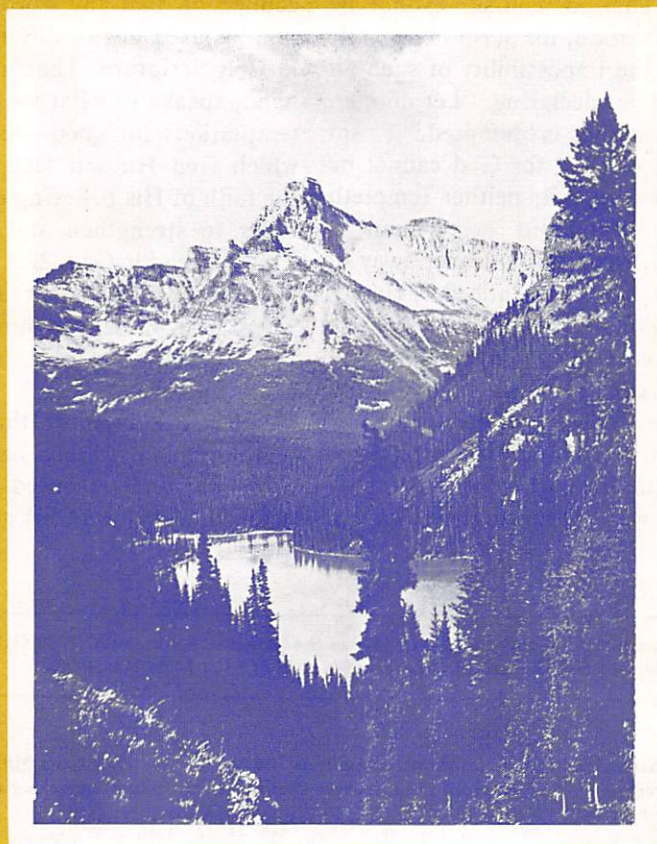


Lutheran

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SPOKESMAN



**ALL THY WORKS SHALL PRAISE THY
NAME, ON EARTH AND SKY AND SEA.**

CHURCH OF THE LUTHERAN CONFESSION

Lead Us Not Into Temptation

Very striking is the wording employed by our Lord in this sixth request in the prayer He Himself has taught us. "Lead us not into temptation." At first glance it might even appear as though He were implying that it is God who leads us into temptation. That, of course, cannot be the implication, for Scripture plainly teaches the impossibility of such an assumption, declaring: "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil; neither tempteth He any man; but every man is tempted, when he is drawn away of his own lust and enticed." (James 1:13-14) God forbid then that we should ever place on this petition such a construction, which would dishonor God so grievously. Just why our Lord has chosen to express this request in this particular wording we have no way of knowing. We leave it

to His superior wisdom and recognize that the meaning He wants to convey is this: "Permit us not to come into temptation."

Temptations for Good

It must be borne in mind in this connection that the word "temptation" is used in two different senses in Holy Scripture. That, on the one hand, speaks of what we might call temptations for good—instances in which God Himself tests and tries the faith of His believing children in order to strengthen and purify it. Thus we read in Gen. 22:1 "that God did tempt Abraham" on the occasion when He commanded him to sacrifice his dearly beloved son Isaac on Mount Moriah.

Other examples of this kind of temptation or testing or trying of faith we find recorded in God's dealings with Job in his great affliction.

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tion (Job 1-2), in Jesus' treatment of the Syro-Phoenician woman whose daughter was tormented by Satan (Mk. 7:25-30), and in the Savior's question addressed to Philip when the hungry five thousand were to be fed. (Jn. 6:56)

When God lets such trying experiences overtake His believing children, it is never for their harm but always only for their good—to exercise their faith and to make it sturdier, as the sapling becomes the sturdier the more it is buffeted by wind and weather. We have God's own Word for that when the apostle Paul wrote: "God is faithful, who will not suffer (permit) you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (1 Cor. 10:13) It is not of these temptations or testings and trials of faith that Jesus is speaking when He teaches us to pray: "Lead us not into temptation."

