

# LUTHERAN SPOKESMAN

CHURCH OF THE LUTHERAN CONFESSION

*And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will let him take the water of life freely. Rev. 22:17*  
KJV



## LIKEMINDED

Romans 15:4-6—"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."

There is nothing in the world as terrible as false doctrine, for it is poison to the very soul. In His Word, our God, through Jeremiah the prophet, speaks these words about false prophets and their teachings: "If they had stood in my counsel and had caused my people to hear my words, then they should have turned them from their evil way and from the evil of their doings." Jer. 23:22. By teaching falsely, the preacher or teacher keeps people from recognizing their sins and repenting, from hearing the Gospel and believing, with the final result—the loss of everlasting life.

While false teachers are guilty and

must one day answer to their God for putting souls in jeopardy, let us realize that they are not solely at fault. Equally as guilty are hearers of corrupted words, for our God warns us in Romans 16:17, 18: "... Mark them which cause divisions and offences contrary to the doctrine you have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Whether it be false teachers or hearers of lies, both are at fault, for God has solemnly warned us to teach and hear *only* sound words that lead to Jesus our Savior and everlasting

Postmaster: Send notice on Form 3579 to the Lutheran Spokesman, 2750 Oxford St. N., Roseville, MN 55113. Second Class postage paid at Lake Mills, IA 50450.

The Lutheran Spokesman, published monthly at 204 N. 2nd Ave. W., Lake Mills, IA 50450, is an official organ of the Church of the Lutheran Confession, the issues appearing during the first week of each month.

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Material submitted for publication should be sent to Editor D. Lau one month before the date of publication. Announcements and other short notices should also be sent directly to Editor D. Lau.

Business Manager: Benno Sydow, 2750 Oxford St. N., Roseville, MN 55113. Associate Business Manager: Peter Sydow. Subscriptions: \$3.00 for one year; \$5.50 for two years; \$8.00 for three years. Group subscriptions to congregations: \$2.50.

life. We need to realize, then, that the Word of God when taught and believed in truth and purity, is for our eternal welfare, for

### **The Scriptures Were Written That We Might Have Hope**

The Holy Spirit teaches us that our source of hope is the Holy Bible, the written word of our God. Further, He tells us that these words of God work patience in us, give us comfort in the present, and provide hope for us in the future. Today, all about us, we hear plenty of words and all kinds of voices, but they give us no patience, comfort, or hope. Or even worse, they give us the wrong kind of hope, false hope.

What we need over and over again are the pure and true words of our God that tell us of our sin and certain damnation because of our failure to uphold the Law, and then, because of Christ's fulfilling the Law for us in life and death, that we have been mercifully forgiven. Every verse of scripture (whatsoever things) was written for our learning, in order that we may possess patience, comfort, and hope, knowing that we now have right standing before God because of the merits of our Savior. This is the only thing that can give us such hope, and what a blessing it is!

Then we learn also that the God who has given us this patience, comfort, and hope wants us to

### **Mind the Same Thing**

This speaks of the unity of the faith. It tells us that we are to literally think, believe, and speak ex-

actly the same thing when we are brought to faith in Christ Jesus. Now that does not mean that we are all to be the same economically, politically, or socially. Rather, we are to be likeminded spiritually; that is, we are all to believe and confess the same thing according to the words and teachings of our Lord. We are to find ourselves in perfect agreement concerning the doctrines of Holy Scripture: what we believe and put into practice.

Now we know that some think it is impossible to reach such agreement, but such unity of the faith is not only possible; it is pleasing to God as well. Nothing grieves the heart of our Lord more than the disunity of the visible church of our day which results in the destruction of souls. By the same token, nothing pleases Him more than to see a perfect unity of the true faith where souls are saved and brought to heaven.

Finally, we learn that our Lord wants us to mind the same thing according to Christ Jesus in order that

### **We May Glorify God**

What a beautiful expression of the unity of the faith! As a healthy body functions with all its members working together, so that when the mind thinks the mouth speaks and the body moves, so is the body of Christ able to function properly only when it thinks properly and believes properly concerning all things that the Lord has committed to it.

