

lutheran
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July 1978
Vol. 21, No. 1



**THIRTEENTH
CONVENTION**

**IMMANUEL
LUTHERAN
COLLEGE**

**CHURCH
OF
THE
LUTHERAN
CONFESSION**

More Than Morality

"Police Chief Edward M. Davis blames the increasing crime rate on women's liberation and 'the new morality which condones lying, stealing, and killing.' In a speech to a breakfast club, Davis says that crime is going to 'go up and up and up' because of the breakdown in traditional motherhood. He says that when mothers do not want to stay home and raise their children, 'it becomes pretty fatal because a child is formed in the first five years and whether he's going to become a criminal sociopath or any kind of a sociopath—a man without a conscience—is predicated into his mind before he goes to school. . . . If you don't have some love and culture in the home, you're going to be some kind of living savage.' . . . The controversial chief also says that 'America has no stan-

dards of conduct. Nobody goes to church anymore, not even successful businessmen. We're on a do-it-yourself morality kick.' " (*The Review of the News*, August 20, 1975)

Natural Morality

Is there anything we can add to such a forthright statement? We can only respond with a hearty Amen, and be thankful that there still are bold, discerning men who see the cause of our troubles and are not afraid to say something about it. Indeed such a comment from a police chief shows great insight, yet also no more insight really than should be expected of anyone who keeps his eyes open a bit and his conscience attuned to the natural moral law of God written into his heart. No nation will ever ignore the dictates of God's

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moral law and go on a “do-it-yourself morality kick” without bringing about its own ruin. That ruin is now swiftly overtaking our country.

The Place of the Church

Yet we must add something. We ask: What is the place of the church in all this? It is true in a sense that the church is a teacher of morality and ethics. But if it is thought that this is the primary aim and function of the churches, then nothing could be farther from the truth. Yet that is exactly how many people regard the church, for the habit of thinking only in terms of law and good behavior is ingrained in the human heart by nature.

How often, for example, do we not half-jokingly refer to the image of a preacher as one who is up there in the pulpit thundering away with fire and brimstone, “really giving it to his people.” No one minds a little humor at the preacher’s expense, any more than at the expense of anyone else. But if this is all the farther our ideas go, then it is truly sad. Is it not true, however: the idea is widespread that it is good to have churches around as some kind of pillar of the community? This betrays elements of work-righteous, self-righteous thinking, that the way to heaven is by one’s good behavior. The church is to improve the moral tone of this world, it is thought. But this is a humanistic idea, directly contrary to truths *revealed* to us by the Spirit of God.

The Church Preaches the Gospel

The real function of the true Church, and of those who are servants of the Lord, is to bring the Gospel to dying souls. Not the law. It is to bring, *not more law, but deliverance from law*. It is to transfer men’s thinking, their mentality, their lives, from the realm of law and demands to the realm of the Gospel and grace.

One thing the law does not do is save. It kills. It is the Gospel that brings life. This will always remain a befuddling mystery to the natural man. No matter how well we may think we have taught this to ourselves and our children, it will always slip out of the mind, as soon as we become a bit careless. Only the Holy Spirit can overcome our constant, innate “law-thinking” with His heaven-sent, saving “Gospel-thinking.” “For ye are not under the law, but under grace.” (Rom. 6:14)

The Role of God’s Law

Yet we hear the law preached from the pulpit. That is correct. The Bible too is full of the law. But clear passages of the Bible put this law in its proper setting. Speaking of the Law of Moses, Paul makes this stunning statement in Romans 5:20: “Moreover the law entered that the offence might abound.”

That statement is stunning on two counts. First of all, the Greek word for “entered.” Freely translated, it means: the law “snuck in along the side!” The law had and always will have a purely auxiliary and subsidiary function to serve. It is secondary.

The statement is stunning, secondly, because we expect to hear that the purpose of the law is to reduce sin. No, the purpose of the law is to increase sin and make it abound. The law brings sin out into the open.

All this reduces to the simple statement in Romans 3:20: "By the law is the knowledge of sin." The law is preached, in all its severity, to break down the proud heart of man and show him that he cannot save himself. Otherwise men would never recognize that they are dying sinners who need the merits of Jesus to save them.

