

*J. J.  
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S. D. G.*

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# LUTHERAN SPOKESMAN



AND HAVING FOOD AND RAIMENT  
LET US BE THEREWITH CONTENT

1 Tim. 6:8

# Eau Claire's quiet college opens its gifts

Eau Claire's "quiet college" presented its gifts to the student body of 1973-4 on August 27th past. As President Gullerud pointed out in his address to the assembled 174 students, plus parents and friends of the school, I.L.C. has been called Eau Claire's "quiet college" by the local press. You can guess why. Our campus, by contrast with many a public college, has been spared notoriety and such publicity. We expect that much of one another in the ILC family, that we spare our Savior and His Church any cause for blasphemy from the world. We are reminded of that also in the text of II Cor. 3 presented to us at the opening service, especially v. 2: "Ye are our epistles written in our hearts, known and read by all men." That makes a tremendous statement for the Corinthians and their faith-life; it forms one of those grand themes to guide Christians ever in their own generation: what we are in Christ is seen and read by everybody else in contact with us. It's a thrill to know we

are read by our community as Eau Claire's "quiet college." We take it as a compliment.

## Layers of Gifts

Not that we are mute about our role in life; we are not quiet about our rank in His affairs. Such events as our school opening service speak to the point. We gathered on a hot and muggy morning to open our gift package from heaven. Our school is His gift to us, done up in summer greenery, loaded with layer after layer of blessings to be unpeeled as the year progresses. The top layer this year, it seems, is the matter of size: we are blessed with more students than ever before. Therefore dormitories are packed, including Birch Hall, the refurbished president's former residence. Classrooms are crowded to the corners with young Christians, ready and willing to dedicate this year to His directing. Not only are more parents recognizing our school for the blessing it can be to their high school students, but greater

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numbers of our young adults are coming for one or more years of college at ILC. We prayerfully expect that the promise of "grace for grace" will be seen fulfilled in more students choosing to open the gifts of the Education and the Pre-Theological courses. The faculty is busy in full force to bring to light ever deeper layers of divine gifts as the arts and sciences are explored against the background of the Word and thus the dark places are made light. The girl students find a new gift for their dormitory life in the person of Miss V. Hansen, their new housemother. Sixteen girls are being housed in a new girls' dorm, Birch Hall; while President Gullerud and

family are living with relatives until the new residence is completed for them. Returning students treasure the familiar gifts reopened upon their return to ILC, while new students, savoring the unfamiliar, daily grow more adept in using the gifts prepared for them in and out of the classroom. We join hearts in promising to be faithful stewards of the talents entrusted to us, those gifts of time and abilities, the moral, mental and physical assets that He has so generously laden on the CLC through the gift of Immanuel Lutheran College. May the 1973-4 school year find this gift warmly appreciated and exhaustively used, to His glory.

P. Koch

## The Modern Molech

The clean-up crew, picking up the trash which had been tossed out on the ice following a high school hockey game in Boston, found a dead human fetus. A recent newspaper heading proudly boasted, "ten thousand abortions without a single loss of life." A Nobel prize-winning geneticist recommends that the legal protection of human life be withheld for two days after birth so that "undesirable" babies may be disposed of. This incredible disregard and indeed denial of human life in the unborn and new born almost seems to be a modern reinstatement of the abominable Canaanitish idol Molech, to whom children were sacrificed by fire. Today's Molech is the idol of personal "freedom" and "liberty" in pursuit of the "good life". This "good life", which frees mankind from the burden of conceived but unwanted children and women from the responsibility of motherhood, is now assured by the recent Supreme Court decision against certain kinds of anti-abortion

legislation.

In January of 1973 the Supreme Court announced that the Constitution allowed a new personal liberty heretofore unrecognized: the woman's right to terminate her pregnancy at any time she desires, even as late as the last three months. In an apparent gesture towards token morality, however, she is generally expected to pursue this desire on the grounds that the continuation of her pregnancy would be injurious to her personal health. It might appear that the woman's newfound freedom is not quite complete if she cannot arbitrarily demand an abortion, but in actual fact, "health" abortions are sure to be available and legal. This is made possible by the Court's vague definition of "health", which is essentially that of the World Health Organization; namely, "Health is a state of complete physical, mental, and social well-being, not simply the absence of illness and disease." Health defined in this way is frequently, if not

always, jeopardized by pregnancy. As the dissenting opinion of Supreme Court Justice White put it, "Convenience, whim, or caprice" have been elevated above the right to life itself.

