

LUTHERAN

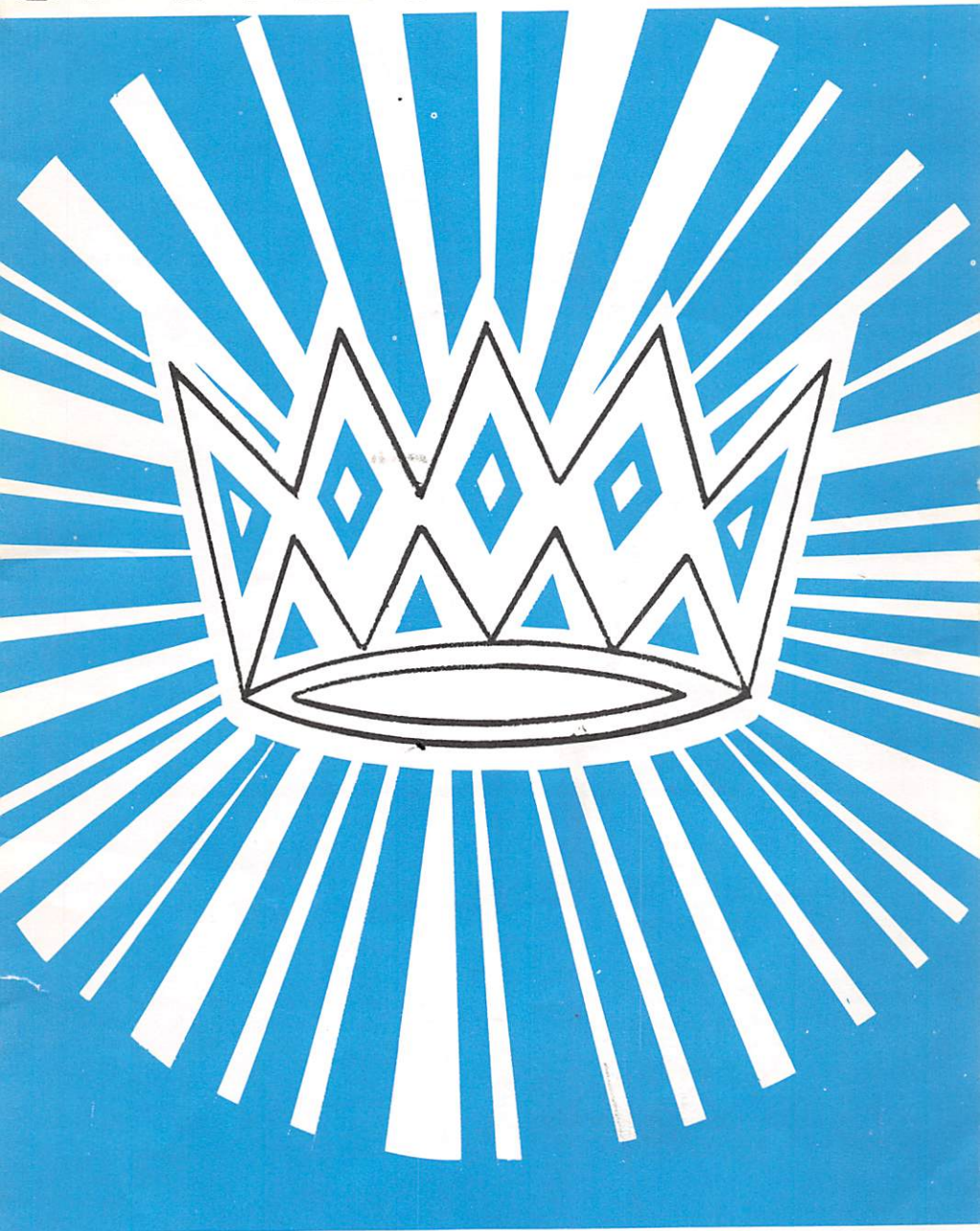
# SPOKESMAN

*J. J.  
Paul W. Schaller  
S. D. G.*

August 1973

Vol. 16

No. 2



# Feeling

"But where has all the feeling gone?" asked a reporter who brought news of the assassination of Robert F. Kennedy to a group of dropped-out Americans living in some caves on the island of Crete, and who described their response of silence as "no shock, no rage, no tears. Is this the new phenomenon? Running away from America and running away from emotion? I understand uninvolved, disenchantment, even non-committment. But where has all the feeling gone?" There breathe some men with soul so dead that they hardly respond to any stimulation. They feel very little.

Just to discuss the suggested causes of the current lack of feeling would require a book-length writing. But from their own experiences, most will agree that feelings are soon satiated. Astronaut launchings draw no large crowds any more. Some of the finest flowers in Florida were described as trash by a Greek-like seeker for the new. But perhaps the inability to wonder is largely a witness to fallen

man's deterioration of mental competence. (That will be restored, we are thankful, in time for our wondering eternally.)

