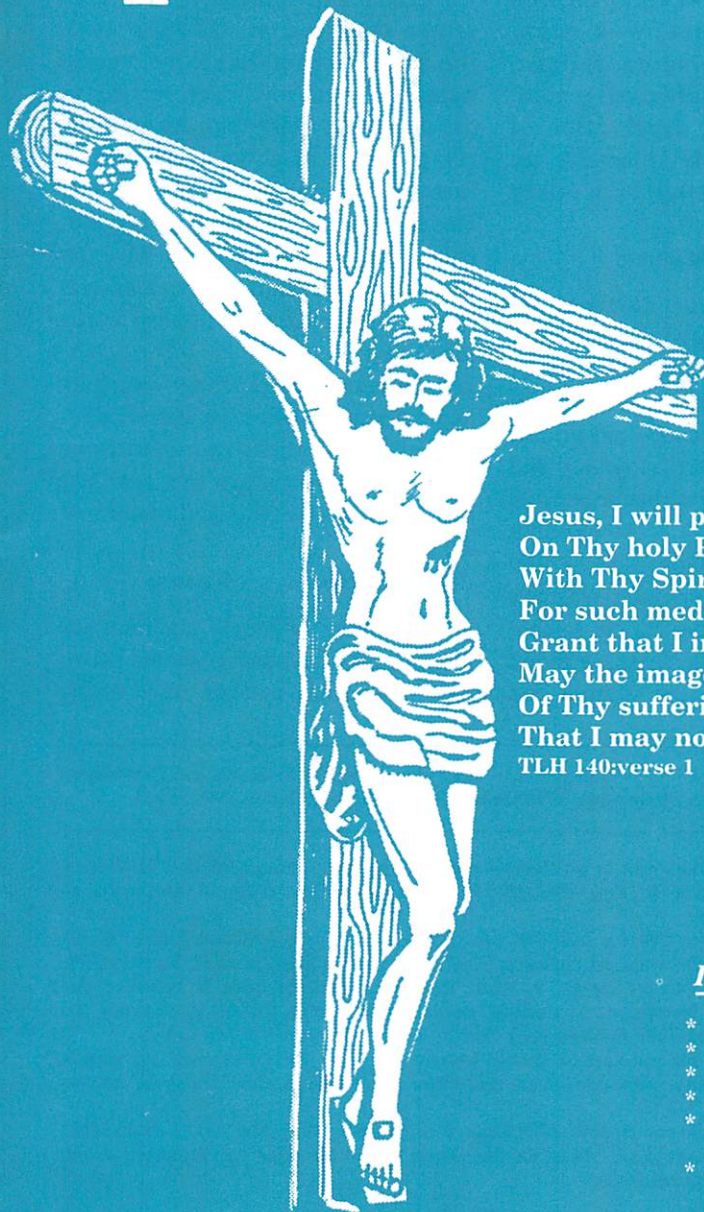


# Lutheran Spokesman



Jesus, I will ponder now  
On Thy holy Passion;  
With Thy Spirit me endow  
For such meditation.  
Grant that I in love and faith  
May the image cherish  
Of Thy suffering, pain and death  
That I may not perish.  
TLH 140:verse 1

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- \* An Encouraging  
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- \* New School in Hales  
Corners

# LENT IS "SAD"

**I**t's called **SAD**. A fitting acronym representing something called "Seasonal Affective Disorder." Medical experts together with its several million victims attest to its reality—a variety of symptoms including fatigue, depression, and increased general illness. Its cause: deprivation of sunshine. Particularly vulnerable are those living in rainy or wintery climates.

## The Lenten Mood

Our church year nurtures an atmosphere of seasonal mood swings—from the excitement and joy of Advent and Christmas to the somberness of Lent and Good Friday, culminating in Easter buoyancy and the spiritual renewal of the Ascension and Pentecost festivals. As children we may well remember that Lenten mood—the drab late winter weather, the dark evening services, the solemn tone of the sermons. It was a mood further reflected in the somber and

doleful hymns of Lent, not just the words and thoughts, but even the minor-key melodies.

Coming soon after the joy of Christmas and Epiphany, Lent presents a sharp contrast. At Jesus' birth the angels proclaimed the "good tidings of great joy." Yet, lurking in the future for Mary (and for us) was the prospect of a "sword piercing through her own soul" (Lk. 2:35). Recall the darkness and gloom enveloping the disciples from Maundy Thursday night until that sudden and special visit on Easter Sunday evening.

