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SPOKESMAN



**O LORD, WHOSE BOUNTIFUL HAND AGAIN
HATH POURED THY GIFTS IN PLENTY DOWN**

CHURCH OF THE LUTHERAN CONFESSION

For Thine Is The Kingdom, And The Power, And The Glory For Ever And Ever. Amen.

“Doxology” is the name that has been given to the closing words of the prayer taught us by our Lord Jesus. “Doxology” is a word made up of a combination of two Greek words meaning: “A word or song of praise.” Matthew in his version of the Lord’s Prayer (Mt. 6:13) includes these closing words, but in Luke’s version (Lk. 11:4) they are omitted. Why Jesus on the one occasion included them and on the other not, we have no way of knowing. That is a question which we may be able to ask of our Savior when we are with Him in eternity.

Most Protestant churches employ these closing words when praying this prayer, while the Catholic Church does not. For this we will not fault them since our Lord gave it in

both forms. Luther in his explanation of the various parts of this prayer has not included these words but has addressed himself only to the “Amen.” That is, of course, readily understandable because he with his Catholic background was accustomed to closing the Lord’s Prayer with the seventh petition. In our estimation, including the doxology is a very fitting way of ending the requests we have made, especially so when we consider each of the individual phrases in it.

Thine Is the Kingdom

“For Thine is the kingdom.” In these words we express our confident assurance of faith of being heard in the requests we have made of our Father. The One to whom we have

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addressed them is "the King immortal, invisible, the only wise God" (1 Tim. 17:17), whose rule transcends that of all earthly monarchs, whose kingdom embraces, not only this planet of ours, but the entire universe, who possesses all things in heaven and on earth, who controls the forces of nature, and whose reign shall have no end. Nothing that we ask of Him is outside His dominion. With all confidence we may therefore approach His throne as His dear children by faith in His Son Jesus.

Thine Is the Power

All the more so is this confidence ours because "Thine is the power." Earthly fathers, much as they would like to grant all our requests, are often helpless to do so because of their lack of power. Many things simply are beyond their capabilities. But not so this Father in heaven. He "is able to do exceeding abundantly above all that we ask or think" (Eph. 3:20), as He has demonstrated so clearly in the creation of this universe by a mere word of His, in His miraculous dealings with the children of Israel in Egypt and in the wilderness, through the miracles done by His Son, our Savior, who even overcame death in His own case and rose in triumph from His grave. Who of us in his own life cannot recall instances where in answer to our prayers He has wrought the seeming impossible in times of illness and danger and in other crises! With what confident assurance should we not therefore approach His throne of grace with even the greatest and

most difficult requests to fulfill!

Thine Is the Glory For Ever and Ever

In these words, "For Thine is the glory for ever and ever," we gratefully promise to give our Father the credit due Him for granting our petitions, and that not only here in time but also hereafter throughout all eternity. We know from past experiences how easily we fail to do this after our pleas for His divine help have been granted. Thanksgiving becomes just a day rather than our whole way of life. We so readily follow the course of the nine lepers who had been cleansed but who promptly forgot all about their gracious benefactor and went their merry way. By saying, "Thine is the glory," we are reminded not to imitate their unthankful behavior and example.

We can become guilty of ingratitude also by ascribing our blessings and deliverances to our own ingenuity and astuteness, to our physician's skill and learning, and to the accidental intervention of fortunate circumstances. As often as we pray therefore, let us be reminded of this solemn duty to give the praise for blessings received to Him to whom alone it truly belongs. In our speaking with others let us demonstrate this by freely acknowledging the role that our Father in heaven has played in our affairs.

Amen

"Amen" is a Hebrew word which we have taken into our language. It expresses confidence and conviction and certainty of being heard and an-

swered. Our Savior teaches us to conclude our prayer with "Amen." This we can, indeed, do with all assurance. Why? Because our Father Himself has commanded us to make these requests of Him. We can be certain therefore that they are well-pleasing to Him. Could or would He withhold from us what He Himself has commanded us to ask of Him? That would be utterly unthinkable.

