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LUTHERAN SPOKESMAN

CHURCH OF THE LUTHERAN CONFESSION

They asked Him, "Where, Lord?"



*"Where there's a dead body"
He told them, "there, the
vultures will gather"*

Luke 17:37

Do You Not See . . . ?

The sight of circling vultures on the cover is not a pleasant sight to behold, for it depicts a dead carcass. Yet this vivid picture of corruption is needed, if we are to know ourselves and the condition from which we have been delivered.

This world is like a foul, rotting carcass. Just as the circling flight of the vultures identifies a rotting carcass, so the judgment of God hovers over this foul, corrupt, rotting world. By nature we enter this world smelling worse than a foul, rotting carcass. Our sin causes that stench. God often sends the vultures of judgment already in this life in order to arouse the wicked and bring them to repentance before that last and terrible day when the entire world will become food for the vultures of His final judgment.

In the days of Noah the circling judgment of the Lord came in the form of a flood. The same judgment hovered over Sodom whose inhabitants thought no change would come

in their selfish sensual life. But the deluge came and the fire and brimstone descended. So will it be with the advent of Christ on the last day; it will come as a sudden unexpected judgment on many. Men fancy that they are safe and nothing will interfere with their security, but the Savior makes His advent suddenly and they are overwhelmed.

Would we give our life for a decaying corpse? Jesus, God's Son, did. He took upon Himself all our sins and paid for them on Calvary's cross. That marvelous redeeming work brought us pardon, peace, and forgiveness before the holy, almighty God. Trusting in that Savior, we now stand sparkling, pure, and clean before God. Jesus' righteousness covers all our sins. The vultures of judgment fly away for there is no food for them. Now there hovers over us the dove of God's Holy Spirit, for we who once were dead are now alive and have become new creatures in Christ.

—Arvid Gullerud

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The Lord's Prayer

What prayer is more deserving of special consideration than the one given to us by our Lord and Savior Himself and which is appropriately named the Lord's Prayer? Since this prayer has been composed by none other than the all-wise Son of God, our Savior, it takes into consideration every need of ours of body and soul for time and eternity and at the same time contains not one superfluous word.

We know from our own experience that it is very easy for us to repeat these words mechanically without being aware of what we are actually praying for. Having taught the meaning of the various parts of this prayer several hundred times in the course of our ministry, we ourselves find that we still need to review it often to refresh our own memory. We do not believe that others are different from us in this respect. We shall therefore in the months to come, if God so wills, undertake a brief review of the contents of this prayer, beginning at this time with what is commonly called the address. In so doing we shall focus our attention on each individual word and phrase.

Father

Jesus teaches us to address God as Father. This winning name dispels all fear and hesitation on our part as we come into His presence. Very fittingly might He have chosen one of the other names by which God has

made Himself known in the Scriptures, names such as: the Almighty, the Holy and Sinless One, the Supreme Ruler of Heaven and Earth, or the Lord of Lords. These names, however, would remind us of the awful majesty and holiness of God and of our own utter sinfulness and unworthiness to appear in His presence and would tend to make us fear even so much as to approach Him in prayer.

But what a different effect the permission to address God as our *Father* has upon us! It reminds us of the changed state of affairs that now exists between God and us since Jesus has fulfilled all righteousness for us through His sinless life, and removed our sin-debt by means of His innocent suffering and death in our stead. God for His sake has now forgiven us sinners all our sins and accounted us righteous. He is at peace with us. God demonstrated all this by raising Jesus from the dead.

Now our glorious status as believers in the Savior is that described by Paul in Gal. 3:26: "Ye are all the children of God by faith in Christ Jesus." Through our Baptism the Holy Spirit has entered our hearts, working in us the miracle of faith in Jesus, giving us a new birth; and now, as we read in Rom. 8:16: "The Spirit itself beareth witness with our spirit, that we are the children of God." Therefore, as Luther says, we now may "with all boldness and confidence" come before Him and "ask

Him as dear children ask their dear father." What an incentive to uninhibited and joyful praying!

