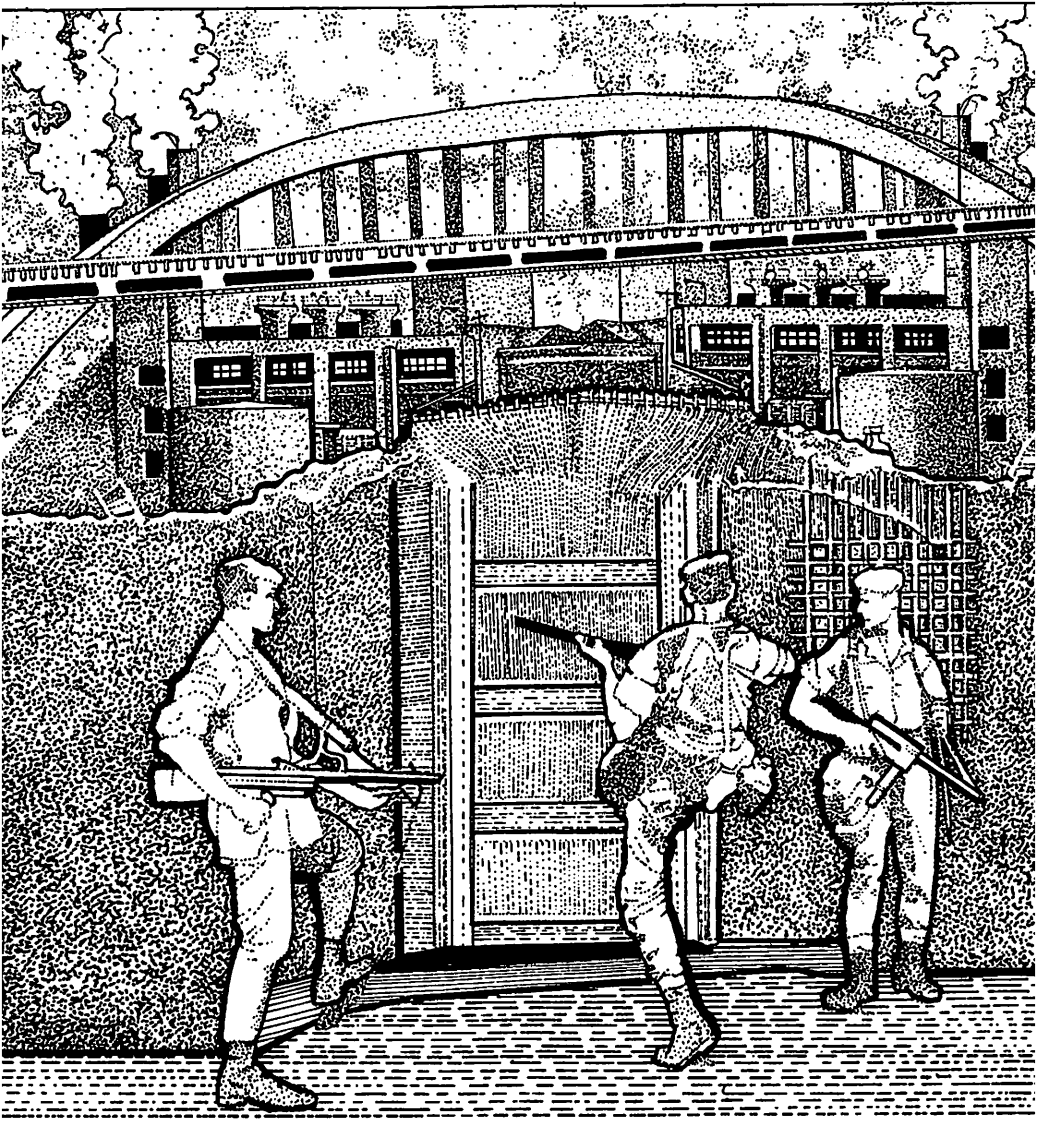


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LUTHERAN SPOKESMAN

CHURCH OF THE LUTHERAN CONFESSION



There will be terrible times IN THE LAST DAYS. People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God.

