here again is wonderful evidence of God's working, God's ordering of our daily circumstances so that men may come near the Word of life and the Word may come near to men.

No Partiality

Peter surely found an open-door-welcome upon his arrival at the home of Cornelius. When each man had told the amazing God-ordered events that brought them together, Cornelius said: "Now therefore, we are all present before God, to hear all the things commanded you by God." This is the mark of those who fear God. No matter what their nationality or background they

Thank God for His mercy that we who were once "far off have been made near by the blood of Christ" (Eph. 2:13). And for the sake of Christ tell of His mercy—person to person. The angels can't!

are anxious to hear and receive all that God has commanded His servants to say to them.

It was quickly becoming clear to Peter that "God shows no partiality" but that whoever fears Him and does the righteous works of faith ("Without faith it is impossible to please Him"—Heb. 11:6) is accepted by God because of Christ!

Yes, the door to the Church for all people is not through the synagogue, the Law, laws, or any work of man but through faith in Christ alone! How gladly Peter then preached the risen Christ to Cornelius and his household. Thus he confirmed the word of the Old Testament prophets that "*whoever* believes in Christ will receive the remission of sins" (10:36-43).

But the Lord had purposed from the beginning that all the Jewish Christians who were with Peter should have visible proof that the door of the Church is faith, and that these Gentiles had also come through this door. For this reason, while Peter was still speaking, and even before their baptism, "the Holy Spirit fell upon all those who heard the word."

The Jewish Christians were "astonished" at what they heard—Gentiles speaking with foreign tongues and magnifying God! It was indeed a "Gentile Pentecost"!

By the grace of our Lord Jesus Christ, this door for the Gentiles has remained open down through the centuries and shall not be closed until Christ comes in glory. If you are a Gentile Christian, then, with me you have passed through the door of faith into the kingdom of Christ with countless others. "He who believes and is baptized shall be saved"! (Mk. 16:16)

Thank God for His mercy that we who were once "far off have been made near by the blood of Christ" (Eph. 2:13). And for the sake of Christ tell of His mercy, person to person. The angels can't!

—V. Fossum

THE KYRIE AND GLORIA IN EXCELSIS

The image shows a musical score for the Kyrie and Gloria in Excelsis. It is enclosed in a rectangular border. At the top, it is labeled "The Kyrie". The first system of music is for the Kyrie, with the lyrics "Lord, have mer - cy up - on us. Christ, have mer - cy up - on us." The second system continues the Kyrie with the lyrics "on us. Lord, have mer - cy up - on us." Below the second system, it says "Then may be said or chanted" and "The Gloria in Excelsis". The third system of music is for the Gloria, with the lyrics "V: Glory be to God on high: I: And on earth peace, good will toward". The music is written on a grand staff with a treble and bass clef.

KYRIE (Lord)

Jesus was on His way to Jerusalem to pay with His life for the sins of the world. But it was *not* for forgiveness of sins that two blind men were begging when they cried out: "Lord, have mercy upon us!"

The people around the two men tried to shush them, but they called out even more: "Lord, have mercy upon us! Son of David, have mercy upon us!" Jesus heard them and had them brought to Him. "What do you want me to do for you?" He asked. Their answer: "Lord, we want our sight." They wanted Jesus, whom they confessed to be the Son of David, the Christ, to have mercy on them in their physical ailment. (Mt. 20)

This is also the thought of our

weekly call: "Lord, have mercy, Christ have mercy, Lord, have mercy" (TLH p. 7 & 17). We have already confessed our sin and been assured of forgiveness. With the *Introit* and the *Gloria Patri* we have entered God's presence with singing. And now as we come before Him, it is with a deep sense of our infirmities and helplessness. The eyes of all wait upon Him and so do ours. We need His presence every passing hour, not only to thwart the tempter's power, but also to sustain us in a world of sweat and pain, of thorns and thistles, of crime and bloodshed, of disease and disaster. To the Triune God we cry:

Lord, have mercy . . .
Christ, have mercy . . .
Lord, have mercy.

“Glory In The Highest”

From ancient times God’s people have entered His presence in such prayer and supplication *with thanksgiving*. And because we know God’s answer to our sin, Jesus Christ, we also know that His promises are for us, that His mercy toward us will endure forever.