Our Father

While approaching the throne of grace in prayer for ourselves, we are to keep in mind that God has other children also, namely all those who like ourselves build their faith on Jesus as their Savior and righteousness. To keep that before us, Jesus throughout this prayer uses the plural instead of the singular—"we" and "our" and "us". These fellow-believers are our brothers and sisters in God's family. Of these and their needs of body and soul we should also be mindful when we pray, and not merely of our own. The love and concern shown us by our Savior cannot do otherwise than to awaken in us a similar love and concern for them.

While praying *for* our Christian brothers and sisters, we are reminded here by our Savior to pray *with* them also when we have the opportunity. That such united praying is well-pleasing to Him, He Himself assures us when He says: "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." (Matt. 18:19)

Here the question may arise how we can recognize God's other children with whom we may join in prayer. Since we cannot look into the heart, as only God can, to see if they hold the saving faith, we must judge by the confession of their lips and their lives. Where that does not agree

with what God tells us in His Word, we must withhold the hand of fellowship and be guided by His instructions in Romans 16:17: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." This we do, not in a "better than thou spirit", but in love to testify to them that they by their refusal to abide by Jesus' Word are dishonoring their Savior and endangering their souls' salvation.

While we cannot join in prayer *with* those who are members in heterodox fellowships, although God surely knows some of them to be His children, we will certainly pray *for* them. However, with those who are identified as our Christian brothers and sisters by the confession of their lips and lives we will avail ourselves of the opportunity to pray in the services of worship in our congregations. So in the use of the plural throughout this prayer we have also a reminder from our Savior not to "forsake the assembling of ourselves together, as the manner of some is." (Heb. 10:25)

Our Father Who Art in Heaven

By telling us that this Father of ours is in heaven, Jesus reminds us of the great difference that exists between this Father and our earthly father. Though our earthly father love us ever so dearly and be ever so anxious to grant our pleas and requests, often he is incapable of doing so because of his lack of power. Such is the case when a sick child, e.g., pleads with his father to make him

well. But how different when we appeal to our Father who is in heaven! He is the almighty God, who made heaven and earth and all things by means of a mere word of His. It is He of whom the Scriptures report that He did numerous miracles on behalf of His people and that His arm is not shortened to this day.

It is He "who is able to do exceedingly abundantly above all that we ask or think." (Ephesians 3:20)

Calling to mind therefore the wealth of comfort and encourage-

ment contained in each word and phrase of the introduction to this prayer given us by our Lord, let us approach the throne of grace boldly and confidently, convinced that we will most assuredly be heard and answered.

Our Father, Thou in heav'n above,
Who biddest us to dwell in love,
As brethren of one family,
To cry in ev'ry need to Thee,
Teach us no thoughtless words to say,
But from our inmost heart to pray.
(Lutheran Hymnal 458:1)

—H. C. Duehlmeier

CLC Scientist Speaks Up

The Wall Street Journal of June 18, 1979, has an article on the on-going debate between creationists and evolutionists as to the origin of life and how things developed and came to exist as we see them today. There is bigotry among evolutionary scientists. They don't want to admit and make known that among their colleagues are learned and competent men who believe in creationism. It is pure fiction that the whole of the scientific world believes in evolution.

One such creation scientist is Dr. David Menton, member of our Faith congregation in Ballwin, Missouri, who is an associate professor of anatomy at Washington University, St. Louis. We are told in the article that Dr. Menton holds that "the scientific evidence for Creation is overwhelming." "More and more reasonable scientists are speaking out against this silly theory of evolution." He points as an example to "incredible structures, such as the human eye, that make our most complicated computers look like beer-can openers," and asks quite pointedly whether it is possible to "account for this by random chance, as the evolutionists do."