In this way the law can be said to prepare for the Gospel. And when the law is properly preached, so as to strike the heart, it would take a rebellious scoffer to make jokes about the vehement preacher giving it to his people. For the pastor says nothing by himself. He is a spokesman for God. The anger of God is not a laughing matter. "It is a fearful thing to fall into the hands of the living God." (Heb. 10:31)

For those who reject the Gospel of forgiveness in Christ (an act of self-destruction), nothing remains but eternal punishment. For God will surely judge all men on the Last Day. Without the forgiveness and righteousness of Christ, there is no surviving this examination. Uneasy laughter turns to weeping and gnashing of teeth where the fires of hell begin.

God's Standards Do Not Change

In a sense then, by holding the law of God before the people, churches

do teach morality. For also the standards of God's law are to be preached, just as contained in the Bible, without modifying or reducing them according to whatever modes of morality or immorality might be fashionable among men at the time. If we would ever reduce the demands of the Holy God in His law, we are only hurting the Gospel, for we would be undermining our sensitivity to the *radical, absolute* need of a Savior. We would be promoting self-righteous thinking.

Because of our sinful flesh we need to hear that law as long as we live, to show us our sin, to curb our sinful flesh, and to serve as a standard of what are truly good works (the so-called three uses of the law). But it is the Gospel that saves and brings life.

Godliness Is a Fruit of Faith

Though the *effect* of such preaching of the law by the churches on hypocrites might be that of promoting mere civic righteousness and maintaining a higher level of behavior, in truth this is still only a bringing forth of fruit unto death. True godliness of living comes first *by faith*, when the sinner throws away his own righteousness and accepts Christ's in its place, and then *out of faith*, when he daily puts on the new man created in him through the Gospel by the Holy Spirit.

Of this the world knows nothing, and many churchgoers know all too little.

The problem of finding righteousness has been solved for all time.

“For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much

more abound.” (Rom. 5:19-20)

Look at Jesus, your Substitute. He bore the punishment. He provided the righteousness. Keep looking. What a miracle of grace!

—Robert Wehrwein

INSTANT ITEMS

- A novelist, holding a mirror up to life, sometimes sees things in the larger way that we sometimes wish others would look: he sees Judas Iscariot and Simon Zelotes as among the most eager to see Jesus established as king of the Jews, but the lower-case letter in king was their mistake. They missed the prophetic capitalization in King, which, we must remember, the other disciples also were very slow in learning. Those two were well-intentioned, but millennialistic, as are many Christians today. Then as now, a good intention can be no small error.

- The same historical novelist sees the death of John the Baptist as the most powerful lesson possible for teaching that Jesus would not set up a military power to oust the Romans. Just so, a given person sometimes falls into the fate of being a necessary sacrifice, as John Huss at the stake and as Aldo Moro in that recent execution. A man told that as a boy he was tied to the post of a bed for an offense and severely whipped in the presence of his brothers and sisters as a “sacrificial lamb” for the chil-

dren’s learning. The most honored sometimes pay the biggest price. One can also think why.

- One writer has pointed out recently and repeatedly: those who have advanced the farthest in reflecting the Spirit of Christ in their lives are often the ones who say the least about how far they have come—rather, they complain the most about how far they have fallen short. They are the most willing to be considered “the offscouring of all things.” Devout persons frequently continue to be whittled down to realize finally that in themselves they are nothing. As Luther put it on his dying day, “We continue always to be beggars.”

- It is not only poor taste but an outrageously wrong picture when Christianity is presented on the tube as, one must almost say, theater. For theater, remember, is largely the acting out of what is not actually so. The word hypocrisy comes from such pretending. Theater is very much an escape. In seeing life presented as it is *not*, many find relief from life as it really is. So also, much that the char-

ismatics offer as Christianity is just another "trip." Not until God's grace leads people to the *fact* of sin do they find relief in the *fact* of their justification in Christ. Therein is reality.

- After Confirmation and Graduation comes the time for youths (suddenly become semi-adults) to play, that is, to "play the men for our people and for the cities of our God" (for our people in general, we would say today), as in II Samuel 10:12. St. Paul brings the same encouragement in II Cor. 16:13: "Stand fast in the faith, quit you like men, be strong." Such performance is necessary to all great undertakings. Also the Philistines encouraged one another with the same words when they faced Israel who had the ark of the covenant in their camp (I Samuel 4).

