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CHRISTIAN MARRIAGE

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CHURCH OF THE LUTHERAN CONFESSION

MARRIAGE IS EASY

The above title may come as a surprise to many. That is because just a little experience in this blessed estate soon teaches some lessons which defy our title. One learns just to what extent one's selfless giving may be necessary in order to keep even a Christian marriage on a God-pleasing course.

In fact, the relationship even between a Christian man and woman can very quickly become a complicated maze. In that case the title, "It ain't easy," might be much more in place.

Yes, Complex

It is no secret that even a Christian marriage can suffer from problems so complex that only God can retrace the tracks of world, Satan, and flesh. The nakedness which Adam and Eve noticed only in connection with the fall into sin is used by the world to sell everything from soap to dope. Satan with his tempting perversions surely knows every hang-up to exploit and every selfish demand to push. And the sinful flesh, already hung up on self, is in powerful and ready agreement with all the evil the world and Satan can

devise. Divorce may appear to be the only way out and, once invoked, often develops into a separation that cannot be reversed.

Also here it must be said that our God is so great that even for the dissolving of a broken marriage, where there is repentance by the guilty, there is also forgiveness. Yes, of course, as for all sinners, Jesus died for divorcees.

But marriage in Eden was surely meant to be easy.

Eve was made just right for Adam and love was pure and beautiful. By such love both also gave praise to Him who made them one. What could mar Eve's deepest feelings of love for the smartest and yet most attentive and handsome man who ever lived? Surely admiration and love reached out to him who could give names to every living

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creature and for whom the discovery of every useful art to serve them both was his by promise.

And what perfect love Adam must have had for her who was formed from the bone nearest his heart, her whom God Himself picked out as the perfect mate, her who was created a perfect beauty unmatched in the history of the human race. Indeed, she was given the ability to show her love for Adam by having his children and to show her love for God by carrying out His command to populate the earth.

A Bit of Heaven

How wonderful marriage must have been when, instead of sin and sorrow, there was only righteousness and unity with God and man. Instead of "by the sweat of thy brow," the livin' was easy.

We may say that Christian marriage was intended by God to be perfect. Even in a world made imperfect by sin, the fulfillment of that God-given, natural desire and love for each other be-

tween husband and wife, together with the gift of children, is a little bit of heaven—at least as close as we get in this life.

The message implied? Has love disappeared from your marriage?

We have a God who demonstrated what a "giving" love truly is. He gave His only Son. If you have Him, you have His promise to hear your persistent prayer that love, complicated and soiled by sin, be rekindled and made simple and pure again by a Savior from sin.

If you have Christ living in you, you have a love to reflect which does not demand but seeks peace and invites a new and returning love. God's plan for your life, including your marriage, is a saving plan.

In spite of all the bitterness and bickering that sin can generate even in a Christian marriage, we DO have a Savior from sin. *In Him* marriage is easy.

—B. J. Naumann



FAMILY!

"God sets the solitary in *families*."*

What would a person be without family?

The frightened youth on the wild side of our major urban centers join those fearful gangs because they are afraid. Afraid to be alone. At least so we are told.

The ambitious person anxious to establish a career believes that nobody can make it alone, without a network of some kind.

When this writer left home for boarding school, his wise father had only one word of advice: "Just be sure you get into the right crowd." He knew that you would become a member of some "family" at school. "Let it be the right one, Lord. Please!"

It is no accident that it is so with people, that they dread being solitary; that they move naturally into family life of one kind or another. Our Creator designed it to be that way.

The Nuclear Family

The basic family group has long been the association of parents, children, and possibly—by extension—grandparents and unmarried relatives. So many blessings are promised to the participants of such family life that Christians still tend to expect the most from it. Like it was years ago, when most people expected to grow up to be married and “live happily ever after.”

Have you noticed how this is changing? More and more of our adults are opting for the single life. Some “renouncing marriage because of the kingdom of heaven” (Mt. 19:12). Others because they haven’t found someone who would share in the values and commitment which would make for a truly Christian family. Still others because the knowledge of so many miserable marriages and broken homes has shaken their confidence.

What about our single adults? The God who calls himself “a father of the fatherless, a defender of widows” declares it his purpose to set also such “in families.”

What They Need, They Have— In Christ

The Lord Himself is the companion of such, of course. He is “with them, always,” so no disciple is ever really solitary. In addition there is the wonderful, satisfying fellowship of His people, the church “family.”

In California, where it is said that the majority of adults are living singly, this is proving out in an exciting way. The congregation becomes the house of which Christ is the Head. The Sons and Daughters of the King become true

brothers and sisters. The solitary are set in a family!

