

Lutheran spokesman

August 1989
Vol. 32, No. 2
(ISSN 0024-7537)



CHRIST CENTERED
CHRISTIAN EDUCATION

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CHURCH OF THE LUTHERAN CONFESSION

"GO YE . . . TEACHING THEM . . ." (Mt. 28:19-20)

Our Lord's "prime directive" in Matthew 28 contains *two* parts. First we are to make disciples from all nations, baptizing them. Then, we must teach those converts to observe all things whatsoever Christ has commanded us.

Christian mission work is to be followed by Christian education. After Christian *faith* comes Christian *living*. Those who believe in Jesus are to "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Col. 1:10). In most of the New Testament letters, the apostles' message about salvation is followed by guidance and admonitions for Christian living. The Holy Scriptures which make one wise unto salvation are also profitable for instruction in righteousness.

Of Equal Importance

Mission work and Christian education are *equally* important. Neglecting the latter is like planting a garden but

not taking care of it.

Perhaps we tend to place more importance on mission work than on Christian education because God's miracle of suddenly *converting* a person is more exciting than His day-to-day miracle of *sanctifying* that person. God's miracle of converting 3,000 people on Pentecost attracts more attention than His miracle of enabling them to continue steadfastly in the apostles' doctrine and fellowship.

In a similar way, God's six-day wonder of *creating* the world is more exciting than His day-to-day miracle of *preserving* the world. Becoming a Christian takes place suddenly. Learning to live the Christian faith-life is a life-long struggle. This should guide us not to minimize the importance of

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.

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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

Christian education.

In Matthew 28 Jesus said: "Teaching them to observe all things whatsoever I have commanded you." According to these words Christians are to learn to obey whatever *Christ* has commanded. They are to avoid all religious ideas that *humans* have invented.

Christ said still more. Christians are to learn to obey *all* things Christ has commanded, not just *some* of them. The six chief parts in *Luther's Small Catechism* (the Commandments, Creed, Lord's Prayer, Baptism, Keys, and Lord's Supper) clearly summarize what our Lord wants Christians to observe.

In Home And Christian School

The head of each Christian home is responsible for teaching these six chief parts in all simplicity to his household. Many fathers do this by means of having regular home devotions. What a privilege! What a responsibility!

In order to *assist* the heads of the home in spiritually nurturing their families, our congregations provide Christian education classes such as Bible study, confirmation instruction, Saturday, Sunday, and Vacation Bible Schools. The education tool providing the *richest* supply of Bible learning and living is the congregation's Christian Day School.

That school provides the children with a Christian atmosphere for more than six hours a day, five days a week, nine months of the year. The words and example of godly teachers guide the students to look to *heaven* as their goal in life instead of to this *world*. The more time a sincere, well-trained Day

School teacher can spend with a child, the more thorough will be its Christian education.

Respecting Our Teachers

We should highly value and respect the teachers of our Christian Day Schools because of their intense training for the work. Many of them studied four years at Immanuel Lutheran College in Eau Claire, Wisconsin. There they took 16 to 18 credit hours each semester. Their courses included religion, history, English, biology, mathematics, science, chemistry, geography, psychology, sociology, art, music, choir, piano, organ, physical education, and health. On top of all that, they were required to earn a minimum of 35 credits in education and teaching methods!

We should highly value and respect the teachers of our Christian Day Schools also for their *self-sacrificing* dedication to their work. Most of them receive much lower salaries and fewer fringe benefits than the "code" level received by our CLC missionaries and professors. No doubt the congregations in which our teachers serve want to pay them more, but such schools are expensive to maintain and finances are often limited.

On the one hand, we as a synod dare not interfere with the business of individual congregations. On the other hand, a way should be found in which *all* of us in the CLC could contribute financial assistance to the dedicated teachers of our Christian Day Schools because they are serving a vital role in the Christian education of our church body.

—Robert Mackensen

GOOD GARDENING FOR THE LORD

About this time of year many of us are spending quite a bit of time out in our garden. Several months ago we prepared the soil and did the planting. Then for weeks we fought back the weeds and babied the young plants. Now, with the Lord's blessing, we are gathering in some of the fruits.