## But Why?

The question persists, and the evidence lies all round. We are not left guessing, for the Lord said about the last days of Jerusalem, "Because iniquity shall abound, the love of many shall wax cold" (Matthew 24:12). Your reading of history will show that the same iniquity pervaded all civilizations that have perished. Violence, another word for iniquity, was a cause of the end in the Deluge, and violence has been called a characteristic of our age. We like to think of parent love as lasting, but now we are told that child beating is the leading cause of death among infants in America. Why is there lack in some of even creature love?

The puzzle complicates as we sit back and think. We can understand that the pioneers hardly dared stop long to feel, for the sentiment might well have overwhelmed them — there were reasons for those stern faces in old

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The Lutheran Spokesman, Published monthly at 22 No. State St., New Ulm, Minn. 56073, as an official organ of the Church of the Lutheran Confession, the issues appearing during the first week of each month. Editor: G. Sydow, 22 No. State St., New Ulm, Minn. 56073; Associate Editor: M. Eibs, Box 63, Sanborn, Minn. 56083; Church News Editor: R. Reim, 994 Emerald Hill Road, Redwood City, Calif. 94061; Staff: E. Albrecht, G. Barthels, W. Bernthal, H. Duehlmeier, O. Eckert, E. Hallauer, H. Hasse, P. Koch, D. Lau, B. Naumann, N. Reim, E. Rutz, W. Schaller, D. Schierenbeck, M. Sydow, C. Thurow.

Second Class Postage paid at New Ulm, Minn. 56073. Postmaster: Send notice on Form 3579 to the Lutheran Spokesman, 22 No. State St., New Ulm, Minn., 56073.

Material submitted for publication should be sent to the editor one month before the date of publication. Church and school news

items should be sent to the Church News editor. Announcements and other short notices should be sent directly to the editor.

Business Manager: P. Sydow, 22 No. State St., New Ulm, Minn. 56073. Subscriptions: \$2.75 for one year; \$5.00 for two years; \$7.00 for three years. Group subscriptions to congregations, \$2.25.

albums. The lonesome mother on the prairie could not afford to stop and think about happiness — it would also interfere with her work. Nor is much said about the feeling-state of the patriarchs and their households. They had goals to seek, and a city, eternal in the heavens; it was serious business.

Your history will tell you the same, whether you read about the Chinese, the Greeks, the Romans, the Nordics or the Germans, or whomever. But you will not find lack of feeling among the people, though often unexpressed. Being trained not to show it argues rather for the depth of its presence. As the novelist Forster observed about the Englishman, "It is not that he is afraid to feel. He has been taught at his public school that feeling is bad form. He must not express great joy or sorrow, or even open his mouth too wide when he talks." We leave this with you: Do you not gather, as you read your whole Bible, that there is an intensity of feeling between the lines?

#### The Absence

Yet in all those ages there were centers of cruelty and inhumanity to man, generally exercised by people in power, whether kings or princes of oppression selling the poor for a pair of shoes. Unfeeling unconcern for fellowmen has been the sign of sin since Eden and its first family.

It has been called the death of the heart, a withered innerness that surfaces in literature about the here and now, about things as they actually are. The condition is there. It kills compassion. It leaves institutions airless. It kills character. It makes men mindless consumer-creatures.

#### And Children

Soon it is time for school again. It is a rule-of-thumb that school reflects the society that runs it. That makes this observation of America by a teacher from Australia so pointed and painful:

"Not that I find any hatred here. . . not a sign of it. I find quarrelsomeness, discontent, unwillingness and rudeness to a degree I've never encountered before, but I do not sense hatred. I've known far more naked hatred in small children in other parts of the world. But I don't sense love here, either. What's happened to the dynamo of feeling: where is this dimension? Why don't they think and do things, rather than loll on the floor; why don't they want to do things, why can't they grow, why don't they go?...Having been read a story, why don't they comment spontaneously and ask questions like mad at the finish; ask questions at all?...Why do many skip from one thing to another, without finishing things?...A few things I keep to myself however much wine at supper...: that our children may be victimized by overstimulation, the third dimension (feeling) erased."

A reporter summarizes her observations: In the "civilization" ahead, Feeling will be a legendary spirit, something vaguely remembered, something vanished from the earth. Against this, if you have done your reading, you will know that our social critics have been warning us for some years.

#### Taught or Caught?

"Can virtue be taught" is the old Greek question. A 19th century poet answers No:

Thought is deeper than all speech,  
Feeling deeper than all thought;  
Souls to souls can never teach  
What unto themselves was taught.

But the Spirit of Christ is caught by all those whom the Good Shepherd has found. This is his promise, as countless of his words declared. We reject the pessimism of him who said, of the proposals of men to restore feeling, "If the culture needs this much help in freeing up feeling, it's doomed." In that frame of reference it is doomed, but not

in the setting of which our Lord spoke when "he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is

my brother, and sister, and mother." (Matthew 12:49-50) Then fellow-feeling is restored, as is the power to guess the unseen from the seen.