In this family, children tend to lose their surnames and become rather the “Children of the Church.” Singles become surrogate parents as teachers of a class in Sunday School. At retreat programs they are encouraged to take over the supervision of the young so that the parents can be free for study. Some become “patrons” (fathers) of a child, helping with the cost of their education and care. The *Kinship* program of “adopting” a youngster in the Nidderbrolu (India) orphanage is being used with enthusiasm, especially by single adults.

Family life is a matter of giving and receiving. According to the Lord’s design, we all need it. In one form or another. Blest be the tie that binds our hearts in such practice of love!

—Rollin A. Reim

(*The lead verse is from the 6th verse of Psalm 68.)



(A well-intentioned “Correction” was made by an editor. A pastor referred to Psalm 68:6 in a writing and, sure that the pastor must have erred, the editor replaced “solitary” with “solidarity.”)

In a sense it did not matter. Indeed, it is God—faith in the true God—which solidifies marriage and the home. Jesus has something to say about the wisdom of thus founding one’s house on a rock, and what constitutes that solid foundation. (See Matthew 7:24ff)

Pastor Reim so aptly develops the thought that there is great richness in the Psalm verse when the original word is left in its place. It is God who sets the solitary—the lonely—in families!

—The Editor

A FATHER'S HEART

During the month of June we observe Father's Day. On this day we make a special effort to let our fathers know how much we appreciate all they have done for us. We think of all the blessings God has given us through our human fathers.

Father's Day is also a fitting time for fathers to think about fatherhood. What kind of father am I to my children? Am I the kind of father the Lord wants me to be?

It is the Lord who makes men into fathers by granting to them and their wives the gift of children. It is the Lord who shows fathers how He would have them carry out their fatherly responsibilities over against their children. In Ephesians 6:4 He says: "And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord." Also familiar are the words of Deuteronomy 6:7, in which the Lord urges both fathers and mothers to discuss His word with their children as a natural and regular part of their everyday life.

What Loving Concern!

But the Lord's instructions for fathers are not limited to a few isolated Scripture passages here and there. *All* of Scripture speaks to fathers, for all of Scripture shows us *the Father*. The



more we learn about our Father in heaven, the better we will know what a Christian father ought to be.

What kind of father is the Father in heaven, the first Person of the Triune God? He is a Father who wants only what is good and best for all His creatures. Genesis chapters 1 and 2 show what a Father's heart beats within His breast. How well He provided for those creatures to whom He had given life, especially for man! He provided for all their physical needs, giving them a beautiful garden home, nourishing food, perfect health, pleasant work, a companion and a helper, and so on. He also provided for the needs of their souls as He walked and fellowshipped with them in the garden, also as He told them how they might worship Him by not eating of that one tree.

What loving concern!

Then came the fall into sin. Those whom the Father loved repaid His love

with disobedience. How did the Father react? Not by lashing out in anger, not by disowning and condemning them, but by holding out to them the promise of a Savior from sin. He turned to them with a true Father's heart, sought their salvation, and gave His dearest Treasure, His own Son, that they might live.

Again we say—what loving concern!

No Easy Task!

All of us are the beneficiaries of the heavenly Father's love. Though we have been disobedient to Him, He has rescued us from our sins and adopted us as His own dear children through faith in Christ. "Behold what manner of love the Father has bestowed on us, that we should be called children of God!" (I Jn. 3:1). He has sent His Holy Spirit into our hearts, enabling us to call Him "Father." Day by day He gives us the benefit of His divine, fatherly wisdom, warning us about the dangers that lurk in our path through this life. He disciplines us in love, using the negative experiences of life to help us mature in our faith and grow closer to Him.

Our Father in heaven wants Christian fathers to love their children as He loves us. It is His will that Christian fathers do their best to provide for *all* their children's needs, both physical and spiritual needs. The salvation of their children is to be at the top of their list of concerns.

To this end, the Father in heaven wants human fathers to teach their children about Jesus at home, support their congregation's efforts to provide a Christian education, pray for their children, and teach their children how to pray. And when discipline is needed, He wants Christian fathers to administer that discipline as He does; in love, not anger.

Being a Christian father isn't easy. The sinful flesh makes it difficult. The failures are numerous. But we Christian fathers can rejoice in our fathering, for we know that all our failings have been forgiven by Jesus' blood and righteousness. And we also know that as we ask our heavenly Father's daily blessing, He will hear and answer our prayer. He will give each of us a true "father's heart" so that more and more we may become the kind of father that He is.

—M. Thom



Tracing The Acts of the Apostles (Acts 11) . . .

PREJUDICE

It's too convenient to be exclusive. The natural mind seeks to limit the sphere of influence and acquaintances. There's always something wrong with the other folks. They're from the wrong ethnic background. They don't read well enough. They like the wrong kind of music. They vote for the wrong candidates. They don't have enough money. They have too much money!