Temptations to Evil

There is, however, another kind of temptation of which Scripture also speaks often and much. These are the enticements to evil which come to us so frequently. These have their origin, not in God, but in the so-called "unholy three"—our own sinful flesh, the unbelievers around us, and the father of all evil, the Devil himself. The first two of these serve as handmaidens or tools of the Devil, who is a past master in the art of temptation and enticing us human beings away from God and His ways and into sin. The flesh, as a fifth

columnist in our own members, "incites us daily to unchastity, laziness, gluttony, drunkenness, avarice and deception, to defraud our neighbor and to overcharge him, and, in short, to all manner of evil lusts," as Luther so aptly puts it in his Large Catechism.

The unbelieving world around us, together with all that it has devised to appeal to "the lust of the eyes, the lust of the flesh, and the pride of life," (1 Jn. 2:16) does its utmost to coax and to entice us into its way of thinking and speaking and living our lives.

Likewise is the Devil himself ever on hand to mislead us into doubt of God's Word, into false beliefs, into indifference and carnal security, and into despair of God's mercy. It is for assistance against these three assailants and the darts they continually hurl against us that we are pleading in these words; "Lead us not into temptation."

What We Pray For

What Jesus teaches us to pray for here, on the one hand, is this, that God would hold His guarding and protecting hand over us so that temptations to evil may not come near us. That our Father in heaven is willing and able to do this we are assured of by His Word, which declares: "The Lord is faithful, who shall stablish you and keep you from evil." (2 Thess. 3:3) If God so desired and if it were in our best interests to do so, He could, of course, so surround us with His protection that these enemies of our souls could

never come near us with their enticements to evil.

In His wisdom, however, God does not find it to be for our spiritual welfare to be so sheltered from temptation. It is through engagement in battle with the forces of evil that our spiritual stamina is nourished and built up. We know that when a limb of our body is never used and exercised, it soon becomes weak and flabby and feeble. The same holds true of a faith that is not ever so often tested in battle with the forces of evil.

What we are therefore asking of God is this, that, if He permit temptation to overtake us, He would give us strength and endurance to overcome and with His help to carry off the victory, as our Savior did in His temptations. It is, of course, self-evident that we on our part will make use of the weapon God has given us to ward off temptation—His Word. In order to be able to make use of that weapon, we will also steep ourselves in the Word through diligent Bible study and memorization of key passages. Likewise will we exercise due care that we do not carelessly

and knowingly and wilfully place ourselves into situations where we will be apt to be tempted. Doing so would be making a mockery of this prayer.

In Summary

As we make this sixth request of our heavenly Father, let us always remain mindful of the fact that He never entices and tempts us to sin though He may at times test and try our faith to strengthen it. Let us ever keep before us that all enticements to sin and evil come from the Devil, who makes use of the world and our own flesh to accomplish his soul-destroying purposes. Painfully aware of our weakness in the face of these foes, let us, as our Savior has taught us, implore Him to hold His guarding and protecting hand over us and to keep temptation from us, where it would fit into His saving purposes; but, when in His wisdom He does see fit to let them come to us, to give us the grace and strength and help from on high to overcome them.

—*H. C. Duehlmeier*

A UNIVERSITY EDUCATION

While we surely do not wish to leave the impression that one who attends secular universities is automatically doomed to loss of his or her faith, and therefore lost eternally, we feel compelled to speak in no uncertain terms about the grave dangers to which a student's Christian faith is

exposed when choosing higher education at a secular university.

Personal Experience

We speak from personal experience. We attended Christian schools at every level of education from kindergarten through graduation

from the seminary. For that we are grateful beyond words. And yet there was one year we shall never forget, the year we attended a secular university at the same time as attending a Christian college. It was the school year 1960-61. We took a total of 32 credit hours: 14 at Immanuel Lutheran College, then at Mankato, Minnesota, and 18 at Mankato State University. It was our fourth year of college, and we graduated from both colleges that same year, entering the seminary the next year.