M. Galstad

## Practicing Without A License

The case of the man who had been practicing medicine in a state hospital for a number of years without a license points up the importance of establishing rigid standards of qualification for the medical profession. Only after a number of patients had reported the prescription of strange remedies for their ailments, including a banana for choking, and only after several had died unnecessarily, was a full scale investigation of his credentials made. The result was this man's immediate suspension and arrest on several counts of voluntary manslaughter.

It is serious enough when physicians who care for the human body are unqualified; it is far more tragic when spiritual physicians are unqualified, when they prescribe the wrong remedies, when they have not received divine authorization to practice spiritual medicine. We are just not speaking of the myriads of false prophets who fill the pulpits of our land, who have prescribed worthless remedies for the disease of sin and have ignored the Balm of Gilead - salvation in Christ. Their soul-destroying efforts we see all around us; of their poison we have been well-warned; their voices we have been instructed to avoid.

### More Subtle

Far more subtle and often far more effective are the influences of those who practice spiritual medicine under

another pretense. It would be nice if "Caution: this may be harmful to your health" could be written in bold print across all of the evil influences to which Christians are exposed - but Satan doesn't quite work that way.

Many times God's children rely on and make use of experts in various fields who have little or no understanding of the Christian faith. Unaware that such expertise in apparently secular fields may well spill over into many practical areas of daily Christian living, we often do not hesitate to accept the counsel and advice of these "experts", without giving it a second thought.

Counselors, psychologists, psychiatrists, educators, pediatricians, experts on human relations - all of these are a few areas where one's religious convictions or lack of them do make a great deal of difference. Can one fully understand the problems of human behavior without knowledge of the driving force of sin in the human heart? Is a person capable of offering people a solution to their deepest problems without a Gospel-oriented approach to human guilt? Can we blindly follow the advice of child development experts whose goals for our children differ markedly from ours, and who by no means restrict themselves to a child's physical or mental development? Can one speak authoritatively on human relations without knowing what God

expects of people in their various spheres? Can one speak and counsel on the intriguing subject of love without having experienced that LOVE which is the basis of all love, the Father's love for sinners? Can we fully trust books or manuals which are not consistent with or based upon the Divine Manual?

#### God's Standards

God's standards, God's requirements for spiritual licensing are considerably different, considerably higher than those of the world. And there are many practicing spiritual medicine on the side who are not in the least bit qualified or capable of doing so.

Certainly it is not always possible to carefully scrutinize the spiritual qualifications of all those with whom we deal. In many cases, it is not necessary. But at the same time, we must realize that the Arch-Deceiver does not confine

his false prophets to the pulpits and pastorates of our land. They are everywhere, often where we least expect them. And to be constantly on our toes against those practicing spiritual medicine without a license we must be as wise as serpents ourselves. To be in the world, but not of it is one of the most difficult challenges facing us. The gift of Christian discretion, being able to separate the chaff from the wheat in daily living, is a gift which can come only from faithful and prayerful indoctrination in the Word.

Much of what we read, see, hear, and are exposed to is not good medicine for our souls. And to absorb spiritual medication from those who are unqualified amounts to the same as taking bananas for choking. The results can be tragic.

-D. Schierenbeck

## Key 73: God Inspired or Diabolical?

"It is already apparent, and with an eye of faith we feel assured that the coming months will vindicate the fact, that the idea of Key 73 is God inspired." "All who become involved in the total ministries of Key 73 may feel a sense of achievement and accomplishment, for it is surely obvious that such cooperative efforts of evangelism as Key 73 are doing God's bidding."

This evaluation of Key 73 was made by the Rev. Henry Ginder, Moderator of the "Brethren in Christ Church," and one of the participants in the Key 73 effort. His complete evaluation is found on pages 182-186 of the "Key 73 Congregational Resource Book" published by Concordia Publishing House.

"It is to be observed that the Key 73 program of events for the last part of 1972 and the entire year of 1973 are the grossest and the most diabolical form of COMPROMISE in the religious world. . .that has taken place, in my judgment, in the 20th century up to this very date and time!!"

This evaluation of Key 73 was made by the Rev. D. A. Waite, Director of "The Bible for Today" on page 62 of a publication entitled "What's Wrong with Key 73?"

What then is Key 73? Is it God inspired, or is it of the devil? If we believe that God is the Author of Holy Scripture, we have the means by which we can determine whether Key 73 is God inspired or not.

### **An Evangelistic Effort**

Key 73, according to the Congregational Resource Book quoted above, is "a tremendous evangelistic effort. . . being projected by over one hundred religious groups and organizations in America and Canada. . .