The early disciples had a real difficulty with prejudice. They judged that the Jews had exclusive claim to the blessings of God in His Son Jesus Christ. How could it be that God would have something for those who were not “God’s people”?

An earlier feature of this series noted how God directed the apostle Peter to understand just how broad the divine mercy really was. The *Gentile* house of Cornelius fulfilled the dream that God was not calling anyone too low or “common” who could not be touched by His grace. Neither should any of His people. Peter saw that *anyone* could receive the Spirit.

Overcoming Prejudice

The word got out that Peter was eating with the wrong people. After all, respectable Jews didn’t enter the homes of unclean Gentiles, much less eat with them.

The Lord is the one who showed Peter the universal nature of His grace in the dream about the sheet full of animals (11:5-10). What God calls clean we have no business calling unclean. Immediately the Lord called the apostle to witness universal grace in action at that Gentile home in Caesarea.

Peter related all of this to his colleagues—and critics—when he returned to Jerusalem. It didn’t take a

genius to conclude as he did: “If therefore God gave them (the Gentiles) the same gift as he gave us (Jews) when we believed on the Lord Jesus Christ, who was I that I could withstand God?” (11:17)

The evidence was overwhelming and silenced any further questions or criticism from the Jerusalem brethren. They rather glorified God that He had granted repentance to life also to non-Jews. The redemption of the Savior was indeed universal.

Unity in Action

The persecution continued its saving effects. Believers spread out to Phoenicia, Syria, to northern Africa, and the Mediterranean islands. They brought with them the news of the forgiveness of sins through the redeeming sacrifice of Jesus Christ.

One of the centers of Christian witness was established by the Holy Spirit in Antioch, Syria. News of this colony of believers reached Jerusalem. They sent one Barnabas to corroborate the news. What he found there was a thriving congregation. It was predominantly Gentile. Barnabas noted that they had received the grace of God too.

It was Barnabas who sought Saul (later Paul), bringing him to Antioch and sharing a ministry with him for over a year. As the Spirit led Luke to briefly relate the circumstances of the

Christian! A name that transcends even our own personal name. It is a distinction that must prevail if our “other name”—Lutheran—is to have any significance and impact.

Syrian mission campaign, there is a note so brief that it might be overlooked: "And the disciples were first called Christians in Antioch" (11:26).

The Spirit never uses throw-away lines. This was and is significant. Every believer—Jew or Gentile, male or female, young or old, slave or free—would be actually bearing the very title of their Savior.

Christians

CHRISTIAN! Believer in Christ! "Are you a Christian?" During a number of eras a "yes" meant death. A "yes" today can mean being ridiculed as one who grasps archaic thoughts and medieval doctrines.

Christian! A name that transcends even our own personal name. It is a distinction that must prevail if our "other name"—Lutheran—is to have any significance and impact.

Luther: "A Christian is a man who, while sleeping, waking, standing, or walking, is at any and every moment so minded in his heart that he says: I believe in God, the Father of our Lord Jesus Christ, who has shed His blood for me for the forgiveness of sins. This he believes without ceasing; nor could he be a Christian unless he so believed every single moment." (*What Luther Says*, Vol. I, p. 209)

—M. Sydow



It's Renewal Time . . .

GIVE ATTENTION TO READING

This issue brings a reminder that it's time for renewal of congregational subscriptions to the *Lutheran Spokesman*. These annual bulk orders begin with the July issue. Individual subscriptions (for slightly more money; see masthead) may be taken at any time.

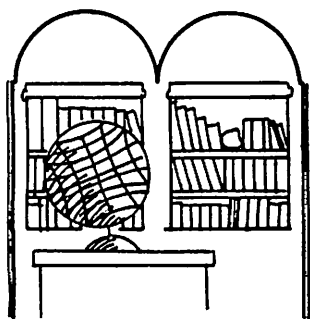
While a handful of our churches opt for sufficient quantity so that they can provide every member household a copy, most do not. Most leave it up to individuals to decide if they would like to receive the magazine. With this in mind, please allow a little evangelical arm-twisting.

A Reliable, Affordable Monthly Visitor

Of course, every editor has a special place in his heart for the magazine for which he is largely responsible. Some might prefer to say he is prejudiced. At any rate, you will not be surprised to hear that we believe this little magazine, the official organ of our church body, deserves a place in the homes of each synod family or single.

Why? Surely not because it features scholarly Pulitzer Prize and/or Nobel Prize winning literary articles and achievers. None of the staff lay claim to such gifts.

Simply put, the *Spokesman* keeps us in touch—in touch with our extended church family and the Bible doctrine (teaching) which is the foundation for our



Yes, it's time to blow the dust off the covers of the books in our church libraries.

existence. To be out of touch in these areas in our "glut of print and picture" day is dangerous if not inexcusable.