A Child's Heart

As important as our backyard gardens may be, there is a more important kind of garden to which our Lord would have us give our attention. It is a garden that requires even more hard work and prayer than the backyard variety. It is the garden of our children's hearts.

Our Father in heaven has a deep and abiding interest in what is going on in our children's hearts. His fervent desire is that those hearts be places where the seed of His Word produces faith in Christ. He wants the sprout of faith that He has planted through Holy Baptism to grow and mature into a faith that will never waver in its confidence in Jesus. He wants a faith full of joy, a faith that is continually praising Him by works that are good and pleasing to Him for Jesus' sake.

But how does such a faith, once planted in baptism, now grow in a child's heart? Certainly not by itself. If a garden is left to itself, it will soon be overrun with weeds. There will be no wholesome plants anywhere in sight.

So it will be also with a child's heart. Unless the faith that God has planted is carefully guarded, culti-

vated, and nourished, it will die. The child's own sinful human nature will lead him or her astray, for "foolishness is bound up in the heart of a child" (Prov. 22:15). This wicked world will soon plant in that heart the lust of the flesh, and the lust of the eyes, and the pride of life—noxious weeds! The child's heart will learn to love the world. Then the love of the Father will not be in him. And he will be eternally lost.

God's Word The Key

The Lord does not want that to happen to our children. That is why He has called us to keep watch over our children's hearts, to "bring them up in the training and admonition of the Lord." That is also why He has equipped us, giving us His Word, by which alone true faith in Christ is nourished and strengthened.

The Lord wants us, His "gardeners," to use His Word, bringing it to bear on all areas of life—ours and our children's. He wants us to teach it to our children daily. It is to be the guide that shows us what is good and wholesome for faith, and what is harmful. God's Word is the key to good gardening, for faith grows and prospers when all of life is brought under the influence of God's Word.

But what can happen when parents do not bring God's Word continually to bear upon their children's lives? What can happen when parents content themselves with seeing to it that only *part* of their children's lives comes

under the influence of the Word?

Some of our congregations have been blessed with Christian Day Schools. Do we all use and appreciate these nurseries for the faith of our children? What can happen, for example, when a parent teaches God's Word at home, but then does little or nothing to provide and maintain the Christian school which can further strengthen the child's tender faith? Would you not agree that part of the "garden" is being left unattended if a child attends public schools where Christian faith is often torn down and attacked through humanistic, materialistic, or heretical teaching?

Or what can happen when a child does attend a Christian school, but the parent fails to keep on teaching and using God's Word in the home? Or what if a parent sees to it that his children attend Sunday School faithfully every week, but then fails to keep close watch over worldly influences on the children (such as, what kind of TV programs they watch during the week)? Again, would you not agree that part of the garden is being left to go to weed in these instances?

Regular Cultivating

The failure to make use of the Word of God *in the whole of life* poses a great danger to the faith of the Chris-

tian child or young adult. For it is precisely at that point at which the garden of the heart is left unattended that the weeds will begin to grow that may eventually choke out saving faith in Christ.


Another important part of good gardening for the Lord as far as our children are concerned is that we don't stop working too soon. What would we say about a gardener who worked hard for the first month of the growing season, but then hung up his hoe for the rest of the year? His garden will never be what it could be or should be.

So it may be also with cultivating the faith in a young Christian's heart. The need for God's Word does not end with confirmation. The need for Christian education does not cease with eighth grade.

In fact, is it not during the teenage years that God's Word is most urgently needed? During the teenage years Satan surely makes a strong bid for winning over the young Christian's heart.

Parents—don't stop gardening too soon! Keep on using the Word—in all areas of your and your children's lives. Keep on rooting out the weeds—wherever they appear—with a proper balance between God's Law and God's Gospel. That is good gardening for the Lord.

—Michael Thom



Train up
a child in
the way
he
should
go...

A MAN WHO SACRIFICES

As a high official in the court at Susa, Nehemiah had great honor and glory. As we see in chapter two, he was well-received when he came into the presence of the king.