The plans call for a gigantic offensive in which every person in North America will be challenged with the claims of Jesus Christ." (CRB, p. 11)

No Christian should have any objection to evangelism as such, for evangelism is simply the spreading of the Gospel of Jesus Christ. Our Lord Jesus Himself said: "Go therefore and make disciples of all the nations." (Mt. 28:19) He said: "Repentance and forgiveness of sins should be proclaimed in His name to all the nations." (Lk. 24:47) Whether we evangelize as individual Christians without a program, or whether we evangelize according to some program adopted by our congregations, we who believe in Christ are all witnesses of Christ; and we cannot refrain from functioning as witnesses, even though our sinful flesh is always striving to hinder us. "We cannot stop speaking what we have seen and heard," said Peter and John (Acts 4:20). If we can turn the switch on our confessing Christ to OFF, very likely the faith switch is OFF too, "for with the heart man believes. . . and with the mouth he confesses." (Rom. 10:10)

If we then must criticize Key 73 evangelism, let not our criticism be misconstrued as a criticism of Biblical evangelism.

### **We Must Speak the Same Thing**

What then is wrong with Key 73 evangelism? It goes contrary to Scripture in its toleration of differing doctrines and theologies. The apostle Paul said: "Now I exhort you, brethren, by the name of our Lord

Jesus Christ, that you all speak the same thing, and there be no divisions among you." (1 Cor. 1:10)

But the 100 and more participating groups in Key 73 do not speak the same thing. We would hardly expect Catholics, Methodists, Baptists, Pentecostals, and Lutherans to teach the same thing. Key 73 participants openly admit that they do not agree in their theology. The Congregational Resource Book says on page 39: "Though we may disagree on doctrine and methodology, we are unified in the call to express God's love." Again on page 180 we read: "There are theological, ethnic, cultural, and historical differences, but the one thing on which we can agree, as members of the body of Christ, is this redemptive message."

Such statements as these reveal the unscriptural nature of Key 73 evangelism, for the participants cannot agree in their theology and in fact cannot even present the same redemptive message. For example, the Congregational Resource Book declares (p. 172) that "the Church ought to use its economic, political, and moral force. . . to bring into accountability those structures and institutions which make it difficult for such problems as world hunger, racism, and war to be solved." Is this the redemptive message of Christ? Or is this the so-called "social gospel" which is condemned by Paul's words: "The weapons of our warfare are not of the flesh" (2 Cor. 10:4)

A recent issue of *Sola Scriptura* (Vol. III, No. 4) quotes a prayer that was prepared for Key 73's use in southern California. This prayer is certainly far removed from any connection with the true redemptive message of Christ. "O God of every church and synagogue, of every clime and country, of every race and clan — BRING ONENESS TO THE

**WORLD THROUGH THY CHURCH —** Open our eyes and our minds and our hearts to the possibility of YOUR way of love and peace and reconciling acceptance controlling and directing the destiny of our leaders and our world. Amen."

### **Separation from Error**

In view of this confusion of the Gospel in Key 73 can we not see how wise and how practical our Lord is when He says to us: "If any one comes to you and does not bring this teaching, do not receive him into your house, and do not give him a greeting; for the one who gives him a greeting participates in his evil deeds." (2 John 10:11) Our God simply does not want us in our evangelism or in our worship to cooperate with false teachers, for He knows — even if we forget — that toleration of even the smallest error eventually leads to a loss of the Gospel itself. "A little leaven leavens the whole lump." (Gal. 5:9) According to Scripture, false teachers must be refuted and silenced. There can be no God-pleasing fellowship or evangelistic cooperation with the false-teaching groups that are participating in Key 73.

### **Lutherans in Key 73**

It is a tragedy that many Lutheran groups have seen fit to participate in Key 73. The American Lutheran Church, the Church of the Lutheran Brethren, the Concordia Tract Mission, the Evangelical Lutheran Church of Canada, the Lutheran Bible Translators, the Lutheran Church in America, the Lutheran Church — Missouri Synod, the Lutheran Evangelistic Movement, the Lutheran Laymen's League, and Lutheran Youth Alive are all listed as participants in the Congregational Resource Book.

Above all, we are alarmed that many of the so-called "conservative" members of the Missouri Synod, including J. A. O. Preus, are in favor of

Missouri Synod participation in Key 73. The Missouri Synod Constitution plainly condemns such unionistic activity. "Participating in heterodox tract and missionary activities" is forbidden every Missouri Synod member. Apparently the old argument is now being revived that cooperation with false teaching is a necessary form of witnessing. How much better it is to believe and follow our Lord's earnest warnings!

We agree with Dr. Waite that the devil has been at work in the planning and programs of Key 73. For whatever is contrary to Scripture is surely of the devil.

Nevertheless our risen and ascended Lord remains the Head of His Church. If Christians are stirred up to practice true Biblical evangelism by the publicity of Key 73, that is certainly harmful to the devil's aims and intentions. And insofar as the Bible is distributed through Key 73, and insofar as the Gospel of Christ at times shines through the errors, unclarities, and false emphases of Key 73, hopefully the Holy Spirit will use it to create and strengthen faith in Jesus Christ.