Lent is our "SAD" time—our spiritual "Seasonal Affective Disorder"—except that both its mood and our spiritual feelings are not really a disorder, but a blessing and product of the Spirit.

## The Season's Reason

No season so deeply personalizes the realities of sin and grace than does Ash Wednesday and the days which

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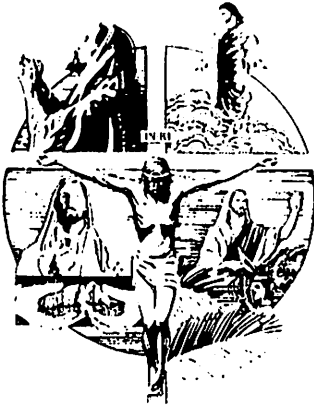
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follow. Lent is a sobering time of sorrow, repentance, and spiritual reflection. All that my Savior endured I made necessary, as the hymnwriter reflects:

*Ah, I also and my sin,  
Wrought Thy deep affliction;  
This indeed the cause hath been  
Of Thy crucifixion. (Hymn 140)*

On the other hand, Jesus suffered and died not only because of me, but for me, to free me from sin and guilt and their debilitating and devastating spiritual and eternal consequences:

*If my sins give me alarm  
And my conscience grieve me,  
Let Thy cross my fear disarm,  
Peace of conscience give me.*

Lent is SAD, but it is only a season, a little while. “For a little while...and your grief will be turned to joy” (Jn. 16:19-20). There is always LIGHT at the end of every tunnel, be it Advent, Lent, the Last Days, or any phase of life in this sin-sick world.

Our church year begins and ends on a note of joy. Christmas, Easter, our Lord’s return, and heaven are all coming. Take heart! Your SADness will become your JOY (Jubilant Outpouring Yearly—and forever).

—Pastor David Schierenbeck



## LESSONS FROM THE OLD TESTAMENT

*“That We Might Have Hope” (Rom. 15:4)*

*Genesis Chapter Three—*

### *The Fall Into Sin*

The created images of God, Adam and Eve, lived in their goodness and perfection surrounded by a created world and universe of goodness and perfection. Very early in their life, the captain of the evil angels visited the estate of Adam and Eve. He came to

tempt and deceive them to rebel against their Creator God.

#### **Temptation From The Devil**

The temptation centers upon the will of God expressed to Adam and Eve when He told them that they may

freely eat of any tree in the garden, but of the tree of the knowledge of good and evil they dare not eat. The day in which they would eat of it they would surely die.

The devil as a deceiver confronted Adam and Eve through the appearance of the serpent, since the serpent was created to be a very wise and likeable animal. The devil chose to confront Adam's wife with an innocent sounding question-for-information: "Did God tell you that you cannot eat the fruits from every tree in the garden?" (Scripture does not record that Eve was astonished that the serpent spoke to her. Perhaps God had given Adam and Eve the ability to understand and to respond to the utterances of all the other creatures of the Garden.)

Eve promptly replied: "God told us that we could eat from the fruits of the trees of the garden. However, the fruit of the tree in the midst of the garden (the tree of the knowledge of good and evil) is not to be eaten or touched lest we die."

The serpent now conveyed the devil's full character as a liar and deceiver by replying: "Indeed, you will NOT die! God knows that in the day you eat of that tree your eyes will be opened and you will be as God, knowing good and EVIL!" With these words, the devil boldly contradicted God's will and stated that Adam and Eve had been shorted on gifts, since they did not know evil.

We expect Eve to rebuke the serpent, to call Adam to deal with the serpent, and to flee from such unholy, evil words. But Eve remains, and ponders the devil's statements. Her

heart is no longer good and holy, but produces corrupt reasoning: "The fruit of the tree is good for food and looks delicious . . . it is said (by the devil) to make us wise. Why not enjoy it!" She took of the forbidden, deadly fruit and ate it; she shared it with her husband, and he also ate of it.

Adam and Eve immediately experienced their "eye-opener"! They now felt deep shame over the way God created them. They, with their newly found corrupted morality, did what seemed decent to them . . . they made some coverings for their God-created bodies. Now they were afraid of God and hid among the trees of the garden when they heard Him coming to visit them.