What a year that was as far as our learning first-hand the dangers to which one's Christian faith is subjected in a secular university! We remember it distinctly because it was a traumatic experience: that is, it was an emotional experience or shock that has had a lasting effect. After having been brought up with Christian parents in a Christian home, after having had Christian Day School, High School, and College instructors who approached all subjects from the background of God's holy and inspired Word, we had to feel shocked at what we heard from the "wise" professors in the secular school.

In geography evolution was the byword. Geographical formations had no other explanation than natural causes over millions of years.

In sociology class the Christian doctrine of original sin was openly scorned. In fact, the instructor put the finger of blame on this Christian doctrine for causing inferiority complexes, guilt, and depression among so many people. We recall spending

up to an hour with this professor in the school hallway arguing the point, quoting Scripture, with little result. The secular professor continued to contend that the only reason "innocent" little children turn out bad is that they are exposed to a sinful environment.

In this sociology class there was a test question which asked: "The largest amount of which class believes in God? Check one: Freshman, Sophomore, Junior, Senior." We recall it so well not only because we got it wrong, but because of the impression it made on us. The correct answer, of course, is Freshman. Why? It was explained: "Freshmen are still under the influence of the home. They have not yet begun to think for themselves." The implication is obvious. The more "wisdom" one accumulates at a secular institution, the less he or she will need to believe in or depend on God.

It is not only in the classroom that Christian students find their faith challenged on secular campuses. The student newspaper at the secular university we attended ran one of our favorite Biblical works of art, the picture of the Lord Jesus, bound, turning to look at Peter, who had just denied Him three times. The caption read: "Get that greasy kid's stuff out of your hair." This is only one example of the unmitigated blasphemy and generally antichristian propaganda that Satan propagates through unbelievers at such schools. And though almost twenty years have passed since our personal experiences, who will arise to defend an

improving situation in secular schools of higher education?

The Grave Dangers

We are thankful in one way for the exposure we had to the environment of a secular university. It alerted us first-hand to the worldly philosophy that pervades secular, state institutions, so that we can warn others of what they can expect. Nevertheless, as both a pastor and a parent, we shudder to think of the antichristian teachings that our Christian students receive there. Yes, our concern is also for the non-Christian students whose unsanctified human reason is fortified and hardened in the humanistic and ungodly approach toward all of life on this earth.

“O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith.” (First Timothy 6:20-21)

Christian people in home and church who take seriously the fact that “the whole world lieth in wickedness” (First John 5:19) will do what they can, in home and school, to educate their children according to Christian principles. Secular schools are dangerous, but Christian schools are invaluable in training young people that while they are in the world, they are not to be of it.

—Paul G. Fleischer

Visions of Substance



The High School Graduates



The Choir at the Graduation Service

On May 22, 1980, it was obvious as we listened to and watched graduation at Immanuel Lutheran College. It could be seen as the one Seminary graduate, the ten College graduates, and the 24 High School seniors received their diplomas.

It could be heard in the opening strains of "Lord Jesus Christ, My Savior Blest," and in the antiphonal reading of Psalm 119:9-16 led by Professor Dommer, the liturgist.

It could be felt as the College class sang "Jesus, My Truth, My Way," as the High School class sang, "Blest Be The Tie That Binds," and as the

choir sang "Come Christians, Join To Sing."

It was put into words as President Gurgel gave the address based on Joel 2:28d. ("Your young men shall see visions.") His theme was "Young People with Visions of Substance."

It was clear that our Lord Jesus Christ's atonement for our sins through His death has given us life, life that will show in our lives. Because of Christ our lives have substance and our young people "visions of substance."

—R. Roehl



Dean Roehl with Some Graduates

DOCTRINAL THEMES in the

Book of Concord

God's Eternal Foreknowledge and Election

When the *Formula of Concord* was drawn up in 1577, no public dissension had as yet developed on the doctrine of God's eternal foreknowledge and election. But the writers of the *Formula of Concord* were well aware of the potential threat of offensive dissension and sought to meet that potential threat with Article XI. Their judgment concerning the need for this confession has been borne out by history.