- Scripture has an interesting extension of the word *play*. We can easily think of Eden as a paradise for play, for life at its fullest. Man was to have dominion, to tend and rejoice in the perfect creation. Would that reborn believers could recapture that purpose! We have known a few who have come close to it: "as having nothing, and yet possessing all things" (II Cor. 6:10). Man's original assignment was to occupy, to "occupy till I come," as in the parable. That means, not to own, not even to pretend to own, but to *play with*, if we understand what it means to make-free-with as God has made us free.

- The above means that the Creation was intended as a miraculous

event to exhibit God's loving will towards his image-creature, Man. God set up the universe as his theater for man's playing his part within it. He should be active in it and rejoice in it. "All things are yours," wrote St. Paul in I Cor. 3, and that was not just expansive poetic language, but specific "world, or life, or death, or *things* present or *things* to come." "All this is mine" a devout woman said of the beautiful creation as she drove to church along a scenic highway on Sunday mornings. It is not for us to possess or be possessed by, but to use (play with) to the glory of God and the welfare of one another. What a vision!

- When St. Paul's atoned and justified Christians (Romans 5) were reborn by the Spirit (Romans 8) their wills were un-paralyzed, and they became free to play again, to play their part in life however it may come. *Materialism* can be forgotten, reality revived, and liberty complete. As one writer put it, with admirable imagination . . .

"When men feel themselves toiling, they should consider the lilies of the field: this surely does not mean to paint a picture of the lilies, but rather to partake of the same power that endows them with their beauty; not to withdraw from nature but to plunge more deeply in. Men, Jesus perceived, were too unadventurous for their own good. Their imaginations were confined and cramped, the channels clogged through which the creative Will of God might flow. How many of us who scan the movie

screen for thrills have even wondered what greater adventures await us on the street outside? The adventure that might flow from giving both our cloak and coat? What but the poverty of our imaginations keeps us from turning the other cheek? Jesus

did not go about cataloguing the inalienable rights of publicans and sinners, or drawing up lists of their misdeeds. He ate and drank with them, and they became his disciples."

—M. Galstad

Graduation—1978

Lilacs, goodbyes, and tears are all part of the spring activities at Immanuel. The events never change, but the faces do. Again this year the annual banquet signaled the beginning of the end of another school year. An oriental motif complete with oriental food and excellent entertainment by our own students made an enjoyable evening for all in attendance.

Field Day was again a fun day filled with laughs and competition among classes. The trophy this year went to the High School Junior class.

The formal graduates' tea was held at the home of President and Mrs. C. M. Gullerud on the last Sunday of the school year. The dress was formal, but the conversation was casual as graduates and faculty enjoyed a pleasant afternoon together.

Class Day was as colorful as usual with Louie, the awards, the speakers, and the Manumission as highlights. Student speaker Teri Karnitz spoke on the literary possibilities at Immanuel, while Paul Nolting gave his



Louie the Lancer on Class Day

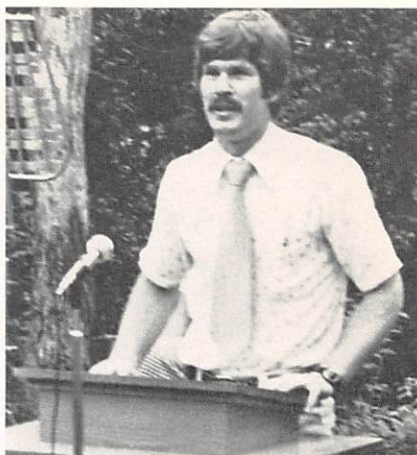


Teri Karnitz—Literary Speech

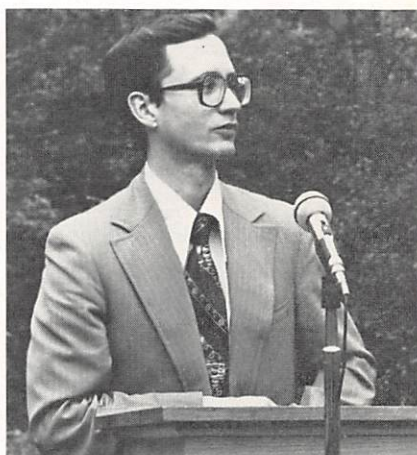
views on athletics. Pastor Robert Wehrwein, the guest speaker, talked about the importance of concentration and the necessity for us all to guard against "spilling" our concentration. After the giving of awards for athletics and extra-curricular activities, a special presentation was made to President C. M. Gullerud in appreciation of his years as president of the school.