### **God Seeks Out The Fallen**

Adam and Eve did not seek God to confess their rebellion, nor to find the assurance of forgiveness. But their God came to them. He came to seek out the fallen.

God called: "Adam, where are you?" From among the trees of the garden the fearful voice of Adam answers: "I heard Your voice in the garden and was afraid, for I saw myself shamefully made, naked." The Lord replies: "Who told you that you were naked? Have you eaten from the forbidden tree?"

By way of response we hear the familiar, defensive buck-passing. Adam blamed the woman that God had created for him: Eve blamed the serpent that God created for them: actually, both Adam and Eve were blaming the Creator.

God began with the serpent. Because it became an instrument of the devil's deception, it would

henceforth transport itself and live on its belly in the dust of the earth. (We have no way of knowing how beautiful or dignified the serpent looked before the curse.)

God told Eve that because of sin, in sorrow she would conceive, bear children, and live devoted to her husband who would rule over her.

God addressed Adam. Because he listened to the voice of his wife and ate of the tree which God forbade, the earth would be cursed for Adam's sake. It would yield its harvests through the sorrow and sweat of Adam's efforts against thorns and thistles all the days of his life. Then Adam, in death, would return to the ground from which he had been taken.

Finally God prepared clothing of animal skins for Adam and Eve and drove them out of the garden lest they would reach out and take fruit from the Tree of Life and live forever in

their corrupted state.

This is the truth concerning Adam and Eve's corrupt and lost condition through the fall into sin and rebellion against God. Each succeeding generation inherits this fallen state of sinfulness.

At the head of this account we saw the wonderful words: ". . . that we would have hope . . ." What hope is there, with all humanity and Creation under the curse of sin, and ending in hopeless death?

When the Lord God came to seek Adam and Eve, He revealed His love and grace to them and all their offspring with a sure hope: He promised that a Savior would come to rescue them and all their generations from all sin, from death, and from the power of the devil. The next study in Genesis will dwell upon that promise of salvation (Gen. 3:15).

—Prof. Gordon Radtke



## Christ, the Power of God and the Wisdom of God — Studies in I Corinthians

### Chapter 12

## About Those Spiritual Gifts

There were problems regarding meat. There were questions about hair covering and length. The love-feast (*agape*) had apparently become some kind of caste feast, having lost its high spiritual meaning and divine fervor. There was confusion about the sacra-

ment of Holy Communion. Decent and orderly congregational life and worship had degenerated into do-your-own-thing.

In chapter 12 the apostle Paul continues to address the issues undermining the dignity and meaning of

Christian life in Corinth. Exercise of spiritual gifts had also become a nightmare. A worship service might involve people doing many things at one time so that no one could get anything out of it. People were speaking in tongues without interpreters, crowding out the prophets in the meantime.

To sort out the confusion Paul first of all tells about what these spiritual gifts really are. They all have *one source*—the Holy Spirit of God. His work is to bring people to faith in the Savior, for “no one can say that Jesus is Lord except by the Holy Spirit” (12:3). His gifts serve the Church in connection with faith—its creation or its preservation. The variety of spiritual gifts which He distributes according to His will are not serving cross purposes and cancelling one another out. What the Spirit does for each one He also does “for the profit of all” (12:7).

### **We Are One Body In Christ**

The Spirit distributes His gifts to believers for the common good. These gifts vary. They range from prophecy and tongues to health care and administration. Since there is only one Spirit giving spiritual gifts and since there are simple divine objectives in their use, no gift is to be despised.

Paul visualizes God’s people as a body with Christ as its head. He sees arms and legs and fingers and torso...everything that makes up a body. He also “sees” parts that are not usually seen, parts that are private or internal, but nonetheless very important to the functioning of the body. He acknowledges that some parts of the body are more honorable. Their spec-

tacular position, on the other hand, means we do not need to give them special honor. It’s the very obscure, the seemingly little and insignificant, gift which is to be accorded honor and recognized as vital to the functioning of the body.

We think of everything that makes a Christian congregation what it is. There are the preacher and teachers, the councilmen, the elders, the musicians, and the ushers. There are also the janitors, bulletin folders, window washers, and the people who clean the chalk erasers. No one is to be despised. Each gift, whatever it is, is to be recognized and used to the glory of God for the benefit of the Church.