Our Savior has faithfully promised us: "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you." (Jn. 16:23) Could or would He go back on His word given to His trusting children? Certainly not. Therefore we can close our prayer with a resounding "Amen" in the certainty that our Father's response will be forthcoming.

—H. C. Duehlmeier

The Creation—Evolution Controversy

The Creation-Evolution Controversy by R. L. Wysong, D. V. M., Inquiry Press, 4925 Jefferson Ave., Midland, Michigan 48640; 1976, 456 pages; \$7.50 in Kivar binding.

"Of making many books there is no end." (Eccl. 12:12) This would appear to be true even if one considered only books on creationism. Almost daily one discovers a new book presenting scientific evidence critical of Darwinian evolution and in favor of special creation. One might well ask whether another book detailing the scientific evidence for creation is necessary or, indeed, whether any such book is necessary.

Although the Bible is all the evidence the believer needs for knowing of God's creative work, our Lord would also have us observe with our own eyes "His eternal power and Godhead" through the things which He has made. (Rom. 1: 19-20) We are even told that on Judgment Day unbelievers will be left "without excuse" by reason of this evidence. Certainly the Psalms and the book of Job abound with the declaration of

God's glory as manifest in His creation. Surely our Lord wants us to see, feel, smell, and hear the evidence of His creative work, for He alone is the God who exists and by whom all things have their being. The abundant evidence of the handiwork of our Creator in the world stands in stark contrast to the idol which "is nothing in the world." (1 Cor. 8:4)

A Scientific Criticism

The Christian who desires to see more clearly the overwhelming evidence for creation as well as the kind of vain imaginations which the darkened minds of men have attempted to substitute for creation will do well to read *The Creation—Evolution Controversy* by R. L. Wysong. The book presents the results of over ten years of intensive library research by the author in an effort to critically evaluate the evidence which is

typically presented in support of evolution. Unlike many other books on the subject, this one confines its attention to a scientific rather than Biblical criticism. The author, a doctor of veterinary medicine, seems to write more from the perspective of a theist than a Christian apologist, although he does come out clearly in support of special creation. The secular nature of the book does make it particularly well-suited for use in public schools and libraries where an explicitly Biblical defense of creation might not be allowed.

Any scientific criticism of Darwinian evolution must necessarily consider evidence from a broad spectrum of scientific disciplines including paleontology, geology, biochemistry, genetics, anatomy, etc. Insofar as Wysong attempts to touch on all of these areas, his book might be criticized by some scientists as being too superficial and by some laymen as being too complex. The tragic thing about the theory of evolution is that, while it is deceptively simple in principle, giving even the scientifically naive a feeling they understand exactly how evolution works, its refutation requires some scientific sophistication. Although Wysong's book will appeal most to those people who have a good science background, it can be read with profit by laymen having no more than an elementary understanding of biology.

The book begins, appropriately I believe, with a discussion of the importance of the creation-evolution controversy and its profound impli-

cations for our world view. Even people who claim to be Christians often foolishly think that it isn't really all that important whether evolution or creation is true. In this chapter as in all others, Wysong uses interesting rhetorical style in which he asks questions and gives answers from both the creationist and evolutionist points of view, so that the reader may compare them and draw his conclusions.

Weaknesses in Evolution

Two chapters are devoted to a consideration of the methodology of science and carefully define the scientific limitations of dealing with both evolution and creation. Several chapters follow which go into some detail about the beliefs of evolutionists regarding the chemical origin of life. It should be pointed out that nowhere are the evolutionists' arguments weaker and more speculative than in this critical step in the evolutionary process. Interesting chapters are also devoted to the evolutionists' god, TIME, which they believe accomplishes the "miracles" of evolution. In this regard there is a clear and rather concise explanation of how geologists and evolutionists attempt to calculate the age of fossils by means of a variety of unprovable assumptions and circular reasoning.

The fossil record is of critical importance to both evolutionists and creationists, because fossils provide virtually the only scientific evidence for whether evolution or creation is more likely to have occurred. Wysong shows quite convincingly that

the fossil record gives little support for the gradual change of one organism into another required by evolution but rather is entirely consistent with sudden, special creation. Many creationists have argued that the fossil record, with its great gaps between all species of plants and animals, is the most compelling scientific evidence against evolution and in favor of special creation.

