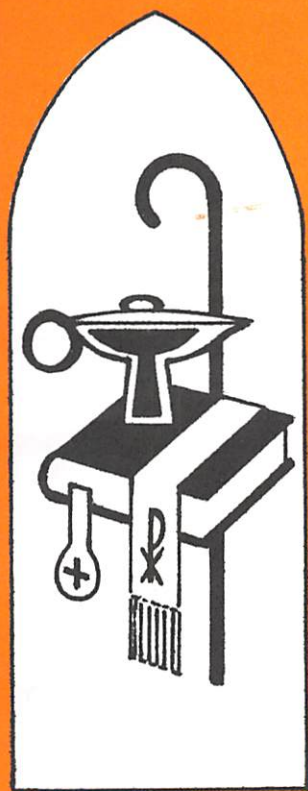


lutheran spokesman

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CHRISTIAN MINISTRY

IF ANY MAN DESIRES
TO ENTER THE MINISTRY
HE DESIRES A GOOD
WORK

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CHURCH OF THE LUTHERAN CONFESSION

TRUE LOVE

“You shall love the Lord your God with all your heart, all your soul, and all your mind . . . You shall love your neighbor as yourself” (Mt. 22: 37, 39). These two familiar statements summarize the two tables of the Law, God’s unchanging will for all men of all times. In them God demands love toward Himself and toward our neighbor.

But what is this love? Is it a feeling in the heart? Indeed yes, but that is not all. For true love is a feeling that cannot be held or contained in the heart alone. True love seeks expression. If we love someone, we want to show it. True love is not just a feeling, it is a force! It is an energetic, working, active force. How do we show love for someone? By doing for that person. By serving him or her.

This is the kind of love that God demands of us in the Law, love that expresses itself in willing service to Himself and to our neighbor.

Found in Jesus

Are we able to render to God the

kind of service His Law demands? By ourselves we cannot. Such love is foreign to our fallen human nature. Since we are sinful flesh born of sinful flesh, it is our nature to love ourselves above all things. What we desire most is not to serve God and others, but to be served ourselves. If we could, we would like to sit back and let others do the work and make the sacrifices. Like Jesus’ disciples who argued about who among them should hold the places of highest honor, we would like to occupy positions of authority and lord it over others (Mt. 20:20-28). We are by nature self-centered and are thus totally incapable of carrying out the demand of God’s Law.

How grateful we should be, then, that we have a Savior who was capable of showing this true love, and who did. Our Lord Jesus did not enter into this world in the form of an almighty ruler, but in true love “He made Himself of no reputation, taking the form of a servant” (Phil. 2:7). He came “not to be served, but to serve, and to give His life a ransom for many” (Mt. 20:28).

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Just as a servant prepares his master's clothes, so Jesus prepared a robe for us to wear in the presence of God—the beautiful white robe of His own righteousness. Just as a servant sweats and agonizes while his master sits quietly in the house, so Jesus sweat great drops of blood in the garden and agonized on the cross so that we sinners might be spared the pains of hell and have instead forgiveness of sins and eternal life. This is true love indeed!

Various Ministries

How shall we respond to our Savior's true love? How shall we express our love for the One who has served us with His own blood, sweat, and tears? Shall we not give ourselves to Him to be His servants? Shall we not approach Him and ask: "What would

You have Your servant do?"

Such a question is pleasing to our Lord, and will soon be answered. Perhaps He would have us serve Him by bringing the Gospel to an unchurched friend. Perhaps He will open the door for us to serve as a pastor, teacher, or missionary. Perhaps He has in mind a ministry of prayer, or of helping fellow believers in need, or of keeping the Lord's house in good repair. Each of us has his or her own special ministry to carry out in love for the Lord.

"Serve the Lord with gladness" says the psalmist (Ps. 100:2). "Through love serve one another" says Paul (Gal. 5:13). Having experienced the love of our Savior, we are able to respond in the power of His Spirit.

May the true love of Christ dwell in our hearts and flow forth into our lives!

—M. Thom



Introducing Our Seminary Graduates . . .

Pastor Lawrence Bade

Lawrence Bade was born August 20, 1963 in New Ulm, Minnesota. Six months after the late Pastor Gilbert Sydow baptized him, the Bade family moved to Long Prairie, Minnesota. The two-hour-long drive to Pastor Elton Hallauer's services in Parkers Prairie, Minnesota was often spent in a dresser drawer (while he still fit). In August 1968 the family moved to Mankato, Minnesota where Lawrence began 20 years of Christian Education.