There are a few left who were part of chicken butchering. The head is lopped off. The “body” was thrown down BUT continued to flap and stagger around for a time—without direction, purpose, and future. The Church is not a headless body like that. Each believer is part of the body which has Christ as its Head. From Him we have received the pardon for all our sins. In Him we have our direction, our purpose, and our future.

There was a certain inevitability in the work of Christ, “whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it” (Acts 2:24).

Shall I fear, or could the Head  
Rise and leave His members dead?

(TLH 218:2)

—Pastor Michael Sydow



*"A merry heart does good, like medicine" (Prov. 17:22).*



## Gems From Proverbs—

Christianity is considered by many to be a gloomy, cheerless religion. And it has been practiced as such. We recall the Puritans who settled in Massachusetts. They were very somber people indeed. Amusements and things amusing were strongly discouraged.

It is true that there are many things in this world which could tempt a Christian to feel gloomy and depressed. Sin abounds. God's Word is despised. His name is commonly misused. Christian values are spurned.

But is that reason for Christians to go about with a chronic case of the blues? Is handwringing to be their pastime? Must they exude an aura of gloom and doom? No. The Lord wants His people to be cheerful. Through the apostle Paul He exhorts us: "Rejoice always" (1 Thess. 5:16).

Our proverb commends "a merry heart." It is good medicine for us. It is an antidote for those things which would make us sad, despondent and depressed.

To be avoided is "a broken spirit." "A broken spirit" would be shown by a "give up" attitude toward the believers' enemies. Pessimism would be a constant companion. "A broken spirit" drains one of spiritual vitality. It "dries the bones" of faith.

We have a lesson from Luther's life. Martin went for several days obviously very depressed. Katie dressed in black and went about with a very sad face. Martin was alarmed and asked what was the matter. She answered, "Alas, our dear Lord is dead." Martin responded, "Nonsense, Katie. You know better than that. God lives, and He can't die." Katie replied, "Are you sure, Martin? From the way you've been acting I was certain that He had died." Luther paused, then smiled. He saw the point and also the humor of the situation.

The point is that God is always in complete control. The Christian believes: "All things work together for good to those who love God, to those who are the called according to His purpose" (Rom. 8:28). And for that reason he can always be cheerful.

With an almighty heavenly Father, with the forgiveness of sins and eternal life assured through Jesus, Christians are the most blest people on earth. As the hymnwriter expressed it:

O child of God, O glory's heir

How rich a lot is thine!

A hand almighty to defend,

An ear for every call,

An honored life, a peaceful end,

And heaven to crown it all!

*(H.F. Lyte)*

"A merry heart does good, like medicine." Every Christian's heart has great reason to be merry. Show it. It is good medicine not only for you, but also for those around you. Your cheer is needed in this present world.

—Pastor Keith Olmanson

**Looking Back  
in the  
Lutheran  
Spokesman**

*From February 1964—*

**NURTURING TENDER PLANTS.**  
*The Need for MUCH Memory Work.*  
“Why does the pastor require so much memory work of our children?” That is a question almost every pastor has heard from parents of children in his confirmation class and Sunday School. Let me give you a few examples to show the importance of memorizing many Bible passages and hymns.

The Christian’s faith must be founded on the Bible. This means that he must know what the Word of God says in order to obey God’s Word, repent of his sins, and be comforted by God’s grace in Christ. If it were possible for him to reach for his Bible and find the right passage when he needs it, then it would not be necessary for your child to have these passages memorized. But more often than not, when we need a Bible passage for comfort or for direction there is no Bible handy and no time to find the needed passage. At such a time all that we have available of God’s Word is what we have stored up in our memory. Just ask yourself how you want your child to fare under the following very possible circumstances.

—He is in an accident, pinned under his car, fearful that no one will

find him in time to save his life. Will he know Bible passages to reassure his faith in Jesus? Will he know hymns to sustain him?

—He is sick, lying in a hospital, too weak to hold up a Bible or even to read it. Will he be able to draw on memorized Bible passages for comfort and strength?

—He is out in the evening with other young people and suddenly he is confronted with temptations. Are there Bible passages stored in his memory which the Holy Ghost can use to keep him from sin?

—He is in the service of his country, stationed far from the watchful eyes of his home. Are there Bible passages stored in his memory which will encourage him to remain steadfast to his faith?