We readily admit that other church magazines are more appealing to the eye and offer more accomplished writing. But to us there are other concerns. To us reliability of biblical content is foremost.

A claim that the *Spokesman* can make is that its staff writers approach the Scriptures as the divinely-inspired and inerrant Word of Truth. Such an assurance ought to be worth something. Money-wise, easily worth the \$5.00 bulk rate subscription charge. That's 42¢ a month!

In other words, the *Spokesman* is a monthly visitor which means sacrificing almost nothing of personal comfort and convenience. In return, it will lie on your end table, or fit into your purse, for you to read at your leisure. When you do, your heart will be warmed by the Bible-based articles and news of your fellow Christians.

A Ready Ally

Some time ago we read (admittedly in another church magazine) of the danger of spiritual illiteracy and lack of reading. In part the article said:

Because of the failure to read and understand the terminology of Scripture, the church becomes characterized by a lack of knowledge. Even as Israel of old we begin to lose sight of the wonderful works of God for us and in us. The precious doctrines of Scripture become vague, abstract concepts which we fail to understand. Not understanding the truth of God's Word paves the way for heresy. Once heresy has entered the confines of the church it spreads until the church crumbles and falls.

It's in the message of the prophet Hosea that God forewarned: "My people are destroyed for lack of knowledge" (4:6). Spiritual illiteracy and lack of *solid* biblical knowledge and understanding is a potentially deadly weapon in the arsenal of the arch-deceiver.

Yes, (the *Spokesman*) is a ready and reliable ally in the on-going war against spiritual illiteracy.

A NEW CATECHISM IS AVAILABLE

The project started innocently enough. Pastor Mike Sydow was delivering a review of the 1982 WELS *Luther's Catechism* for a West Central Area pastoral conference. In his concluding remarks he suggested that perhaps it was time that the CLC write its own Catechism. Quite a number of the pastors there encouraged him to go right ahead.

Shortly after that conference the CLC Convention authorized a study of Bible translations commonly used among us. A number of individuals observed that there were Lutheran catechisms available using the King James Version (1611), one using An American Translation ("Beck" Bible—1976), and another using the New International Version (1978). But there was none which used the New American Standard Bible (1960) and one which only partially used the New King James Version (1983). Already many of our congregations and pastors were using the New King James Version in their worship and instruction. Pastor Sydow decided to use that Bible translation in his new catechism.

The project began in earnest in the summer of 1984 when Pastor Sydow translated the *Enchiridion*—the actual Small Catechism—from German to English. By the spring of 1986 the explanation section was completed. A draft of the proposed catechism was presented to the CLC Board of Education, which encouraged the project to continue. The completed work was also reviewed by the CLC Board of Doctrine. That year's convention suggested that all the pastors and teachers of the CLC have an opportunity to review his work. For the next two years quite a number of our people offered their comments and corrections.

The catechism has been printed in a hard cover, 9" x 6" format. Although encouraged by a number of CLC boards, committees, and conventions and reviewed by all who wished to do so, it is a private enterprise of the author. About a dozen individuals provided loans for the printing. *Martin Luther's Small Catechism*, using the New King James Version as its primary Bible translation, is now available direct from Pastor Sydow, Rt. 2, Box 664, Markesan, WI 53946. Price: \$8.95.

May our CLC constituency be among those Christians who declare war on spiritual illiteracy and lack of solid knowledge. Let's be reading the Bible in our homes. Let's be hearing and learning the Word as it is proclaimed by our pastor in sermons and Bible Classes. Let's be making use of the good books provided in our respective church libraries. Where such libraries exist, they are generally composed of religious books that have stood the test of time. That is important. Time-tested books generally have far more substance than many of the titles flooding religious book stores today. Yes, its time to blow the dust off the covers

of the books in our church libraries. (If your congregation doesn't have such a library, speak to your pastor about starting one.)

By the way, most of the religious book stores today are arms of the Reformed and Calvinistic churches. As such they are slanted toward "decision theology" and "born again Christianity," and away from the solid underpinnings of "Scripture alone, grace alone, faith alone, Christ alone" which are featured in sound, confessional Lutheran theology and Christianity—and which are generally found in the titles in our carefully assembled church libraries! A diet composed of the latter kind of rich and solid spiritual food is crucial today.

And with all this, we humbly suggest that your monthly *Lutheran Spokesman* is a healthy hors d'oeuvre for that diet. Yes, it is a ready and reliable ally in the on-going war against spiritual illiteracy.

"Till I come, give attention to reading, to exhortation, to doctrine . . . Meditate on these things; give yourself entirely to them, that your progress may be evident to all" (1 Tim. 4:13, 15).