The evening concert was delightful, combining secular and sacred music. The Music Guild presented parts of the operetta "Patience," and the orchestra performed several numbers also. The Mass Choir concluded the evening, and was joined by the alumni for the last traditional selections.

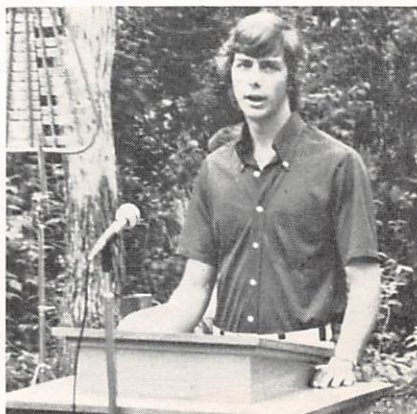
The highlight, of course, is always the Graduation Service. Professor C. M. Gullerud in his last year as President served as liturgist and Pastor John Pfeiffer was the speaker. Pastor Pfeiffer reminded all, on the basis of I Kings 3:5-15, that we as children of God living in a world of evil must depend on the mercy of God, constantly seeking godly understanding. The College and Seminary graduates sang their hymn, "Oh, That the Lord Would Guide My Ways," and the High School graduates sang "The Lord My Shepherd Is." These hymns combined for a fitting ending to another school year in which God indeed was with us.



Paul Nolting—Athletic Speech



Pastor R. Wehrwein—Academic Address



Student Body President Presenting Gift

*Nestled in the quiet beauty
Of the tall green pines,
God has set our Alma Mater,
Guiding hearts and minds.
Built on Jesus' words of promise,
Oh, Lord, bless her well,
Thus may e'er our Alma Mater
Be Immanuel.*

—R. Roehl



President C. M. Gullerud Accepting Gift

THIS YEAR'S GRADUATES

This year diplomas were presented to 21 high school seniors, three junior college graduates, three education graduates, and three seminary graduates. All three of the education graduates received calls through the Call Committee on Graduates: Bethany Gurgel to Faith Lutheran School in Markesan, Wisconsin; Teresa Karnitz to Immanuel Lutheran School in Winter Haven, Florida; Theodore Quade, Jr. to St. Luke's Lutheran School in Lemmon, South Dakota. The three seminary graduates, Mark Weis, John Ude, and Patrick Udo of Nigeria, had not yet received calls at the time of their graduation. But we can be sure that our Lord has something in mind for them.

—D. Lau



C. M. Gullerud at Graduation Service



Pastor J. Pfeiffer—Graduation Speaker

What is This Thing Called Schism?

The word *schism* (pronounced *sizm*) is found only once in the King James Version of the Bible, in First Corinthians 12:25. The apostle Paul is comparing the human body with the Church, the body of Christ. He then says: "God hath tempered the body together, having given more abundant honor to that part which lacked: *that there should be no schism in the body*; but that the members should have the same care one for another."

Other translations use the word "division" in this passage rather than "schism," even as the King James Version itself does in other instances where the Greek word is *schisma*, for example, Jn. 7:43, Jn. 9:16, Jn. 10:19; 1 Cor. 1:20; I Cor. 11:18. The Greek verb *schizoo* is translated: break, divide, rend (tear) or open. From all these expressions we get a pretty good understanding of what is meant by a schism.

Among Christians divisions are caused for the most part by false teachers. Paul warned the Ephesian elders: "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20:30) Such divisionists we generally call false teachers or heretics, rather than schismatics.

The Separation of Obedience

Sometimes false teachers gain such an influence over a group of Christians that it is not just a segment that is drawn away by them but the vast majority. In such situations there may be just a few who do not go along with the false teaching, just a few who refuse to partake of their errors. These few then separate themselves from the false-teaching group in accordance with the apostolic command: "Mark them which cause divisions and offences contrary to the doctrine which ye have learned and avoid them." (Rom. 16:17)

Such persons are often called schismatics by the majority, because from an external point of view it seems as though the minority loyalists are the ones who have caused the division. God's Word, however, declares that the real division-makers are the ones who teach the contrary doctrine, not the ones who avoid the teachers of contrary doctrine out of loyalty to their Lord Jesus Christ.

"Such as separate from a church body because it tenaciously clings to false doctrine are unjustly called schismatics," says Dr. Francis Pieper (1852-1931), the respected theologian of the old Missouri Synod.