#### Not a Person?

The Supreme Court endorsement of this unprovoked destruction of human life rests quite simply on its denial of the personhood of the fetus. The fetus is said to be a "part of the mother" prior to birth and as such has only "potential life" and therefore in effect is not a patient whose best interests need be considered by the physician or protected by state and federal laws. Only at birth does the baby legally become a person, but this definition of "person" is fraught with problems. What, for example, is the precise time of birth and therefore personhood? When the baby crowns? When its umbilical cord is cut? When it first breathes air? Biologically speaking, birth itself is a relatively minor and anticlimactic event when compared to the marvelous development of the unborn in the womb from one cell into a recognizable human being during the first seven weeks of pregnancy. Development during the remaining fetal period from the eighth week to birth primarily involves only growth and maturation of the tissues and organs already established during the first seven weeks. It is instructive to note that the standard dictionary definitions of "person" would clearly include the unborn child.

In their strange fervor to promote and encourage abortion, some zealots have insisted that the fetus is not even alive until birth. This would be too absurd to discuss if one did not encounter this ludicrous idea frequently in the news media. Surely one undeniable fact in the whole abortion issue is that the fetus is biologically alive. For that matter, any individual

cell in the body of the fetus is alive. Whether the fetus "breathes" air from its mother's blood or, as a newborn, breathes air from the atmosphere, the very fact that it is respiring (using oxygen) indicates that it is alive. All attempts to assess a "beginning of life" for any given individual, once conceived, are arbitrary and hardly scientific. Some for example have insisted that the unborn is alive only when it quickens (begins to move in the womb). Others would grant living status only when the fetus achieves viability (ability to survive outside the womb). Still others hold out for birth itself. And so it goes, everyone having his arbitrary point at which he will grant that the unborn or infant is a human person or at least "alive". This point is more than academic as it relates to the abortion issue, since to intentionally destroy human life is some form of homicide. It is interesting to speculate on why most people consider it wrong to kill a child after birth while many think it proper to kill a child before birth. No doubt it is more difficult to kill a baby you have seen than one you have not seen. Indeed, one wonders how many women would have abortions if they were to first witness an abortion.

#### Doctors Opinion

Inasmuch as the physician (definition: healer or restorer) will in most cases be called upon and perhaps even eventually required by law to provide the service of killing the unwanted unborn, we might ask what physicians think of abortion. In the May 14, 1973 issue of *Modern Medicine*, a poll of 33,000 doctors representing all ages, states and specialties shed some interesting light on this question. Nearly two-thirds of the physicians polled were in favor of the Supreme Court ruling on abortion! One physician is reported to have responded: "Outstanding

decision! Many lives will be saved annually." We can expect matters to get even worse since the poll revealed that more younger doctors favored abortion than their elders. This finding is also apparent to the author in his conversations with medical students. The *Modern Medicine* poll was perhaps most revealing, however, in its finding that of the six categories of specialists most involved in abortion counseling or procedure, those most directly involved with the actual procedure (surgeons and obstetrician-gynecologists) were only 59 per cent in favor of the liberalized abortion ruling, while those not directly involved, such as psychiatrists, overwhelmingly (86 per cent) favored the easy accessibility of abortions. Of those physicians favoring abortion, 23 per cent would even approve of abortions during the last three months of pregnancy. It should be pointed out that most fetuses in this third trimester would live to be healthy children if they were appropriately delivered rather than torn out in pieces with the abortionists tools. Religious beliefs, not unexpectedly, also appeared to play a significant role in the response of the physicians to the abortion ruling. Catholics were 73 per cent against the abortion ruling; "Protestants" were 69 per cent in favor of the abortion ruling, and Jewish physicians were 92 per cent in favor. By comparison, doctors who professed to be atheists or agnostics were 79 per cent in favor of the abortion ruling.