—Paul Fleischer



Profile of a Leader of God's People—Nehemiah

A MAN OF PRAYER

After seventy years of exile a remnant of God's people returned to possess the land they had been expelled from because of idolatry. There are numerous persons of note among those who returned and worked among the people. We think of Ezra, Jeshua, Zerubbabel. Some leaders held civil office, while others were religious leaders of the people.

One man who came later than the large group who returned at first was Nehemiah, cupbearer to King Artaxerxes. He came as governor over Jerusalem with his initial purpose being the rebuilding of the walls of Jerusalem. Though he came vested with civil authority from the monarch of Persia, even more importantly Nehemiah was a religious leader of God's

people. He was a devout follower of the one true God. We can well imagine that his high office under the king was due to the king seeing those virtues which the followers of the one true God possessed. Earlier others like Daniel, Shadrach, Meshach, and Abednego had also been advanced above others because the hand of God was upon them.

A Good Motto

"With the Lord begin thy task,
Jesus will direct it;
For His aid and counsel ask,
Jesus will perfect it."

This is a good motto for us, and it was certainly a standard for Nehemiah. Upon hearing the news of the great trouble and shame in Jerusalem, he

was *fasting and praying before the God of heaven* (1:4).

For Nehemiah prayer was a repetitive thing. Not something to be done once in a while, prayer was for him an opening of his heart to God. Let us look at his prayer as recorded in chapter one and readily see that he was a man who knew from whence cometh his help.

Lord God of heaven, O great and awesome God, You who keep Your covenant and mercy with those who love You and observe Your commandments . . . (v. 5) Our Lord Jesus taught us to include in our prayers words of praise to the Lord. Nehemiah does just this. He begins his prayer by acknowledging with this doxology who his God is.

Let Your ear be attentive and Your eyes open, that You may hear the prayer of Your servant which I pray before You now, day and night, for the children of Israel Your servants (v. 6). When you pray, who comes first? Do you ask for yourself and then for others? Or do you put others first?

You see how Nehemiah puts others first. Well might we say of him, behold how he prays. He is so concerned about the trouble in Jerusalem. He must get this off his chest earlier than anything else.

Confessing the sins of the children of Israel which we have sinned against You. Both my father's house and I have sinned. We have acted very corruptly against You, and have not kept the commandments, the statutes, nor the ordinances which You commanded Your servant Moses . . . (vv. 6-7). Nehemiah knows the heart of all trouble and problems in the world—sin. This

just must be confessed by this leader of God's people.

A Chosen Instrument

Notice, too, that he is not the pharisaic type. Nehemiah openly speaks to God about how "we" have sinned. He is a man of unclean lips and he lives among a people of unclean lips. Confession is not only good for the soul. It is a necessity in our relationship with God. When we confess our sins, He is just and righteous to forgive us in Christ. Without confession there would be no application of forgiveness.

Knowing that the Lord is the God of steadfast love, the Redeemer who has taken care of the greatest problem, we can readily go to Him for further aid as Nehemiah does. *O Lord, I pray, please let Your ear be attentive to the prayer of Your servant, and to the prayer of your servants who desire to fear Your name; and let Your servant prosper this day . . .* (v. 11).

Nehemiah will be asking the king for permission to return to his father's homeland to lead God's people there in the construction of the walls of the holy city. Since he is going to serve God in leading the people against their adversaries, his is not a prayer of mere personal interest. He prays for success for God's "servants."

Mighty indeed are his adversaries. Sanballat, Tobiah, and Geshem are bad enough. But Nehemiah in his task is also opposed by the worst—the ancient foe of God and man. To God alone must this leader go for help.

Nehemiah realizes certainly that he is a chosen instrument of God. He sees his responsibility and the need for his

duty to be done. And so to God he goes to begin the task.

Of such a righteous man his prayers do have great power in their effect. The object of his prayer is the One who has taught us: "Seek and you will find . . ."

(Note: This is the first in a series of devotions delivered by Missionary David Koenig for the Lutheran Bible Institute in Nigeria during the 1988 school year. We intend to share with you some of these edifying meditations on the book of Nehemiah.)



THE PASTOR

1. We bid thee welcome in the name
Of Jesus, our exalted Head.
Come as a servant,—so He came,—
And we receive thee in His stead.
2. Come as a shepherd; guard and keep
This fold from hell and world and sin;
Nourish the lambs and feed the sheep;
The wounded heal, the lost bring in.
3. Come as a teacher sent from God,
Charged His whole counsel to declare.
Lift o'er our ranks the prophet's rod
While we uphold thy hands with prayer.
4. Come as a messenger of peace,
Filled with the Spirit, fired with love.
Live to behold our large increase
And die to meet us all above. Amen. (TLH 484)

Many Lutheran congregations welcome their new pastor at his installation with this and similar hymns. We rejoice because every congregation needs a pastor. One to preach the Word of God (Law and Gospel), administer the sacraments, comfort us with God's Word in time of crisis or tribulation. Every congregation needs a spiritual leader, just as at the time of the apostle Paul leaders were installed in the new churches in foreign lands. Without a leader they would soon have scattered.