—He is in a business deal where he can easily steal his neighbor’s property and goods with a few dishonest words. Are there Bible passages stored in his mind which the Holy Spirit can use to warn him?

—He falls into a sin and Satan tries to make him believe that there is now no hope for him to have God’s forgiveness and eternal life. Are there Bible passages stored in his memory which assure him that the Lord forgives all who come to Him and will not cast out anyone who seeks His mercy?

—What if, as happened several times this fall, he should be trapped in a mine cave-in? Are there Bible passages and hymns stored in his memory to sustain him in such an ordeal?

—What if he should be captured in war and be held a prisoner where no pastor can minister to him and where,



if it should be a communistic prisoner of war camp, he may not even be given a Bible to read? Are there Bible passages stored in his memory to give him hope and courage through the months or years of captivity?

When Paul and Silas had been beaten and thrown into prison they, at midnight, revived their drooping spirits by singing praises unto God

(Acts 16:25). They did not have hymnbooks with them nor had they been able to spend the afternoon learning some hymns to sing that night. All they had was what they had stored away in their mind through good hard memory work.

What are you doing to prepare your child for such circumstances?

*(Ruben Ude)*

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## ILC YOUTH CAMP - 1993

There were 127 campers. The dormitories on the campus of Immanuel Lutheran College were filled with 5th through 9th graders. Seven pastors from the area guided their studies under the general theme, "You Are Disciples Too." They traced a few of the prophecies and fulfillments regarding the life and work of Jesus Christ, detailing what this all means for mankind. There were twice daily chapel devotions.

In addition to their biblical studies and worship the campers participated in a variety of physical activities and games—calisthenics, basketball,

softball, archery, volleyball, kickball, Friday mini-olympics. Each group spent some time on a craft project or two. Every day they were transported by bus to a nearby public swimming pool. Standing in line for meals didn't seem to dampen their enthusiasm.

Judging from the smiles on faces, the campers were having a good time. We pray that a great portion of their delight was a happiness of soul exhilarated by the stimulus of the gospel. And we appreciate the opportunity the camp gave to have them see their school on a first-hand basis.



7:00 a.m. Camp Reveille; Prof. Nolting as "Pied Piper"



## “The Great Flood Of August, 1993”

*On Saturday night, August 14, the rains came. As the early morning light shone upon the six-inch rain gauge, the water was overflowing. For the next 19 1/2 hours more than 25 members of St. Paul's, Austin, Minnesota “valiantly battled” (as one reporter put it) the flooding waters of the Cedar River.*

As in 1978 it turned out to be another “one hundred year flood.” This time, by the mercies of our God, the use of four 3” and 4” pumps and a crest that was six inches lower, the members were able to save the first floor from the kind of damage that occurred in '78. The first floor received only one inch, enough to ruin the carpet. Plastic and sandbags kept the water out of the first floor of the school. However, the basement has been rendered temporarily unusable, having filled with sewage-laden floodwater.

During those hours of watching and waiting and moving what we could to higher ground, several children kept a running “diary” of the drama that was unfolding. Here are some excerpts from their account of “THE GREAT FLOOD OF AUGUST 1993”:

### Sunday - August 15

9:30 a.m. Water—4” in church basement. Able to maintain depth (using two pumps).

3:10 p.m. Water still 4”, but rising. Water seeping through walls of basement.

3:20 p.m. Water up to 6” in basement.

3:50 p.m. Water 8 1/2” in church basement. Caulked church and school front doors.

4:15 p.m. Water 12” in church



basement. Most doors sealed. (Caulk, plastic, sandbags)

4:40 p.m. Water 19 1/2" in church basement.

5:05 p.m. Side door caves in (partially).

5:15 p.m. Men trying to brace side doors with poles (floor jacks) from lunchroom. Basement may be electrifying. No more measurements.

5:25 p.m. City workers turned off power.

5:42 p.m. Side door bursts (a bit more).

6:00 p.m. Sandwiches—flashlights—prayer (offered in church). Flood appears to have crested *outside*. Thanks be to God.

7:40 p.m. Pump #3 from New Richland. Still sandbaggin'. Nathan wants to eat.

8:30 p.m. Getting more flashlights. Water still rising in basement. Food from Hardee's.

9:10 p.m. Nathan eats. Got another pump (from Lake Mills, Iowa).