#### Not So New

Abortion and infanticide is hardly something new and unique to our modern decadent society. In England during the mid-1700's for example, infants were killed in vast numbers by their mothers in "foundling hospitals," which were in fact infant slaughter houses. In these "hospitals" infants were killed with a poisonous blend of

opium, treacle and sassafras. It is reported that ten gallons, or twelve thousand doses, of this poisonous concoction were sold in Coventry each week. The difference between Old England and modern America seems to be one of immorality versus amorality. What was once considered sinful and wrong is now touted by our liberal theologians and scholars as good and proper, if not necessary. It would appear that more than a century of Darwinian evolution, which has made man a little higher than the brutes, is bearing its fruit. We can be sure that the phylogenetic tree will bear still more fruit. A society for "childhood euthanasia" for example, has proposed that all children be tested at an age specified by law so that those who fail may be killed. Many people, sensing the stubborn resistance of some to abortion, have proposed that it be made compulsory in some cases. Paul Ehrlich (author of *The Population Bomb*) for example, would like to see laws "that would make bearing a third child illegal and that would require an abortion to terminate all such pregnancies. Failure to obtain the abortion could be made a felony, as could aiding and abetting over-reproducers" (*The New Woman*, August 1971, p. 107). Surely "waiting in the wings" are those who would prescribe death for those who lack the "capability of meaningful life" such as the insane or senile adult and infants suffering from all manners of serious genetic deficiencies. After all, it makes "sense," evolutionarily speaking, to clean these defects out of the gene pool as natural selection would have done if it were not interrupted by "misguided" human compassion!

#### The Believer's Response

How should the child of God respond to all of this? First, we should not expect much more than this of the world

while at the same time trying not to lose our ability to be shocked by it. Christians today just as in times past will be quick to sense that there is something dreadfully wrong with the willful destruction of the unborn or the unhealthy. As Christians we have the precious gift of God's Holy Word to answer the questions that have proven so difficult for the world. We know that the unborn child is not simply a piece of its mother's body to be disposed of like an unwanted benign tumor, but rather is a blessing from God which we should nurture and cherish.

Each of us has a beginning that goes back further than our minds can comprehend. God has told us that "He has chosen us in Him (Christ) before the foundation of the world, that we should be holy and blameless before Him." (Ephesians 1:4) No doubt is left in Scripture that the unborn is a child, not a "thing" or simply a "part" of the mother's body. Throughout Scripture a

pregnant woman is described as being "with child". We are told that God knew us and loved us as an individual person while we were yet in our mother's womb. The Psalmist thanks and praises God for His marvelous care in fashioning his own body:

"For Thou didst form my inward parts; Thou didst weave me in my mother's womb. I will give thanks to Thee, for I am fearfully and wonderfully made; Wonderful are Thy works, And my soul knows it very well. My bones were not hidden from Thee when I was made in secret, and skillfully wrought in the depths of the earth. Thine eyes have seen my unformed substance; And in the book they were all written, the days that were ordained for me, when as yet there was not one of them" (Psalm 139:13-16).

This prayer is unthinkable for the abortionist. It is most appropriate for the child of God.

D. Menton

## CLC Teachers' Conference

The 1973 CLC Teachers' Conference convened at 10 A.M. October 17th at Immanuel Lutheran Grade School, Mankato, Minnesota. In the opening devotion Pastor Keith Olmanson called attention to Ephesians 4:11-12 "... he gave some... pastors and teachers..." showing that the Lord Himself has called us to the work as Christian Day School teachers. It is also the Lord who gives the strength and spirit to carry out His blessed work. Pastor Olmanson charged the group to make the most of the days together at the conference through mutual strengthening in the Word and growth in those skills which are needed to carry out the work to which God has called us.

Miss Elsa Kettler gave the first

presentation of the conference, "Paper: Craft and Paper Sculpture" in a lively manner. She urged us to be creative, and listed many types of paper to be used artistically. As each new idea was presented a model was displayed to clarify the procedure. A film, *Paper Construction*, brought the presentation to a close.

The topic presented by Shirley Wendland was "Flexibility vs Rigidity in the organization of a Class Day." She defined rigidity as following a schedule to the minute and flexibility as not following a schedule to the minute. After citing situations which could call for either of the two, she concluded: "I like rigidity to make the day run smoothly and accomplish what I set out to do. But I like to throw in enough

flexibility to do things children are not expecting to make their education a little more interesting."