The Calvinistic Error

The question "Why are some saved and not others?" has caused untold problems within Christendom. The Calvinists, especially those who carried John Calvin's teachings to their logical conclusion, taught that God has two sovereign wills. In other words, God elected some to salvation by sovereign decree, but He also elected the rest to reprobation or damnation by another sovereign decree.

The *Formula of Concord* rejected this error by emphasizing the comforting doctrine of objective justifica-

tion (Jesus died for the sins of all men).

"Therefore we reject the following errors:

- "1. The doctrine that God does not want all men to come to repentance and to believe the Gospel.
- "2. Furthermore, the doctrine that God is not serious about wanting all men to come to Him when He calls them.
- "3. Furthermore, that God does not want everybody to be saved, but that merely by an arbitrary counsel, purpose, and will, without regard for their sin, God has predestined certain people to damnation so that they cannot be saved." (Epitome, Art. XI)

This super-Calvinism has fallen out of style today even in those church bodies which by tradition are Reformed, for example, the Presbyterians. There are very few today whose theology begins and ends with an arbitrary decree of God either to salvation or damnation.

The Synergistic Error

The other error is to deny, in effect, God's eternal election to salvation by making salvation and conversion dependent on something man has done. This is the ugly error of synergism, the notion that man

somehow and in some way cooperates with God in his conversion. The doctrine of predestination leaves no room for this error.

There were those like Philip Melancthon, the chief author of the *Augsburg Confession*, who went astray and spoke of a third cause in conversion: namely, the will of man. But this idea was rejected by the *Formula of Concord* in Article II. Likewise Luther in his reply to Erasmus in *The Bondage of the Will* emphasized that man by nature does not have a free will in matters of salvation and is unable to do anything to improve his relation with God.

In our century the Lutheran Church was threatened by the teaching that a man is saved because he resists less than the man who is lost. Some theologians spoke of willful resistance as opposed to natural resistance. Others taught that a man is elected in view of his faith. In other words, their idea was that God looked forward and saw that an individual was going to believe and therefore chose him as His child. Both of these errors threaten the entire concept of salvation by grace alone and are contrary to the spirit of Article XI.

"This brief exposition of the doctrine of God's eternal election gives God the glory entirely and completely, because He out of pure grace alone, without any merit of ours, saves us 'according to the purpose' of His will." (Epitome, Art. XI)

The *Formula of Concord* anticipated those who would make man's conversion dependent on something he has done.

"Therefore we reject the following errors:

"4. Likewise that it is not only the mercy of God and the most holy merit of Christ, but that there is also within us a cause of God's election, on account of which He has elected us to eternal life." (Epitome, Art. XI)

A Continuing Problem

The entire current religious movement with its emphasis on conversion as a decision of man denies the teaching of election. Billy Graham in a television interview stated that election is the general will of God that He wants all men to be saved. The individual possession of this salvation is then dependent on our free choice.

The doctrine of election as found in the Scriptures teaches that man's salvation from beginning to end is totally dependent on the grace of God. This is emphasized by the fact that our coming to faith and obtaining salvation is already laid out in eternity. That we become children of God and are kept in this faith until our end is something that lies within the eternal and gracious purposes of God.

On the other hand, those who are lost are lost because of their own sin and unbelief. It is the attempts to reconcile these two teachings of Scripture with human reason that get us into trouble. The *Formula of Concord* reminds us:

"We are not to investigate this predestination in the secret counsels of God, but it is to be looked for in His Word, where He has revealed it." (Epitome, Art. XI)

This doctrine was written for our instruction that by steadfastness and by the encouragement of the Scrip-

tures we might have hope (Rom. 15:4). We dare never forget that the doctrine of election was intended to assure our hearts that no man can pluck us out of Jesus' hand. (Jn. 10:28)

"The doctrine of God's eternal election is profitable and comforting to the person who concerns himself with the revealed will of God and observes the order which St. Paul follows in the Epistle to the Romans. He there directs men first to repent, to acknowledge their sins, to believe in Christ, and to obey God, and only then does he speak of the mystery of God's eternal election." (Epitome, Art. XI)

Eugene Klug's book, *Getting into the Formula of Concord*, stresses this closing thought:

"So, on the one hand, Lutheran theology

stood back in awe before this mystery, and stated: 'We should with Paul, place the finger upon our lips, remember and say, Rom. 9:20: "O man, who art thou that repliest against God?"' On the other hand, Lutheran theology emphasized that this article, when taught in all its purity, is 'a consolatory doctrine,' in fact, one of God's most comforting assurances to believers who are troubled on every hand by crosses and afflictions, by onslaughts of their own flesh, the world, and Satan, and by gnawing doubts which would tear them from their Savior. To remember at such times that they who trust in Christ Jesus for the remission of all their sin are also God's very elect, whom He will not allow to be torn from His hand, is the most reassuring truth that God could speak to a troubled heart. Such are the conquerors, of whom Paul testifies with exultation in Rom. 8:28-30, to wit, that nothing shall separate them from their loving, faithful God." (p. 69)

To God alone be the glory!

—John Schierenbeck

Viewing Some Bible Overviews—II

"TO HIM GIVE ALL THE PROPHETS WITNESS, that through his name whosoever believeth in him shall receive remission of sins," Acts 10:43.

"And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself," Luke 24:27.

"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus," Acts 8:35.

"That in all things he might have the preeminence," Col. 1:18.

"I am Alpha and Omega, the first and the last," Rev. 1:11.

"For I determined not to know anything among you, save Jesus

Christ, and him crucified," I Cor. 2:2.

Christ-Centered

Here is the key to the one, true, supreme overview of the Bible, at once satisfying and unique and comprehensive: CHRIST. The author Himself, God the Holy Spirit, has made this unmistakably clear. No other message is being promoted in any of its 2 testaments, 66 books, 1,189 chapters, or 31,101 verses. In Holy Scripture, all roads lead to Christ. All alleged overviews are to be judged by this primary standard. If material does not glorify Christ, it is unbiblical. Bible reading that is not aimed at finding and embracing the

Savior is an exercise in futility. The most minute and exhaustive knowledge of Scripture is but a monument to the devilry of Satan if it is not a Christ-centered knowledge. But if one has Christ, one already has the overview. Let it be noted that for Christ to be properly glorified, the sinner must be humbled. That includes the sinner's intellect. Here, then, is an overview, the possession of which is accompanied by Spirit-worked humility.

But the Scriptures themselves also provide subordinate overviews in the overall program of glorifying Christ and holding Him forth as the poor sinner's only hope of deliverance from certain everlasting damnation.

Isn't it obvious that it should be so, once we think of it? Would God send His Son to save the world, and then fail in His effort to communicate the Good News to us? Would He write too much, or too little? Would what He wrote be an educational disaster? Could not the "God of the spirits of all flesh" address Himself properly to all of man's needs? Would the eternal Spirit present holy truths to us in such a way that something fundamental was felt to be missing? Would the oracles of God, from an educational point of view, be poorly adapted to the structure of man's mind? Blasphemy is too kind a word for such thoughts.

Overviews in the Bible

Nothing is more obvious than that the Bible itself contains overviews of all kinds. Were you anxious for a survey of the history of the Children

of Israel, and for an understanding of the meaning of that history, without reading from Genesis or Exodus all the way to Chronicles? A good number of precisely such surveys, partial or complete, each in its own particular circumstances and with its own particular thrust, come readily to mind: I Samuel 12, Psalm 78, Psalm 105, Psalm 106, Ezekiel 16, Daniel 9, Nehemiah 9, Acts 7, Acts 13.

Is it a brief commentary on the Old Testament for which you thirst? The Holy Spirit filled the gap over 2,000 years ago with the book of Hebrews. Was it an overview of doctrine that we desired, a divine catechism, if you will? Romans is the answer. In our more thoughtful moments, was it even a glimpse into the nature and structure of Church history in our New Testament age that stirred up our longings? That is precisely what is supplied in the book of Revelation—and with what audiovisual flair! Revelation is really the children's book in the Bible. Nor ought we be surprised to find that it builds on the Old Testament book chiefly concerned with historical overview: Daniel.