### Monday, August 16

12:30 a.m. The water is going down (outside) slowly but surely.

3:00 a.m. Side door caves in completely—basement full. Pumps and people running out of gas. Go home to bed.



11:30 a.m. Only a little water spread across the street. Clean-up begins.

Close to 700 hours of volunteer labor, which included help from CLC pastors and members from the Twin Cities and Caledonia, resulted in the church being made usable for worship on the next Sunday morning.

As the members gathered for worship, one could not help noticing the physical and emotional exhaustion. It was like soothing balm to experience a most triumphant service and the comforting words of our God: "For the mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee" (Is. 54:10).

—Pastor John K. Pfeiffer



*Editorial:*

## Some Thoughts In The Midst of Troubled Waters

"As the devastating flood waters recede from most areas of the Upper Midwest, the questions that some are asking are: Did God cause this? Was it something we did? Are we being punished?" So began an article in the July 21, 1993 Minneapolis *Star Tribune*. "It was like God was mad" said a girl from

Fargo, North Dakota when it rained seven inches there in a short time.

The *Star Tribune* article quoted Randall Terry, founder of Operation Rescue, as saying: “All the things going wrong in this country, including natural disasters, are God’s judgment on America for its sinful ways.” The article also said that “up to half of the Christians in the United States believe in a God who acts directly in their lives, punishing sinners and rewarding the righteous.”

If half of Christians believe that, up to half don’t believe, as the article says, that “God is in direct control of nature and history, and intervenes constantly to shape the world.”

The last half of the article struggled with whether or not there is a “judgmental God” who intervenes in our lives. Answers were sought from various theologians to such questions as: “If one says that God’s wrath has resulted in the floods, then who is being judged? Is someone on high ground more righteous than someone whose home or business is under water?”

What is the biblical perspective? Each of our pastors, I’m sure, lend their flock a perspective on “natural” disasters that occur. Some of my own sermon thoughts one Sunday last summer went like this:

When Jesus walked on this earth a tower fell, killing 18 people. He told the multitude: “Do you think that they were worse sinners than all other men who dwelt in Jerusalem? I tell you, no; but unless you repent you will all likewise perish” (Lk. 13:4). Every preliminary judgment before the last great Day of Judgment is a wake-up call to all, a call to godly sorrow and repentance on the part of all.

As Christians we know that the Creator is behind the weather. He “makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust” (Matt. 5:45). Notice: “evil...good, just...unjust.” On the one hand, when the sun brings warmth and the rain brings moisture in moderation, the unbelieving are thankless beneficiaries with God’s thankful children. On the other hand, when the sun and the rain “do their thing” in excess, causing drought or flooding, believers will often suffer right along with the unbelieving.

Why? Because, though Christians, we are still sinners living in a world of sin and a world under sin’s curse. Yes, Jesus has rescued us, paying the full curse and penalty for our sin. Yet believers still suffer under a variety of sin’s consequences—including, at times, suffering right along with the “evil” and the “unjust” when “acts of God” strike where they will according to His divine providence and as a form of judgment preliminary to the end.

Surely there were many Christians, including some of our CLC brothers and sisters, who suffered from and through the 1993 floods. We feel for them. May they, and we all, in the face of any natural disaster, remember always that there is mercy in the midst of judgment. May they, and we all, take a large measure of comfort from the fact that the Father of heavenly lights with whom is no variableness or shadow of turning is with each of His own with His love and forgiveness in Christ—even when, and especially when, they are asked to pass through troubled waters (see James 1:17, Isaiah 43:2).

—Pastor Paul Fleischer

## *An Encouraging Letter*

### **Historical Background**

In 1966, after a continuing effort to begin a Christian Day School at St. Paul's Lutheran Church in Austin, Minnesota, Pastor L. W. Schierenbeck experienced the blow of having his efforts rejected by the voters. Out of sympathy for him one of his members wrote the following letter. In it she reveals an understanding of the vulnerable side of pastors and a compassion for those who serve the Lord in the public ministry. Her Scripture-based message can be a source of strength to all pastors. It can also be a lesson to church members who may think that their pastors do not suffer from disappointments, as they sincerely try to lead their congregations in the ways of the Lord.—It should be noted that Pastor Schierenbeck's efforts were not in vain. St. Paul's Lutheran School is now serving the lambs of the flock of Christ. As is so often the case, "one sows, and another reaps" (John 4:37). Yet, both can rejoice.