What a person believes he does. If he believes he can work his own way to heaven, he will trust himself and



never repent of his sins and believe in Christ, and his life will show the effects of his ill-fated strife. But if that same person is moved by the Holy Spirit to realize his sinfulness and to repent, and further, to have faith in his Savior, then he will be able to face life and death with a certain peace and serenity, knowing that Christ has forgiven his sins and has

made him a child of God and an heir of heaven.

In short, that person will have learned the patience and comfort of the Holy Scriptures and these words will provide the only hope for him and all the children of men who live in a world of hopelessness.

—F. Archer

## *A Strange Case of Loyalty to a Church Body*

“Synoditis” is a word that came into use in “conservative” Lutheran circles some thirty to forty years ago. In general, it is the term used to speak of that spiritual malady that causes members of a church body or synod to be more loyal to their synod than to the Word of God. In the past history of various synods this “synoditis” has revealed its presence by the following symptoms: members being unduly impressed with the bigness and outward accomplishments of their church body, members fearing synodical officials and regarding their decisions as being more important than what God’s Word teaches, members and especially officials fearing the break-up of their synod, and members fearing the loss of friends, business, money and property as a result of separating from a congregation or church body.

### **A Strange Case**

There is a “conservative” group of Lutherans which is afflicted with a particularly strange case of “synoditis”. The group is called Lutherans Alert—National. They publish a monthly magazine called *Lutherans Alert*, and support a school called Faith Ev. Lutheran Seminary at Tacoma, Washington. As their President, Dr. R. H. Redal, puts it, “LUTHERANS ALERT—National is interested in the pursuit of truth. It desires to uphold without compromise the historic faith of the Lutheran Church.” (*Lutherans Alert*, Aug., 1978, p. 2)

Let us say from the outset that we delight in every statement of doctrine that Lutherans Alert—National makes to uphold the truth of the Scriptures. We wholeheartedly agree with the condemnation of false doctrine and false church practices as pointed out in the pages of the *Lutherans Alert* maga-

zine. But they are afflicted with a strange case of “synoditis” by which they separate themselves from our fellowship, and blunt their own testimony.

Let us illustrate: For many years Lutherans Alert—National has vigorously protested the false teachings and false church practices of their church body, The American Lutheran Church (ALC). They have protested:

1. The ALC condoning the preaching of pastors in that church body who deny “the inerrancy of the Bible, the Immaculate Conception of Christ, the Virgin Birth, Miracles, the atoning death of Christ, His Resurrection, Second Coming, Heaven and Hell.” (*Lutherans Alert*, Oct., 1978)
2. The ALC condoning “murder through abortions, Reformed and other Pastors preaching in Lutheran congregations, condoning divorce among its pastors and providing calls for them.” (*Lutherans Alert*, Oct., 1978)
3. “The \$51,000.00 that the ALC has given to human sexuality seminars to promote pornographic movies for children and adults.” (*Lutherans Alert*, Sept., 1978)

These are sample protests taken from only two issues of the *Lutherans Alert* magazine. Every issue contains more of them. Yet these people refuse to separate from their erring church body as God’s Word commands them to do.

### “Stay in There and Fight”

The “synoditis” of Lutherans Alert—National is shown most strangely of all in the case of Central Lutheran Church of Tacoma, Washington. This congregation has been officially suspended from the American Lutheran Church. The reason for the suspension is that Central Lutheran Church called two assistant pastors, Ben Song and Paul Wiekert, who were educated in Faith Ev. Lutheran Seminary, Tacoma, WA. This seminary is not recognized or approved by the ALC. What a strange happening!—a “conservative” Lutheran congregation is suspended from membership in a “liberal” synod, and then fights to regain its membership!