The outstanding features of Wysong's book are that he is quite up to date in both his presentation and criticism of the evolutionists' arguments, and that his book is thoroughly documented with quotations and references (although the latter are occasionally in error). Perhaps the major defect in the book is that typographical errors are frequent in the text, which is a photo-offset from the original typed manuscript. Some may also take issue with Wysong's highly developed sense of humor, such as his use of his own private word for "considered worthless"-floccepaucinihilipilificated! Although this might appear to reduce scientific

credibility, I for one enjoyed his sense of humor, particularly his cartoons which he often uses to illustrate more important points or to ridicule some of the more ludicrous beliefs of the evolutionist.

An Offer

In conclusion, if you are interested in having one reference book on your library shelf that deals with a scientific criticism of evolution and defense of creation in an entertaining and yet substantive way, this is the book to own. Of the hundreds of books on the subject that this reviewer has seen and read, this is clearly one of the best of the lot. For those who may wish to purchase a copy of *The Creation-Evolution Controversy* by R. L. Wysong, I have made arrangements with the Missouri Association for Creation to make soft-bound copies available to readers of the *Lutheran Spokesman* for \$4.00 postage paid. You may send your order and check to: Life Origins Library, 545 Florence, St. Louis, MO 63119.

—David N. Menton

Note: Dr. Menton is a teacher and researcher in the Department of Anatomy and Neurobiology at Washington University in St. Louis, and a member of Faith Lutheran Church (CLC) of St. Louis County.

200 Years of Sunday School

The year 1980 is being observed as the 200th anniversary year of the Sunday School. It was in the 1780's that Englishman Robert Raikes, a newspaper editor, founded schools on Sunday. These schools did not

have the purpose Sunday Schools today serve. Raikes' schools were from 10 to 12 a.m. and 1 to 5 p.m. and provided instruction for destitute children whose secular as well as

religious education was otherwise neglected.

When the Sunday School movement came to America, its curriculum was soon restricted to the teaching of religion for one hour on Sunday mornings.

A casual look at statistics reveals the mushrooming of the Sunday School phenomenon. In 1973 in Lutheran churches alone in our country there were 17,050 Sunday Schools with 273,706 teachers instructing 2,012,512 children. Whatever else might be said about these figures, the sheer weight of the numbers reflects the fact that America's Lutheran churches see Sunday Schools as playing a vital role in their mission to the world.

Not Commanded

While the Church recognizes its responsibility to provide for the Christian education of its membership, it should be noted that it is an indifferent thing whether or not a Christian congregation has a Sunday School—or for that matter any other form of Christian parish education. This point deserves more than passing notice. Nowhere in His Word does God demand that children receive a *formal* Christian training. The emphasis we find in God's Word is rather on the *informality* of such training. The Scriptural basis for what we are saying is found in God's directive to His people in Deuteronomy 6:4-9. It is through casual daily conversation, informal discussion, and personal example that the Lord would have each generation pass along to the next His Word with

its saving message of salvation in Christ Jesus.

Nevertheless, if the Church is going to use one or more of the formal institutions such as Sunday School for inculcating Christian truths, let these offer solid Scriptural instruction to the pupils. More than once in his ministry this writer has heard complaints of non-member parents whose children were not learning Scripturally based stories in their Sunday School classes, but were merely being entertained for an hour.

“Offending” the Little Ones

Just a glance at Sunday School materials offered from publishing houses of “liberal” Christian churches in America reveals their “liberalness” creeping into the lesson material. Thus the young minds and hearts of the children are infected with the poison of false and unscriptural doctrines and attitudes. One also finds much Sunday School material which, while appearing to be based on the Word of God, is infected with the tendency to “moralize.” Rather than learning that they are sinners in need of a Savior, the children are left with the impression that Jesus Christ is simply a Great Teacher and that they can win heaven with their own good works.

The congregation, under the guidance of its pastor, Sunday School superintendent, and teachers, should carefully select the material for its Sunday Schools. While we of the CLC do not yet produce our own materials, some congregations and pastors have produced their own,

using either the Bible itself, or reliable Bible history books, as basis. If materials from other churches, including other Lutheran churches, are used, these should be carefully scrutinized beforehand. They should not be used if the material will in any way mislead the children, or offend them by causing them to lose their child-like faith in Christ Jesus, the Savior.