Many blessed Christian teachers and the pastoral care of Robert Reim, Keith Olmanson, and L.D. Redlin in-

structed him from kindergarten through the 12th grade at Immanuel Lutheran School, Mankato. Professors and the pastoral care of L.W. Schierenbeck and David Lau brought him



through college and Seminary training at Immanuel Lutheran College, Eau Claire, Wisconsin. A year of self-searching took place between college and Seminary.

"I am still being reminded of God's rich blessings through those years of truly Christ-centered education," he writes. "Lately I had the opportunity to contrast them with the legally required objectivity in the presentation of religion at a public university. It is indeed frightening to hear Voodoo, Buddhism, and all other religions proclaimed equally valid with the salvation given to all believers in Christ.

"Some might consider my education as only a small corner of life's canvass. But the Lord painted in the world through the brushes of co-workers in a variety of occupations. Many detail strokes about life on this earth came as I was a paper boy, dishwasher, janitor, donut fryer, computer operator, computer salesman, landscape laborer, ice cream street-vendor, land surveyor's assistant, CLC bookhouse assistant,

pipe organ technician's apprentice, sign painter, and a light industrial laborer. Yet it is Christ's love and forgiveness for me, found in God's Word and taught by conservative Lutheran parents, churches, and schools, that continue to make life God's masterpiece for me."

In late June Berea Lutheran Church of Sioux Falls, South Dakota called Lawrence Bade as their pastor. The August 20th installation service, performed by Vernon Greve, begins his portion of the continued mission work in this town of 100,000 people. (*Editor's note: see article on this congregation elsewhere in this issue.*) His sister, Dr. Priscilla Bade, will share the recently built parsonage until she completes her medical residency in Sioux Falls.

Looking to the future, Pastor Bade says: "I look forward with impatient anticipation to God's continuing His gracious work of bringing people to salvation through the Savior, Jesus Christ."

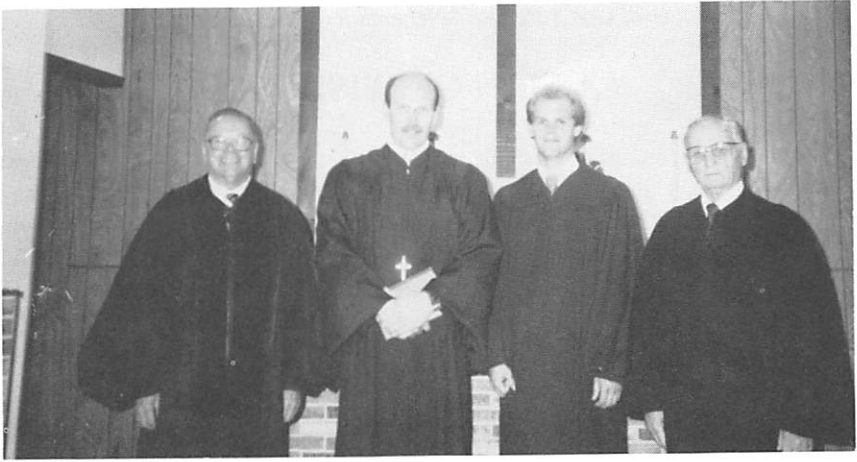
Pastor Steven Sippert

Sunday, July 16, 1989 was a milestone in the life of Steven Sippert. It was the day he was ordained into the ministry and installed as pastor of Grace congregation of Valentine, Nebraska, beginning the work of preaching the Gospel of Life. Pastor Sippert enjoyed the rare privilege of having his grandfather ordain and install him. Former pastor Albert Sippert of North Mankato, Minnesota officiated and preached the sermon.

Pastor Steven Sippert is the son of Mr. and Mrs. Paul Sippert of Bloom-

ington, Minnesota. He is a graduate of Immanuel Lutheran High School and College of Eau Claire, Wisconsin. After a time studying computer science at the University of Wisconsin-Eau Claire, he was led to return to ILC to study for the ministry. He now sees that it was the hand of God that led him to that change of direction.

In addition to the preparation for the ministry that he received in the classroom, Pastor Sippert values the experience and training he received in the vicar program. He served at Prince of



Pastors L. Grams, P. Naumann, S. Sippert, A. Sippert

Peace congregation, Loveland, Colorado. The following year he served as temporary pastor of Mt. Zion congregation in suburban Detroit, Michigan doing exploratory work.

Pastor Sippert plans to be married later this year to Miss Amy Olmanson, daughter of Pastor and Mrs. Keith Olmanson of Nicollet, Minnesota.