### **A Word from Luther**

In condemning the Anabaptists of his age who rejected infant baptism, Martin Luther clearly taught that they should be avoided on account of their false teaching. "Every devout Christian, convinced that they are misleading, uncertain, and perverted spirits, should avoid them at the peril of his soul's salvation." (L.W. Vol. 40, p. 261) Yet at the same time Luther conceded: "Still we must admit that the enthusiasts have the Scriptures and the Word of God in other doctrines. Whoever hears it from them and believes will be saved, even though they (the teachers) are unholy heretics and blasphemers of Christ." (L.W. Vol. 40, p. 251)

In a similar way we today must avoid participation in Key 73 at the peril of our soul's salvation, for the whole program is permeated with false teaching. Whatever good may come from this program we leave in the hands of God.

"Our Father who art in heaven, Hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven. Amen."

D. Lau

(Bible quotations are from the New American Standard Bible.)

## Book Review

# Dare To Discipline

By Dr. James Dobson

Tyndale House Publishers:

Wheaton, Illinois

Paperback, 228 pages; Price: \$1.95.

Available at CLC Book House, New

Ulm, Minnesota 56073

### Aim Of The Book

On the cover of this book is printed also this significant sub-title: "A Psychologist Offers Urgent Advice to Parents and Teachers." That the advice is urgent for parents and teachers is borne out by the following:

### Observations Of The Author Regarding Current Discipline In General

"It should now be apparent to everyone that we are in the midst of a very serious worldwide revolution. This cataclysmic social upheaval is being ignited and fueled by the young — the students — the 'under thirty' populace. Whether they be in Tokyo, Paris, London, or on the campuses of American Universities, these antagonists are united in their opposition to one common target: authority in all its forms. Every institution of authority

is now being challenged: the police, the military, the Catholic Church, the Protestant Church, the family, the courts, the high schools, the universities, the FBI, the CIA, and the mores and values of society itself. Even in medical school, which has been the traditional stronghold of discipline and rigor, students are becoming more militant and defiant. No young person wants to be 'told' anything by his superiors — assuming that he recognizes his superiors at all. This hostility in the new generation reaches its peak in the minority of young revolutionaries who want to burn and destroy the holdings of the establishment. They have no program of reform; their platform includes nothing but universal destruction — in the vain hope that something better will follow. Students for a Democratic Society (SDS) and similar organizations have



initiated open conflict on more than two hundred university campuses, and their activity is equally alarming at the high school level. These young militants are angry because America has the audacity to be imperfect, and they wish to annihilate its leaders and institutions. Unfortunately, they underestimate the vital function of authority in a civilization. Respect for leadership is the glue that holds social organization together. Without it there is chaos, violence, and insecurity for everyone. It seems likely that the world is destined to learn this painful lesson once more.

"In the first chapter of this book, I discussed the primary cause of this pervasive disrespect for authority: parents in the western world generally failed to instill responsible attitudes when their children were small. However, parents should not be credited with the full blame; they have had considerable assistance. The second most influential force in the rise of disorder has been the school. Parents gave their children a distorted view of authority, and the school glibly seconded the motion. If the trend toward social chaos is to be reversed, educators must cooperate with parents in bringing about a revival of effective discipline in the classroom." (Pages 98-99)

"We have discussed the lack of discipline and control in America's schools, which has paralleled the decline in parental authority at home. Educators, like parents, were led to believe that children would thrive best in an atmosphere of complete freedom — even if that freedom encouraged the children to be selfish, irresponsible, demanding, discourteous, irreverent, and destructive. This ridiculous philosophy led Junior to the obvious

conclusion that he was his own boss. He knew he was unmanageable, either at home or at school. It should have been possible to predict the attitudinal outcome of this freewheeling approach to child rearing. It seems highly probable that the present antagonism among the young is directly correlated with what was taught to them as children, and we must reckon with the antisocial consequences — which may include a revolution.

"The Bible speaks of an unruly generation which would eventually come on the earth.

'For people will love only themselves and their money; they will be proud and boastful, sneering at God, disobedient to their parents, ungrateful to them, and thoroughly bad. They will be hardheaded and never give in to others; they will be constant liars and troublemakers and will think nothing of immorality. They will be rough and cruel, and sneer at those who try to be good. They will betray their friends; they will be hotheaded, puffed up with pride, and prefer good times to worship God. They will go to church, yes, but they won't really believe anything they hear.' (II Timothy 3:1-5)

If we have not yet arrived at this degenerate point, we certainly appear to be moving in that direction.

"How can we teach constructive attitudes to a generation of young people which is no longer listening to our advice? We can't. We must direct our attention toward the next generation of Americans — the children who are still pliable to guidance and training. Not only must we reinstate discipline at home (the first obligation) but the authority of the school must also be reconstructed. Parents have the primary responsibility in both ob-

jectives, since the school is largely responsive to their wishes. They should let the teachers and administrators know that they favor reasonable control in the classroom, even if it requires an occasional application of corporal punishment." (Pages 117-118)

### **Evaluation Of The Reviewer**

The constructive suggestions offered by Dr. Dobson in this book are excellent and effective. They can be of great help to all parents and teachers of our day in the difficult and complex undertaking of training our children to become respectful, useful, and happy members of the Church and citizens of our country. Numerous mistakes and blunders in attempted disciplining, that are very generally committed and oft repeated, are also glaringly set forth in their failures and frustrations, and carefully analyzed to show why such methods must fail.