The Mission Arm

From its inception, going back even to Raikes' time, the aim of the Sunday School has been to reach out to the less fortunate and unchurched children. With this in mind we checked the 1973 statistics to seek to discover to what extent Lutheran churches utilize Sunday Schools as a mission arm. These statistics revealed that of the nine larger Lutheran synods the CLC ranks eighth in the percentage of unconfirmed children in its membership who attend Sunday School. Of the first seven, three of them show considerably more children attending Sunday School than their membership allows. This can come about only through an active outreach to non-member children.

No doubt we in the CLC could and should do more in this area. Perhaps we could do more to encourage the members of our congregations to invite unchurched children to our Sunday Schools. No doubt we are all aware of children in the communities in which we live who are unchurched, who have seldom or never heard of the Gospel of Jesus Christ. Why not invite them to come along to Sunday School? Let us be alert to opportunities to do mission work in this way.

But when we talk about encouraging children to attend our Sunday School classes, let us resist the temptation to resort to catchy slogans and gimmicks. Whether we are inviting our own members or the unchurched, there is no substitute for the sound Scriptural invitation that the Savior Himself makes. He says: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." (Mt. 11:28)

"One thing is needful." (Lk. 10:42) "Blessed are they that hear the Word of God, and keep it." (Lk. 11:28)

—P. Fleischer

WHAT DO BUDDHISTS BELIEVE?

They called him the Buddha, the "Enlightened One." His name was actually Siddhartha Gautama. He was born in 563 B.C. to parents of the Hindu *kshatriya* caste, son of a

prince who reared him on a palatial estate, so that he was shielded from the rest of the world. He was twenty years old before he was confronted, evidently for the first time, with an

old man, a leper, and a corpse. Gautama then realized that the problems of age, disease, and death were going to be part of his future, and he was going to have to cope with them. It was also at this time that he saw an Indian ascetic and determined to follow the example of happiness he observed in the guru's example. He thought he would be able to face age, disease, and death through ascetic means.

During the following ten years Gautama experimented first with the religious values of the Carvakas, a hedonistic cult which sought to achieve nirvana (liberation from samsara, the cycle of reincarnations) by self-indulgence. He found that this didn't work. He then swung to another extreme in the example of the Jains, who taught a means of liberation by self-inflicted torture. The Jains developed sleeping on a bed of nails and walking through a bed of hot coals. But this didn't suit him either.

When Gautama was thirty years old, he left his home and family—on the very night his son Rahula was born. There was a number of evidently apocryphal accounts to his route to find liberation (nirvana). However, sometime during his thirtieth year he became the Buddha, the Enlightened One. And for the next fifty years until his death in 483 B.C. he taught others what he perceived to be the truth concerning reality and a way to liberation.

A Departure From Hinduism

Not only was Gautama confronted

with the problems of age, disease, and death. He also had to contend with the prevailing Hindu teaching that only those who were in the highest caste—the *brahmin*—could attempt to achieve liberation. Liberation (nirvana), the goal in both Hinduism and Buddhism, is the ultimate cessation of the cycle of reincarnations when a person's spirit is relieved of bodies—human or animal—and is merged with the cosmic forces of the universe. Gautama came from the second highest caste; he was a *kshatriya*. In spite of this, he decided that anyone, whatever his caste, could choose liberation. He could also choose caste duty.

To contradict the teaching of the Carvakas and the Jains, two cults with which he had been associated for a time, Gautama developed the teaching of the Middle Path. This way he avoided the extremes of either indulging the body or torturing it, teaching rather that true happiness was achieved in the mind, not by doing things to the body. Gautama also differed from the Hindu teaching about how one achieves the goal of liberation (the means). Hinduism taught yoga in a variety of forms as the means of liberation. The Buddha emphasized *knowledge* as the key to ending samsara, the cycle of reincarnations.