Many of our congregations have called in Dr. Menton to give talks on just this matter. It is a worthwhile experience, especially for our young people who are under the influence of the evolutionary philosophy of public education, to hear such a man. He demonstrates quite conclusively that zeal for the truth to be found in the created world need not be in conflict with zeal for the truth revealed in God's holy Word.

—G. Sydow

Former Editor Retires

"It's easier to think about dying than retiring."

The words of a man who loves work more than leisure. The expression of the Rev. Gilbert Sydow, former *Spokesman* editor, when asked how he felt about leaving New Ulm, MN, where he has served Faith congregation since 1965. It was startling to hear this sort of talk from someone who has attained the popular goal of freedom to do what you want, when you want. But typical. Sydow has never fit into any stereotypical thought pattern, so you expect a surprise when you ask him something.

Still clear of vision and sharp of mind, one might wonder why the retirement. Recurring bouts with an acute malady had been survived in an amazing manner, under the gracious God who "heals all our di-

seases." Yet each attack reduced the energy level to a point where the regular duties of parish life were too much. The ministry of Faith congregation has been given to the care of the Rev. Michael Thom, a 1979 graduate of the ILC Seminary.

Mrs. Ruth Sydow, a long-time employee of 3-M Company, has taken an early retirement. She had been much involved in the ministry of the congregation, especially as organist and Sunday School teacher. The couple is moving into the Twin Cities area. In the suburb of Eagan they will share a home with son Peter. The location will be convenient for visits of the eighteen grandchildren and the other things which make retirement pleasant even for those who would rather be working.



Pastor & Mrs. Sydow

Anniversary

On July 1st the New Ulm congregation arranged a service of praise for the forty years of ministry which Pastor Sydow was privileged to perform. Son Michael, CLC pastor in Cheyenne, Wyoming, conducted the worship.

Sydow served in New Ulm since 1965, when he came there from Ellensburg, Washington. At first he managed the CLC Bookhouse from his office, phasing out the printing operation so that the unit could be moved to the ILC campus. During those early years a providential opportunity presented itself. For a modest cost, Faith church acquired

the historic Friedens church, a city landmark, and a recently built parsonage. During the last year, the remaining indebtedness on the property was completely retired, thanks in large part to a generous bequest from a member. With such helps, and the careful stewardship of a faithful congregation, it has been possible for this congregation of only eighty-six communicants to carry the full cost of maintaining its ministry.

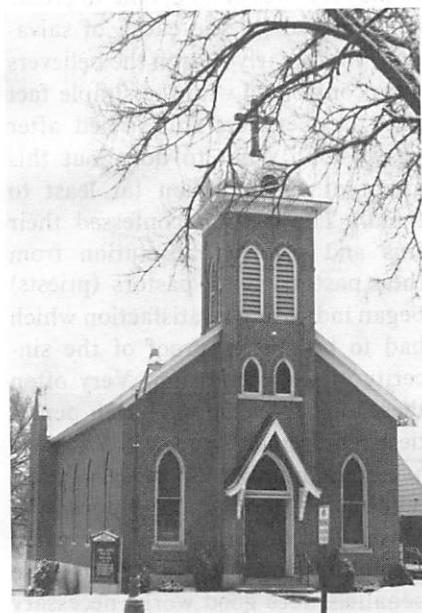
CLC Service

The Holy Spirit has made extensive use of Sydow's special gifts in the interest of the wider ministry of the CLC. His wide range of literary interest and skillful pen made him a natural choice for editorship of the *Spokesman* from 1970 to 1978. Since 1966 he has been a member of the CLC Board of Doctrine, a position he will continue to fill during his otherwise quiet time.

Since work has a way of filling unoccupied time, it is safe to assume that the retiree's days will soon be given to something of enduring value. He has already been asked to produce a history of the CLC for use on the school level.