After a while some begin to resent their pastor. They defy him in spiritual matters. They forget that they welcomed him "as a teacher sent from God." Instead of showing honor and respect they may even disdain this "teacher sent from God."

If a survey were taken in each congregation, how many would say they pray for their pastor on a regular basis, or even occasionally? You may say you don't know how to pray for your pastor. Get to church a few minutes before the service

begins and open your hymn book to hymns No. 482-493. Each week read a different hymn before the service begins. You will be better prepared to worship God with your pastor.

Also pray for your teachers, both in the Christian Day School and in Sunday School. They too need your prayers and assistance. Pray that they will be examples of Christian virtues to their students.

While still in the mood pray for yourself and those who differ with you. Ask God to keep both you and them from sin. Differences on secular matters, even when they pertain to the church, are healthy as long as we refrain from sinning against God.

All men are sinners and need God's grace. This includes the pastor also. The difference between layman and pastor is he is a chosen representative of God (verse 1). He was set apart by the church and called by the congregation to be a servant of the Word among believers. All Christians are a royal priesthood and called to serve God, but only pastors are called in this particular manner. He must give an account to God for the souls in his charge.

The Divine Call receives less respect among many today than it did in earlier years. Many proclaim themselves pastors by doing those things which only a pastor should do. They disregard or belittle the Office of the Keys which Christ gave to His disciples. It is difficult to discern right from wrong, because even the church muddies the issue. These things ought not so to be.

—reprinted from *Christian News* magazine 1-23-89



Marking 25 Years in Markesan



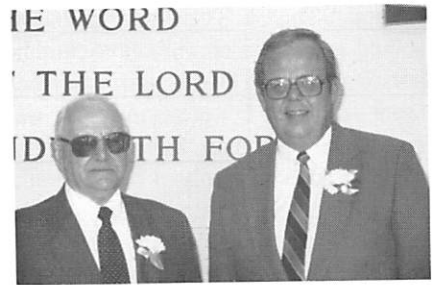


The present and some former teachers of Faith Lutheran School who attended the anniversary service. (L-R) Lila Schmidt, Dan Barthels, Ann Sprengeler, Karen (Gullerud) Squires, Joyce Schwandt, Lois Albrecht, Velma Kelm.

On January 22, 1989 Faith Lutheran Church and School of Markesan, Wisconsin celebrated 25 years of God's grace. The sermon for the special service was delivered by Pastor Egbert Albrecht who had served the congregation its first 20 years. The present pastor is Michael Sydow. The school faculty includes Lila Schmidt, Ann Sprengeler, and Dan Barthels.

The anniversary bulletin reported that the congregation has grown from a membership of 164 to 350, with enrollment in the church school increasing from 23 to 57 with three full-time teachers.

The many outward blessings which Faith congregation has enjoyed over its first quarter century were seen in their proper light with such words as these from the anniversary folder: "Anniversaries are times of recollection and nostalgia. However, no church anni-



Pastors Albrecht and Sydow

versary is worth celebrating if its members lose sight of the real reason for their existence. We have been called by our Savior to preach the Good News of His life, death, and resurrection for the forgiveness of sins. We are conscience-bound to His Word. He enjoins us to be faithful ministers and stewards of that truth by always telling things His way—without additions or subtractions.

". . . The buildings this congrega-

tion put together may some day come tumbling down. People will have come and gone. The walls of our cherished chapel will have seen many baptisms, confirmations, weddings, sacred concerts, festival and other worship serv-

ices, and funerals. But all that will some day stop. The Lord says that heaven and earth will pass, 'BUT MY WORDS WILL BY NO MEANS PASS AWAY!' "

To God alone belongs the glory!



*Our "At Home" Missions—A Day of Dedication
and Rejoicing at . . .*

St. Matthew Evangelical Lutheran Church Dallas, Texas

It was in the spring of 1985 that an acre of land on Frankford Road in North Dallas was purchased as the future home of St. Matthew Evangelical Lutheran Church. The congregation resolved to build a combination church-parsonage and to do this with volunteer labor from the congregation. The design of the parsonage was made so that it could become a school building at a later date when the congregation could build a separate parsonage.

Ground-breaking ceremonies were held on October 13, 1985. From this date to the date of dedication held on April 16, 1989 there were hundreds and hundreds of hours of volunteer labor. Most of the work was accomplished on weekends, with the women of the congregation bringing the main meal.

Over the span of three-and-a-half years there were periods of frustration and fatigue, but the Lord always found a way for St. Matthew to carry on. Under the guidance of the Lord of the Church St. Matthew was always able



to find exceptional "deals" as to supplies and needed specialized labor.