Therefore, woven together with our prayer for God’s mercy is our song of praise and thankfulness. We join the angel host over the fields of Bethlehem to sing: “Glory to God in the highest, and on earth peace, good will toward men.” (Once again the title “Gloria In Excelsis” is simply the first words of the song in an earlier language.) We praise, we bless, we worship, we glorify, we give thanks to God for the glory He showed in the lowly birth of His Son. That was the beginning of a life which glorified God, and a death that demonstrated the glory of God’s love for us.

Sometimes when we sing through the liturgical chants, the lack of melody—which should free us to *think* of the words—actually tempts us to *drone* through the words in a dry,

meaningless way. It could also have become like that for the ancients with their sacrifices and rituals. Yet, there is rich material for worship here in our liturgy.

It is to the heavenly King, God the Father Almighty, that we address our prayer. It is to His one and only Son that we call: “have mercy upon us, receive our prayer, have mercy upon us.” He is the one who reconciled us to God by becoming the Lamb of God who takes away the sin of the world. It is the Father and the Son, who are holy and who, together with the Holy Spirit, have made us holy through the blood of the Lamb. Surely God’s mercy is ours in every trouble.

Some congregations sing a hymn in place of the chant “Gloria In Excelsis.” Either way it is in the spirit of the song heard by John in his vision: “Great and marvelous are your deeds, Lord God Almighty. Just and true are your ways, King of the ages. Who will not fear you, O Lord, and bring glory to your name? For you alone are holy. All nations will come and worship before you, for your righteous acts have been revealed” (Rev. 15:3-4).

—Paul Schaller



A VOICE FROM THE PAST

(Editor’s Note: The following article is the introduction to a sermon by Dr. C.F.W. Walther on Matthew 7:15-23. Dr. Walther was a leader of the Lutheran Church-Missouri Synod at a time when that synod still had the Word of God in its truth and purity. Walther lived from 1811 to 1887. The theme of

the sermon was Why Does God Allow False Teachers to Plague His Church? The words are as timely today as ever.)

A Militant Church

God’s church upon earth has from the beginning been a militant church. It

“If a church ceases to strive, it cannot remain a church for long.”

has always been oppressed and persecuted by the mighty ones of the world. Also within the church at all times, men have arisen who have spread false teachings and made factions for themselves, thus disturbing the church and causing divisions and offenses. In Adam’s church there was Cain the self-righteous; in Noah’s church, Ham the despiser of his father; in Abraham’s church, Ishmael the mocker; in the church of the prophets, many false prophets preached though the Lord had not sent them and they gave the people false comfort and led them into the sin of Idolatry.

And so to this day. Wherever and whenever the pure doctrine has been heard, opponents have arisen. Satan has never been able to leave the church in peaceful possession of its heavenly treasures. The church therefore has always had to use God’s word, not only as food for the soul, but also as a weapon in unceasing warfare against false teachers. If a church ceases to strive, it cannot remain a church for long. Just as the sun in springtime calls forth not only the good seed, but also weeds from winter’s sleep, so also, by the blessed preaching of God’s word, Satan is awakened, who seeks to get his tares planted among the wheat and thus choke it.

Now we ask, *why* does God permit His flock which is guarded by its shepherds, also to be attacked by wolves, who present themselves as shepherds so that they may deceitfully

capture the sheep and destroy them? God could prevent this. Why does He not do so? Two reasons especially are given by God’s word. God permits it partly to prove His children (test them) and partly to punish the unthankful hearers.

To Test His Children

St. Paul says to the Corinthians: “For there must be also heresies among you, that they which are approved may be made manifest among you.” If no one ever attacked the pure doctrine, it would never truly be clear who clung to it. But when false teachers and fanatics arise in the church, then also those who sincerely care for the pure word reveal themselves. Then the faith of the righteous is tested and certified. If pure doctrine were never attacked, the Christians would soon become indolent, lazy and lukewarm. But the more clearly others depart from God’s word, the more a Christian is driven to search it diligently and to give painstaking attention to each word. Heretics, therefore, are nothing else than the grindstone of the church, whereby it learns to use the sword of the Spirit (the word of God) ever more keenly. Thus by the hand of God good can come from evil.