At the installation service, the speaker emphasized the importance of the work with which Pastor Sippert has been entrusted: *In conclusion I would like to say to Steven: Some people thought that you would be a pilot like your father. Yet, today you have be-*

come a pilot, but with a different destination for the people you will be piloting—not here in the sky of the first heaven, but to the third heaven, beyond the created universe. (Editor's note: Cf. 2 Cor. 12:2-4, the sermon text in part.) And as your father studies many days and weeks all the different planes that he flies for Northwest Airlines, so you also will continue to study week after week and year after year the plane you will be using to direct your people to their eternal destination. Your plane is the Bible which will never leave you in the lurch, deteriorate, fall apart or become useless because of age. It cannot be destroyed and it is the one and only means of directing your passengers to Christ and the eternal glories and paradise of heaven.

May God bless you and your work as a pastor, as a shepherd and as a pilot and may you work safely and surely to carry your pilgrim passengers through this earthly life to the eternal glorious destination ahead. Amen.



Pastor Sippert and Bride-to-be

A MAN OF WISDOM

As we read of Nehemiah we rightly surmise that God granted him a special gift of wisdom. His very high position at the court in Susa is testimony to this. To be such a trusted official requires the exercising of wisdom. During his service at the court the Lord was training him for even higher service to be wisely carried out. As Moses was trained for leadership at the court of Pharaoh, so Nehemiah was prepared for leadership at the court of Susa.

Glorifying God

Coupled with this gift of wisdom and the development of it was the knowledge that *"the fear of the Lord is the beginning of wisdom."* Many a man of this world is smart, clever, wise by worldly standards, but where does it lead him? Without belief in God the worldly-wise end up in the same place as the foolish. Nehemiah trusted in the Lord God and sought to follow Him where He would lead. In Nehemiah's case it meant to Jerusalem.

Furthermore I said to the king, "If it please the king, let letters be given to me for the governors of the region beyond the River, that they must permit me to pass through till I come to Judah, and a letter to Asaph the keeper of the king's forest, that he must give me timber to make beams for the gates of the citadel which pertains to the temple, for the city wall, and for the house that I will occupy." And the king granted them to me according to the good hand of my God upon me. (Neh. 2:7-8) The beginning of Nehemiah's wisdom was that in everything he sought to glorify the Lord. For instance, here he acknowledged that his requests were honored because of "the good hand of my God."

Preparing Then Acting

Here also we see Nehemiah exercising that gift of wisdom which means that one thinks, prepares, and then acts. How many times don't people do something without thinking which they later regret doing? The Lord used the illustration of building a tower as to first thinking and preparing and then acting. Nehemiah is the wall builder who first sits down and counts the cost, and plans and prepares.

When he arrived in Jerusalem, Nehemiah did not rely upon what other men would tell him about the situation. Rather, he investigated for himself. With a few trusted men he arose at night and inspected the ruins of the wall. In this way he knew the magnitude of the wall construction task.

Some men could easily have told him the task was too great. Some could have told him this or that, perhaps true and perhaps not. He would not be influenced by men who had let the wall remain in ruins this long. For Nehemiah it was a matter of God and me. That was the secret of his success. He would not stand in awe of men. The fear of the Lord was the basis of his wisdom.

Facing Opposition

Time and again Nehemiah had to exercise wisdom in the face of opposition. *Afterward I came to the house of Shemaiah the son of Delaiah, the son of Mehetabeel, who was a secret informer; and he said, "Let us meet together in the house of God, within the temple, and let us close the doors of the temple, for they are coming to kill you; indeed, at night they will come to kill you." And I said, "Should such a man as I flee? And, who is there such as I who would go into the temple to save his life? I will not go in!" Then I perceived that God had not sent him at all, but that he pronounced this prophecy against me because Tobiah and Sanballat had hired him. For this reason he was hired, that I should be afraid and act that way and sin, so that they might have occasion for an evil report, that they might reproach me. (Neh. 6:10-13)*

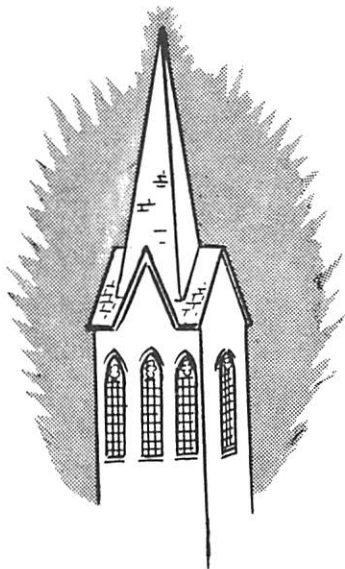
Yes indeed, do not fear men who are only able to kill the body. Fear God who is able to destroy both body and soul in hell forever. The fear of the Lord is the beginning of wisdom. Nehemiah saw through the craftiness in deceitful wiles.