Thankful to the CLC

The members of St. Matthew are thankful that the CLC assisted them over the years, especially the financing from the Mission Extension Fund. The evaluation of St. Matthew's property is at least double what has actually been invested, due primarily to donated labor.

The altar and lectern come to us from the former Zion Evangelical Lutheran Church of Corpus Christi, Texas. The three windows in the church are stained glass representing

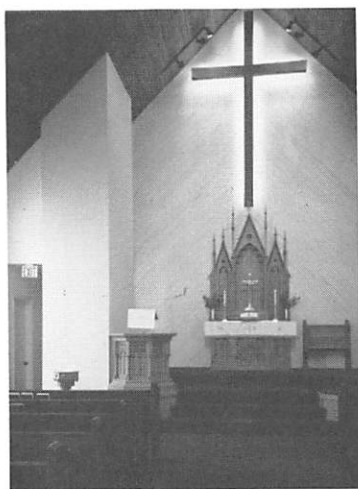


(L-R Harold Gutzman, Sec.; James Abbott, Treas.; Darrell Abbott, Pres.; Pastor Arvid Gullerud, Pastor David Schierenbeck, John Abbott, Vice Pres. & Bldg. Chrmn.; Pat Sandiland, Bldg. Comm.

the Trinity: the creation hand, the cross in the cup, and the dove. This work was done by Dorothy Abbott.

April 16, 1989 was indeed a day which the Lord made. Pastor David Schierenbeck of St. Paul, Minnesota, chairman of the Mission Board, preached on Genesis 28:17. He showed the blessing and function of a church home as *God's House, Our Spiritual Home and a Home for the Spiritually Homeless*.

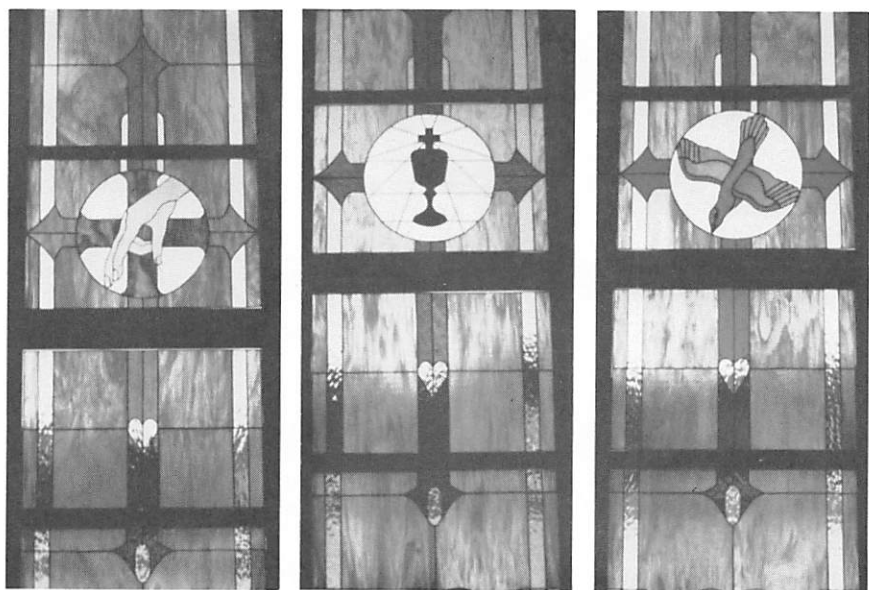
The festive assembly numbered 78 with visitors from our two sister congregations in Texas, from Spring and Austin. A noon meal was served from the parsonage kitchen and serving tables scattered around the church lawn.



A service of song and praise was held at 2:00 p.m. under the direction of Mrs. Eileen Stangeland.

Pastors who have served St. Matthew over its eight-year life are: Eugene Rutz, Paul F. Nolting, Steven Kurtzahn, and the present Pastor Arvid G. W. Gullerud.