As the cupbearer to the king, Nehemiah had awesome responsibility with which certainly came many gifts and much wealth. As one to whom the king would listen, he exercised great power. Yet, all of this honor, glory, wealth, prestige, and power in the palace he willingly gave up. Why? He sacrificed for the sake of his God and His people.

Nehemiah's Example

When Nehemiah came to Jerusalem as governor, as a true leader of God's people he continued to sacrifice for the work of the Lord. Instead of taking advantage of his high office he did not even use some of the privileges granted the governor. *Moreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year until the thirty-second year of King Artaxerxes, twelve years, neither I nor my brothers ate the governor's provisions. (5:14)*

Other governors had lorded it over the people, requiring this and that. This governor set an example for the people in that he fed his household from his own pocket. He sacrificed so as not to burden the people. This was not a little sacrifice. *Moreover there were at my table one hundred and fifty Jews and rulers, besides those who came to us from the nations around us. (5:17)*

Nehemiah was required by his of-

rice as well as by his generous nature to seat many at table during his twelve years as governor. So as not to burden the people with an even heavier servitude, he fed his guests and household from his own pocket.

As pastors in the NCLC you will have opportunity to follow Nehemiah's example of not seeking to burden the people. Our congregations and preaching stations are so small that they are not able to pay the preacher what he should have. Like the apostle Paul you will likely have to support your family and yourself in some "tentmaking" project, working with your hands for your needs.

Paul worked while preaching at Thessalonica and Ephesus as well as likely at other places. "For you remember our labor and toil, brethren; we worked night and day that we might not burden any of you, while we preached to you the gospel of God" (I Thess. 2:9). Love of God and love for His people moved Nehemiah and Paul to act in this sacrificial manner. May it move you also.

The Savior's Example

If we consider the recent history of governors of the states of Nigeria during the last civilian rule, we see very few Nehemiahs. They took advantage of their high office to gain wealth at the expense of the people.

(As the contents indicate, this message was originally prepared for the students in the *Bible Institute* in Nigeria. Missionary David Koenig was the speaker. These meditations on Nehemiah will continue.)

Remember how salaries were not paid. Remember how many of those governors were fugitives when the military took over, fugitives with ill-gotten gain.

I also continued the work on this wall, and we did not buy any land. All my servants were gathered there for the work. (5:16) Forsaking the temptations that so many have given in to as high office holders, Nehemiah kept at his task faithfully.

As governor he also did not have to have his servants work on the wall. They had their own duties to perform in his household. But he gave of his

servants' time and effort for the building of the wall. How many wealthy people today would do this?

Is the work of the Lord so important as to sacrifice in various ways as Nehemiah did? We answer, "Yes!" Who, after all, are we serving in the church but Jesus who sacrificed all for us? His holy, precious blood and His innocent suffering and death were the sacrifice that gained for us forgiveness of sins, deliverance from death and the devil, and eternal life.

I gave My life for thee,
My precious blood I shed,
That thou mightest ransomed be
And quickened from the dead.
I gave My life for thee;
What hast thou giv'n for Me?

Oh, let thy life be given,
Thy years for Me be spent,
World's fetters all be riven,
And joy with suffering blent!
I gave Myself for thee:
Give thou thyself to Me.



October 12-14, 1988 in Markesan, Wisconsin—

CLC TEACHERS' CONFERENCE

Within our circles the term "fellowship" seems to raise an issue. We are usually found explaining or defending our point of view. Yet once a year we,





Fellowship from Coast to Coast

as teachers, have the blessed opportunity of fellowship.

Fellowship is defined by Webster as "a mutual sharing." This positive aspect of fellowship was spoken of in Pastor Michael Sydow's opening devotion on I John 1:1-7. He spoke of our fellowship with our Lord and Savior Jesus Christ through faith, and the privilege we have to share "what we have in common" in our ministries, worship, and witness opportunities. We come from coast to coast to share our experience and encouragement based on a unity of our faith.

Sharing Of Faith

The greatest thing we can share is our love and beliefs in Christ. Each day we joined in devotions led by Theodore Quade. Wednesday afternoon's devotion was based on Hebrews 11:1—"Now faith is the substance of things hoped for, the evidence of things not seen." It consisted of a brief history

of our host school, Faith of Markesan.