To Punish the Unthankful

God also often carries out His heaviest judgments through false teachers.

“Therefore, my dear hearers, do not consider it a little thing, that you now can hear the pure word of God every Sunday.”

God often bestows upon a land or a church true teachers for a time. But then it often happens that they are despised and received ungratefully. Men become ashamed before the world because of the pure doctrine. God's word is heard with a sleepy mind. Men learn to despise it. Finally God allows such unthankful disciples to lose the heavenly treasure, so that they who have despised the precious bread of the divine word shall in ret-

tribution be fed with the worthless stones of man-made teaching. Thus St. Paul writes concerning the Christians in the last time: "Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie."

Therefore, my dear hearers, do not consider it a little thing, that you now can hear the pure word of God every Sunday.

Our "At Home" Missions—



The Combination Church and Parsonage of . . .

GOOD SHEPHERD LUTHERAN CHURCH **Rapid City, South Dakota**

When massive construction equipment began tearing up Highway 44 east of Rapid City, no one knew that it was a part of God's plan. The project meant converting the heavily traveled road into a four-lane thoroughfare which would link the city with its nearby airport. It was summer 1987.

A small congregation made application for a loan from the Mission Exten-

sion Fund. The time had come to secure a permanent house of worship. Tracts of land and existing structures were considered as possible sites for establishing the church. An offer was tendered upon an older house with an adjoining garage. This offer was flatly rejected. It was autumn 1987.

A member catches wind of a new development area which, at the time,



exists only in the mind of the developer. Talks begin. A purchase of the two choicest lots is sealed. It is spring 1988.

Plans are adopted. Earth is moved. Construction begins in August of 1988. A member-contractor heads up the project, making use of the congregational talent. A combination church-par-

sonage emerges from the ground. It faces a busy, newly completed, four-lane highway. Visibility and accessibility could not be better. By Christmas the structure is fully functional.

Divine Guidance!

Our story seems coincidental. If it had happened to anyone other than a



Pastor James & Mrs. Jolene Albrecht, Joel and Andrew

Christian congregation, it might have been labeled as mere "luck" or "good fortune."

But members here know better. The Lord of the Church prepared the way for our new building, and did so in His usual, dramatic style. He chose to bring us to the very best place for the site of His House. He provided the necessary funding. He blessed the efforts of all involved.

Of course, that's just a part of the story in Rapid City. For many years a cluster of Christians has gathered around the Word of God in this area. Served by pastors from surrounding CLC congregations, these dedicated individuals held tightly to a solid scriptural position, clinging to the hope of having a permanent congregation.

Most recently the group had been served by Pastor Paul D. Nolting from

his former home in White River, South Dakota. The first resident pastor, Jim Albrecht, began serving in July 1985. Pastor Nolting, now a professor at ILC, served as guest speaker for the dedication of the new church building on January 8, 1989.

Presently the congregation is comprised of 46 souls. This includes several families who must commute a great distance to attend services. Since the completion of the new church, many new contracts have been made. Attendance in the new building has averaged 33 per Sunday.

May Jesus, the Good Shepherd, fulfill His promise to preserve His sheep in this congregation in the true faith, and also bring many other sheep into His sheepfold through their witness to His saving truth.

—Pastor J. Albrecht

ILC Youth Camp

The youth camp at ILC, Eau Claire, will be held from June 25-July 1, 1989. Campers range between those who have completed the 4th grade and those who have completed the 8th grade. For complete information see your pastor or write Prof. Michael Buck at ILC, 501 Grover Road, Eau Claire, WI 54701.

Wisconsin Delegate Conference

When: Begins at 7:00 p.m. on Sunday, June 4.
Closes at 3:00 p.m. on June 5
(Daylight time)

Where: Luther Memorial Lutheran Church,
Fond du Lac, WI

Agenda:

The Social Gospel, a Threat to our Work
—Paul Tiefel
The India-Nigeria Visitation
—Lee Krueger
Study of 1989 Coordinating Council
Reports

Announce:

Please announce to the host pastor. For their meal and housing preparations please indicate time of arrival.