The Wheel of Becoming

Gautama believed in dependent origination—that all events are caused by, and can be explained by, preceding events. He viewed 1)

ignorance as the basic problem. This produced 2) desire in human beings. As long as desire is present there is 3) samsara, rebirths. And as long as the cycle of reincarnations continues there is 4) suffering. In order to break the Wheel of Becoming, Gautama said that one must seek knowledge, which would combat the ignorance and so end the cycle of desire, reincarnation, and suffering.

The Four Noble Truths

Mention of suffering in the Wheel of Becoming brings us to the first of the Four Noble Truths: 1) Suffering. So Gautama states the effect of the problem. The other Noble Truths are 2) Desire or attachment—the cause of suffering. 3) Cessation of suffering—abandonment of desire. If desire is no longer present, neither will suffering. 4) The Noble Eightfold Path which leads to the cessation of suffering: right views, right intent, right speech, right conduct, right means of livelihood, right endeavor, right mindfulness, and right meditation.

The Three Characteristics

Gautama taught that in order to break into the depressing cycle of desire and suffering, a person had to confront his/her ignorance. For him, when a person had “perfect” knowledge of the three characteristics, then he/she would achieve liberation (nirvana).

1. Radical impermanency. According to Gautama all things are in a state of constant flux. There is no stability in them from moment to

moment. He said that we are deceived into thinking things are relatively permanent, because we do not scrutinize them carefully enough. A leaf, for example, does not seem to be changing its color and shape at the moment we look at it, but we know that at the moment we are looking at it, the leaf is changing. Gautama applied this principle to “more permanent stuff”—rocks, etc.

Gautama used the concept of impermanency to lead people toward the elimination of desire. When they realize they are changing, they will not want to keep that which does not and will not last. The knowledge of impermanency is not achieved by philosophical argument, but by a direct awareness of the palpitating, ever-changing nature of things. Only this direct knowledge is vivid enough to do away with desire. This knowledge is achieved through intense intellectual meditation. The Buddhist does use the meditation postures of the various lotus positions.

2. Suffering. As already noted, Gautama taught that everything was fundamentally unsatisfactory, since everything leads to suffering. As with impermanency, it is important that suffering be directly perceived rather than abstractly deduced. Hence, part of the Buddhist discipline might involve perceiving starvation by seeking to observe a group of starving people. Or the Buddhist might spend hours contemplating decay and putrefaction by watching a corpse. These exercises are in-

tended to drive home the negative aspects of the body—that there are elements that are not beautiful or desirable. The Buddhist recognizes the presence of happiness and joy, but he concentrates on the opposite qualities, since these are so often overlooked.

3. No-Self. This is perhaps the most important of the three characteristics and ultimately summarizes the essence of Buddhist teaching. Gautama taught that there is nothing in a human being but Five Heaps: 1) body, 2) thinking, 3) desiring, 4) perceiving, and 5) feeling. Gautama believed there is no permanent self or ego in man.

It is difficult for us to believe that there are physical and mental processes which exist “on their own.” There must be some entity to which they belong. There can’t be *thinkings* without a *thinker*. We perceive a self as the underlying entity and reality in each of us.

Gautama taught otherwise. He said language is what really deceives us, since every sentence needs a subject and predicate. One just doesn’t say, “Walks.” He puts the predicate with an appropriate subject, “He walks,” or “She walks.” According to Gautama, grammar is deceiving us into thinking that there is a *self* which walks, thinks, feels, and so on. The Buddha would say, and did, “Only misery exists, not the miserable one.”

The realization of no-self and the other two characteristics leads to liberation and the destruction of all desire. However, the Buddha maintains a frustrating silence about what

remains of the liberated individual after his/her death. One of his disciples asked him once, “Does one who has reached nirvana exist after death or not?” Buddha did not answer directly, since the question implied, “What is going to happen to *me* after death?” That implies a self; and there is no self.