The Lutherans Alert—National and Central Lutheran Church obviously do not understand the Bible teaching of church fellowship. The Lord instructs us to “avoid” the false teacher and the false church body, to “separate” ourselves from error. But these people have a different idea which can be summed up in the words “stay in there and fight.” They think they have a duty of saving their synod. The Lord nowhere speaks of saving a synod or church body, but He does speak of avoiding the errorist and preserving the true doctrine of the Bible.

Dr. R. H. Redal, President of Lutherans Alert—National, expresses the

human philosophy of “stay in there and fight” in this statement: “If all Bible believing Christians who are tired of the obvious bureaucracy of the ALC would rise up in protest, would cut off funds to the synod and take a stand on the basis of the pure Word of God *we could still save a synod* (our emphasis) that was once Bible-centered but which is now departed from the historic faith of its forefathers.” (*Lutherans Alert*, July, 1978)

### What Does The Bible Say?

What does the Lord tell us to do with a church body that has departed from the true teaching of God’s Word? St. Paul writes: “Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and *avoid them.*” (Rom. 16:17) This passage we do not find in the pages of *Lutherans Alert*. But this is what God’s Word teaches us to do in the situation in which these “conservative” Lutherans find themselves. Furthermore, God’s reason for separation from errorists is stated in Romans 16:18: “For they that are such (the false teachers) serve not our Lord Jesus Christ, but their own belly (their own appetites—NIV); and by good words and fair speeches deceive the hearts of the simple.” God says you cannot serve Him with false teachings. He warns that we are going to be deceived by the “good words and fair speeches” of the false teachers if we do not “avoid” them. Who are we to contradict God and say He doesn’t know what He’s talking about! God calls for simple obedience to His clear command: “avoid them” (Rom. 16:17) and “come out from among them, and be ye separate,” (II Cor. 6:17).

### True Lutheran Teaching

The true Lutheran (scriptural) teaching is expressed in an essay, “UNIONISM”, by Prof. F. Pieper, which he delivered at the 1924 convention of the Oregon and Washington District of the Mo. Synod. He wrote:

“God’s Word requires clearly and unmistakably of every Christian that he abstain from church fellowship with those who teach doctrines that deviate from the Word of God. All accusations that are made against us because of this practice are due to a lack of Christian understanding. Our practice *must not* be termed narrow-mindedness, pride, Pharisaism, etc., rather it must be termed *obedience to the Word of God.*”

God’s Word does not change. What was God’s truth in 1924 is God’s truth today in 1979. We pray that the members of Lutherans Alert—National may be brought to an understanding of this truth and completely separate themselves from the ALC.

—M. H. Eibs

# Church News

## The Moon Mountain Mission

"Neighborhood is Everything." The slogan of many a realtor seeking a good listing. And the number one concern of a congregation that is eager to reach out to others with the treasures of our trust.

The metro areas of the west offer little hope to the small church for a good site in the right neighborhood, except for a benevolence mission in the deteriorating urban centers. To reach the young family with children you need to find a housing development on the fringe of the city. And these developments plan land use to the square foot for maximum investment return. Some well-planned new communities do reserve sections for churches, but these are usually al-

lotted to the denominations which belong to the National Council of Churches. A confessional church like ours is not in a position to make a bid.

## Nevertheless . . .

Since Jesus promised His disciples that the Father's gift of the Spirit will be found of those who seek, one shouldn't be surprised that a lesser gift of a church site can be found—even under such difficult conditions as those facing the urban mission.

The experience of Holy Cross congregation in Phoenix is a glorious case in point. In the North Central city there is an area called Moon Valley. Between two sections of that area there is a connecting six-lane



Chapel Entrance

parkway called Thunderbird Road. There, on the lower elevations of Moon Mountain you will find the property of Holy Cross. The chapel is high enough over the valley floor to be seen from afar, like the city on the hill, which cannot be hid. A mile and a half from the freeway. Centered in a vast and growing residential area.

A perfect site.

How is it possible?