### **Sampling Of Contents Headings**

Here is a sampling of some of the subjects that are treated:

- 1) Teaching Respect and Responsibility to Children.
- 2) Barriers to Learning: How to Treat the "Late Bloomer," the "Slow Learner," and the "Underachiever."
- 3) Discipline in Morality: "Who Should Teach the Child About Sex?" "When to Say What," "Assistance From Mother Nature," "Sex and the Adolescent."
- 4) Discipline Gone to Pot (Abuse of Drugs): How Easily It Happens; How To Recognize the Symptoms; The Disastrous Results.
- 5) A Moment for Mom: "Reserve Some Time For Yourself," "Don't

Struggle With Things You Can't Change," "Don't Deal With Any Big Problems Late At Night," "Try Making A List," "Seek Divine Assistance."

### **Weaknesses Of The book**

Although Dr. Dobson uses the Scriptural approach to some extent in his suggestions and advice in proper disciplining, this reviewer believes that the author has fallen short in this respect. The real essence and proper use of repentance are not brought out. The seriousness of sin and the appreciation of forgiveness from God are not utilized sufficiently in the motivation of good discipline. The "Reward System" as one of the "Miracle Tools" is overemphasized instead.

We cannot agree with the author that joint prayer and teaching religion in public schools is a good thing. We must therefore oppose such statements as these: "I would like to see this unnamed God acknowledged in the classroom. The Supreme Court decision banning non-specific school prayer (or even silent prayer) is an extreme measure, and I regret it."

### **Conclusion**

Outside of these few restrictions on the contents of this book this reviewer is convinced that it contains a wealth of wholesome and helpful suggestions to all parents, teachers, and pastors, who are engaged in the important task of properly training the precious children, whom the Lord has entrusted to our care. The real secret of successful disciplining is pictured on the front cover of the book by a symbol of a balance scale showing the perfect balance between LOVE and CONTROL.

## BOOK REVIEW

# How To Start Your Own School

by Robert Love

Macmillan, 1973, 172 pp., \$5.95

Guides to anything are not expected to have pick-me-up-and-think-as-you-read titles. However, having a weakness for what may be new, at least to us, brought a fresh reward once again, but this time in practicalities rather than ideas — somewhat rare today on such a controversial subject as education.

This is not second-hand material. As one of the founders of an independent school, the author writes from experience. He details exactly how their school was born and how it grew. He tells how educational independence was declared and bureaucracy abolished; how accreditation and certification problems were solved; how faculty, students, and school equipment were secured; how everything was paid for; and how it was all made to work. His book is a complete working model and guide for all who want the best possible education for their children.

The book shows how parents of average means have the resources to make their own school work; how full-cost tuition can pay for everything and still allow for admission of students whose parents are poor; how independent schools, by not modeling themselves after public schools, can avoid most of the problems they

typically encounter.

“This is not a book for people who are looking for a detailed critique of public education. There has certainly been enough criticism of public schools written in the past few years to satisfy even the most outraged parent. Besides, if you have a child in public school, you can probably write your own critique.

“This book is for people who are looking for an alternative to public education. It is written for parents disturbed over the present quality of public schooling and frustrated by their inability to do anything about the situation. . . Instead of contending with the existing system, parents must take their lives into their own hands and educate their children on their own terms.”

### Monopoly

Robert Love begins by establishing a business-type setting with, “The one sure way we can improve education in America is by making the educational system competitive, with parents and students able to do comparison ‘shopping.’ The more independent schools there are, the closer we will come to this goal. No monopoly can tolerate true competition for long, and

the public school system is a monopoly institution. Any concern that can force the public to be customers and competitors to be supporters enjoys a monopolistic position. . . Traditional private and parochial schools either eagerly emulate public institutions or are coerced by the state into doing so through acceptance of government accreditation and certification regulations.

"Any monopoly institution, public or private, is destined to grow insensitive to the needs of the people. As there is no need to worry about patronage, the monopoly need not be accountable to its patrons. . . In a free market, on the other hand, an institution must serve its customers sensitively and well in order to survive. It is held to account by its patrons and must satisfy their demands or go bankrupt. Such open competition in education would improve academic quality, since those holding ultimate economic authority — the parents — would be the persons with the greatest interest in a child's education."

#### Philosophy

The author continues with some very interesting observations.

"You might ask: What kid ever does want to go to school? And my response would be, probably very few — in poor schools. However, if learning is presented as a natural, vital part of a child's life and made to be the exciting adventure it really is, you can't keep the kids away. . . I believe that there is a great value in unstructured learning and think that a child can learn in almost any situation as long as he is stimulated by a good instructor. . . I contend that many modern institutions fail the public precisely because they do not uphold any consistent, logical set of principles. They try to please as many people as possible, while in fact they satisfy fewer people every day. There is nothing at all wrong with experiment

and innovation — if they grow logically out of a general operating philosophy. The experiments and innovations found in modern education grow out of nothing more than sheer desperation. The only way to run a school is to run it independently of everyone but students, parents, and teachers. Period. That means no bumbling bureaucracies of meddling boards of education."