Would a convenient listing of the battles fought by the saints of old revive our sagging spirits? The Spirit anticipated the need and met it in Hebrews 11. Had our reverent and awed thoughts turned in a meditative moment to the extraordinary richness of God's creating and preserving activities? Turn, for a starter, to Psalm 104. Did one or another aspect of the vast and rich range of

Christian feeling call for concrete expression? The book of Psalms supplies more than can be exhausted in a thousand lifetimes. Jeremiah (31: 31-34) outlines the old and the new covenants in a passage twice quoted in Hebrews. Habakkuk 2:4 is three times quoted in the New Testament. I Timothy 3:16 capsulizes the breathtaking work of Christ. Where

shall we stop? There are not only key books. There are key chapters, and key passages, and key verses, and key quotations.

Those who look will find Spirit-supplied overviews of all kinds. Above all, they will find in Christ the Pearl of great price.

—R. E. Wehrwein

Two Unsigned Letters

As a general rule, the best place for unsigned letters is the wastebasket. In most cases a person who does not have the courage to sign his letter should neither write it nor send it.

Nevertheless, we grant that there are persons who are so troubled in their minds that they feel they cannot expose themselves. Their letters reveal that they have questions and problems that need answers and solutions, and yet we cannot write to them individually because we do not know their names and addresses. Two such letters were sent to us recently, and we now reply in the only way we can: on the pages of the *Lutheran Spokesman*. In so doing we hope to be of service to all our readers.

A Question About Sex and Marriage

One of these letters came in response to G. Sydow's article on sex and marriage in the March 1980 *Lutheran Spokesman*. The author of this letter is apparently troubled about the possibility of sinful lust within marriage as well as outside of marriage. Can a husband and wife be ready for the Last Day while giving their bodies to each other in accordance with First Corinthians 7:3?

We now print Pastor Sydow's response to this letter:

"Man was created a sexual being. Genesis tells us: 'Male and female created he them.' That is the basic nature of all that is living. Out of that comes the injunction in Genesis 1: 'Be fruitful and multiply and replenish the earth.' In Genesis 2 the Lord placed this function in what we now call marriage. 'He brought her unto the man. . . . Therefore shall a man leave his father and mother and shall cleave unto his wife; and they shall be one flesh.' The two becoming one flesh includes the sexual union. How else can there be a multiplying and replenishing of the earth? In this light the term 'matrimony,' 'becoming a mother,' is a better and more descriptive word for marriage.

“It has to be granted that what our Confessions well describe as ‘that appetite which was to have been in nature in its integrity, which they call physical love,’ has suffered because of sin. That which was good could now become the lust of the flesh. But in regeneration, the new life in Christ, there is renewal even here. This, too, is sanctified by the Word of God and prayer. So it is that even under the state of sin Scripture says: ‘Marriage is honorable in all, and the bed undefiled.’ (Heb. 13:4) This settles the matter.

No Need for Confusion

“Perhaps the words of the apostle Paul in First Corinthians 7: 1-9 cause trouble. He is dealing with marriage, but he himself was single. He says: ‘For I would that all men were even as I myself.’ If we take these words as meaning that Paul is setting the single state above the married state, as Roman Catholicism does, we find him to be in hopeless contradiction not only with his own words, but with all of Scripture. In the verse in question Paul is talking about the use of a gift. The rest of the verse reads: ‘But each man has his own gift from God; one has this gift, another has that.’ He does not set the single or married state against the other. What he is saying is that whatever gift you may have, use it in a sanctified way as he does. So he goes on to say: ‘I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry.’ There is no stigma attached to marriage.

It Takes Effort

“The question might arise: Does this natural appetite of which our Confessions speak, and which is present in believers, ever turn into fleshly lust? Aren’t the Confessions perhaps drawing too fine a line? Can a distinction really be made? On this very point Luther once said: ‘We can’t stop the birds from flying overhead, but we can stop them from making a nest in our hair.’ With that Luther is maintaining the distinction.