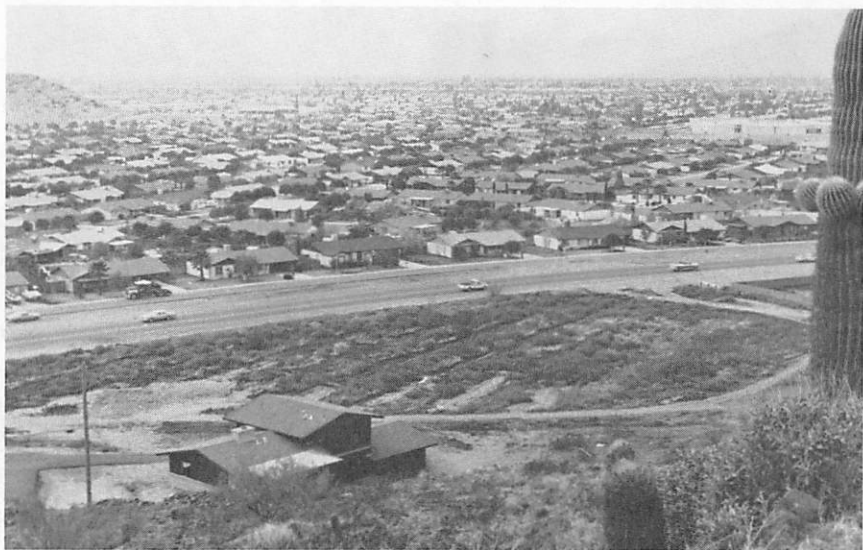
### **The Helpful Tract-builder**

A friendly realtor had called attention to the hillside portion of a tract which was being held for development in housing. One of the associates of the developer, John F. Long, answered the inquiry with the suggestion that the congregation make an offer. This they did, offering an amount which they knew was extremely low and hoping that it was not ridiculous. The proposal came back with Long's initials, ap-

proving the sale. \$35,000 for six acres, one half flat land and one half sloping hillside. A good part of it a gift, by anyone's standards.

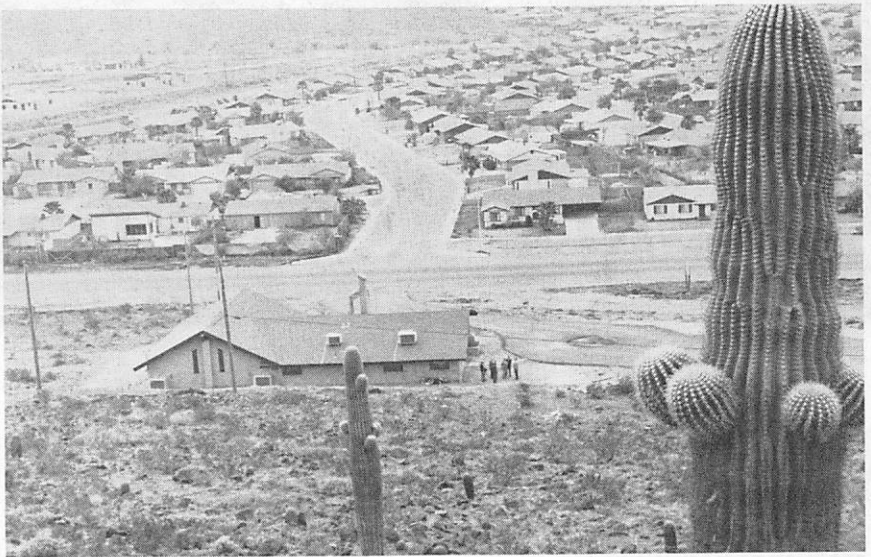
The accompanying pictures show how the buildings are situated. Looking down on the buildings from the side of Moon Mountain you see, over the roof of the parsonage, the vast sea of houses awaiting the congregation's outreach. Looking over the roof of the chapel you see the parkway and another nearby residential sector. Below the parsonage lies the undeveloped flat land which could be the site of a school or a larger church of the future.