#### Collegiate

Wichita Collegiate began in 1960, in an abandoned school building, with four teachers, twenty-eight students, grades one through six, and one retired principal to handle administrative details. Today, in several spacious brick and wood buildings on the Kansas prairie, the school has over four hundred students in preschool, kindergarten, and grades one through twelve. All its graduates have been successful in various colleges and universities, including Baylor, Oxford, and Princeton.

The key to Collegiate's success seems obvious to Mr. Love.

"Collegiate holds no coercive hand over the parents or students who attend. There are no laws compelling attendance at Collegiate. Both parents and students are there because they want to be. Independence presumes individual responsibility, and responsibility presumes commitment and involvement. Everyone connected with Collegiate is committed to its success and involved in seeing that success is achieved.

"When I say 'involved' I mean more than attending a school meeting now and then and considering parental duty done. I mean accepting the full responsibility for the child's education, realizing that we, the parents, play a more important part in the child's learning process than all the teachers in the world, and then doing something about it. The proper place for us, we

felt, was at home, helping our children to learn. This meant establishing a home atmosphere conducive to learning, where learning received the maximum emphasis.

"Parents applying at the school have been advised to provide this atmosphere if they expect to get the most out of Collegiate for their children. The headmaster explains that the school demands a top-notch effort by all students all of the time, and if such an effort is not forthcoming the teachers do not take the situation up with the student — they go to the parents.

"Students cannot learn to the full extent of their capabilities in a home where the parents are unavailable or unwilling to help with lessons, answer questions, and talk over ideas. Parents are expected to know what is going on in the classroom — what their children are learning, from whom, how, and how well. This has meant a complete change in life-style for many, but it is the root of Collegiate's success.

"The way an institution can avoid a bad reputation is to close the door to those who can create it. Collegiate has always sought customers who wanted to become involved in the school and the children's learning experience, not political, disciplinary, or academic refugees. We avoid the problems, headaches, and bad name that a bunch of irresponsible parents could give Collegiate."

### Operations

"Collegiate has hired the best people — not necessarily 'teachers' — it could find. They are hired because they have something to offer the children, whether they have a dozen degrees or never graduated from high school. No one can tell how well a man will perform a job until he starts doing it, and those who usually spot a bad worker first are the customers. If an in-

structor's product is found to be inferior, he or she will be dismissed.

"Accreditation and certification requirements do not guarantee quality education. Certification is unmistakably a threat to academic quality. Certification rules require prospective teachers to take a number of teaching methodology courses, which means that they take that many fewer courses in their specialty field. Colleges and universities pay no attention to whether an applicant has been to an accredited secondary school. When it comes to a student's academic abilities, admissions officers look at the applicant's College Board exam scores and not at where he learned."

There is much more. Trustees. . . Faculty. . . Headmaster. . . Budget. . . Salaries. . . Tuition. . . Construction and Design. . . Scholarships. . . Library . . . Lunch. . . Transportation. . . Athletics. . . Grading. . . Tutoring. . . Scheduling. . . Dismissals. . . Discipline. . . and Public Relations are most of the major topics — all very sensible and all proven to be quite workable.

### Worthy

If your congregation is considering the possibility of starting a school of its own, buy this book and pass it around. If you already have a school of your own, buy it, then study it and try to measure up. And if you have neither plans nor a school, buy it and start planning.

The author, of course, writes only in terms of starting an independent school, but much of Collegiate's experience could very well be used to our advantage. A little imagination, some common sense concerning the business of education, and the willingness to obey our Lord's command ("Feed my lambs.") is bound to be a blessing to our children. As parents, we have nothing better to do!

H. Hasse



**READINGS FOR SEPTEMBER**  
**Mark — The Gospel of the Son of God**  
**V. The Last Journey: Cross**  
 Ministry in Jerusalem

Sept 1 12:28-44 The Teacher is the Christ. He sees the heart of hypocrites and humble poor.

Sept 2 13:1-23 The destruction of Jerusalem: Preview of the world's end.

Sept 3 13:24-37 Watch!

**VI. The Passion:**

Sept 4 14:1-11 He preaches truth and praises piety while His enemies plot.

Sept 5 14:12-31 The Last Supper: An earnest ever new.

Sept 6 14:32-52 Gethsemane: A prayer and a kiss.

Sept 7 14:53-72 Treachery and Weakness.

Sept 8 15:1-20 The Politician.

Sept 9 15:21-41 The Crucifixion.

Sept 10 15:42-16:8 The Grave in the Garden.

Sept 11 16:9-20 The Great Commission.

From Advent to Easter we hear of God's great love for us in Christ Jesus, our Lord. With these things fresh in our minds it is fitting that we then consider our response to the love of God. During Trinity Season we pay particular attention to the matter of spiritual growth.