"This separation is commanded in Scripture (Rom. 16:17) and is the only means of restoring and maintaining the true unity in the Christian Church." (F. Pieper, *Christian Dogmatics*, Vol. 3, p. 427)

Separations Without Cause

Besides the false-teaching division-makers whom we generally call heretical rather than schismatic, and the true-teaching avoiders of false doctrine who are unjustly called schismatic, there is yet a third group who cause schisms among Christians and to whom the term *schismatic* is generally and justly given. One of the dictionary definitions of schism is this: "The offense of causing division in a church without justifiable cause."

F. Pieper says likewise: "By the term 'schism' we mean a division in the church which God's Word does not enjoin, but which is begun by men for carnal reasons and therefore is sinful, e.g., a separation because of differences in church customs, church terms, order of worship, etc." (*Christian Dogmatics*, Vol. 3, p. 427)

Such a schism was caused among Christians in the second century on the question of when Good Friday and Easter should be celebrated. One group maintained that Easter should be celebrated on the same day of the month every year, regardless of what day of the week it was. The other group maintained that Easter should always be on the Sunday after the March full moon.

Since God Himself does not command the observance of Easter at

any specific time, the question should not have become divisive at all. But it did become divisive. The one group called the other heretical, excommunications were threatened, and in some cases carried out.

The church father Irenaeus (whose name means Peacemaker) wisely quoted Col. 2:16: "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days." In other words, these celebrations cannot be made binding on anyone's conscience. Irenaeus went on to say: "Whence then these wars? Whence these schisms? We keep the feasts, but in the leaven of malice by tearing the church of God." (quoted in Schaff's *History of the Christian Church*)

In our own church body we too have declared ourselves against schism. "Where pride in oneself or in one's particular group is the motive for isolation, this is sinful and shows a grave lack of understanding of the Gospel. . . . Any separation in the Church which is not made in the interest of God's glory and the glory of His Gospel is to be condemned just as much as unionism, the fellowshiping of false teachers." (*Concerning Church Fellowship*, p. 18)

Switching Churches

Certainly then we ought to realize what a serious step we are taking when we break off fellowship with a certain denomination or group of denominations and enter into fellowship with a different church body or group. There are altogether too

many people who switch churches as casually as they buy a different brand of automobile or begin using a new kind of toothpaste.

The usual slogan on the church advertisement page in the newspapers is this: Attend the Church of Your Choice. The idea seems to be that any individual ought to be able to find a church that fits his background and lifestyle and personality. He is welcome to stay with that church until he has progressed enough in his thinking to move on to another church. So it happens that as soon as people are dissatisfied with the pastor or with some of the members on any point of worship or church practice or policy, they leave that church and find something else more congenial to their tastes.

Such people are really schismatics, according to our above definition of the term.

As Christians who accept our Lord's Word we must agree with at least one emphasis of the ecumenical movement: namely, that it is not God's will that there be fifty or more Christian denominations, each of them distinct from the others and each of them refusing fellowship with the rest. As there is only one Christ and only one Church, so is it God's will "that there be no divisions" among Christians, but that they "be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1:10) Nevertheless, we cannot agree with the solution for divisions proposed by the ecumenical movement: that fellowship be practiced regardless of differences in teaching and confession.

Superficial Unity

In his book, *The Corinthian Church*, William Baird criticizes both the ecumenical movement and the schismatic spirit. With regard to the ecumenical movement he writes: "The apparent success of the ecumenical movement lies at a superficial level. . . . Social mobility has dulled sectional interests; it has also blurred creedal distinctions. Rootless people seeking a secure fellowship are more interested in the church as a social organization than in the people of God proclaiming the gospel of Christ." In other words, there is a superficial unity among the churches, but no real doctrinal unity, not even any great interest in either doctrine or evangelism.

With regard to the schismatic spirit Baird writes: "There are those who are happy with the divisions, spouting the values of healthy competition and the importance of individual differences. These seem to suppose that the real business of the church is to promote a sort of religious free enterprise system and to satisfy the various whims of men."

Schism is a sin caused by pride, human wisdom, and false loyalty to religious leaders. Dissension does not occur when Christians, confessing their sins at the foot of the cross, are bound by faith in Christ and love toward one another and are willing to hear and follow the voice of their Shepherd speaking through His apostles in the Scriptures.