Nehemiah knew the Law of God, that for him to go into the temple would be sin. He was not of the priestly order. If he were out of cowardice to hide in the temple to save his life, it would discredit his office and ruin his work on the wall and among the people. He was well aware that the enemies were not all of the heathen. Shemaiah, Noadiah the prophetess, and other so-called prophets were in the pay of Tobiah, Sanballat, and Geshem.

The enemies tried various means to stop the work, but under the wise governor the work went forward. They would falsely accuse him time and again to stop the work, but the work went on. They would invite him out to parley with them and he would see that they only meant to ambush him, so he went not.

Let us remember that in our work we should exercise wisdom also. By our hasty and ill-thought-out actions we could bring discredit on our work for the Lord. We must see through all the devices of the devil, by which he is seeking to stop our carrying on of the work of the Lord. We are building for the kingdom of God. To stop this work because of the enemies of God and His people would be a disaster. We pray as Nehemiah did: *O God, strengthen my hands.*

—David Koenig



THE WARFARE WITHIN US

“For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish” (Gal. 5:17; Cf. Rom. 7:18-8:4).

To the non-Christian the idea of warfare within a person would be foolishness. To the new believer it may be a puzzle. But to the experienced Christian it is an old, unhappy story.

This “war within” is between the two parts of the believers. The one part is the “old Adam,” man’s sin-corrupted nature. The apostle Paul described its characteristics in his letter to Titus: “For we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another” (3:3). The other part is the “new man.” It appears when faith is implanted in a person’s heart. The new man is directed by the Holy Spirit and produces the fruit of the Spirit such as Paul mentions to the Galatians: “love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control” (5:22-23).

Inevitable Conflict

Obviously, there is a world of difference between the old Adam and the new man. The old Adam wants to disobey God. The new man desires to do God’s will. Where such opposite wills seek to direct the same individual, there must be conflict—often violent conflict. This is the WARFARE WITHIN which Christians experience.

Concerning this warfare Paul commented in the first verse of our text from Romans; “I know that in me (that

is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find. For the good that I will do, I do not do; but the evil I will not to do, that I do.”

Paul admitted that this battle within himself did not always go the way he wanted. The old Adam hindered him from doing the good he knew he should do. Far too often it led him to do those things which he knew he should not do. Paul cried out in frustration: “O wretched man that I am! Who shall deliver me from this body of death?” By “body of death” he referred to his flesh which was governed by the old Adam and which insisted on following a sinful course.

There are two ways to go in this battle. One way is to despair and give up. The end, of course, is eternal damnation because it involves a loss of faith in Christ. But Paul was not inclined to follow that course. He was not going to surrender to his old Adam. No matter how often the old Adam won a battle, he was determined to keep on fighting. He would do so because he understood what the situation was. He explained: “So then, with the mind (we could say—with the new man) I myself serve the law of God, but with the flesh the law of sin.” He accepted the fact that he was going to sin in spite of his best efforts to avoid it.

Because human beings have the

flesh, it is impossible for them to keep the law. But God sent help for helpless mankind. "For what the law could not do in that it was weak in the flesh, God did by sending His own Son in the likeness of sinful flesh on account of sin." His Son Jesus paid the penalty for our sin. God "condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit."

No Condemnation in Jesus

In this Paul found comfort. He had been led to believe in Jesus as his Savior. He knew that Jesus had kept God's law for him and for all other people. He was confident that "there is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit."

There was no condemnation "for the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death." The righteousness of Christ had freed him from the law. Now Paul had a sincere desire to follow the new man—to follow the guidance of the Holy Spirit. This was evidence that he was walking according to the Spirit. Life in and through Jesus was the course that he now followed.

It is essential to note that Paul was comforted but not content. He would not use his weakness as an excuse to continue in sin. He hated sin. We see that in his words: "the evil I will not to do." We can see it even better in his cry of frustration over all the sin that he committed: "O wretched man that I am! Who will deliver me from this

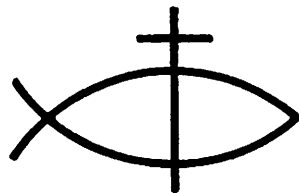
body of death?" He would look to the Spirit to help him watch for the approach of temptation and to overcome it. God encourages us through the words of Peter: "Be sober, be vigilant: because your adversary the devil walks about like a roaring lion, seeking whom he may devour. Resist him, steadfast in the faith" (1 Pet. 5:8-9).

Under the guidance of the Spirit we are to keep close watch over ourselves so that we do not come to accept the sin into which we fall. We must also guard against falling into despair over our sins. We are to accept Paul's findings of which God approves. We are to accept the sad fact that we will commit many sins because of weakness. Yet we are to continually strive against sin.