Many in the CLC know and appreciate the services cheerfully rendered by this man. They will join Faith congregation in thanksgiving for this, and for the fact that the ascended Lord continues the supply of replacement pastors to take over when the Lord Himself determines that someone should drop the mantle.

—Rollin A. Reim



Faith Lutheran Church

DOCTRINAL THEMES in the

Book of Concord

Good Works, the Fruit of Faith

“On my honor, I will do my best to do my duty to God . . . to keep myself morally straight.” The Boy Scout oath makes human duty sound so good, sprinkling mention of God-worship with an oath that exalts the personal character and good works of its members. Likewise, a Freemason learns that “character determines destiny.” His ritual with Lambskin (or White Leather Apron) is symbolic of innocence—a suggestion of the pre-eminence of the good works in his daily life and the determinant of his eternal destiny.

The very mention of *good works* among those who cherish the heritage of the Reformation reminds them of the great theological issues debated some 400 year ago by Luther and his colleagues. Without a proper understanding of good works, the principles of faith and salvation are jeopardized. If the good works of a man have something to do with the cause of man’s spiritual standing before almighty God, the cross of Jesus Christ is robbed of its necessity and impact.

Saved by Faith Plus Good Works? Never!

The impression that the good works of mankind are part of the cause of salvation developed almost innocently. The devil pressed his attack against the church, using one of the very rites of its people to create confusion about the cause of salvation. In the early church the believers were confronted with the simple fact that the members still sinned after conversion. What to do about this apparent contradiction (at least to them)! The faithful confessed their sins and received absolution from their pastors. Soon pastors (priests) began indicating a satisfaction which had to be met as proof of the sincerity of the confession. Very often these took the form of church penalties: requirements to say the Rosary a certain number of times, undertake a pilgrimage, or sponsor a Mass. The devil had his day when the impression prevailed that these penalties were good works necessary for salvation.

So the church developed the

teaching that individuals are *justified* before God by faith which has become active by love—faith plus good works.

Later the church began to talk about indulgences. Indulgences were the trading of church penalties. For example, payment of money could be substituted for a certain rite or pilgrimage. Luther was thoroughly upset with Tetzl, who in selling indulgences was openly declaring that as soon as the people paid their money, their souls would spring out of purgatory (the number of years in purgatory was a “church penalty”). The whole Scriptural presentation of Christ, forgiveness of sins, repentance, and faith could be by-passed with the right change of the coin of the realm.

Saved by Faith Apart from Good Works

Through those early years of the 16th century, led by the Holy Spirit, the Reformers learned how a person is really saved. More specifically in this context, they recognized and fought for the simple truth, taken from the naked wording of Scripture, that **a man is justified by faith without the deeds of the law** (Romans 3:28). Good works had (and have) nothing to do with the origin and preservation of an individual’s eternal salvation.

Our Lutheran forebears confessed in Article XX of the Augsburg Confession:

“Our works cannot reconcile God or merit forgiveness of sins, grace, and justification, but we obtain this only by

faith, when we believe that we are received into favor for Christ’s sake, who alone has been set forth the Mediator and Propitiation, 1 Tim. 2:5, in order that the Father may be reconciled through Him. Whoever, therefore, trusts that by works he merits grace, despises the merit and grace of Christ, and seeks a way to God without Christ, by human strength, although Christ has said of Himself: I am the Way, the Truth, and the Life. John 14:6. (Concordia Triglotta, p. 53)

Good Works Follow

The Catholic theologians attacked the Reformers, saying that they had no article on good works and even prohibited them. But what Luther and his colleagues learned and taught was the proper understanding of the relationship of faith and works. Faith comes first. Faith alone saves. Then follow good works. The good works do not activate the faith or sustain it. Where there is faith in Christ, there are inevitably the fruits of faith (good works). But the good works are not the cause of salvation nor are they necessary for salvation; they are simply the necessary effect of God’s regenerative work in mankind.