Buddhism is Depressing

Of all the world religions I have studied, Buddhism is the most depressing. There appears to be no lasting value to achieving its stated goal. There is no contemplation of the future for one who is liberated, no hope of future bliss, no self, nothing, and nothingness. Buddhism’s fundamental doctrine denies the reality of personal existence. Buddha did not allow for God or gods. Buddha himself is not to be worshiped, though his followers now worship him. Buddhism does not have, or require, a Savior from sin, since there is no deity who has been offended. As might be predicted, Buddhism is a religion of works, “Be lamps unto yourselves, rely on yourselves, and do not rely on external help. Hold fast to the truth as a lamp. Seek salvation alone in the truth. Look not for assistance to anyone besides yourselves.” (Buddha)

Even Buddhists noted certain problems with Gautama’s teachings. Through the centuries many variations from his teaching developed, two of which will receive treatment in future installments of this series: Mahayana and Chan (Zen).

—M. Sydow

CHRISTIAN MISSION WORK

Editor's note: *As a commemoration of the twentieth anniversary of the Church of the Lutheran Confession, we are printing the devotions presented by Professor Robert Dommer at this year's anniversary convention. The following devotion was presented on Thursday, July 17.*

First Kings 19: 4, 18—But he (Elijah) himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, "It is enough; now, O Lord, take away my life; for I am not better than my fathers." . . . "Yet I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

This week we have been speaking about our fellowship in, or unto, the Gospel, a fellowship involved with the Gospel. One of the most important ways we are involved in Gospel fellowship is through missions. I have chosen to emphasize the thought of missions by using the example of Elijah, one of the greatest missionaries of the Old Testament, a man who is familiar to us from sermons and especially from the Sunday School and Bible History series used by our children.

The Missionary Elijah

Elijah was in essence a foreign missionary, sent by God not to the believing tribe of Judah in the south, but to the northern kingdom of Israel, where there had not been a godly ruler since the division of the kingdom, some 75 years earlier. This kingdom was filled with idolatry. Baal worship with all its sinful excesses was condoned and promoted by the government. The priesthood was despised, corruption was rampant, and even the government was marked by frequent and violent overthrow. In one case a revolutionary king burned himself to

death in his palace after only seven days rule. This was the country Elijah was called to serve. It took a stout heart and great confidence in the Lord, who called him, and in the message he was to proclaim to enable Elijah to work here.

Although we find Elijah at one point so discouraged in his work that he actually wanted to give it up, we note in retrospect something about our Lord, who called him, that someone closer to the situation might not be able to see. We note the mercy of our Lord. Mercy means undeserved goodness, and what else can this be? The Lord continued this mercy for generations while the people, fathers and sons, defied Him and disobeyed and literally killed the prophets He had sent to call them back. So great is God's mercy that the lives of His prophets seem dispensable. God seems willing to spend their lives so that unbelievers might have every opportunity to be redeemed.

Put yourself in the position of the great Elijah. It was a dangerous venture for him, as for the other prophets before him, to be a missionary

to Israel, to be hated and to suffer persecution. While the country was experiencing a chastening famine, Elijah did not flee to the safety of Judah to the south, but was kept alive by the miraculous hand of God right under the nose of King Ahab. Even in this precarious situation he was able to bring the Gospel to bear on the lives of those who sustained him.

When the showdown finally came on Mt. Carmel, the people of Israel witnessed the whole affair in non-committal silence. They watched the Baal priests, 450 of them, desperately try to start a fire that the Lord would not allow. It was not until God with devastating power consumed the sacrifice on Elijah's altar that they finally cried, "The Lord, He is God; the Lord, He is God." Then in righteous zeal they helped execute the prophets of Baal.

Elijah's Depression

But the next day, where was the support from the people? When Queen Jezebel threatened to put Elijah to death for killing her prophets of Baal, there was no one to help him. He fled, this time to Judah, to the wilderness outside of Beersheba. Here he found a juniper tree, sat under it, and determined to die. You see, it is not easy to be a missionary!

In his words to the Lord we find an interesting insight into Elijah's thinking. He said, "Take away my life; for I am not better than my fathers." It is almost as if Elijah felt that he could do something his fathers could not, that he had gifts

that his fathers did not have, that perhaps he was a more polished speaker or a more dynamic personality or had a better way with young people or was a better organizer. If he could not make the mission go, then there was nothing to be done and the Lord might as well take his life. For what he could see, there was little point in sending more missionaries to Israel.