The wheelbarrow in the unfinished chancel has nothing to do with the taking of offerings. It is meant to show how this mission congregation is able to do so much building within the modest limits of CLC Mission Extension Fund financing. The congregation has provided its own



**View over Parsonage**





View over Chapel



Pastor Norbert Reim in Chancel

architectural services, functioned as the general contractor, and supplied much of its own labor.

The basic construction is com-

pleted at the time of this writing, but the date of dedication has not been set.

—Rollin A. Reim

# DOCTRINAL THEMES in the Book of Concord

## Justification

The *Book of Concord* of 1580 is a collection of the various confessions that have resulted from Bible studies down through the ages. It contains confessions from the early days, from the days of the Reformation, and from the days after Luther's death. Yet, although written over a number of years, there is not one of these confessions that does not touch on the doctrine of justification.

How could they avoid it? This teaching is the "what does this mean?" of Christianity. By this doctrine all the Scriptures are opened up to us, and events that would otherwise be merely interesting history become part of our life. One example of this is the Easter Festival that we have again celebrated this spring. Yes, on Easter morning Jesus rose from the dead, but what does that mean for us? St. Paul tells us: "Jesus our Lord . . . was delivered for our offenses and raised again **for our justification.**" (Romans 4:25)

### The Question

So, what is justification? The word itself means "to declare innocent,"

the opposite of condemnation, which is "to declare guilty." But in the days of the confessions there was a much more basic question than "what does the word mean?" The question was one of fellowship—fellowship with God. After our relationship with God had been broken off by sin, what is it that must be put forward between us and the anger of God? What is it that will satisfy Him and make Him our friend so that He is ready to declare us innocent and receive us into His eternal habitations? This is the question.

Without a doubt, it must be works, the doings of man. God is light, and it was man's doing, his walking in darkness, that broke his fellowship with God. The Law of God not only condemns sinful deeds and demands that they be punished, but it also calls on all men to walk in the light, to live their whole life in the light, in perfect harmony with God. This is the only thing that God can and will accept: perfection in thoughts, words, and deeds. This alone will stand before God and cause Him to declare us innocent so

that we may stand justified before Him. Without a doubt, it is works, but now the question is "whose works?" In the history of man there have been just three possibilities:

- 1) the works of unregenerate (unbelieving) man
- 2) the works of the "born-again" (regenerate) man
- 3) the works of Jesus Christ, the God-man

### Unbelieving Works

About the works of the unbeliever there was not much disagreement. All major branches of Christianity agreed that, although an unbeliever might outwardly keep some of the commandments (not murdering, not stealing, not committing adultery, obeying parents), yet these works are far from sufficient to be called "light." Such works do indeed bring their measure of reward on this earth, but before the judgment seat of God, He will not forget the very first commandment, which calls for love to God with our whole being. But the man who does not know the love of God in Christ cannot return love to God with all his heart. "We love Him because He first loved us," is the way St. John put it. Hebrews says simply: "Without faith it is impossible to please him." No, there never was any doubt that pagan works without faith, no matter how spectacular, are not the answer to being justified before God.

### Believing Works

But what about the works of the believer? These are works that flow from a love of Christ. These are the

works that are produced in us by God the Holy Spirit Himself, through the Gospel of Jesus Christ. These are the works produced by the grace of God through faith. Surely these works are seen by God with pleasure. Are they not the works that will show Him that we are so changed and renewed in the Spirit that He can now declare us justified, innocent, and fit for heaven? This is what the Roman Catholic Church taught through one of its spokesmen, named Jacob Payva de Andrada:

"Because that man cannot be said to be just who is wholly defiled with the stains of sin, therefore God infuses love into man, through the strength and power of which all faults are washed away, crimes are quenched, sins are expelled and perish, and every vestige of foul deeds is blotted out. And for this reason justification has been placed more in the love which embraces the divine law than in the pardoning of sins; or rather, that justification must be placed in sanctification itself. And that it is love which makes a man wholly pleasing and acceptable to God."(quoted in *Examination of the Council of Trent*, Part I, by Martin Chemnitz, p. 519)

(There is also in our day a great emphasis often placed on God *in us*, sometimes giving the impression that if you've only just believed on Christ, you don't have the half of it. Now you must rise higher and take some steps to receive the gifts of the Spirit, invite God into your life, and so be renewed and made acceptable to Him.)