Thursday's texts were Ephesians 5:15-20 and I Peter 2:21. These reminded us to be thankful in our daily lives as we look to Christ for our example. The conference ended with devotions based on the power of prayer and the reassurance of God's presence (Joshua 24:15 and Exodus 13:21).

Sharing Of Ideas

Our first presentation was cooperative learning. Gloria Reim shared the ideas and advantages of students working together towards a common goal. The "Title Fives" committee began with Collette Sieg's science ideas, followed by a current events/social studies collage from David Bernthal. Marion Fitschen then shared many gameboards and ideas.

Jim Lau gave five categories on subject reading ideas. Quinn Sprengler closed the session with some English classroom activities. A "make and

take” workshop was presented by Candice Ohlmann. She had collected numerous gameboards, activities, and bulletin board characters for us to trace, color, and take home. Marlyns Gerth also provided materials to share in the workshop.

Dean and Virginia Carstensen provided information on the four areas of physical education. We then tried our elementary level skills of volleyball, basketball, softball, and tumbling techniques at the Markesan Middle School gym.

At the end of the conference the teachers divided into their grade level interest to share materials and information through round table discussions.

Sharing Of Problems

Presentations were also directed toward problems we encounter. LeRoy Hulke, Beth Sydow, and Professor Robert Rehm led a round table discussion on teacher stress solutions. Gerhardt Mueller shared ideas of guidelines for parent/teacher conferences. Gene Schreyer shared his accumulated facts and knowledge on his past experiences with children from broken homes

Thursday evening Dr. Randall Zeith and Dr. Marilyn Heinke, two op-

tometrists who specialize in the study of visual development, presented a shortened version of their seminar of visual therapy. They informed us about learning-related visual problems and how to detect them.

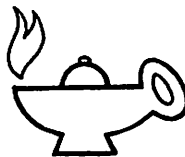
Sharing Of Fun

No conference is “all work and no play.” A group of teachers shared in the fun of a few games of volleyball one evening at the Markesan High School gym. A tour of Markesan Precision Metal, Inc. was enjoyable as well as educational. Pastor Sydow entertained us with an impromptu reading of Lester Methuselah Gutenberg. We all joined in the fun of visiting and renewing friendships at each chance.

Once again we had the blessed opportunity to come together in “a mutual sharing.” We shared in the encouragement and support of our called profession. We enjoyed the sharing of friendship and laughter with our peers.

But most importantly, each individual who attended this conference shared in the one thing needful which binds us all together in the fellowship of Christ. And in that fellowship of faith, we went forth ready and eager to return to that work to which we were called.

—Kathy Markus



**Christian
Education**

THE SALUTATION AND COLLECT

Then shall be said or chanted

The Salutation

☩: The Lord be with you.

☩: And with thy spir - it.

☩: Let us pray:

Then shall the Minister say or chant

The Collect for the Day

☩: A - - - - men.

Salutation (p. 9)

April and early May were busy times in Bethlehem, with the barley harvest in full swing. It was a time of rejoicing and celebration after the passing of winter. It was also a time of work. The crop had to be gathered and brought in by hand, and the hands were busy.

It was at such a time that Boaz, a wealthy farmer, came out to see how the work was progressing in his fields. He came to his workers and said: "The LORD be with you."

"The LORD bless thee," came their reply.

What a special way for an employer and employees to exchange greetings! It may have been Boaz's usual way of addressing his

workers, but it is still an extraordinary exchange in this world.

Some might see in this an object lesson for employers and employees in their relationships. But we find this greeting "The LORD be with you" in a very different setting in our worship services.

We use it to preface our communion distribution (p. 24). We use it after our reception of the Lord's

Supper, as we prepare to leave the sanctuary and return to our homes (p. 31). In the Order of Matins (early morning, p. 32) and in the Order of Vespers (evening service, p. 41) this greeting is called "The Salutation" and serves to introduce a prayer, again toward the end of the worship.

So it is more than just an opening greeting, like "Good morning," when the pastor turns to the congregation and says, "The LORD be with you," and they answer him, "And with thy spirit." Here is a greeting and a reply which express a common viewpoint. Both consider the LORD's presence an essential thing for any truly blessed result.