Second Timothy 3: 1-4 NIV

Contemporary News—Good News

Our cover this month is a contemporary scene. The word contemporary means events occurring in our age. What is the age in which we live? It is an age filled with unrest, brutality, violence, famines in energy, water, and clean air, and above all a famine of the true Word of God. It is clear that according to Scripture we are living in the last days.

There is little that is uplifting or edifying about the news of our age. Many people believe that the world is falling apart and have become very disillusioned. But let us learn not to be preoccupied by the contemporary scene. Rather, let us continue to look forward to our Lord's coming in glory and the establishment of His heavenly kingdom, as we confess each Sunday: "He shall come to judge the quick and the dead."

We are reminded of a scene in John

Bunyan's "Pilgrim's Progress." The sky is filled with angels and heavenly glory. But the man with the hoe is so busy and preoccupied with his earthly job of hoeing the weeds and tilling the soil that his head is always downward. So he completely misses the glorious heavenly scene just overhead.

The reason that we Christians are not as joyful and optimistic as we should be is that the contemporary news so often has a more prominent influence on our lives than the Good News of Jesus Christ and His kingdom, which is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. (Rom. 14:17) Let us not become so busy with our earthly hoe that we miss out on the glory which is ours by faith in Christ, our Joy and Eternal Security.

—Arvid Gullerud

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Thy Kingdom Come

No, our Savior in this second request of the prayer He taught us is not instructing us to pray for the speedy arrival of the so-called Millennium, that imaginary period of one thousand years, during which, according to some, the Lord Jesus Himself is supposed to return visibly to this earth and to take over in person the rule of this world. Scripture nowhere warrants such an assumption, which some arrive at by interpreting certain passages in Revelation chapter 20 in the light of their own wishful thinking.

The Kingdom of God

The kingdom of God does not refer to a visible, tangible entity such as the kingdom of Great Britain and others of the same kind. Jesus Himself made that crystal clear when at His trial before Pilate He said: My kingdom is not of this world." (John 18:36). His kingdom has none of the characteristics or trappings of earthly kingdoms, such as visible boundaries, a visible capital city, a visible citizenry and army and navy and air force. Jesus' kingdom is that invisible spiritual influence and rule which He exercises and carries on in the hearts of all those who rest their hopes on Him as their Savior and Deliverer from sin, death, and the devil's power. By His grace bestowed on their believing hearts they have been renewed and reborn so that they now love Jesus and no longer want to serve sin but want to do His will in all things.

How the Kingdom Comes

How this takes place Jesus teaches us in the parables found in Matthew chapter 13. St. Paul also makes reference to it when he writes: "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." (Rom. 14:17). God's kingdom comes when through the Word and Sacraments the Holy Spirit enters human hearts and begins His saving work in them by convicting sinners of their sins and of their desperate need of a Savior and then leads them to Jesus as that Savior whom they need, so that they find their righteousness before God and their joy and comfort in Him. Through this faith wrought in them by the Spirit of God there is created in them a new nature and heart that hates and deplores sin and no longer wants to submit to Satan's domination, but wants in all things to do Jesus' will. In that way Jesus establishes His kingship in human hearts.

The Kingdom Coming to Us

What we therefore ask for, first of all, in this petition is that this gracious rule of our Savior may take over in ever-increasing measure in our own hearts and lives, that our flesh with its evil lusts and desires—always so ready to listen to the suggestions of the devil—may with His help be suppressed to an ever greater degree, that we may be governed and ruled more and more by His Word and Spirit, and that we may be conformed the more fully from day to

day to our Savior's image and likeness in all that we think and desire and say and do.

The Kingdom Coming to Others

But while we pray that Jesus may become the King in our own hearts and lives in ever greater measure, we are deeply concerned also about the millions in this world who have not as yet learned to know Him as their gracious Savior-King and have not yet been brought under the rule of His grace, but are still slaves of Satan and so headed for eternal doom. The love of Jesus we ourselves have experienced moves us to pity and compassion for them, so that in these words: "Thy kingdom come," we think also of them and implore our Savior to bring also them under the influence of His saving Gospel, in order that the Holy Spirit may bring them to the saving faith and work in them the new birth that makes them citizens in His kingdom together with us. In this request we are therefore asking God to bless the efforts of our own and all other true Christian missionaries throughout the world so that Jesus' kingdom may come to ever greater numbers of the souls redeemed by Him. While so praying, we should also be mindful of those individual souls whom we personally are seeking to lead to Jesus through our own witness-bearing, also our various mission stations where our missionaries are bringing the Good News of the Savior to others in our stead. Neither should we overlook the needs of those in distant Nigeria, from whom the Macedonian cry:

"Come over and help us," has reached our ears.