Permit an illustration. Whenever electricity passes through a wire, a magnetic field develops around that wire. Every wire with electricity running through it has a magnetic field around it. However, the magnetic field is not the electricity; it is the unailing effect of electricity passing through the wire. Good works are the unailing, inevitable effect of the presence of saving faith. And so we have summarized Scriptural teaching concerning good

works in the sight of God as being those which (1) flow from faith, and (2) conform to the will of God.

Confusion Among Lutherans

Some of the Lutheran theologians became confused about the cause and effect relationships in the articles of faith and good works. Among them were Cordatus and Cruciger who maintained that good works are necessary to salvation. The real father of such terminology was Melancthon. He suggested that justification cannot occur without the presence of good works: "Nevertheless good works are necessary to eternal life, inasmuch as they must necessarily follow reconciliation." (Bente, Historical Introduction, C. T., p. 113)

Luther exploded when he heard them say that good works are a cause without which (*sine qua non*) there is no salvation. He allowed that the new obedience is an "effect necessarily following justification," but he would not permit the teaching that "new obedience is necessary for salvation." (Bente, C. T., p. 114) Good works must altogether be excluded from the article of justification—or salvation before almighty God. Otherwise injury is done to the all-sufficient merit and sacrifice of His unique Son Jesus Christ. And Luther would let nothing injure Christ. He would talk about faith and works this way: "Faith alone justifies, but it is not alone." (Bente, C. T., p. 120)

Other participants in the controversy held that good works are not necessary at all, some even saying

that good works are injurious. To combat these errors and the resulting confusion regarding the proper terminology to express the Scriptural truths, the framers of the Formula of Concord confessed: "Good works are necessary." (Art. IV, C. T., p. 943) This is "a necessity of Christ's ordinance, command, and will, and of our obligation, but not a necessity of coercion . . ." (Art. IV, C. T., p. 943)

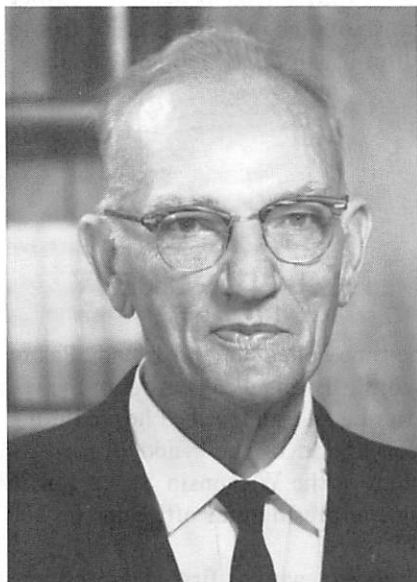
But they rejected the teaching that good works are necessary *for salvation*. "Therefore, the propositions are justly rejected, that to believers good works are necessary for salvation, so that it is impossible to be saved without good works. For they are directly contrary to the doctrine concerning the exclusive particles in the article of justification and salvation." (Art. IV, C. T., p. 945)

Against those who said good works are injurious the theologians wrote: "For it is God's will and express command that believers should do good works, which the Holy Ghost works in believers, and with which God is pleased for Christ's sake." (Art. IV, C. T., p. 951)

Jesus said: "I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing." (John 15:5—NIV) "Without faith it is impossible to please God." (Heb. 11:6) With faith the possibilities are unlimited—for with faith we have the blessings of spiritual life: the forgiveness of sins; and faith is always fruitful.

—M. Sydow

Max Groeschel



Max Groeschel

Only a few of those who are presently members of Bethel of Houston were part of that group that met in the Groeschel home fourteen years ago. Those early meetings seem so insignificant in light of what Bethel has experienced during the past ten years. Yet we should all be aware of and thank the Lord for the work He began in Houston at that time.

If it had not been for the conviction and courage which the Lord worked in the hearts of those few, where would many others have found a refuge when the Lord moved them to "come out from among them and be separate"? And what moved the

CLC Mission Board to send Pastor Arvid Gullerud to Houston in 1968, if not the firm nucleus which already existed?