—D. Lau

ANNOUNCEMENTS

13th CONVENTION OF
THE CHURCH OF THE
LUTHERAN CONFESSION
at Immanuel Lutheran College,
Eau Claire, Wisconsin
from July 10, 1:00 p.m.
to July 14, 1978

Paul Nolting, Secretary

Services in Ketchikan

Services are held regularly on Sunday mornings at the Marine View Hotel in the conference room on the lobby floor at 11:00.

—W. Schuetze

Change of Address

Pastor David R. Schierenbeck
3460 Crestmont Drive
Saginaw, Michigan 48603
(517) 792-9390

Installation

Authorized by President E. Albrecht I installed Waldemar Schuetze as pastor of the KETCHIKAN LUTHERAN MISSION on May 21, 1978 at Ketchikan, Alaska.

—Pastor M. J. Witt

Change of Address

Pastor Waldemar A. Schuetze
2415 Hemlock, Marine View Hotel
#510
Ketchikan, Alaska 99901

Central Arkansas CLC Outpost

Faith congregation of Coloma, MI and its two families permanently located in Bald Knob, AR (Little Rock area) are eagerly seeking CLC families and mission contacts in the the Little Rock area. Regular services with liturgy, hymns, and a taped or written sermon are conducted each Sunday at 9:30 a.m. in the home. Communion is regularly celebrated on the second Sunday of each month. Sunday School is available. Contact can be made with CLC military personnel stationed at Little Rock AFB. Vacationers are happily welcomed. If you have opportunity yourself or names of prospects, contact Mrs. Audrey Dixon, R #2 Box 157, Bald Knob, AR 72010 (1-501-724-3080) or Pastor James E. Sandeen, Coloma, MI.

—James Sandeen

Send Change of Address to:
THE LUTHERAN SPOKESMAN
2750 OXFORD ST. N.
ROSEVILLE, MN. 55113

Please include an old address
label to expedite processing.

Treasurer's Report

July 1, 1977—June 1, 1978

RECEIPTS:	MAY	TO DATE
Offerings	\$15,602.70	\$201,964.08
Memorials	—	194.00
Interest Earned	—	175.67
TOTAL RECEIPTS:	\$15,602.70	\$202,333.75
DISBURSEMENTS:		
Retirement Benefits	1,369.00	16,331.00
Capital Investments	1,672.79	19,463.65
General Administration	495.10	6,456.50
Missions & Administration	8,775.50	82,936.72
Board of Education	93.87	93.87
Immanuel Lutheran College	7,756.75	85,324.25
I.L.C. Student Travel Allowance	—	3,575.50
TOTAL DISBURSEMENTS	\$20,163.01	\$214,181.49
CASH DEFICIT FOR PERIOD	(- 5,560.31)	(- 11,847.74)
CASH BALANCE, JULY 1, 1977	—	14,783.61
CASH BALANCE, JUNE 1, 1978	—	\$ 2,935.87

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OTHER OFFERINGS RECEIVED:

I.L.C. Expansion Fund	\$ 291.00	\$ 7,019.19
CEF-Mission Expansion Fund	746.61	11,822.33
Udo Education Fund	37.00	284.18
Nigerian Fund	2.50	2,590.11
Nigerian Visitation Fund	74.00	1,828.61

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COMPARATIVE FIGURES

	MAY	11 MONTHS
BUDGET OFFERINGS NEEDED	\$23,178.00	\$254,958.00
BUDGET OFFERINGS RECEIVED	15,602.70	202,333.75
BUDGET DEFICITS	(-\$ 7,575.30)	(-\$ 52,624.25)

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BUDGET OFFERINGS, 1976-1977	\$11,602.26	\$190,112.40
INCREASE, 1977-1978	\$ 4,000.44	\$ 12,221.35

Respectfully Submitted,
 Lowell R. Moen, Treasurer
 B. J. Naumann, Chairman

DAILY DEVOTIONS

We have seen how the front part of The Lutheran Hymnal contains much in the way of resources for private as well as public worship. This, of course, is also true with regard to the part of the Hymnal with which we are the most familiar—the hymns. These songs of prayer and praise deserve to be used in our homes, as well as our churches. They belong in our family devotions and in our personal meditations. For the words of the Apostle in Colossians 3:16 are not to be lived-out only within the four walls of our church buildings. Also in Daily Devotions we are to “let the word of Christ dwell within us richly, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in our hearts to God.”