The Coming Kingdom of Glory

As we utter this request, we are to be mindful also of that happy day to come when Jesus has promised to take us believers out of this vale of tears to Himself in heaven, where unalloyed and never-ending happiness and well-being await us in His presence. Not for a glorious visible reign of Jesus here on earth, during which we will have a paradise here below, as the Millennialists hope for, does our Savior here teach us to pray, but for the final and speedy consummation of His kingdom in heaven, where, as St. John writes: "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." (Rev. 21:4).

To Summarize

As we therefore pray the words of this petition in our own private devotions and in our public worship, may we always recall all that these words include and imply—that by His Word and Spirit Jesus may take ever fuller possession of our hearts and lives and exercise His gracious rule in them; that He may do the same for many others of our fellowmen who through their unbelief are still under Satan's rule and dominion; and that He may hasten the day of the coming of His kingdom of glory, on which we shall join Him in heaven for all eternity to come.

—H. C. Duehlmeier

DOCTRINAL THEMES in the

Book of Concord

Infant Baptism?

Should you have your baby baptized? Many say, No! Wait until the child reaches the age of reason and accountability, they say. Baptism won't do him any good if he doesn't first have faith, it is claimed.

What do the Lutheran Confessions contain to help us on this subject? One of the fine things about our *Book of Concord* is that it was written with the lay members very much in mind, rather than just the clergy. Though it was drawn up by highly qualified scholars, the scholar's tools are kept out of sight as much as possible. References to the original languages in which the Scriptures were written are very rare, even though the evidence found in the Greek or Hebrew might have been used with telling effect in the debates. The writers preferred to use arguments and material that can be easily understood by all.

The teachings on infant Baptism are a good example. Our Lutheran fathers had no conflict on this subject with the Roman Catholic Church, which also baptizes infants. But there were differences with the

Anabaptists, a sect that sprang up in Zurich at the time of the Reformation. Their theologians rejected infant Baptism and insisted upon re-baptizing those who had received this sacrament in early childhood. Their teachings are carried on by various denominations to this day.

The Formula of Concord

The *Formula of Concord* (Thorough Declaration, Art. XII) rejects the following teachings of the Anabaptists:

2. "That children who are not baptized are not sinners before God, but righteous and innocent, and thus are saved in their innocence without Baptism, which they do not need. Accordingly, they deny and reject the entire doctrine concerning original sin and what belongs to it.
3. "That children are not to be baptized until they have attained the use of reason and can confess their faith themselves.
4. "That the children of Christians, since they have been born of Christian and believing parents, are holy and the children of God even without and before Baptism; and for this reason they neither attach much importance to the baptism of children nor encourage it, contrary to the express words of the promise, which extends only to those who keep God's covenant and do not despise it, Gen. 17:9." (*Concordia Triglotta*, p. 1099)

The Apology of the Augsburg Confession

Some of the reasons for rejecting the position of the Anabaptists were mentioned already in the *Apology of the Augsburg Confession* (Art. X). The authors of this document could easily have proved that it is possible for small infants to believe by referring to Luke 18, where Jesus speaks of the little children as having part in the kingdom of God. This statement was made when the disciples objected that parents "were bringing *even infants* to Jesus that He might touch them" (RSV). It could easily have been shown from the Greek word used here that these were not just youngsters, but *infants* that were being brought. Of such is the Kingdom of God!"