We are also to keep in mind at all times that we have our victory over sin in Jesus. Through Him we are righteous in God's sight. He has paid for all of our sins. He has done for us what our flesh prevents us from doing. He kept God's law for us. With victory over sin being ours through Jesus, we will strive to follow the new man and repent when the old Adam has misled us.

May God keep us confident of victory during this daily and lifelong battle that rages within us. May He give us the strength to continue the battle until we leave behind the old Adam and enter into eternal life.

—Keith Olmanson



TRIBULATION

What did you expect? A bed of roses? Every whim and wish catered to? A life free of disease, distress, and discord?

The Lord God has really spoiled His children! He has opened up the treasure-store of heaven to lavish on us everything we need for our spiritual life and eternal well-being. He demonstrated His super-abundant grace in the personal revelation of His love in Jesus Christ, who sacrificed Himself for the forgiveness of the worst problem human beings have.

But differing from human parents, the Lord did not cave in, and give to people what they thought they needed or wanted. He gave them the very best to solve the real problem which was sin.

So how is it then that this Lord's apostle expresses a truth which summarizes a reality for Christians of every age: "We must through much tribulation enter the kingdom of God" (Acts 14:22).

Tribulation? Troubles? The ones he's thinking of are those which come to a Christian from those who are not Christians. It would seem that the Lord would have been a lot better manager if He would have promised to eliminate tribulation as a pre-eminent characteristic of the trek of His pilgrims.

Why Suffer?

The apostles were having quite a time of it in Asia Minor (now Turkey). They conducted missionary campaigns in four cities. And in three of these cities they had some problems. Their

lives were threatened, mostly by their own Jewish countrymen. One time Paul was stoned and left for dead.

The preaching of the Gospel was opposed by those who thought they had a better idea in salvation by works. At Lystra they had to put down a popular uprising when the townsfolk took them for gods.

So why put up with all that just to deliver a message? In 2 Corinthians 11 the apostle Paul tells about all the deprivations, whippings, grief, insults, and other troubles he had endured as an apostle of His Savior. Any complaints? No! "Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ's sake. For when I am weak, then I am strong" (2 Cor. 12:10). He was always thrilled to be able to preach the Gospel of Jesus Christ—no matter what might happen to his body. Treat yourself by reading of Paul's singular focus and joy in Philippians 3:1-16, especially v. 8!

Jesus had already warned his disciples. Using His own example, He told them that His servants shouldn't expect any better treatment than He received (John 15:20).

To anyone else it would seem an inconsistency. To those being trained in righteousness, there's no contradiction in hearing that the leaders of the Jerusalem congregation rejoiced "that they were counted worthy to suffer

shame for His name" (Acts 5:41).

Jesus sends suffering and tribulation to improve His people. "In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ . . ." (I Pet. 1:6-7). The first epistle of Peter is a textbook on the meaning of tribulation and suffering in the life of a Christian.

Tribulation Now

We might think we don't have any problems in the tribulation category. Christianity is not illegal as it was at the time of the apostles and for a couple centuries thereafter. There's little chance that the Christians will be put up against the lions for Sunday afternoon entertainment. As a matter of fact, our hearts swell with thanksgiving that in the United States our right to worship and confess as our con-

sciences dictate is protected by the Constitution.

But there is still tribulation. The instances of "non-violent" persecution of Christians would fill volumes. The very act of confessing truth as an absolute will call down the jibes and jeers of those who believe truth is unknowable. Take a stand that abortion is murder and then prepare to listen to all those who don't want their privacy invaded. Suggest for one minute that the theory of evolution fails biblical and scientific tests and then brace for a barrage of "well-documented" lies parading as million-year-old truth. Even humbly confess a concern for an honest fellowship in worship and church work and listen to them talk about the "holier-than-thou" congregation.

Just a prayer. Not original at all. "Now, Lord, look on their threats, and grant to Your servants that with all boldness they may speak Your word" (Acts 4:29).

—*M. Sydow*



RALPH E. SCHALLER

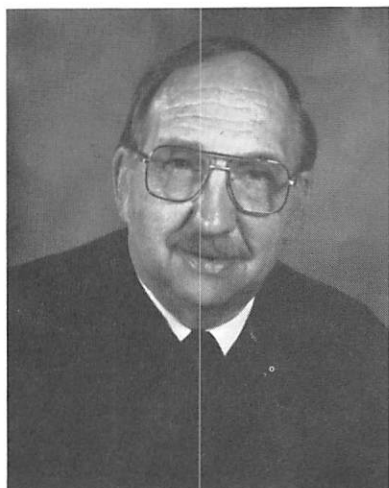
On February 13, 1919 the marriage of Pastor Winfred Schaller and Hilda nee Sievers was blessed with a son, Ralph Edmund Schaller. In infancy he was called into God's kingdom of Grace through Holy Baptism, and in his youth he was led by the Spirit to confirm his baptismal covenant at St. Paul's Lutheran Church in Saginaw, Michigan.