But what Elijah was forgetting was that the Lord had called him to work in Israel and that there he ought to work, even if he could see no results. If it was dangerous, if he could easily lose his life for the Gospel, or if the Lord would take him directly to heaven if He wanted it that way, this was not to be Elijah's concern.

The Power of the Word

To make this clear to Elijah, the Lord took him all the way down to Mt. Horeb or Sinai, where in a series of signs in front of a cave He showed His presence in a still, small voice, emphasizing to this depressed prophet that His power does not lie in mighty acts or even in gifts of speech or a winning personality, but in the Word of the Lord that he was called to proclaim. In this way Elijah was encouraged by the Lord to go right back to Israel where he came from, and to keep preaching that powerful Word even though no one seemed to listen, to trust that Word and not himself and his gifts.

The climactic statement occurs when the Lord says, "There are still 7,000 people in Israel who have not bowed the knee to Baal. Go back,"

He says, "there are 7,000 people I want to sustain with the Word."

I do not think that any of us imagine that Elijah went back and promptly established a congregation of 7,000 people. But that is not the point. The point is that the Lord had 7,000 people in mind to hear that Word. Elijah's call was only to preach that Word, to a handful, perhaps sometimes to no one, but to preach and to trust the Lord, who not only would care for him, but somehow see that that Word got where He wanted it to go. And He will do that! "My Word shall prosper in the thing whereto I sent it," He says. (Is. 55:11) Trust the Word you preach and be confident that the Lord who calls you will care for you. That is all!

Encouragement For Us

The Lord knows that a lack of tangible results and even hostility from those around us can depress

even the most optimistic missionary, and lead him to want to resign, to give it up, to do something else, or, even like Elijah, to die. Today, perhaps more than ever, our missionaries need the encouragement of this text to assure them that God has called them and that they should rely on the power of the Lord. The Lord who has called them says, "Work, be faithful, be busy with your calling."

Success is not and ought not be measured by statistical failure or statistical growth, but by faithfulness. We need the encouragement of each other in this fellowship to be faithful, to fight the devil, the world, and our flesh that would keep us from doing the things we ought to do. And then, and this applies to delegates as well as to pastors, we will find our greatest joy in the simple truth that the Word of God is proclaimed in our midst.

—*Robert Dommer*

Another Pastor Nolting

The time for books and services conducted under supervision is over. The student now takes over the task of making other students of Jesus Christ for the eternal salvation of their souls.

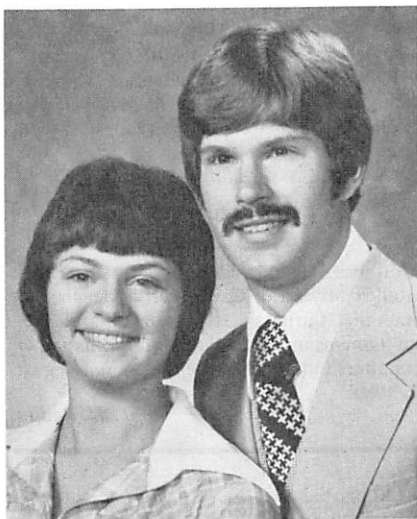
On August 17, 1980, Paul D. Nolting was ordained into the public ministry and installed as pastor of the joint parish: Peace, Mission, South Dakota, and St. Paul's, White River, South Dakota. Pastor David Baker of Valentine, Nebraska, ex-

horted this year's ILC Seminary graduate to "preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." (2 Tim. 4:2) Pastor Harvey Callies of Winner, South Dakota, assisted in the installation and ordination rites. About a hundred worshipers from the Rosebud area of South Dakota and Nebraska met in the Mission worship facility to beg the Lord's presence for this young man's

ministry and to express in person the fellowship of similar confessors of the area.

Pastor Nolting is the son of our CLC Missionary-at-large, Paul F. Nolting. He graduated from Immanuel Lutheran Seminary in May of this year. In June he married Sara nee Fiegel, a 1976 graduate of Immanuel Lutheran College. She has been serving the Lord and His people in the public teaching ministry the last four years, as teacher of grades three, four, and five at Luther Memorial School, Fond du Lac, Wisconsin.