But instead of using such a technical approach, notice how simply the *Apology* relieves the concern of parents who might have been upset by the claims of the Anabaptists:

"As we condemn quite a number of other errors of the Anabaptists, we condemn this also, that they dispute that the baptism of little children is unprofitable. For it is very certain that the promise of salvation pertains also to little children. It does not, however, pertain to those who are outside of Christ's Church, where there is neither Word nor Sacraments, because the kingdom of Christ exists only with the Word and Sacraments. Therefore it is necessary to baptize little children, that the promise of salvation may be applied to them, according to Christ's command, Matthew 28:19: *Baptize all nations*. Just as here salvation is offered to all, so Baptism is offered to all, to men, women, children, infants. It clearly follows, therefore, that infants are to be baptized, because with Baptism salvation is offered. . . . That God, however, approves of the baptism of little children is shown by this, namely, that God gives the Holy Ghost to those

thus baptized. For if this baptism would be in vain, the Holy Ghost would be given to none, none would be saved, and finally there would be no Church. For there have been many holy men in the Church who have not been baptized otherwise. This reason, even taken alone, can sufficiently establish good and godly minds against the godless and fanatical opinions of the Anabaptists." (C.T. p. 245)

Luther's Large Catechism

Even if a person did not have faith when he was baptized, this would not make his baptism invalid nor necessitate rebaptism later. The promise of salvation in baptism is not made valid by our faith, but by the Word and command of God.

Notice how Luther makes this point in his *Large Catechism*:

"We bring the child [to infant baptism] in the conviction and hope that it believes, and we pray that God may grant it faith; but we do not baptize it upon that, but solely upon the command of God. Why so? Because we know that God does not lie. I and my neighbor and, in short, all men, may err and deceive, but the Word of God cannot err.

"Therefore they are presumptuous, clumsy minds that draw such inferences and conclusions as these: Where there is not the true faith, there also can be no true Baptism. Just as if I would infer: If I do not believe, then Christ is nothing; or thus: If I am not obedient, then father, mother, and government are nothing. Is that a correct conclusion, that whenever any one does not do what he ought, the thing in itself shall be nothing and of no value?" (C.T. p. 747)

Surely there is no reason for us to exclude our small children from the blessings of forgiveness and everlasting life that our Savior has earned for *all*. Peter told the crowd on Pentecost, "Repent, and be baptized *every one of you* in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of

the Holy Spirit. For the promise is to you *and to your children.*" Acts 2. Jesus has given instructions that the fruits of His redemption be brought to all nations. That is His gracious

will. And by giving us the powerful sacrament of Baptism He has made it possible to bring these treasures even to our youngest children.

—Norbert Reim

A Celebration of Praise and Thanks

"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." (Ps. 115:1) These words come to mind when we think of celebrating an anniversary in the Ministry of the Word. For, it is as St. Paul acknowledged: "By the grace of God I am what I am." (I Cor. 15:10) In this spirit a celebration of praise and thanks was held on Sept. 9th in Grace Lutheran Church, Fridley, Minnesota, to mark the occasion of Paster H. C. Duehlmeier's 40 years in the ministry.



Pastor and Mrs. H. C. Duehlmeier

Synopsis of Sermon

Pastor Elton Hallauer of Hancock, Minnesota, addressed the celebrant and the gathering of former congregation-members, fellow-pastors, relatives, and friends on the basis of Jacob's words found in Genesis 32:9-10. Placing himself into the position of the jubilarian, he chose as his theme: "Our Celebrant Is Thinking: 'Lord, I Am Not Worthy of the Least of All This.'" He then pointed out how a servant of the Lord, considering his unworthiness of the privilege conferred on him, his failings and shortcomings in office, and his weakness in discharging his duties, can only voice his feelings in the words of Jacob. It was for the mercies bestowed on the celebrant to serve in this capacity for forty years that he and those present were called on to thank and praise God.

Schooling

Harold Duehlmeier left his parents' farm home near Hutchinson, Minnesota, in 1926 when he was 13 years old to begin his education at Dr. Martin Luther College, New Ulm, Minnesota. After his high school years he attended Concordia Lutheran Junior College in St. Paul,

Minnesota. More intensive preparation for the ministry was made first at the Lutheran Theological Seminary of Thiensville, Wisconsin, and then at Concordia Lutheran Seminary, Springfield, Illinois, from which he was graduated in 1937.