—Pastor John K. Pfeiffer  
(St. Paul's, Austin)

February 3, 1966

Dear Rev. Schierenbeck,

*Some days have gone by since the voters' meeting and its disappointments, but it occurred to me that there might even now be days when a*

*minister might need, or at least appreciate, a few of the same words which he has so often used to encourage and help his parishioners. For that matter, so might his wife.*

*The vote on the Christian Day School was a disappointing one to you (and to many others). You've said so often that it has been a dream for twenty years; and now, once again, the pieces of the dream lie shattered. Perhaps now you sit and wonder, "Where have I failed? What could I have done better? Why didn't I convince the thirty as I did the twenty-seven?"*

*These are questions that man, because he is man and often weak, would ask—and then lay the blame at his own feet. But look again at those questions. Do you see what is wrong with them?*

*Look back at your own words to the people. Did you use your logic? Your eloquence? Your arguments? Your judgment? Or did all these stem from the Words of the Lord? Didn't you go back to passage after passage of God's Word and use these Words to put it across?*

*The Sunday School lesson about that time was the parable of the sower. Some seed from his hand fell in rocky, dry or thorny places and gave no increase. Some seed fell on good ground and flourished, yielding an hundredfold (Lk. 8:5-15). You have sown this seed of the Word. Now God says, "So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase" (I Cor. 3:7). You have*

*planted; you have watered; do you have any right to judge the increase in the light of what you may or may not have accomplished? You are only God's instrument, using the talents He gave you. You have used them to expound His Word as well as any man, and better than many. Now have patience. God alone will give the increase, and man's eyes cannot judge it even in terms of votes for and against.*

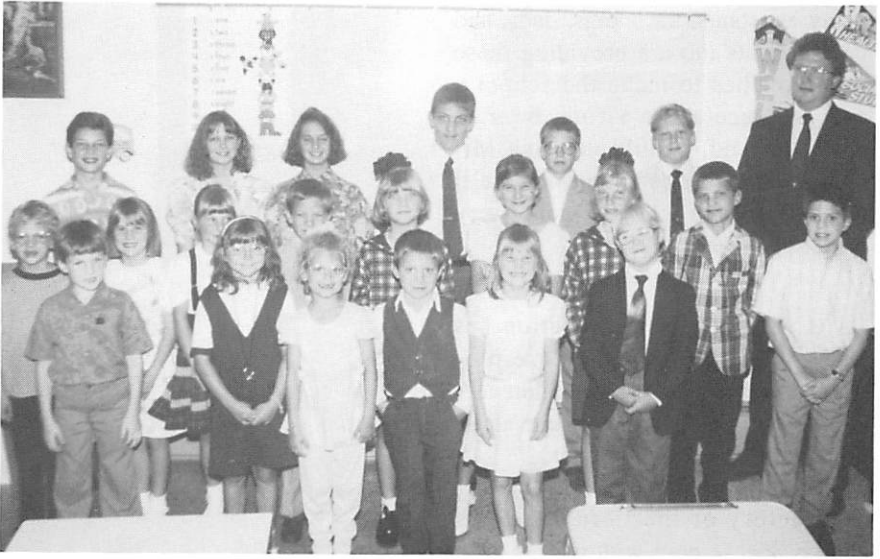
*You may be ready to say, "I give up. It's time for me to let someone else try where I've failed." I believe the devil loves to hear those words. Who knows a parish better than a man who has lived with it for twenty years? Who better knows the weaknesses? You may some day feel that you should accept a call to another parish, but it must not be because you feel you've failed here. Wouldn't that be telling God, "I've used Your Word, but you're failing to give the increase I want"? Only if you became lax in the use of His Word could you rightly judge yourself a failure.*

*Just remember, where God's Word is taught in its truth and purity, the devil must fight the harder. So then must those who preach, as well as those who hear, fight with ever-increasing fury. If one could use the weapons of the world (i.e. the Catholic parish which is told by the clergy what it must do), you could conceivably show many material accomplishments. But that is not God's way. The one and only weapon is the Word of God. So, what if the devil seems to have won round one (or two, or three) in this particular battle for a school! Now is the time to get up*