In addition to his parish duties in Mission and White River, Pastor Nolting will also be serving a group of people in Rapid City, South Dakota. Anyone knowing of CLC people in the Rapid City area should



Pastor & Mrs. Paul D. Nolting

contact Pastor Nolting at his White River home: Box G, Rodeo Rd., White River, SD 57579.

—M. Sydow

Daily Devotions

A TIME FOR SINGING it certainly is! But it is also a time for pondering in our hearts. May the familiar, oft-repeated songs this season lead us again to the Word, where alone are found the true and lasting joys of the season. We suggest that the hymn stanza be read or sung before and after the Scripture reading.

December	Scripture	Prayer	Hymn (Lutheran Hymnal)
1	1 Timothy 2:1-7	Lord, make me one of many to greet my Ransom this Advent.	55:1
2	Ephesians 3:14-21	Help us to see the riches of Your love.	55:2
3	Mark 11:7-10	Help us to rejoice in You at Your coming, to receive You with hosannas and palm-branches.	55:3
4	Psalms 89:1-4	Thank You for making Your throne, kingdom, sceptre, crown, firm through all generations.	55:4
5	Jeremiah 29:4-14	Help us to see that Your plans deliver and save, give hope and a future.	62:1
6	Isaiah 11:1-9	Thank You, Lord, for Your faithfulness in keeping Your promises.	62:2
7	Luke 1:68-79 (esp. v. 78)		62:3
8	Isaiah 22:22 Matthew 16:13-20	(This week practice making your own one-sentence prayers.)	62:4

Coloma Yearbook

Those interested in the 1980-1981 Yearbook of Faith Ev. Lutheran School in Coloma, Michigan, to be distributed in May of 1981, should send \$3.50 by Nov. 29, 1980, to: Marty Quigley, Jr., Yearbook Chairman, P. O. Box 292, Coloma, MI 49038.

430 9699 4 148P
 SCHALLER, PAUL REV
 1040 11TH ST
 CLARKSTON WA

Installations

Authorized by President Egbert Albrecht, I installed Mr. Dean Carstensen as teacher at Immanuel Lutheran High School and Mr. Leif Olmanson as teacher and principal at Immanuel Lutheran Grade School on August 31, 1980.

—L. D. Redlin

		99403
9	Micah 5:2-5a	647:1
10	Job 38:4-7	647:2
11	John 1:10-13	647:3
12	Galatians 2:19-20	647:4
13	Psalms 95	102:1
14	Matthew 1:18-25	102:2
	Thank You, Lord, for making it so clear that the virgin-born is the "woman's seed."	
15	Luke 2:8-14	102:3
	We praise You, Lord, that You would even send angels to lowly shepherds . . . and to us.	
16	Colossians 2:9-12	102:4
	Grant us a faith to trust a Godhead incarnate, a Deity in a human body!	
17	Psalms 98	87:1
	Give us hearts and voices that shout for joy before You, the King.	
18	Isaiah 55:12-13	87:2
	Thank You, Lord, for giving us the whole creation to help us sing our joy.	
19	Genesis 3:16-19	87:3
	Give us joy, Lord, in our daily tasks, and cause even the hardships to bless us.	
20	John 1:14-18	87:4
	Give us eyes to see Your glory, Lord, that we may know Your grace and love Your truth.	
	(This week make your own one-sentence prayers.)	
21	Luke 2:15-20	94:1
22	1 Timothy 3:16	94:2
23	Malachi 4:2	94:3
24	Haggai 2:6-9	94:4
25	Luke 2:1-7	646
26	Philippians 2:5-11	78:1
27	Isaiah 9:6-7	78:2
28	Isaiah 40:9-11	97:1
	Give us strength, Lord, and a gladsome voice to bring good tidings to mankind.	
29	Isaiah 53:10-12	97:2
	We praise You, Lord, serving our sentence here for dying our death, and giving us Your life.	
30	2 Corinthians 8:9-12	97:3
	Grant us Your grace, Lord, the grace of a generous heart.	
31	Isaiah 43:1-7	97:4
	We cross the threshold, Lord, in the strength, and comfort, and courage of Your Name. Amen.	

—P. Schaller