The Forty Years

After graduation the candidate for the ministry first taught at St. John's Lutheran School in Hutchinson, Minnesota. His first call as pastor was to St. John's of Hancock, and St. Paul's of Morris, Minnesota, where he was installed on August 8, 1938. He served these congregations until March of 1955 and then only St. Paul's of Morris until August of 1956. He was next called to Zion of Sanborn, Minnesota, and faithfully served this congregation until April of 1960.

He was moved by his conscience bound in the Word of God to separate from the Wisconsin Synod because of its false teaching on the termination of church fellowship. A small remnant of Zion formed a new congregation named Faith Ev. Lutheran Church in June, 1960, and issued a divine call to Pastor Duehl-

meier. He continued his ministry at Sanborn until January, 1970, when he assumed the pastorate of Grace Lutheran Church, Fridley, Minnesota. The Lord gave him 8 more years to serve, until July of 1978, when by reason of failing health, he asked to be relieved of his duties.

God's Grace in Affliction

The gracious Lord, who chastens "and scourges every son whom He receives," preserved Pastor Duehlmeier through many afflictions and trials. He has granted to him what to human observation is remarkable healing to such an extent that he maintains an active interest and participation in the affairs of the Church. He is even able to entertain the hope that in addition to some translating he is doing, he will also be able to serve as supply pastor as needed.

We know that Pastor Duehlmeier joins with his family, his former members, and with those with whom he has served in various synodical capacities in ascribing TO GOD ALL PRAISE AND GLORY.

—*M. H. Eibs*

Up to Date in Pierre

On August 25, 1977, three CLC families met with Pastor Bruce Wales (of White River and Mission, South Dakota) to establish a more regular worship schedule in Pierre, the South Dakota state capital. It was decided to have worship services in the mem-

bers' homes on the first and third Sundays of the month, with the prayer that the Lord would bless as He saw fit.

The Lord has blessed! For two years the Word has been preached regularly in Pierre. The Lord has



Members of Trinity in Pierre

brought about an increase from the original nine to twelve, with two children enrolled in catechism instruction classes.

In 1979 the members felt the desire to become a legally incorporated congregation. A constitution was drafted, and the articles of incorporation were filed on May 25, 1979, bearing the name of Trinity Lutheran Church.

Pastor Harvey Callies, who began his service at Winner, South Dakota, in June, accepted the call as Trinity's pastor in addition to his work at Winner and since August 19 has as-

sumed all pastoral duties. Services are still being held in the members' homes, but a regular worship place is constantly being sought. Travelers in the area who wish to attend services should call Pastor Callies in Winner or Mr. Dwight Pogany in Pierre for further information.

Trinity will be requesting membership in the CLC at the 1980 convention. May the Lord always sustain "them that are His" in Pierre and keep them up-to-date with His ever-abiding Word.

—Bruce Wales

Instant Items

Pre-print Orthodoxy

• "It must be true because I read it in the paper." To believe that what has been put into lines of letters must be established truth is a subtle error crept far into Western culture. But much past learning has never been

put into writing. Little recording was done in earlier ages when people had memories far more capable than ours. We can hardly wait till we can write down something we should remember. "Much either way," but it

is time to realize that there can be much pre-print learning that ranks high in comparison with what is "printed in a book."

- We could stretch the point: the poetry of Psalm 19 has for ages pictured God's non-verbal instruction to the creation. Even more, this was the very pattern of the law of the Lord and of His statutes. These, in turn, re-presented the tradition: the doings of God that the fathers in Israel were to retell and rehearse every Passover. It also was the methodology that God prescribed for parents in the famous *Shema* (Hear ye!) of Deuteronomy 6. That children learn more lasting basics from conversation and from example than from linear print is a commonplace. As Thomas Merton said in his *Island*, the reading of monastic books is important for learning about life in a monastery, "but the reading of ancient monastic books is only one of these channels, and by no means the most important. The only way to become a monk is to live among real monks, and to learn the life from their example." The college professor had *something* going when he forbade note-taking and made the examinations oral reportings of what the students learned.