The confessions reply that certainly good works are necessary in the life of the Christian just as surely as it must get light when the sun comes up in the morning. Good works are also a gift from the Savior which He

earned for us on the cross. If you have Christ, you have also the renewing of the Spirit, and this must grow and increase from day to day until it is complete in the next life.

And it is for this very reason that the renewal of the Christian cannot stand between us and God's anger over sin. The renewal needs to be increased in us because it is not perfect. But only perfection can accomplish our justification before God. As it is, our old sinful nature clings to us and spatters mud on our best works. God accepts the works of the Christian on account of faith. But only perfect works will make a person acceptable to God. Our Christian works cannot do this because even they need to be justified and cleansed through faith. The sad fact is that it is not to unregenerate man, but to Christians that John speaks when he says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Thus, even in our best, our Christian state, the Lord teaches us to pray daily with the holy apostles: "Forgive us our trespasses."

The *Apology* (defence) of the *Augsburg Confession* says of the Christian's renewal:

"This fulfilling of the Law, or obedience towards the Law, is indeed righteousness, when it is complete; but in us it is small and impure. For, although they have received the first-fruits of the Spirit, and the new, yea, the eternal life has begun in them, there still remains a remnant of sin and evil lust, and the Law still finds much of which it must accuse us."  
". . . It can now be seen much more clearly that the Inchoate (incomplete) fulfilling of the Law does not justify, because it is accepted only on account of faith."  
(*Concordia Triglotta*, p. 167)

Thus our doing of the things that are written in the Law, either before or after being born again and renewed—this is not enough. Having done all we must still confess, "We are unworthy servants."

### Christ's Works

The works of Jesus Christ! Here at last is something both righteous and complete. There is no flaw and nothing inchoate about Jesus' perfect life, or about His complete suffering for the punishment of our sins. This was shown when God raised Him from the dead on Easter morning. The works of Christ, these are the works that alone are able to stand between us and the anger of God over our sin. These alone are able to bring us into fellowship with God, to make Him our friend, and to cause Him to declare us just and fit for eternal life. This, then, is what it means for us to walk in the light: "the blood of Jesus, His Son, cleanses us from all sin." (1 Jn 1:7). We are, dear friends, justified by works—not ours, but His—not His and ours, but His alone!

This, of course, is not any different from what Christians down through the ages have believed and confessed. Gregory (c. 360 A.D.) says, "Therefore let us trust not in our tears nor in our works but in the fact that we have an advocate." The famous church father Augustine urges us to "note that He who redeemed your life from corruption and who crowns you does not desire to crown a swelled head." And the Lutheran confessions, whose purpose was not just to show differences, but

to proclaim eternal and saving truths, declare:

“Trusting in our own fulfillment of the Law is sheer idolatry and blaspheming Christ, and in the end it collapses and causes our consciences to despair. Therefore, this foundation shall stand forever, namely, that for Christ’s sake we are accepted with God, and justified by faith, not on account of our love and works.” (C. T. p. 167)

By “Imputation” . . .

This leaves the question: How can we put forth someone else’s works, works which we have not done, as our offering to God? How can His righteousness do us any good? For the answer, we need only look (as always) to our Lord Jesus. He who knew no sin was made to be sin for us. How? Our sin was *imputed* to Him (put upon Him). “And the Lord hath laid on Him the iniquity of us all,” writes Isaiah. Jesus, in turn, suffered the wages of our sin even

though He had not committed it, and He died. We who knew no holiness before God have likewise had His righteousness imputed to us (put upon us, credited to our account). We, in turn, receive the reward of His righteousness even though we have not accomplished it, and we live! This we believe, and this we receive.