The next series of readings are from the life of David. These are far more than just "Bible Stories." God speaks to us in the lives of His saints. We observe how He chooses His servants and trains them for their work. His guiding hand, His constant care, His loving discipline, His forgiving heart are everywhere evident. And, furthermore, we certainly ought to be able to "relate" to a man like David. This fellow was a real human being. Like each of us — a sinner by nature and a saint by grace. In faith he looked forward to the Christ, even as we look back to Great David's Greater Son.

God worked in and through David...

now through the story of David He would work in us.

**The Life of David**

**I. The Apprentice King**

Sept 12 I Samuel 16:1-13 Anointed secretly at God's command.

Sept 13 I Samuel 16:14-23 The musician from the fields learns the ways of a king's court.

Sept 12 I Samuel 17:1-19 Goliath, Over nine foot tall. ...and he knew it.

Sept 15 I Samuel 17:20-40 Not "my arm" or "my sling"... but the "Lord will deliver me."

Sept 16 I Samuel 17:41-58 David's strength lay in his faith.

Sept 17 I Samuel 18:1-16 Even Saul could tell the Lord was with him.

**II. The Fugitive**

Sept 18 I Sam 19:1-17 God works His will through many sorts of sinners.

Sept 19 Psalm 59 A prayer for help against unprincipled foes.

Sept 20 I Sam. 20:1-23 A true friend is a blessing from God.

Sept 21 I Sam. 20:24-42 Not "goodbye"... but "Go in peace." Not "good luck"... but "the Lord be between me and thee."

Sept. 22 I Sam 21:1-22:4 David's deceptions — right or wrong?

Sept 23 I Sam 23:14-29 In His own way God brings the "chase" to a close.

Sept 24 I Sam 24 "Vengeance is mine," saith the Lord. "I will repay."

Sept 25 I Sam. 26 Saul said, "I have sinned." But did he seek forgiveness from God?

Sept 26 I Sam 31 Saul's end was tragic. But Jabesh-Gilead remembered another day. (I Sam. 11)  
 111. Israel's Greatest King  
 Sept 27 II Sam 1:2-16 His life a tragic failure — yet Saul had been the Lord's anointed.  
 Sept 28 II Sam 1:17-2:7 How are the mighty Fallen!  
 Sept 29 II Sam 5:1-10, 17-25 The King of all Israel took his orders from the LORD.  
 Sept 30 II Sam 6:1-11 Uzzah died of disobedience. (Num 4: 15)

W. V. Schaller

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**CHURCH OF THE LUTHERAN CONFESSION**

## Treasurer's Report

## ANNUAL REPORT

July 1, 1972 to June 30, 1973

RECEIPTS:	JUNE	TO DATE
Offerings	\$ 12,740.67	\$158,324.92
Memorials	10.00	426.00
Spokesman Loan, Paid in Full	—	700.00
ILC, Subsidy Refund & Interest	10,669.88	10,669.88
ILC, Extra Budgetary Refund	1,500.00	1,500.00
TOTAL RECEIPTS	\$ 24,920.55	\$171,620.80
DISBURSEMENTS:		
Retirement Fund	\$ 310.00	\$ 3,720.00
Capital Investments	1,155.00	14,666.48
General Administration	201.65	4,064.27
Home Missions & Administration	6,577.23	80,820.64
Japan Mission	565.00	6,780.00
Immanuel Lutheran College, Regents	4,300.00	51,600.00
ILC, Extra-Budgetary	—	3,292.00
Trustees, Extra-Budgetary	—	472.20
TOTAL DISBURSEMENTS	\$ 13,108.88	\$165,415.59
CASH BALANCE FOR PERIOD	\$ 11,811.67	\$ 6,205.21
CASH BALANCE, July 1, 1972		\$ 11,453.12
CASH BALANCE, July 1, 1973		\$ 17,658.33

Respectfully Submitted,  
 Lowell R. Moen, Treasurer

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## COMPARATIVE FIGURES

	JUNE	12 MONTHS
Budget Offerings Needed	\$ 14,256.00	\$171,074.00
Budget Offerings Received	\$ 12,740.67	\$158,324.92
DEFICIT	\$ 1,515.33	\$ 12,749.08
Budget Offerings, 1971-1972	\$ 13,660.79	\$142,921.19
DECREASE, 1972-1973	\$ 920.12	
INCREASE, 1972-1973		\$ 15,403.73

BOARD OF TRUSTEES,  
 L. W. Schierenbeck, Chairman

# Announcements

As authorized by President R. Reim, on July 1, 1973, Pastor David Koenig was installed by Pastor W. Mielke as pastor of St. Luke's Lutheran Church at Lemmon and Grace Lutheran Church at Firesteel, So. Dak. His new address:

Pastor David Koenig  
100 4th Street W.  
Lemmon, So. Dak. 57638  
Tele. 605-374-5692

9003647 96 9 139  
R. PAUL REV MRS  
6TH ST  
VALLEY CA 94546