"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).
—Arvid G. W. Gullerud

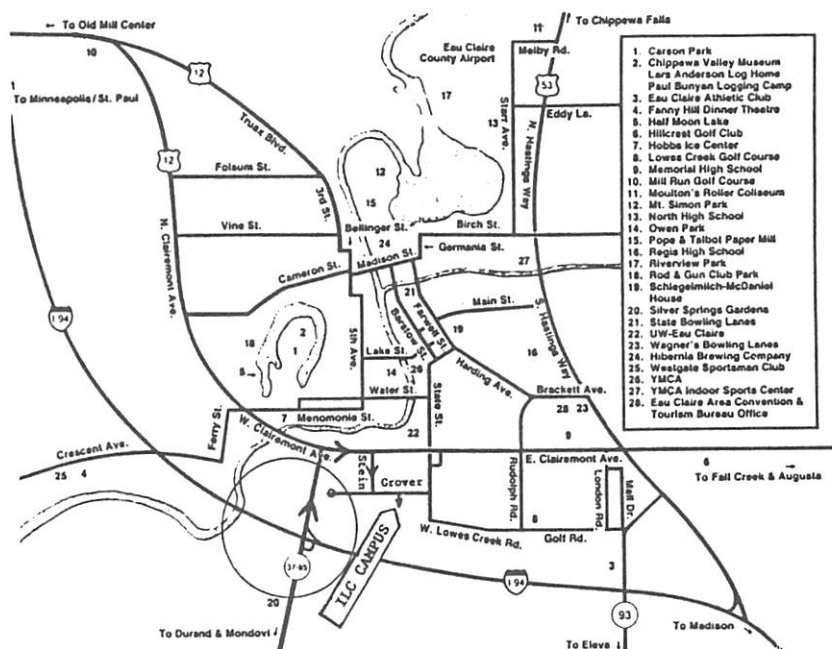


The Stained-glass Windows at St. Matthew, Dallas



Immanuel Lutheran High School & College, 501 Grover Road, Eau Claire, WI
God's Nursery for Future Lay-leaders, Pastors, and Teachers of the CLC





EAU CLAIRE AREA

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Date	Scripture	Theme	Hymn
1	Matthew 9:9-13	Jesus calls not the righteous but sinners.	494:1
2	Acts 3:1-10	A lame man is healed in the name of Jesus.	494:2
3	Genesis 15:1-6	Abraham is promised a son, and is blessed on the basis of his faith.	494:3
4	Luke 15:11-32	A sinner returns home to a happy welcome.	494:4
5	Hebrews 13:1-9	Be ready to show Christian love to strangers!	509:1
6	Acts 4:1-12	The apostles boldly proclaim Christ as the only Savior.	509:2
7	Romans 10:1-11	Christ is the end of the law for righteousness to every believer.	509:3
8	Matthew 5:1-6	They are blessed who hunger and thirst after God's righteousness.	319:1-2

Installation

As authorized by President Daniel Fleischer, I installed David J. Reim as Pastor of Calvary Lutheran Church, Marquette, Michigan on Sunday, April 16, 1989.

—Arthur E. Schulz

Changes of Address

Pastor David J. Reim
448 W. Ohio St.
Marquette, MI 49855

Karl Olmanson
North 1224 Felts
Spokane, WA 99206

Minnesota Delegate Conference

Date: Sunday, June 25, 1989—3:00 P.M.

Place: Berea Lutheran Church,
Inver Grove Heights, Minnesota

Agenda:

- * Respect For Authority—Pastor D. Libby
- * Discussion of the Pastoral Conference regarding the Call and Ministry—
Pastor R. List
- * CLC Board Reports

—R. Grams, Secretary

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.

9	I Timothy 1:8-17	Christ came into the world to save sinners.	319:3
10	Genesis 17:1-9	The mighty God has made a covenant with His people.	380:1-3
11	Matthew 15:1-14	Beware of those who teach the commandments of men.	380:4-5
12	Acts 5:34-42	The apostles rejoice in suffering for Jesus' sake.	437:1
13	Mark 10:13-16	Bring the little children to the Savior.	437:2
14	Ephesians 2:13-18	The blood of Christ has reconciled us to God.	437:3
15	Matthew 5:7-12	Blessed are you when men reproach you!	236:1
16	Acts 8:26-38	Philip preaches Jesus to a stranger.	236:2
17	Genesis 18:20-23	Abraham intercedes for Sodom and Gomorrah.	236:3
18	Matthew 8:5-13	The Savior praises the faith of the centurion.	236:4
19	Isaiah 12:1-6	Praise the God of our salvation.	395:1-3
20	Luke 17:1-10	Lord, increase our faith!	395:4-6
21	Colossians 4:1-6	Pray for "salty" speech as you witness to Christ.	395:7-8
22	Matthew 7:24-29	The teachings of Jesus are the rock upon which to build one's life.	421:1-2
23	Acts 9:1-19	Conversion is a miracle of God!	421:3-4
24	Genesis 19:15-26	The judgment upon Sodom and Gomorrah.	430:1-2
25	Luke 10:38-42	Keeping our priorities straight.	430:3-4
26	Philippians 3:8-14	Treasure the unsearchable riches!	430:5-6
27	Exodus 3:1-15	God calls Moses to lead His people.	430:7
28	Galatians 2:17-21	I live by the faith of the Son of God.	430:8
29	Matthew 18:1-14	Do not despise Jesus' little ones.	347:1
30	Romans 6:12-18	Yield your members as instruments of God.	347:2-3
31	Genesis 4:3-16	Cain must bear his punishment.	347:4

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