- Clearly, there was instruction expected to be remembered those 2500 years before Moses wrote the Five Books. St. Paul finished his ministry to the Gentiles before the Four Gospels were at hand among his congregations. His Epistles were

written *after* he had told them about Christ Crucified. We are arguing for truth on the lips of our Christians, for pre-print orthodoxy also in our day. St. Paul could theologize for himself and for all humanity in *Romans* because there never had been a time that mankind was without God's instruction. Likewise, we need never be without orthodoxy so long as we *remember* the tradition of God's doings in Christ Jesus (which includes the Old Testament). We heard once of a man saying that he did not learn right and wrong first from the great Ten, but from his father's big hand. That was a direct link to divine tradition.

- It is high time for more tradition (what is handed down) apart from cold printed words. Luther was aware of this in what he said about the *preached* Word being superior to the written. Nor did Jesus send apostles to *read* Scripture to the people. "The Holy Book's contents must be made the topics of godly gossip—the stuff of the animated conversations of parents and children, husbands and wives, and larger family groupings in the spirit. The Deuteronomic priests were aware that the best way to keep their faith and values alive was to install it casually and interestingly in the everyday chatter of Hebrew households. Read Deut. 6:7. All this in *addition* to printing it and carrying it about! . . . Not as a scintillating occupation of professional preachers, but as a resource, feeding the folk processes of the people of God." Who of us would not say that

the most lasting things we have from home are the remembered *sayings*, the word-events and deeds among the persons there?

- Effective and remembered Bible teachers retelling the Record “gesticulate and act out parts in the exciting narratives,” it has been said, “and this is as lively in the serious parts as in the lighter narratives.” Folksy detail drops out when the main facts get put down in written record. When we read the Prophets, do we not get the feeling that what they said, especially in their Promises (Gospel) is very brief? We find it hard to think that in the oral delivery it was all so short. “Many other signs truly did Jesus in the presence of his disciples, which are not written in this book,” St. John almost complains (20:30). We know that Jesus said many things not recorded (Luke 24:27). But in the *Gospels* we have the essentials, even as Luther compressed the essentials into his Catechism. How we long for more details of that Easter evening walk to Emmaus! Yet how dramatic it can become when a narrator acts out something of how things *may* have gone that evening! Let him only remember the restriction of Rev. 22: 18 and the warning of verse 19: “If any man shall add,” etc.

- Accordingly, we must not be careless in fleshing-out the “gossiping” about the accounts and get carried away by Luther’s example in many of his expansions. More to our warning, let us not make abstracts of

the message of the Bible and give the truths long names with Latin stems, assuming that when people memorize those terms they *know* the truth. There can be much well-learned pre-print orthodoxy among our infants before they are able to print their names, just as there must have been considerable of it at times before *Moses* was on scrolls or the Ten were in stone on Sinai. To be sure, it was sometimes forgotten, and therefore it had to be written down, as much a testimony against the slack ones as it was a promise to the faithful.

- We defend *tradition* as we have defined it: the handed-down faith and religiosity absorbed by children from their parents and by students from capable teachers. Children, and sometimes adults, will copy the very stance, walk, mannerisms, tone of voice, ideas, and attitudes of their mentors. It is not traditions but *conventions* that get in the way of desirable life patterns. Read this analysis in the light of what has been said:

Convention and tradition may seem on the surface to be much the same thing. But the superficial resemblance only makes conventionalism all the more harmful. In actual fact, conventions are the death of real tradition as they are of all real life. They are parasites which attach themselves to the living organism of tradition and devour all its reality, turning it into a hollow formality.

Tradition is living and active, but convention is passive and dead. Tradition does not form us automatically: we have to work to understand it. Convention is accepted passively, as a matter of routine. Therefore convention easily becomes an evasion of reality. It offers us only pretended ways of solving problems of living—a system of gestures and formalities. Tradition really teaches us to live and shows us how to take full responsibility for our own

lives. Thus tradition is often flatly opposed to what is ordinary, to what is mere routine. But convention, which is a mere repetition of familiar routines, follows the line of least resistance. One goes through an act, without trying to understand the meaning at all, merely because everyone else does the same. Tradition, which is always old, is at the same time ever new because it is always reviving—born again in each new generation, to be lived and applied in a new and particular way. Convention is simply the ossification of social customs. The activities of conventional people are merely excuses for *not* acting in a more integrally human way. Tradition nourishes the life of the spirit; convention merely disguises its interior decay.