To greet one another, in the field or in the church, can also express a common purpose—whether it be harvesting a field of barley to put bread on the table or bringing prayers and worship before the throne of grace. How fitting this salutation is, then, on a Sunday morning, to introduce that portion of the service in which we hear and proclaim God's word, confess our faith, and bow our knees in prayer and supplication!

Collect for the Day (p. 9)

As with the Vespers and Matins services, in our Sunday morning worship the salutation especially serves to introduce a prayer, known as a *collect* (col' lect). On Sunday it is the Collect for the Day, a prayer that changes with the different Sundays and usually reflects one aspect of the current season. (The historic Collects for the Church Year are

printed in our hymnals beginning on page 54.)

Why this and other formal prayers were given the name "collect" is not known for sure. Some have suggested that such prayers were first spoken over the offerings collected on the altar. Others suggest that the prayer gathers together, or collects, the main thoughts of the day. Still others suggest that the name comes from the fact that one person speaks for the assembly collected together in that place.

This last explanation, whether or not it is truly the source of the term, helps us to see a connection between the Salutation and the Collect. Having greeted each other and pronounced upon each other the Lord's presence and blessing, the pastor then turns and takes up the common cause, and speaks in behalf of the collected assembly. This thought would also apply to those other collects mentioned which are introduced by the Salutation.

May we, then, each Sunday cheerfully and heartily greet one another in Jesus' name as we pray: "Let Thy merciful ears, O Lord, be open to the prayers of Thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please Thee; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with the Father and the Holy Spirit, ever one, true, triune God, forever and ever. (Collect for 9th Sunday after Trinity, p. 76.)

—Paul Schaller

Tracing The Acts Of The Apostles (Acts 13) . . .

“As they ministered to the Lord and fasted, the Holy Spirit said, Now separate to Me Barnabas and Saul for the work to which I have called them. Then, having fasted and prayed, and laid hands on them, they sent them away” (Acts 13: 2-3).

“HOW SHALL THEY PREACH UNLESS THEY ARE SENT?” (Rom. 10:15)

When the Spirit of Christ moves, so does the Body of Christ, the believers in whom the Spirit dwells. Luke has recorded for us a lively history in the first twelve chapters of Acts. He tells how the Holy Spirit established the New Testament Church against great odds. Even though hostility and persecution from the Jews had increased, the chief persecutor, Saul, had been converted to Christ! And King Herod, the chief political enemy of the Church, had become food for worms by the Lord’s angel (ca. 44 A.D.)! And “The word of God grew and multiplied”!

Now what? Perhaps the established Church and churches could take it a bit easier in their mission efforts. Perhaps they could turn their attention more inward than outward, more toward maintaining the property than gaining souls. But the Church at its best is never at rest. It is energized, moved, and directed by God’s Holy Spirit to preach the gospel in all the world and to every creature (Mk. 16:15). Therefore Barnabas and Saul were sent on what would become known as the apostle Paul’s “First Missionary Journey.”

The Sender

The Sender was the Holy Spirit. The Spirit’s order to the Church at Antioch was very clear: *Now separate to Me*

Barnabas and Saul for the work to which I have called them. As precious as the service of Barnabas and Saul had been to the church at Antioch, their service was to be given up by that congregation. The Spirit had plans to use their gifts elsewhere for the spread of the gospel.

When? Not later than “now”! Indeed, the Spirit had already “called” them. What the Spirit had ordered was done. Barnabas and Saul were “sent away,” released from their service in Antioch.

The Sent

But how did *The Sent* respond to this call? Luke tells us: *They, therefore, having been sent out by the Holy Spirit, went . . .* (v. 4) Their call was from the Holy Spirit. What this divine call included for Paul and Barnabas we assume had been revealed to the newly converted Paul by Ananias perhaps ten years earlier! Concerning Paul the Lord had told Ananias: “. . . he is a chosen vessel of mine to bear My name before *Gentiles, kings, and the children of Israel . . .*” (Acts 9:15-16).