Henry Hasse, Eunice Galstad and Gail Kottke presented the topic "Discipline — A Foot-Washing Experience". They worked from an outline which dealt with these topics: permissiveness, its causes and results; common misused forms of discipline such as sarcasm, belittling, threats, nagging and scolding, and corporal — when used in anger. Under the heading "Positive Discipline" they spoke of setting boundaries, which they explained one way as "freedom with responsibility." Responsibilities, example (such as that set by the Christian teacher), and punishment were also listed under "Positive Discipline." Their presentation also dealt with isolating pupils when necessary, handling show-offs, working with the self-centered, stubborn and insensitive, proper use of privileges, how to handle special cases, and the training of parents. Much practical discussion and participation developed from the leading of the Florida teachers. A valuable part of their outline was a listing of some Bible passages which bear on the topic of discipline. Please check them out for yourself: 1 Tim. 3:4-5, Heb. 12:5-9, Eph. 6:1-4, Prov. 13:24, 22:6, 22:15, 23:13-14, 29:15 and 29:17.

Mrs. Yvonne Voigt revealed a consuming interest in her topic "Remedial Reading." She presented a wealth of practical helps and materials. Her presence at next year's conference was insured when the program which was adopted for '74 called for more remedial reading by Mrs. Voigt.

In an evening session on Wednesday the teachers and a number of visitors assembled to hear Pastor M. Galstad speak on Lutheran vs Reformed Theology and a review of the book *Two*

*Natures of Christ* by Martin Chemnitz. The whole matter centers about the question, Who is Christ? Is He true God or not? One of the big problems that the reformed theologians down through the years have not been able to overcome is that they cannot accept what they cannot reason out. This explains why the real presence in the Lord's Supper has been such a bone of contention; the fact that Christ's body can be at many places at the same time is something that can only be grasped with the faith that is itself a gift of God. Pastor Galstad indicated that the time spent on this subject Wednesday evening was hardly a scratching of the surface, but those in attendance found it to be a stimulating introduction to the subject.

On Thursday morning Pastor Paul Nolting spoke on the topic "Escatology", a study of the last things. He pointed out that Baptist teachings, those of the Jehovah's Witnesses, and the influx of many Eastern or Oriental religions into our country have made a study of Escatology very much in place. He showed how the different periods are supposedly to lead up to a millenium. Pastor Nolting brought out very forcefully that Christ is our peace now, not in some distant future as is taught by the idea of a millenium. The program for the fall '74 Teachers' Conference has a continuation of the study of Escatology, perhaps concerning the New Heaven and the New Earth.

"Music for Boys with Changed Voices" was the topic that Prof. Dommer spoke on this year. As is his custom, he gave us the benefit of his latest professional work at a seminar that he attended this summer. Some of his new insights had to do with relaxing the voice so that air can properly do its job as it passes the vocal chords in making sound. He has a return ticket on the program for the next Teachers'

Conference, too.

Irma Speerschneider spoke on the topic, "How can we make the exceptional child not feel exceptional?" She stated that perhaps we ought to think of the exceptional child as a child with special needs. A child is considered exceptional only when the school program must be modified for him. The trend of late has been to keep the child with special needs among his peers as much as possible. A few of the many things she listed as helps were:

- 1) give recognition for efforts, or for mastery of even simple tasks
- 2) arrange more opportunities for success than for failure
- 3) the teacher creates a climate of acceptance and understanding
- 4) the teacher must serve as a reflective listener
- 5) the teacher must show empathy for the child

Mr. G. Mueller made a presentation related to the duties of the CLC Board of Education. It became apparent that some of the things called for in the Constitution of the CLC are not able to be carried out as the Board is presently made up. The far-flung membership of the Board hardly makes regular meetings feasible. The discussion generated by the topic should prove valuable to the two members of the Board who were present at the conference.

Prof. Clifford Kuehne spoke on the topic, "The Importance of Professional Improvement in Our Calling." After showing the need for such professional improvement, he then listed ways in which this can be carried out, taking information from his good friend, Martin Luther. Since a Christian teacher is first of all involved with proclaiming the Gospel of Jesus Christ, the first methods of professional improvement are prayer, meditation, and Christian experience. Christian ex-

perience Mr. Kuehne defined "the burdens, struggles, problems, reverses, and crosses that according to God's gracious providence confront us in our callings as ministers of the Word. . . let us not despise such experience when it comes, but rather rejoice in it."