Finally, tradition is creative. Always original, it always opens out new horizons for an old journey. Convention, on the other hand, is completely unoriginal. It is slavish imitation. It is closed upon itself and leads to complete sterility.

• Think how meaningless it sounds when a liturgist slams through the parts of the morning service; how saying and doing prescribed things in rote and routine can leave us cold; how merely “saying” prayers and creeds can signal inattention—because these are not *our* words.

Granted that fault may be *in us*. May not a part of it be right there in the print? We simply cannot imagine fathers in Israel retelling in routine words the Passover and the closing of the Red Sea on the Egyptians. Much in the Four Gospels is told in considerable variation while the message remains uniform. The kerygma (witnessing) of the early Christians was in each one’s own words, but the content was one. The entrance of heresy had another source; that is, another subject.

• It is the talked-about Jesus in the home and school that children learn to love. Therefore much is to be said for keeping Christianity primitive in the fresh sense. A contribution to this would be made by our own living words before the assignment of lines-to-be-learned, for therein also lies orthodox faith.

—M. Galstad

A Missionary Journey

An ancient legend has it that in the town of Gordium in Asia Minor there was a knot so intricately tied that whoever could untie it would rule all of Asia. It is said that in the summer of 333 B.C. Alexander the Great used his sword to cut that knot and then headed southeast toward the Taurus Mountains and through the pass known as the Cilician Gates. Through that pass Alexander took 30,000 foot soldiers and 5,000

cavalry soldiers in order to conquer the Persian Empire and spread the Greek culture to the borders of India.

Almost four hundred years later, when Alexander was dust, a small group came back the other way through the Taurus Mountains and the Cilician Gates. They came speaking the Greek language that Alexander had spread, but that was where the resemblance stopped.

There was no infantry and no cavalry. There were no thirteen-foot spears and no archers. Nor was there a twenty-three year old golden boy sweeping everything in his path.

No, it was a far greater little group that passed northward this time, heading toward Derbe, Lystra, and Timothy. Leading the group was a mature Paul, ambassador, not of one destined to rule Asia, but of Him who has *all* power in heaven and earth! On the head of each member of this group was the helmet of salvation. They wore the breast-plate of Righteousness and the belt around the waist was Truth. Their feet were equipped for their march with the gospel of peace. They carried the shield of faith and the sword of the Spirit, the Word of God!

The Importance of our Mission

The mission of this little group, although it would involve the Greek language, went far beyond the spreading of a culture or the gathering of wealth to pay off old debts (as Alexander did). How important was the mission of Paul's little group? Just think how many

people there are in the world who can get along without Alexander's Greek culture, but none of them can live at war with God! Paul's mission was important because souls were dying without the gospel of peace with God, and that, dear Christian reader, is also why your mission is important today; just as important as that of Paul and Silas, for it is the same mission!

That is why, if we happen to be called on to pay a visit to a soul in need, we will not sit and chat about this and that for the entire visit and then, as we leave, mutter something about inviting them to church. Our mission is important enough to get to the point.

The same importance also applies to our lives, which could be proclaiming without a word the Hope that is in us, and not just at the time of our departure, at the end of the week, at the end of our schooling, or at the end of our life. Our mission is too important for that. It is more important than Alexander's, emperor though he was, for ours is the mission of the King of Kings!

—P. Schaller

Change of Address

Pastor Arvid Gullerud
11006 Stonewall Blvd.
Corpus Christi, TX 78410

Daily Devotions

"COME, YOUR HEARTS AND VOICES RAISING"

Let us raise our voices in songs of expectation and gladness as we journey through Advent on our way to Bethlehem's manger. Even if you don't usually make the singing of hymns a part of your devotions, try doing it this month. Whether a Christian considers himself a good singer or not, at Christmas he sings. Each of us has favorite songs and carols—many of which we know by heart and love to sing over and over. There seems to be no end of beautiful Christmas hymns which proclaim the true glory of this joyous season. This is reflected in the fact that in the suggestions below there are few repeats. However, you will want to sing your favorites on many a day.