Is it any wonder, then, that this teaching of justification opens the whole Bible to us? The Scriptures are the Word of God, and reconciled to Him, we will hear His words a lot differently than if they were the words of an accusing enemy. No wonder, either, that the confessions call this teaching “the chief article in the entire Christian doctrine, without which no poor conscience can have any firm consolation, or can truly know the riches of the grace of Christ.” (C. T. p. 917)

Thanks be to God for this unspeakable gift!

—Paul Schaller

## Treasurer’s Report

July 1, 1978—May 1, 1979

RECEIPTS:	APRIL	TO DATE
Offerings	\$ 15,785.20	\$230,894.63
Memorials	20.60	348.10
Interest Earned (Mem)	—	7.49
<b>TOTAL RECEIPTS</b>	<b>\$ 15,805.80</b>	<b>\$231,250.22</b>
DISBURSEMENTS:		
Retirement Benefits	2,511.00	22,367.00
Emergency Support	—	2,047.00
Capital Investments	1,672.79	17,790.86
General Administration	1,441.46	7,577.10
Missions & Administration	9,186.54	83,662.07
Board of Education	—	116.23
Immanuel Lutheran College	11,200.25	112,002.50
<b>TOTAL DISBURSEMENTS</b>	<b>\$ 26,011.04</b>	<b>\$245,562.76</b>



CASH DEFICIT FOR PERIOD	(- 10,205.24)	(- 14,312.54)
CASH BALANCE JULY 1, 1978		<u>6,020.10</u>
CASH DEFICIT MAY 1, 1979		(-\$ 8,292.44)

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**OTHER RECEIPTS:**

ILC Expansion Fund	\$ 10,384.53	\$ 48,436.68
Mission Extension Fund	150.00	7,516.18

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**COMPARATIVE FIGURES**

BUDGET OFFERINGS NEEDED	\$ 27,543.00	\$275,430.00
BUDGET OFFERINGS RECEIVED	<u>15,805.80</u>	<u>231,250.22</u>
DEFICITS	(-\$ 11,737.20)	(-\$ 44,179.78)

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BUDGET OFFERINGS, 1977-78	\$ 12,309.97	\$186,731.05
INCREASE, 1978-79	3,495.83	44,519.17

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

**Housemother Needed**

Immanuel Lutheran College will be in need of a housemother for the girls' dormitory beginning in the fall of 1979. Applicants should contact Immanuel Lutheran College President Roland Gurgel to arrange for an interview as soon as possible. Send any inquiry to:

Pres. Roland Gurgel  
 Immanuel Lutheran College  
 West Grover Road  
 Eau Claire, WI 54701

**West-Central Conference**

The West-Central Conference of the CLC will be conducting its annual Delegate Conference on June 12 through 14, 1979. The host church will be Our Savior's, Jamestown, North Dakota. The conference will begin with an opening devotion on

Tuesday at 10:00 a.m. Opening Devotion—Paul Fleischer. Conference Chaplain—Robert Mackensen. Communion Service Speaker—Leland Grams.

On the agenda:

1. "Quench not the Spirit"—D. Koenig
2. Solomon's View of Life on This Earth—M. Sydow
3. An Evaluation of the Theology of the Moonies—T. Thurow
4. A Devotional Treatment of the Aaronic Blessing—W. Mielke
5. A Historical Study of One of the Lutheran Confessions—N. Greve

A meeting of the Area High School Association will be held sometime during the conference.

—D. Baker, Secretary

# Daily Devotions

The following hymn by James Montgomery is not among those in *The Lutheran Hymnal*—though most of it does appear in *The Lutheran Hymnary*, with which many in the CLC are familiar. Like Montgomery's "Prayer Is The Soul's Sincere Desire" (L.H. 454), this hymn (which can be sung to the tune of L.H. 416) is of considerable devotional value since it outlines much of what our Savior tells us in the Scriptures when we come to Him saying:

## LORD, TEACH US HOW TO PRAY

July 1	Luke 11:1-13	Lord, teach us how to pray aright, With reverence and with fear:
2	2 Chronicles 6:12-21	Though dust and ashes in Thy sight, We may, we must draw near.
3	Genesis 18:16-33	We perish if we cease from prayer; Oh, grant us power to pray, And when to meet Thee we prepare, Lord, meet us on our way.
4	Hebrews 10:19-31	Burdened with guilt, convinced of sin, In weakness, want, and woe, Fightings without and fears within, Lord, whither shall we go?
5	Daniel 6	God of all grace, we come to Thee With broken, contrite hearts; Give what Thine eye delights to see, Truth in the inward parts.
6	Matthew 21:18-22	Give deep humility; The sense of godly sorrow give; A strong desire, with confidence, To hear Thy voice and live;
7	Matthew 6:1-18	Faith in the only sacrifice That can for sin atone, To cast our hopes, to fix our eyes, On Christ, on Christ alone,
8	2 Chronicles 7:11-22	Give These, and then Thy will be done; Thus strengthened with all might, We, through Thy Spirit and Thy Son, Shall pray, and pray aright.
9	Daniel 9:1-19	Pray Praise Give Thanks.
10	Acts 9:1-19	
11	Mark 9:14-32	
12	John 6:60-71	
13	Isaiah 55:1-11	
14	Psalms 51:10-19	
15	Philippians 1:1-11	
16	Psalms 51:1-9	
17	Luke 18:9-14	
18	Ezra 9	
19	Ephesians 3:7-21	
20	1 Samuel 3:1-21	
21	John 14:5-14	
22	Romans 5:1-11	
23	Luke 17:11-19	
24	Luke 19:35-43	
25	Matthew 26:36-44	
26	Psalms 27	
27	Romans 8:26-39	
28	James 5:13-18	
29	1 Timothy 2:1-8	
30	Psalms 146	
31	1 Chronicles 29:10-20	

—W. V. Schaller

## CLC Roughrider Youth Camp

**Place:** Camp Rokiwan, a former National Guard Camp, on the beautiful shores of Spiritwood Lake, 15 miles northeast of Jamestown, North Dakota.

**Time:** July 16-20. Registration begins at 3:00 p.m. on Sunday, July 15, with checkout by 10:00 a.m. on Saturday, July 21.

**Purpose:** To provide Christian fellowship and fun for CLC youth entering grades five through twelve, fall of 1979; crafts, outdoor sports, boating and swimming, horseback riding, campfire singing, "Fun Nite", all within the framework of Scripture devotions and study.

**Cost:** \$30.00 per camper, includes all meals and lodging, insurance, activities.

**Registration Deadline:** Friday, June 15th.

**Sponsor:** Our Savior's Ev. Lutheran Church, Jamestown, with its Board of Education as coordinators. Volunteer kitchen and supervisory help and/or food donations from sister congregations are welcomed.

For a detailed brochure, with registration form, Contact:

Pastor Paul Fleischer  
424 5th Avenue SE  
Jamestown, ND 58401

### Installation

As authorized by President Egbert Albrecht, I installed Eugene H. Rutz as pastor of Bethel Ev. Lutheran Church, Spring, Texas, on April 1, 1979.

—Arvid G. W. Gullerud

348 9699 1 139  
SCHALLER, PAUL REV MRS  
20864 HAVILAND AVE  
HAYWARD CA

94541

### New Vacation Bible School Material

A five-lesson Vacation Bible School series has been prepared and printed by various CLC pastors. The series is entitled "Psalms, a Hymnbook by the Holy Spirit" and uses a Psalm to study the doctrine of creation (Ps. 8), the fall into sin (Ps. 14), the Gospel promise (Ps. 2), repentance (Ps. 51), and God's love (Ps. 23). The material is available in four levels: pre-school through Grade 1, Grades 2-4, Grades 5-6, Grades 7-8. The students' material has printed texts and worksheets. Also there are teachers' notes, posters, and other materials—all at a nominal cost. For exact prices, orders, or more information please contact:

Pastor Dave Schierenbeck  
3460 Crestmont Drive  
Saginaw, Michigan 48603  
517-792-9390