In the category of matters not revealed in Scripture, (the "secular" branches of learning) Mr. Kuehne listed private study as very important if it is carried out with much self-discipline and careful planning. He pointed out that study in the schools of the world is not without its dangers to the faith of those subjected to their philosophies and teachings. Mr. Kuehne concluded, "We want to do what God wants us to do, and to that end we ought to beseech Him to subdue our own fleshly desires and direct us in the ways that are best for us and for the flocks which we are serving."

For the Conference Service, Pastor Reim chose as his text, II Corinthians 3:1-16. The chief concern of the Christian teacher must be that of letter writing — making living epistles of those entrusted to his care.

On Friday Mrs. George Schweim spoke to the group about basic first aid techniques for our schools. She had handouts for the group and offered for sale newly revised editions of the Red Cross First Aid Manual which are not yet available elsewhere. Her information was well received.

Robert Rehm spoke on the topic "How much may we cooperate with, or conform to local public school systems." His paper included a copy of action adopted in 1966 by Immanuel Congregation, Mankato, Minnesota concerning Public Law 89-10 as it deals with the various programs of federal aid to public and parochial schools. It also included a listing of various programs entered upon by Immanuel Grade and High School of Mankato



without apparent church-state conflict. The paper closed with the warning "Whenever cooperation with public schools threatens to dim that message of truth which is to make our pupils 'wise unto salvation,' then such cooperation should be avoided at all costs."

The daily devotions were conducted by Paul Eserhut. Here are a few of the readings which he used. . .sample them. 1 Peter 4:7-11, Hebrews 6:7-11, Deut. 32:1-4.

For the final devotion of the conference Mr. Mehlretter used 1 Cor. 12:4-6, sending the teachers on their way with the fresh enthusiasm gained from the conference. He stated that a parochial teacher is perhaps in the position of having to be "all things to all men" . . .not an easy task. This calls for prayer and diligent work. The same spirit who gives the diversity of gifts also supplies the strength and will to carry us through each day.

Robert Rehm

# The Trial of a Christian

Scene 1: It is 1980. An anti-religious government has just taken over the United States. John Anders has been arrested by a policeman because he went to a CLC church service. He is now being questioned by a judge. The policeman is at Anders' side.

J: Mr. Anders, do you admit to belonging to a church?

A: Yes.

J: Do you attend it every Sunday?

A: Yes.

J: And I suppose you regularly participate in that senseless rite you call the Lord's Supper?

A: Yes.

J: Do you admit to loving the church more than the state?

A: Yes.

J: Then you help it whenever you can with volunteer labor, like when the building needs repair work?

A: Oh no, I don't have time. Besides, there are always enough other people to take care of things like that.

J: But do you contribute to the church generously with your money?

A: Fairly generously, yes.

J: How much per month, for example?

A: Well, you know the average

paycheck doesn't stretch very far these days. By the time I pay the bills and buy the groceries and all the clothes growing kids need and a few for my wife and myself, there isn't much of it left. And I do have to take the wife out once in a while, and lately the payments on our new T.V. have been bogging us down. I'd say we give about five dollars a month.

J: (turns to policeman) Is he hiding anything?

P: As far as I know, he is telling the truth.

J: Do you admit to harboring an affection for that fairytale book, the Bible?

A: I love God's Word, just as all Christians do.

J: Then you come to the Bible-study sessions which most Lutheran pastors conduct once a week?

A: No, I don't. Once a week is enough to go to things like church services. Besides, that's the night my wife goes to a club of some kind.

J: But you do have some kind of devotion with your family in your home every day?