After he was graduated from Michigan Lutheran Seminary in 1936, Northwestern College in 1940, and

Thiensville Ev. Lutheran Seminary in 1943, the Lord called him to use his gifts and training in the public ministry. He was ordained and installed by his father at Ann Arbor, Michigan on January 30, 1944.

He was united in Holy Matrimony with Ruth M. Peterson at Flint, Michigan on March 27, 1944. The Lord blessed their union with three children.

From 1945 to 1954 it pleased our Lord to use Pastor Schaller in the shepherding of His people in Mayville,



Michigan. During that time believers were also gathered together in Marlette, North Branch, and Columbiaville, Michigan. In 1954 Pastor Schaller was called to Salem Lutheran Church, Coloma, Michigan where he served until 1959.

At that time he became the first pastor of a new congregation in Coloma, Faith Lutheran, and helped form a new church body, the Church of the Lutheran Confession. A mission was also begun in Dowagiac, Michigan.

From 1975 to 1980 the Lord sent him as a General Missionary to New Mexico, serving groups in McIntosh, Carlsbad, and Tucumcari. In 1980 he was called to Holy Truth Lutheran Church in Ketchikan, Alaska, where he remained until 1985 when he was sent as Missionary-at-Large to Fairfax, Virginia. When he retired in 1988, he moved to Lewiston, Idaho and became a member of St. John's Lutheran Church of Clarkston, Washington. The Lord called him home on July 11, 1989 after a two-month illness.

Pastor Robert Reim conducted the memorial service at St. John's on July 14, using Hebrews 13:7 as text: "Remember those who led you, who spoke the word of God to you; and considering the outcome of their way of life, imitate their faith." The message focused on the fact that, while the God of all grace calls upon us to "remember people"—especially those who have spoken the word of God to us as divinely-called servants—it is above all God's grace which is to be remembered in their lives.

A particular gift of this servant of the Lord, as evidenced by his calls to missionary fields, was his concern for the unchurched and his ability to share the Good News of God's grace in Christ Jesus with those who knew not the Savior. God's grace has brought the servant to the eternal victory He proclaimed to others.

Special greetings were read from Pastor D. Schierenbeck of the CLC Board of Missions and CLC President D. Fleischer, who spoke for Pastor Schaller's brethren in the ministry.

Pastor Schaller was preceded in death by three brothers: Werner Schaller, Pastor Hilbert Schaller, and Pastor Winfred Schaller, Jr. Survivors include his wife; two sons, Pastors Walter V. and Paul W. Schaller; a daughter, Kristine Klatt; a sister, Rose Marie Peterson; and eleven grandchildren.

"For calling him to a knowledge of his Savior, and keeping him in the faith, we praise you, Lord. For granting him the privilege of serving in Your name, we thank You, Lord. For all the blessings You have given through him, we bless Your name, O Lord." (Obituary)

Our "At Home" Missions—

BEREA LUTHERAN CHURCH Sioux Falls, South Dakota



Berea Lutheran Church of Sioux Falls, South Dakota is only one church of many in the CLC; one of hundreds in Sioux Falls; and one of thousands in America. Yet Berea is worthy of notice. What makes Berea Lutheran Church worth reporting?

One may be tempted to say the dedication of the members is what makes Berea worth notice. Beginning with a small group of 15 in 1977 who met in the home of Dale and June Snyder, the group of believers moved to the community room of Valley National Bank in 1982. They were served on a bi-weekly basis by Pastors Vernon Greve and Robert Wehrwein. Their dedication saw their numbers grow from 15 to 23.

Their dedication and persistence in gathering for worship services resulted in receiving their first resident pastor in 1984, Seminary graduate Roland H. Gurgel. Over the next five years their

members grew from 23 to 37—through canvassing, advertising, and word of mouth. A dedication which brings one family 120 miles, another 60, and still two other families 25 miles to services. Dedicated members.

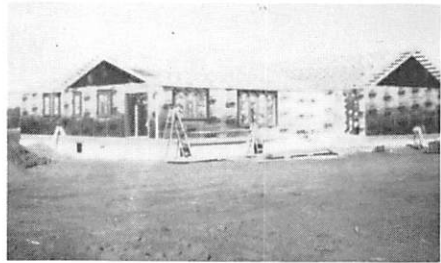
Or one might say that what is worthy of note is the four-acre tract of land purchased by the members in 1986—without increase in subsidy—on the northeast corner of Sioux Falls overlooking the Sioux river valley. On this site in October of 1987 ground was broken and work began toward the building of a chapel-parsonage complex. Jack Mayhew and Dennis Ahrens of Valentine, Nebraska were hired as the contractors. During spare time and on weekends the members pitched in, along with help from area congregations, to complete the building. In July of 1988 the complex was dedicated with Mission Board Chairman Pastor David Schierenbeck as the guest

speaker.