The Lord chose Pastor Groeschel to work in Houston at a particular time, in a particular way. He chose others to work at other times and in other ways. But from the beginning it was the same Lord working through the same Word of Truth, the "still, small voice" of Gospel preaching.

Pastor Groeschel was a faithful member of the Lutheran Church—Missouri Synod for most of his life. After preparing for the teaching ministry at Concordia Teachers College in Seward, Nebraska, he spent the rest of his life working in the Houston area (except for two years in Minnesota). He established Immanuel Lutheran School and the Lutheran High School of Houston.

In 1964, in obedience to God's Word, he left the liberalism of the Missouri Synod and sought the fellowship of the Church of the Lutheran Confession. After an accelerated course of study at Immanuel Lutheran Seminary in Eau Claire, and a colloquy, he was ordained and commissioned as missionary in the Houston area.

Max Groeschel was called to his heavenly home on Wednesday, May 30, 1979. The funeral service was held in Bethel Evangelical Lutheran Church on Saturday, June 2. Pastor

E. H. Rutz spoke words of comfort and encouragement on the basis of II Timothy 4:7,8.

Surviving Pastor Groeschel are his wife, Ruth, their daughter and son-in-law, Sherry Lynn and Kenneth James, and three grandchildren.

The best memorial that we can give for a dear departed servant of the Word is to follow his faith and life, so that we too can look with joy to the time when our heavenly Father calls us home. May God grant this to all of us, in Jesus' name. Amen.

—E. H. Rutz

WELS President Dies Suddenly

We take note of the passing of our one-time colleague and friend, Pastor Oscar J. Naumann, president of the Wisconsin Evangelical Lutheran Synod. The death occurred on June 18, shortly after he had announced he would not seek reelection at the coming August convention of the synod because of questionable health. He had been president of the Wisconsin Synod for 26 years, the second longest time of holding the presidential office in the 130 year history of the synod.

Pastor Carl H. Mischke of Juneau, Wisconsin, who as first vice-president will serve as president until the elections of this year's convention, had this to say of the Naumann era, that during this time the synod expanded "from a midwestern church body to a national church with congregations in most of the 50 states and mission fields in twelve countries. He was unwavering in his determination to keep the Synod faithful to the Word of God and the Lutheran Confessions, but as unwaveringly dedicated to sharing the Word with the world. Our missions have lost a warm friend and ardent supporter."

We of the Church of the Lutheran Confession, who were members of the Wisconsin Synod during the early days of the Naumann years, had our differences with him on the doctrine of fellowship in connection with dealing with the Missouri Synod. His particular approach to the intersynodical controversy had to do with what might be called a "dilemma of love," which many of us could not accept as applying to the situation at hand.

But Pastor Naumann was always the gentleman and never forgot his former friends and fellow pastors. During recent years of ill health, this writer was often the recipient of his well-wishes. As late as this spring, letters were exchanged on matters of health, with fond reminiscence of former days. Upholding the confessional principle does not necessarily mean that cherished friendships have to be discarded.

—G. Sydow

Billy Graham: False Teacher

In his sermon on Jesus' warning to beware of false prophets (Matt. 7:15), D. M. Lloyd-Jones makes the following observation: False teaching "is to be detected by what it does *not* say rather than by what it *does* say . . . Any Christian can detect the man who says outrageously wrong things; but . . . the vast majority of Christians today do not seem to be able to detect the man who seems to say the right things but leaves out vital things." (*Studies in the Sermon on the Mount*, Vol. II, p. 244)

Billy Graham does not say many outrageously wrong things. In fact he actually says many right things, and he says them very well. Yet he is a false teacher because of what he omits in his teaching.