In Acts 13 we trace Paul and Barnabas as they preach the Savior’s name to a Roman ruler, to the children of Israel, and to the Gentiles. We see Paul “filled with the Holy Spirit” dealing with a troublesome sorcerer. We find him

preaching the crucified and risen Jesus as the Christ of the Scriptures, the Savior of sinners (vv. 14-41). We read of the Spirit-inspired boldness of Paul and Barnabas in their response to the Jews who rejected the Word of God: “. . . behold, we turn to the Gentiles” (vv. 44ff).

Because they had been called by the Spirit of God, Paul and Barnabas WENT wherever they were sent with great joy and confidence. So today, when our missionaries, pastors, and teachers receive a call from the Lord they may go where they are sent, preaching and teaching the Word of God with the same joy and confidence!

The Sending

Accompanying the called servants of the Word are the effectual prayers and blessings of *the sending body*. At the close of Paul’s first missionary journey, he and Barnabas returned to Antioch “where they had been *commended to the grace of God* for the work that they had completed” (Acts 14:26).

When did the church in Antioch commend and entrust these missionaries to God’s enabling grace?—As soon as the Spirit made them aware of His desire to use Paul and Barnabas elsewhere. *Then having fasted, and prayed, and laid hands on them, they sent them away* (13:3). By this special ceremony the Christians in Antioch acknowledged the will of the Holy Spirit that these men be “separated” to serve elsewhere.

But more than that. The sending congregation was declaring its own glad fellowship in the kingdom work of Paul and Barnabas in another field.

Did they not share the same love of the gospel, the same faith, the same wonderful mission to the world? So the believers in Antioch freely humbled themselves before the Lord and prayed fervently for the grace of God—that He would grant success to His mission and His missionaries. The laying on of hands symbolized the prayerful participation of the church in the “separating” and the sending of those called by the Holy Spirit.

It’s Still So!

When our missionaries and pastors are “ordained” into the ministry or “installed” in a new field of labor, the “laying on of hands” in the worship service brings no special sacramental virtue from heaven. The Lord does not command the laying on of hands in His Word to the New Testament Church.

But we have freely adopted this ceremony from the example reported here. It is performed on behalf of Christian worshipers who have and desire to show heartfelt concern and responsibility for the ministry of the saving gospel. They acknowledge the pastor or missionary as called and separated by the Holy Spirit for the work. They offer their solemn prayers that the grace of God may prosper the work. So they who do the sending join the Sender and the sent in promoting the spread and growth of the Word of Life.

Do we not share the same love of the gospel, the same faith, the same wonderful mission to the world—whether sent or sending? Think on these things, and praise the Spirit of Christ for His wonderful moving in the body of Christ!

—Vance Fossum



PEACE THRU CHRIST LUTHERAN CHURCH Middleton, Wisconsin

The construction of our church building was celebrated in these pages a year ago. With thankfulness we celebrate this gift every week. But this picture highlights a much greater gift from the Father of Light. People! Yes, souls nourished at the side of Christ!

The philosophy and conduct of Madison, WI, our neighbor, has brought it the name "Athens of the West." Its liberal Ivory Towers have been at the heart of many movements. In the days when the "Peace movement" filled this city with riotous turmoil this congregation was founded, carefully choosing "Peace Thru Christ" to name a very different peace. These

people are gathered to rejoice in the peace that only Jesus can give. The peace that neither politics, economics, civil disobedience, nor human injustice can destroy. The peace that Jesus Christ has perfectly established for us by His own holy precious blood. Here souls are nourished with Jesus' peace.

In 1973 there were 17 souls in this congregation. Now there are 71. We have tried many things to grow—to share Jesus' peace truthfully with others. There have been canvasses, brochures, advertisements, tracts, invitations. But there is no doubt where the growth we have enjoyed came from. Every soul has been completely a gift.



The John and Debi Ude Family

A gift from the Father of Love. A mutual gift to all of us for the nourishing of Christ's own body here.

The Father's gift of pastors has also been apparent for this congregation. Before they became a congregation, Pastor Egbert Albrecht from Markesan was able to serve people here. Soon the LORD provided a closer arrangement with retired Pastor Paul Albrecht moving to the area. When he again moved, the congregation wondered how so small a group could have a pastor. But the LORD provided Pastor John Johannes through an association with the sister congregation, Faith of Cambridge. Since 1978 Pastor John Ude has been serving them.