SOME WORSHIP SUGGESTIONS

Here is an "Order of Worship" for this special time of the year.

+ Make an Advent calendar or an Advent wreath. Begin your devotions by lighting the candle(s) for the week, or by opening the calendar window for the day.

+ Read the Scripture selection. Discuss what you have read—especially with the briefer readings. Consider such questions as:

What is the main thought of the reading?

What is the purpose for which this Word was given to its original readers? To us?

What is the meaning of the imagery (if any) used?

What does this have to do with the coming Christ?

How can this Word of God help you prepare for and celebrate Christmas?

+ Sing the suggested hymn, or read it if it is unfamiliar. Discuss how the hymn reflects the words and thoughts of the Bible reading. When particular verses of a hymn especially do this, it is noted in parentheses.

+ Sing one or more hymns or carols which are family favorites. We have only noted those in the *Lutheran Hymnal* below, but each of us knows many others, such as *Away in a Manger*, *As Each Happy Christmas*, etc.

+ Conclude your Advent devotion by using a hymn stanza as a closing prayer (spoken).

Family singing can help us get "the Christmas spirit" in the right way—by reminding us that
"Christ our Savior was born on Christmas Day

To save us all from Satan's power,

When we were gone astray."

Such "tidings of comfort and joy" put songs in our hearts as well as on our lips.

SCRIPTURE READING

CHRISTMAS HYMN

CLOSING PRAYER

"Since first the world was made,
so many hearts have watched and prayed.
The Patriarchs' and Prophets' throng
for Him have hoped and waited long."

December	1	Genesis 3:9-15	91:5-9 (7-8)	73:5
	2	Genesis 22:15-18	91:1-4	65:6
	3	Genesis 49:10	55	106:7
	4	Numbers 24:17	90 (5)	55:4
	5	II Samuel 7:12-17	59 (1, 5, 6)	82:3
	6	Isaiah 7:14	62 (1)	647:4
	7	Isaiah 9:1-7	106	645:5
	8	Isaiah 11:1-10	645	82:3

9	Isaiah 61:1-3	66	65:6
10	Jeremiah 23:5-6	77:1-2, 13-14	55:2
11	Ezekiel 34:20-24	109	89:5
12	Haggai 2:7	136 (3-4)	94:4
13	Micah 5:2	647	69:6
14	Malachi 4:1-6	94 (3)	88:4

"Repent, the kingdom draweth nigh,
The herald of the Lord doth cry."

December 15	Isaiah 40:1-8	61	75:4
16	Luke 1:5-25	61 (2-4)	106:7
17	Luke 1:57-66	71	94:4
18	Luke 1:67-79	88	75:4
19	John 1:6-8, 15-18	63	88:4
20	Psalms 24	73 (1, 4, 5)	55:4

"Come, Thou long-expected Jesus,
Born to set Thy people free;
From our fears and sins release us,
Let us find our rest in Thee."

December 21	Luke 1:26-38	76	85:13
22	Luke 1:39-56	105	55:2
23	Matthew 1:18-25	95	86:5-6
24	Luke 2:1-14	85:1-5, 14, 15 & 646	85:13
25	Luke 2:15-20	102	89:5
26	John 1:1-5, 14	80 or 98	645:5
27	Psalms 98	87	90:8
28	Galatians 4:1-7	99	647:4
29	Philippians 2:6-7 2 Corinthians 8:9	85:8-13	69:6
30	Romans 5:1-11	94 (1-4)	90:8
31	Titus 2:11-14	97	96:4

—W. V. Schaller

Lutheran Spokesman Index

Retired pastor Clarence Hanson has prepared an index of the first twenty volumes of the *Lutheran Spokesman*. We are now in the process of preparing this for print. We hope to distribute this index to all the pastors and teachers of the Church of the Lutheran Confession. Any other subscriber who desires a copy should send his request to Editor D. Lau, 1534 West Avenue, Red Wing, MN 55066.

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—D. Lau

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