I became aware of one such flagrant omission when I was preparing some Bible Class material on the necessity of Baptism. Billy Graham's 1977 book, "How to Be Born Again," (Word Books) was lying on my desk. I was interested in learning how Billy Graham presents the relationship between the new birth and Baptism.

No Mention of Baptism

What I discovered is that Billy Graham wrote a 183-page book on the new birth or regeneration without once even mentioning Baptism. What makes this so strange is that the keynote of Graham's book is Jesus' word to Nicodemus in John 3:7: "Ye must be born again." But nowhere in his book does Graham

refer to or discuss Jesus' word to Nicodemus in John 3:5: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Surely this passage refers to Baptism, the Spirit's "washing of regeneration." What the Holy Spirit does in Baptism surely has something to do with "how to be born again."

Causing the Simple to Stumble

When I brought Graham's strange omission of Baptism to the attention of our Bible Class, one of our members corroborated my discovery by reporting on some correspondence that a relative had had with the Billy Graham organization. This person had written to Billy Graham about the precious comfort of God's promises in Baptism, but Graham's reply came back, indicating that Baptism was unimportant, almost optional. How different from our Lord's emphasis on Baptism in the Great Commission as recorded in the last chapters of Matthew and Mark! Martin Luther wisely included these passages in his Small Catechism, and we should never forget them.

"Go ye, therefore, and teach (make disciples of) all nations, **baptizing them** in the name of the Father, and of the Son, and of the Holy Ghost."

"He that believeth **and is baptized**, shall be saved; but he that believeth not, shall be damned."

Believe these words, and beware of false prophets.

—D. Lau

Treasurer's Report

July 1, 1978—July 1, 1979

RECEIPTS:	JUNE	TO DATE
Offerings	\$ 24,869.96	\$281,443.39
Memorials	5.00	653.73
Interest earned	.97	8.46
Immanuel Lutheran College: Refund of Unused Subsidy	12,000.00	12,000.00
TOTAL RECEIPTS	\$ 36,875.93	\$294,105.58
DISBURSEMENTS:		
Retirement Benefits	2,511.00	27,389.00
Emergency Support	—	2,047.00
Capital Investments	1,672.79	21,136.44
General Administration	199.17	8,257.31
Missions & Administration	7,909.07	99,386.89
Board of Education	—	116.23
Immanuel Lutheran College	11,200.25	134,403.00
TOTAL DISBURSEMENTS	\$ 23,492.28	\$292,735.87
CASH BALANCE FOR PERIOD	\$ 13,383.65	\$ 1,369.71
CASH BALANCE, JULY 1, 1978		6,020.10
CASH BALANCE, JULY 1, 1979		\$ 7,389.81

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OTHER RECEIPTS:

ILC Expansion Fund	\$ 10,245.25	\$ 78,096.34
Mission Extension Fund	2,168.15	9,986.43
Udo Education Fund	29.19	1,223.18

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COMPARATIVE FIGURES

	JUNE	12 MONTHS
BUDGET OFFERINGS NEEDED	\$ 27,543.00	\$330,516.00
BUDGET OFFERINGS RECEIVED	36,875.93	294,105.58
BUDGET SURPLUS (DEFICIT)	\$ 9,332.93	(-\$ 36,410.42)
BUDGET OFFERINGS, 1977-78		
	\$ 24,000.49	\$226,334.24
BUDGET OFFERINGS, 1978-79		
	36,875.93	294,105.58
INCREASE THIS YEAR	\$ 12,875.44	\$ 67,771.34

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

Daily Devotions

As school resumes in the fall our thoughts turn to education. School, however, is only the formal part of education. Learning goes on every day in the life of a child—and ought to continue through all of life. Education is not just for children. The same is true of Christian education. It's not just for the young. All of God's children, young and old, need to keep on growing in the grace and knowledge of our Lord and Savior Jesus Christ. (II Peter 3:18).

In our devotions during September let us consider: a) the Christian education of the young and b) the continuing need of all believers for Christian education.