“The self-control and self-mastery of which Paul speaks concerning himself is to be exercised also in the married state. It takes effort. No one said it was easy. The continuing word in Scripture speaks of crucifying the flesh with its evil lusts. This is where the personal ‘fight of faith’ is carried on. There is something we can do to prevent this beautiful and God-given expression of married love from becoming an exercise in sensual lust. We need but look to ourselves and our reading and looking and hearing. Our day calls for self-discipline over against the pornographic and the sensual. We find in Scripture the knowledge and strength.” Thus far Pastor Sydow.

Cold Lutherans

The second unsigned letter complains about the coldness of confessional Lutherans. Since this same complaint has reached us from other sources over

the years, we venture to say that there is a real danger that we indeed are what we are accused of being: cold and unfriendly. To say the least, we do often give that impression.

The letter says, in part: "I found my Savior in the year 1950 after 21 years of constant despair over my sins. I found conservative Lutheranism has the true light that leads to salvation, but, my God, how cold have I found her people. If their zeal to show love to one another equaled their zeal for sound doctrine, the world would truly be unworthy of them. As it is, they are cold and distant and resemble robots acting only according to set rules. . . . I have sought a love-expressing church by changing congregations 11 times in 30 years. I cannot find the brotherhood I seek and thirst for."

The best solution to the problem that I can see is for us "cold" Lutherans to read and reread in repentance and faith the Gospel of John and John's first letter. John's writings combine zeal for the truth and hatred of error with true brotherly love. We also see our Savior's love and kindness in action over against "outsiders" such as the Samaritan woman (John 4), the adulterous woman (John 8), and the beggar born blind (John 9).

At the same time we wonder whether the writer of the above letter is searching for something that is unattainable on this earth. Christians retain their sinful flesh. Even in the Philippian congregation that the apostle Paul loved so dearly there were those two women, Euodias and Syntyche, that he had to admonish to "be of the same mind in the Lord." (Phil. 4:2) The good that we would we do not always do. (Rom. 7) Only in heaven are the "former things" forever "passed away." (Rev. 21:4)

—D. Lau

Daily Devotions

| August Scripture | Prayer | Closing Prayer: Lutheran Hymnal |
|---------------------------|---|---------------------------------|
| 1 Micah 3:5-12 | O Lord, remember Thy people, whom Thou hast redeemed. | 292:4,8 |
| 2 I Timothy 6:13-21 | O Lord, open our hearts and eyes. | 226:2-3 |
| 3 Luke 16:1-9 | Instruct us, Lord Jesus, Thou heavenly Wisdom. | 366:4-5 |
| 4 I Corinthians 10:6-13 | O Lord, be Thou the only God we serve. | 549:5-6 |
| 5 Luke 12:32-37 | O Lord, make us partakers of Thy grace. | 338:2,5 |
| 6 II Thessalonians 3:7-13 | Prosper, O Lord, the work of our hands. | 547:3-4 |
| 7 Luke 6:31-35 | Lord Jesus, through Thy Word give us hearts of love. | 443:5-7 |
| 8 Luke 16:10-13 | Lord, give us grace to handle Thy blessings faithfully. | 398:2-4 |
| 9 Genesis 4:3-11 | Lord, help us to believe Thy Word. | 293:1-2 |
| 10 I Corinthians 12:2-11 | Come, Holy Ghost, and give us Thy gifts. | 512:4-5 |
| 11 Luke 19:41-48 | Lord, teach us to pray for the Jewish people. | 510:2-3 |
| 12 John 8:21-27 | Lord Jesus, increase our faith. | 1:4 |
| 13 Isaiah 1:2-6 | Lord, turn us unto Thee, and we shall be turned. | 317:1,3 |