If you have not been using hymns—either spoken or sung—as part of your Daily Devotions—do begin to do this. You will find it a spiritually rewarding experience. Begin with those hymns which have grown to be your favorites . . . and then go on to those with which you would like to be more familiar.

Because our hymns are based on the Word of our God, they continue to minister comfort, encouragement and instruction to our hearts long after the music has faded away. During the next few months we will be exploring the Scripture truths which some favorite hymns impress upon our hearts and minds. If you have a favorite hymn you would like to see treated in this way, please drop me a postcard at 450 W. Ohio, Marquette, Michigan 49855.

ROCK OF AGES (Lutheran Hymnal #376)

“Rock of Ages” was written by an Anglican pastor named Augustus Toplady in 1776. Though physically frail (he died in 1778 at the age of 38), this English minister was full of fiery zeal. And while Toplady was a man of harsh words when involved in the doctrinal controversies of his day, his sincere confidence in Christ the Savior is clearly evident in this great hymn of faith.

“Rock of Ages” is said to have been written after the author, hiking in the woods, was forced to take shelter from a thunderstorm in the cleft of a rock cliff. The tune Thomas Hastings, a church musician who wrote some 600 hymns, penned for this hymn has become one with Toplady’s words—words which stand firm on the saving truth of Christ’s full atonement for our sins.

**“Rock of Ages, cleft for me,
Let me hide myself in Thee;”**

August	1	Exodus 17:1-7	God cleaves the rock in order to save His people from death.
	2	Psalms 62:1-8	The Lord God is our Rock and Salvation.
	3	I Corinthians 10:1-13	Christ our Lord is the Rock from which God’s people drink and are saved from death eternal.
	4	Exodus 33:17-23	God hides Moses in the rock’s cleft to shield this sinner from His sinless glory.
	5	Psalms 28	Hiding in the Lord our Rock, we find Him to be our Refuge, Strength and Shield.
	6	Colossians 3:1-11	When we hide ourselves in Christ, our lives show it.

**“Let the water and the blood from Thy riven
side which flowed be of sin the double cure,
Cleanse me from its guilt and power.”**

August	7	John 19:28-35	God cleaves Christ our Rock in order to save us from eternal death.
	8	I John 5:1-6, 10-13	From Moses’ rock (Ex 17) came water, from Christ our Rock comes forth both water and the Blood of the covenant.
	9	II Corinthians 5:11-21	Christ’s blood both cleanses us from sin’s guilt and frees us from sin’s power.
	10	Isaiah 53	Christ assumed all blame and responsibility for our sins.
	11	Titus 2:14, I Peter 1:13-25	Christ has freed us from sin’s power that we might live as His blood-bought people.
	12	Romans 3:9-28	“Not the labors of my hands, Can fulfil Thy Law’s demands; Could my zeal no respite know, Could my tears forever flow, All for sin could not atone; Thou must save, and Thou alone.”
	13	Psalms 143	
	14	Philippians 3:1-14	
	15	John 16:6-22	
	16	Galatians 3:1-14	
	17	Acts 4:5-12	

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- 18 Galatians 6:11-16 **"Nothing in my hand I bring, Simply to Thy cross I cling;**
19 Isaiah 61 **Naked, come to Thee for dress;**
20 Ephesians 2:1-10 **Helpless, look to Thee for grace;**
21 Ezekiel 36:22-32 **Foul, I to the Fountain fly,**
22 I John 1:5-2:2 **Wash me, Savior, or I die!"**
23 Revelation 7 Washed in the blood of the Lamb, we live with Him forever!
24 Psalm 18:1-2, 28-50 Let me hide myself in Thee **"while I draw this fleeting breath,"**
25 I Corinthians 15:12-26 Let me hide myself in Thee **"when mine eyelids close in death,"**
26 Philippians 1:21-26 Cured from sin by Christ our Lord, means that we are secure
 II Timothy 4:6-9 from the fear of death.
27 John 5:24-31 Let me hide myself in Thee **"when I soar to worlds unknown."**
28 Matthew 25:31-46 Let me hide myself in Thee **"when I see Thee on Thy judgment throne."**
29 Psalm 27 In every eventuality make the Lord your Rock your Refuge.
31 Deuteronomy 32:1-11 Ascribe greatness unto our God, the Rock . . .
31 Psalm 95 . . . and sing His praises with lip and life.

—W. V. Schaller