CHRISTIAN EDUCATION BEGINS WITH THE YOUNG

September	Scripture	Hymn for Meditation (Lutheran Hymnal)
1	Mark 10:13-16	302 Do not hinder, but bring children to Christ.
2	Romans 6:1-11	300 Remind children of their baptism and its meaning.
3	Psalms 127	626 O happy home—where God is trusted.
4	Psalms 128	626 O happy home—where God is honored.
5	Luke 2:41-52	625 Our Substitute teaches us to honor God's Word and representatives.
6	Isaiah 40:1-11	627:1-4 The Shepherd gathers and carries the lambs.
7	Proverbs 22:1-6	631 Remember the Shepherd when training His lambs.
8	Matthew 18:1-10	630 All parents, all adults, are teachers. Take care what you teach.
9	Psalms 119:9-16	286 With what shall the young guard and guide their ways?
10	II Timothy 3:12-17	283 The Word warns, teaches, reproves, corrects, trains, equips from childhood on.
11	Ephesians 6:1-4, 10-17	624 The Word of Christ is the strength of the Christian home.
12	Deuteronomy 6:1-13	629 Teach them diligently in life situations.
13	Psalms 78:1-8	629 "Let children hear the mighty deeds . . ."
14	Exodus 13:1-16	629 ". . . which God performed of old."
15	Matthew 21:1-16	628:1 Children cannot sing what they have not learned. 627:5
16	Proverbs 23:13-26	288 Let each his lesson learn with care . . .
17	Psalms 34:11-22	288 . . . and all the household well shall fare.

CHRISTIAN EDUCATION IS NOT JUST FOR CHILDREN

18	Joshua 8:30-35	291 Children and adults both need to grow in the Word.
19	John 21:15-25	353 Children and adults both need to be fed and shepherded.

CHRISTIAN EDUCATION MEANS GROWTH IN . . .

20	I Peter 2:1-12	37 . . . the knowledge of what it means to be "called of God."
21	Matthew 15:21-28	396 . . . faith which takes God at His Word.
22	II Peter 1:2-11	421 . . . Christian attitudes and actions.
23	Colossians 3:12-17	5 . . . the use of the Word that moves the heart.
24	Matthew 7:24-29	285 . . . applying God's Word to daily life.

Ordination

As authorized by President E. Albrecht, I ordained and installed Mr. Harvey Callies as pastor of St. Paul's Lutheran Church, Winner, South Dakota, on June 17, 1979. Pastor Bruce Wales, White River, South Dakota, assisted.

—David P. Baker

Change of Address

Pastor Gilbert A. Sydow
3957 Turquoise Circle
Eagan, MN 55122

Installation

As authorized by President Albrecht I installed Pastor Fred Archer as pastor of Holy Trinity Independent Evangelical Lutheran Church, West Columbia, South Carolina, on July 1, 1979, assisted by Pastor Paul Tiefel and Mr. Glenn Oster.

—M. Earl Eargle

Coordinating Council

The Coordinating Council of the Church of the Lutheran Confession will meet at the Holiday Inn at Eau Claire, Wisconsin, on Wednesday and Thursday, October 17 and 18. The first session will begin at 8:00 a.m.

The Call Committee on Graduates will meet at the time of the Coordinating Council. All calls directed to this committee should be in the hands of the President by October 15.

—Egbert Albrecht, President

25 Matthew 20:1-16	496	. . . participation in the life and work of the church.
26 I Peter 4:1-11	400	. . . The Christian stewardship of abilities, possessions, life.
27 Ephesians 2:1-10	296:4	. . . good works for which God provides abundant opportunity.
28 Matthew 25:31-46	439	. . . serving Christ in others (I John 4:10-11).
29 Ephesians 4:17-32	409	. . . being a "Christ" to others.
30 Matthew 5:13-16	360	. . . showing forth the glory of our Savior-God.

—W. V. Schaller



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