| | | | |
|----|-----------------------|--|---------|
| 14 | Isaiah 29:10-14 | Lord, teach us to know the time of our visitation. | 32:3-4 |
| 15 | Acts 4:8-12 | Lord Jesus, let us experience the saving power of Thy Name. | 114:5-6 |
| 16 | Psalms 51:1-9 | O God, give us a true spirit of contrition. | 522:3-4 |
| 17 | Luke 18:9-14 | Lord, give us Thy righteousness, for Jesus' sake. | 2:1,7 |
| 18 | I Corinthians 15:1-10 | God, give us humble and believing hearts, for Jesus' sake. | 297:1,6 |
| 19 | Matthew 21:28-32 | Lord, give us grace to hear and obey Thy call. | 326:1-2 |
| 20 | I John 1:8-2:2 | Lord, instruct and teach and guide us with Thine eye. | 522:6-7 |
| 21 | Romans 5:12-16 | Lord, speak to our hearts of Thy great mercy. | 325:4-6 |
| 22 | Psalms 32:1-5 | Lord, teach us to confess our guilt and receive Thy forgiveness. | 242:3-4 |
| 23 | Psalms 119:169-176 | Lord, teach us so to pray from our heart of hearts. | 456:3-4 |
| 24 | Mark 7:31-37 | Lord, let my lips declare the judgments of Thy mouth. | 14:1-2 |
| 25 | Matthew 15:29-31 | Draw us to Thee, O Lord. Heal and save us. | 557:1-2 |
| 26 | Matthew 12:33-37 | Lord, let my thoughts, words, and deeds please Thee. | 652:1 |
| 27 | II Corinthians 3:4-9 | "Glorious Lord, Thyself impart; light of light, from God proceeding. | 495:3 |
| 28 | I Corinthians 2:9-13 | Holy Spirit, illumine our hearts. | 619:8 |
| 29 | Matthew 8:14-17 | Lord, teach us to take all our griefs and sorrows to Thee. | 557:3-4 |
| 30 | Psalms 142 | O Lord, hear our prayers. Send us Thy Holy Spirit. | 515:1-2 |
| 31 | Luke 10:23-37 | Lord, teach us to know Thy mercy and to practice it. | 496:4 |

—W. V. Schaller

New Address

Pastor Paul Schaller
1040 11th Street
Clarkston, WA 99403
(509) 758-8261

ILC Alumni

Fourteen attended a meeting of ILC Alumni on Class Day, May 22. An interim committee volunteered to serve and plan a gathering for May 2, 1981. Further information will be forthcoming as this date approaches.

—Susan Nolting

One More Nomination

The name of Robert Allen of Spokane, Washington, should be added to the list of persons nominated to fill Mrs. Adelgunde Schaller's vacated position on the faculty of Immanuel Lutheran College. (The other names were printed in the June 1980 *Lutheran Spokesman*.) Communications regarding any of the fifteen nominees should be sent to the undersigned before July 14, 1980.

Paul Larsen, Sec. Board of Regents
9308 Rich Valley Blvd.
Inver Grove Heights, MN 55075

Summer Schedule for New Mexico Churches

- Carlsbad— Morning services on first, second, and fifth Sundays of month at 10:30 a.m. Evening services on third and fourth Sundays of month at 7:30 p.m. All services at SDA church, Pate & Blodgett.
- McIntosh— Morning service at 10:00 a.m. on third Sunday of month. Evening service at 7:30 p.m. on first Sunday of month. Church located on Highway 41 at McIntosh.
- Tucumcari— Morning service at 10:00 a.m. on fourth Sunday of month. Evening service at 7:30 p.m. on second Sunday of month. These are services of Redeemer Lutheran Church, held at American Legion Hall on High St.

We hope to see CLC tourists at our services.
—Ralph E. Schaller

Send Change of Address to:

THE LUTHERAN SPOKESMAN
2750 OXFORD ST. N.
ROSEVILLE, MN 55113

Please include an old address label to expedite processing.

Our Pound (Luke 19)

Our Master has gone away
To claim His kingdom in the sky
And left with each one of us a pound
To earn for Him more if we try.

How blest are we with such a trust
To earn for Him bountifully.
Or shall we forget—put aside—
What should be increased joyfully?

Give your pound to work for others!
Bring in great harvests, golden, good;
Spread the blessings of your bounty,
Saving souls as believers should.

When He returns to question
What we have done with His blest pound,
We want to show Him the many
Won by the Word we spread around.

Don't be that idle servant
Who hides his pound in a cloth.
But make it work, make it increase
To store treasure untouched by moth.

—Elsa Romberg

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