Jesus' gifts make us a people with a purpose. His gift of 32 children (pre-communicants) out of the 71 souls clearly focuses our goal for the future: training disciples of Jesus.

—Pastor John Ude



Daily Devotions For September 1989



Date	Scripture	Theme	Hymn
1	Mark 2:13-17	Jesus, the Friend of sinners.	329:1
2	John 9:1-7	Jesus, the Light of the world.	329:2
3	2 Timothy 4:1-8	Fighting the good fight of faith.	329:3
4	Micah 2:7-13	Jesus, the "breaker" who will assemble His people.	329:4
5	Luke 7:36-50	Jesus shows Himself the friend of sinners.	329:5
6	Romans 8:33-39	In <i>all</i> things we are conquerors with our Savior.	437:1
7	I Samuel 7:5-12	The Lord God delivers His people from their enemies.	437:2-3
8	Matthew 9:27-34	Jesus heals the blind.	34:1
9	John 9:24-41	Only Jesus can overcome spiritual blindness.	34:2
10	2 Corinthians 3:12-18	Where the Spirit of the Lord is, there is liberty.	34:3
11	Exodus 34:29-35	Jesus is the end of the law for righteousness!	34:4
12	John 8:31-36	To believe in Jesus is to be truly free.	526:1-2
13	Acts 16:9-15	A Gentile woman rejoices in the Gospel of Jesus.	526:3-4
14	I Samuel 16:1-13	The Lord looks beneath the exterior, into the heart.	526:5

Anniversary Observances

Zion Ev. Lutheran Church of Hidewood Township, SD will be commemorating its 90th Anniversary at a 9:00 a.m. service and Trinity Ev. Lutheran Church of Watertown, SD will be celebrating its 30th anniversary at an 11:00 a.m. service—both on Sunday, August 20th. Former pastor and current CLC President Daniel Fleischer is the speaker for both services.

All area congregation members are invited to share in the joy and thanksgiving.

—Paul Gurgel, Pastor

100th Anniversary

St. Peter's Lutheran Church of Stambaugh, Michigan will observe its 100th Anniversary in connection with its Mission Festival on Sunday, October 8, 1989. Pastor Paul M. Tiefel Jr. will be guest speaker in the 10:45 a.m. service. Former members and friends of the congregation are cordially invited to attend.

—Arthur E. Schulz, Pastor

Installation

As authorized by President Daniel Fleischer, I installed Roland H. Gurgel as pastor of Mt. Olive Lutheran Church in Lamar, Colorado on May 28, 1989.

—Michael Sprengeler

Change of Address

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*Let the little
children come*

15	John 7:25-31	Jesus is the very Christ.	442:1-2
16	Mark 12:28-37	Jesus—not the law—alone can save.	442:3
17	James 1:2-12	Jesus saves from the law's condemnation.	442:4
18	Exodus 20:18-24	In Jesus the law cannot condemn us.	442:5
19	I Peter 2:1-10	We are a special people, the people of God!	429:1
20	Matthew 5:13-19	Jesus came not to destroy but to fulfill the law.	429:2
21	Acts 20:17-38	With St. Paul we declare the whole counsel of God.	429:3
22	Luke 17:11-19	Jesus heals the ten lepers.	393:1
23	Matthew 12:9-21	Jesus reproves the unbelieving Pharisees.	393:2
24	Romans 7:14-25	In my flesh dwelleth no good thing.	393:3
25	Numbers 21:4-9	The look of faith saves the sinner.	393:4
26	John 5:1-14	Jesus heals an impotent man on the sabbath day.	393:5
27	Matthew 10:28-38	Take up your cross and follow Jesus.	393:6
28	Proverbs 4:14-23	"The path of the just is as the shining light."	36:1-3
29	John 14:7-14	To see and believe Jesus is to see and know the Father.	518:1
30	Luke 14:12-15	Let us invite others to enjoy the Savior's blessings.	518:2