Certainly these things are worthy of notice. However, the reason we would speak of this congregation is that here in Sioux Falls the Lord our God has once more given evidence of His continual grace and mercy. The Lord has answered the prayers of His people and opened His hand to bless them with land, chapel, and parsonage. The Lord has further blessed them with growth, as the members of Berea speak of the saving grace to friends and neighbors. Through all this which the Lord has done for them, it has not been for the glory of Berea, but for His own name's sake and for His glory.

We speak of these things so that our brothers and sisters in faith might rejoice with us that God's Word has not returned to Him empty handed, but has once again accomplished the purposes for which He sent it: for the strengthening of our own faith, and to call others into the joys which His Word offers and gives.

We rejoice and give thanks to the



Ground breaking in 1986

Lord our God who has blessed us with a home: a home where He is pleased to dwell along us with His Word; a sanctuary where we can find rest and comfort in our daily struggles; a place where we can be reminded of our eternal home. We pray that our Lord and Savior God would continue to bless us in the years to come to the praise and glory of His most holy Name.

—Pastor Roland H. Gurgel

(Editor's note: Pastor Gurgel recently received and accepted the Call as pastor to Mt. Olive, Lamar, Colorado. Seminary graduate Lawrence Bade was ordained and installed as Berea's pastor on August 20.)

This concludes our series on Our "At Home" Missions begun last year. We plan a new series on our established congregations to begin soon.



South-Eastern Pastoral Conference

Place: St. Matthew's Lutheran Church,
Dallas, TX

Time: 9:00 a.m. Tuesday, Sept. 26—
Noon Thursday, Sept. 29

Agenda:

- * Exegetical Study of I Thess. 2:13ff.—
M. Roehl
- * The Biblical Concept of Prophecy—
A. Gullerud

* *Defeatism in the Church* by A. F. Zich
—M. Thom

* Simplification of "Concerning Church and
Ministry"—R. Mackensen

* Exegetical Study of Proverbs—M. Wilke

* Sermon Study—M. Thom

* Jesus, "The Word"—P. F. Nolting

Chaplain: T. Kesterson

Communion Service Speaker: J. Schierenbeck
—M. Roehl, Secretary

Daily Devotions for October 1989

Date	Scripture	Theme	Hymn
1	2 Corinthians 9:6-11	God's grace causes us to abound in good works.	518:3
2	1 Kings 18:21-40	There is only one true God—follow Him!	518:4
3	John 11:1-11	The sickness of God's children is for the glory of God.	518:5
4	2 Thessalonians 3:6-13	Be not busybodies, but busy about well-doing.	518:6
5	Luke 18:1-8	Are we among those who pray faithfully to God?	518:7
6	Matthew 22:23-33	Be not ignorant about the resurrection of the dead.	517:1
7	Luke 20:27-40	Our God is not a God of the dead, but the living.	517:2
8	1 John 3:1-9	Jesus was manifested to destroy the works of the devil.	517:3
9	2 Kings 5:8-19	There is no god like our God. Listen to His prophets.	517:4
10	Matthew 11:25-30	Jesus—the Rest-giver!	523:1
11	Hebrews 12:18-24	Jesus—the Mediator of the new covenant!	523:2
12	Matthew 25:14-30	Faithful servants hear the Lord's word: "Well done!"	523:3
13	Luke 13:10-17	Rejoice in all that Jesus does for you.	523:4
14	Matthew 12:1-8	The Son of Man is Lord also of the Sabbath Day.	523:5
15	Acts 6:1-7	The Spirit provides men to minister to His people.	523:6
16	1 Samuel 15:13-26	To obey is better than sacrifice.	523:7
17	Hebrews 4:9-13	The Word of God is the Means of Grace.	523:8
18	Luke 10:38-42	The Word of God is the one thing needful.	473:1-3
19	James 3:13-18	The Word of God is the wisdom from above.	473:4-5
20	Matthew 5:1-12	Jesus teaches who the truly blessed are.	319:1
21	Matthew 6:5-15	The Lord teaches us how to pray.	319:2
22	2 Thessalonians 3:1-5	Pray for the spread of the Word of the Lord.	319:3
23	Ezekiel 3:17-21	Pray for pastors, the "watch men" for the Lord.	289:1
24	Mark 10:17-27	The Law condemns; the Gospel saves!	289:2
25	James 2:10-17	The faith that saves bears fruit in good works.	289:3
26	Jeremiah 17:5-10	Blessed is he that trusts in the Lord.	289:4
27	Luke 6:43-49	Make the tree good and the fruit will be good.	260:2
28	Matthew 7:24-29	Build your house upon the Rock—Jesus Christ!	260:3
29	1 John 1:5-2:2	Jesus' blood cleanses from all sin.	260:4
30	2 Kings 2:6-18	Needed: prophets in the spirit of Elijah!	260:5
31	John 15:1-8	Jesus is the vine, believers the branches.	260:6

West Central Pastoral Conference

Dates: Sept. 19-21 beginning at 10:00 a.m. (CT)
on Tuesday through twelve noon on Thursday.