*off the mat and repeat every Word which God has given to guide His people in this matter. You may feel that you've said it all so often. You're talked dry. Now is the time to pray for the strength to do it all over again, and to ask others to join you. Ask again for guidance to find the best way or ways to reach the ears of the indifferent, and to keep bringing the Word to those who now come to hear it. Remind your people to pray for as well as with you. Too often people think of the minister only in terms of the help he can give them, forgetting that the minister needs help a'plenty along his rocky way.*

*When the way seems insurmountably rocky, remember David's words in Psalm 40. "I waited patiently for the Lord; and he inclined unto me, and heard my cry...I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation; I have not concealed thy lovingkindness and thy truth from the great congregation. Withhold not thou thy tender mercies from me, O Lord: let thy lovingkindness and thy truth continually preserve me. For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head; therefore my heart faileth me. Be pleased, O Lord, to deliver me: O Lord, make haste to help me." What sustained David will sustain you.*

*Sincerely,  
Is! Mildred Nickson*



*New School in Hales Corners...*

## FEEDING HIS LAMBS

Messiah Lutheran Church was begun in 1960. In 1969 the church building was constructed in Hales Corners, Wisconsin. On August 24, 1993 the newly founded Messiah Lutheran School held its first day of school in the educational wing of the church. Twenty-one anxious children were welcomed in a brightly decorated classroom.

### **Preparation Time**

For many years the desire of the small congregation had been to form a Lutheran elementary school. Over recent years the church membership and potential student body grew quickly. The Lord encouraged the congregation to take that leap of faith and begin, even though many obstacles appeared to be in the way.

Likewise the Lord convinced the heart of Theodore Quade Jr. to accept the call as principal and teacher, move

his family 1200 miles north, and to step up to this new challenge.

A challenge indeed! How would 21 students and equipment fit into a single 30' by 17' room? How would the congregation handle the additional financial responsibilities? How would the parents handle the daily transportation routine with great distances to overcome? Eight grades seemed a monumental task for one man.

In His grace our heavenly Father, "Care-taker" and "Administrator," patiently revealed the answer to each of these, and to the many other perceived obstacles.

### **The First Few Months**

As the school continues through its first months, the Lord continues to amaze us with a shower of gifts and equipment. The children are settling into the daily structure which Christian education provides. The

many assistants, the moms, dads, and grandparents too are providing those extra touches to make the school a special place and a virtual buzz of activity. And, should you ask Mr. Quade how things are going, he'll respond that the school is going very well, and...FAST!

### **A Great Potential**

At present the congregation has 120 souls, 34% of which are pre-school or grade school age children. A committee is already at work evaluating various expansion options.

Please join with us in celebrating this victory of the Lord's for His church. Please pray with us that each and every lamb entering this fold will cherish the Christian education provided, and . . .when he is old, not depart from it.

—*John Mueller*  
(Member of Messiah)

### **Sunday School Material Wanted**

If anyone has usable copies of Sunday School material in the Northwestern Publishing House series entitled "*The Story of God's Love*," please inform David Lau, 507 Ingram Drive W., Eau Claire, WI 54701.

### **1994 Roster Correction**

The correct phone number of Pastor Wayne Eichstadt is (206) 964-0596.

### **Installations**

By the authority of the congregation and in accord with proper church usage (i.e. with the knowledge and consent of the President of the CLC, Rev. Daniel Fleischer), I installed Rev. Theodore Barthels as pastor of Mt. Olive Lutheran Church of Detroit Lakes, Minn. on December 12th.

By the authority of the congregation and in accord with proper church usage (i.e. with the knowledge and consent of the President of the CLC, Rev. Daniel Fleischer), I installed Rev. Theodore Barthels as pastor of St. Paul's Lutheran Church of Ponsford, Minn. on December 12th.

—*Rev. Paul R. Gurgel*

## **To Think About And Pray About**

"..An interesting bit of information is provided concerning the Christian and Missionary Alliance, which has one missionary overseas for every 75 church members at home. This group is non-creedal, but emphasizes sanctification and divine healing. Should not we who have so much more to offer be encouraged by their example to do more for mission work? We cannot resist making a numerical comparison. If we would be supporting overseas missionaries at the same ratio as the CMA, then we of the CLC would now be supporting 126 overseas missionaries..."

(from the March 1972 *Journal Of Theology*, Pastor A. Schulz)

—*Submitted*