—John Ude, Secretary

Address Correction

Please note the following address correction in your new *CLC Directory*:

Pastor David Koenig
Box 382 Etinan L.G.A.
AKWA IBOM STATE
Nigeria

Also, on the last page of the *Directory*, under Contact Person For Affiliated Foreign Churches, Rev. E. E. Essien's address should be AKWA IBOM STATE in place of Cross River State.

Installations

As authorized by President Daniel Fleischer, I installed Michael Eichstadt as pastor of Holy Cross Lutheran Church in Phoenix, Arizona on December 4, 1988.

—Norbert Reim

As authorized by President Daniel Fleischer, I installed Wayne Mielke as pastor of Our Redeemer's Ev. Lutheran Church of Red Wing, Minnesota on February 26, 1989.

—Paul D. Nolting

West-Central Delegate Conference

Dates: June 6-8, 1989; beginning at 1:00 p.m.
(MT) on Tuesday through 12 noon on
Thursday.

Place: St. Luke's Evangelical Lutheran
Church, Lemmon, SD

Agenda:

The Divine Call—Pastor Jim Albrecht
Keeping the Young Involved in Our
Congregations—Mr. Jon Hansen
A Devotional Study of Philippians 3
—Mr. LeRoy Greening
Mission Endeavors: Strategic Planning
(Purpose)—Pastor Walt Schaller

Catechism of Differences:

- a. The CLC and Other Lutheran
Churches—Pastor Roland H. Gurgel
- b. The CLC and Reformed Churches—Pas-
tor Paul Naumann

Discussion of the CC Report

Conference Speaker—Pastor Tom Schuetze

Conference Chaplain—Mr. Jonathan Weichman

—D. Fuerstenau, Secretary

Daily Devotions for June 1989

Date	Scripture	Theme	Hymn
1	Psalm 110	Jesus rules over His enemies.	402:1
2	Psalm 27:1-6	The Lord protects me in time of trouble.	402:2
3	Psalm 27:7-14	Wait on the Lord whose ways are always best.	402:3
4	Psalm 146	Trust in the Lord, not in the son of man.	402:4
5	Psalm 10:1-9	The Lord abhors the wicked.	402:5
6	Psalm 10:10-18	The Lord is King, also over the wicked.	395:1-2
7	Psalm 119:81-88	Hope in the trustworthy word of the Lord.	395:3-4
8	Psalm 119: 89-96	The Lord preserves His own through His faithful word.	395:5-6
9	Psalm 68:1-10	Sing praises to God for His preservation of His own.	395:7-8
10	Psalm 68:11-20	Blessed be the Lord for His daily benefits.	391:1
11	Psalm 68:21-35	Praise Him who rides upon the heavens.	391:2
12	Psalm 48	Tell the generation to follow of God's greatness.	391:3
13	Psalm 87	The Lord is glorious in Zion, His Church.	392:1-2
14	Psalm 84	Blessed are they who dwell in God's House.	392:3-4
15	Psalm 46	The Lord of hosts is a Refuge for His people.	385:1-2
16	Psalm 8	The Lord's name is excellent and worthy of praise.	385:3-4
17	Psalm 75	It is God who raises up or puts down.	385:5-6
18	Psalm 86	The Lord is compassionate, merciful, gracious.	385:7-8
19	Psalm 115:1-8	"Thou shalt have no other gods" other than the Lord.	385:9-10
20	Psalm 115:9-18	The Lord will bless those who fear Him alone.	406:1
21	Psalm 135:1-12	Praise God for His power and His mercy.	406:2
22	Psalm 135:13-21	Those who trust in idols shall be judged.	406:3
23	Psalm 13	Be patient and the Lord will deliver His believers.	409:1-2
24	Psalm 41	The Lord delivers the poor in the time of trouble.	409:3-4
25	Psalm 5	The Lord will judge the wicked and bless the righteous.	410:1-2
26	Psalm 9:1-10	The Lord will not forsake those who trust in Him.	410:3-4
27	Psalm 9:11-20	Those who forget God will not prevail!	413:1-2
28	Psalm 58	There is an eternal reward for the righteous.	413:3-4
29	Psalm 39	Remember the vanity of life; trust in the Lord!	413:5-6
30	Psalm 36	In the light of God's Word shall we see light.	412