Place: Trinity Lutheran Church, Watertown, SD

Agenda:

- * OT Exegesis: Haggai 2:1-9—Roland H. Gurgel
- * NT Exegesis: 2 Peter 3:3-14—Paul Gurgel
- * OT Isagogics: Song of Solomon—Jim Albrecht
- * Book Reviews: *The Holy Spirit*—Shy
Member of the Trinity—Mike Sprengeler
Angels: Mighty Servants of the Lord—
Roland H. Gurgel
- * Luther the Preacher—Paul Naumann
- * The Means and Manner in which God

Spoke to OT Prophets—John Klatt

- * Hitler and Lutheranism in
Germany—David Fuerstenau
 - * The American Revolution in Light of
Scripture and Principles of Application
Today—Norman Greve
 - * Degrees of Glory: The Scriptural Concept
of Rewards—Tom Schuetze
 - * Homosexuality: Its Causes, Modern
Defense of, and Manner in which It is or
should be Dealt With—Walter Schaller
 - * Willful Sinning and the Loss of Faith:
What's the Connection?—Mike Sprengeler
- Conference Chaplain: Peter Reim
Conference Speaker: Jim Albrecht

—David Fuerstenau, Secretary

Installation

As authorized by Pres. Daniel Fleischer, I installed Vance Fossum as pastor of St. John's Lutheran Church of Okabena, MN on July 23, 1989.

—*Rev. John K. Pfeiffer*

Ordination-Installation

Authorized by President D. Fleischer the undersigned ordained and installed Steven Sippert as pastor of Grace Lutheran Church, Valentine, Nebraska on Sunday, July 16, 1989 with Pastors Paul Naumann and Leland Grams assisting.

—*Albert Sippert*

CLC Teachers' Conference

Place: Immanuel Lutheran School,
Mankato, Minnesota

Time: October 18-20, 1989 beginning at
10:00 a.m.

Program:

- * Getting Children Interested in Researching—Lila Schmidt Brown
- * Title Fives—Helen Friedrichs, Ann Sprengeler, Pam Schulz, Wendy Greve
- * Developing Self-esteem from the Christian Viewpoint—John Reim
- * How Can We Affect Attitudes of Children in Dealing with Peer Pressure and Dealing with the Affluence of the World? (designer clothes, language . . .)—Keith Olmanson
- * Book Review: *Drawing With Children* by Mona Brooks—Elizabeth Klugherz
- * Rejuvenate Parent-Teacher Group Meetings—How Can We Get and Keep Interest in the Group?—LeRoy Greening
- * Idea Exchange: Religious Ideas: Advent Calendars, activities, holidays, church year, etc.—Lynette Roehl
- * Practical Help for Slow Learners in our Schools (round table)—Irma Speerschneider, Sonja Olmanson, Esther Bartsch, Nancy Heinze
- * Computer Applications in the Elementary Classroom—Mark Kranz
- * Classroom Management/Discipline (round table or panel)—Karl Olmanson, Robert Snell, Ted Quade
- * Textbook Review of Bob Jones University Press Science—Austin, MN Faculty
- * Teaching the U.S. Constitution—Paul D. Nolting

—*Leif Olmanson, Program Chairman*

Wisconsin Pastoral Conference

Place: ILC Campus, Eau Claire, WI

Time: October 3-4, 1989, starting at 8:30 a.m.

Agenda:

- * OT Exegesis of Isaiah 33: 17-24—David Lau
- * NT Exegesis of 2 Corinthians 1:23-2:11—Arthur Schulz
- * The Hermeneutics of Prophecy—Clifford Kuehne
- * Paper of essayist's choice—Paul D. Nolting
- * Book Review—Michael Sydow
- * Can Dancing be an Acceptable Form of Activity?—John Lau
- * The State of the Soul After Death—L. W. Schierenbeck
- * What Constitutes Public Offense?—John Johannes

Conference Speaker: Mark Bernthal
(Paul Tiefel Jr., alternate)

Chaplain: James Sandeen

—*Mark J. Gullerud, Secretary*