A: No, We've thought about starting them once in a while, but have never gotten around to it. It's difficult. Our

- family is seldom together. Besides, it's not that necessary any more. The kids don't need it because they have Sunday school every week. I probably couldn't tell them anything about the Bible they don't already know.
- J: Do you read the Bible on your own, then, since you say you love it so much?
- A: Oh, once in a while.
- J: How often?
- A: Well, I'm usually pretty rushed. When I get through with my job, I have to do a few things around the house and eat and read the papers and help the kids with their homework. Then I want to watch T.V. a while, and by that time I'm usually tired enough to go to bed. Besides, I do like to go out with the guys and take in a little bowling or a movie once in a while. I don't usually have time to read the Bible more than a couple times a month.
- J: (to policeman) You're sure he's not falsifying evidence?
- P: Quite sure.
- J: Do you admit to talking to other people about Jesus and your superstitious beliefs?
- A: Oh no. I wouldn't want people to laugh at me.
- J: Not to anyone at work, or any of your neighbors?
- A: They all believe atheism is the only philosophy that makes sense, and they'd only snicker at what I'd say.
- J: You have none of the fanatical desire, so obvious in many Christians, to convince all atheists that they are wrong and the Bible is right?
- A: No, I guess not.
- J: Well, let me ask you this. You are in the habit of praying before meals, right?
- A: Yes.
- J: Well, when you're at work and you have to eat together with your atheistic co-workers, and they see you pray before eating, and they ask you why you do that, what do you say?
- A: Oh, I don't pray then.
- J: I see. Isn't it true that Christians are supposed to lead lives that are a little different from the lives other people live?
- A: Yes, it is true.
- J: Do you do that?
- A: Yes.
- J: Doesn't that attract any attention among your co-workers or neighbors?
- A: No, why should it? I don't discuss my personal life with others.
- J: Well, for example, isn't the language you use different from what your co-workers are used to hearing. And don't you avoid certain jokes which are common among males? And don't they ask you about that?
- A: Well, in areas like that I try to play along with the gang, even if I don't know as many dirty jokes as most of the other workers do.
- J: I see. I suppose you also go to drinking orgies and sex shows?
- A: No, that far I don't go, at least not very often.
- J: Don't people ask you why not? What do you say?
- A: Oh, I just say that I don't enjoy that kind of thing, or that I have other things to do, or that the old lady wouldn't like it.
- J: I see. (To P) Do you have any other evidence against this man?
- P: No.
- J: Then, Mr. Anders, we can let you go. It's obvious that you aren't posing the slightest threat to the eventual supremacy of atheism in this country. (To P) You can stay with me a few minutes. You have a few things to learn about what a Christian is.

# Curiosity

The story of the professor who delighted in perplexing his students with great theological questions such as how many angels could dance on the point of a needle and where Cain got his wife was a shining example of the ultimate in idle curiosity seekers. Scripture gives us several examples of misguided curiosity, curiosity with ulterior motives. When the mother of James and John, the sons of Zebedee, came to Jesus hoping to gain for her sons the inside track on some coveted seats next to Christ in the Heavenly Kingdom, Jesus sternly rebuked them for their pride and self-seeking: "Ye know not what ye ask." (Mt. 20:20-23) When He was asked whether there were few who would be saved, Jesus shifted the conversation to an issue of far greater consequence for his inquirer — his own eternal future: "Strive to enter by the narrow door." (Luke 13:24 NASB) When the Sadducees approached Jesus with the apparently mindboggling problem of the resurrection relationships of a woman with seven different husbands during her life, their sole intent was to entangle Him in a web of hopeless confusion, thereby demonstrating the absurdity of a belief in the resurrection. Calm and unruffled, Jesus points out that marriage was instituted by God for earthly life, not for eternity, and that the very Pentateuch on which these Sadducees based their beliefs clearly taught the resurrection of the dead and life eternal. His conclusion: "Ye do err, not knowing the Scriptures, nor the power of God." (Mt. 22:22-23) Behind this case of apparent harmless curiosity was a sinister desire to shake the very foundation of the Christian

faith, the authority of Christ and His Word.

## The Future

Although our curiosity perhaps rises above such idle fruitless speculation and selfish sinful motives, yet most of God's children remain very curious creatures. And much of our religious curiosity focuses on the future, the unfulfilled promises of God. Inevitably, many Bible Class discussions end up on the mysteries of eternal life. Such wonderful promises as "Beloved, now we are the sons of God, and it doth not yet appear what we shall be;" (1 Jn. 3:2) and "For now we see through a glass darkly; but then face to face: not I know in part; but then shall I know even as also I am known;" (1 Cor. 13:12) — such promises as these invite a healthy curiosity concerning the future which God has prepared for them that love Him.

Other than speaking of a life of unending praise and service in the presence of the Lord, a life of perfect peace and joy and holiness, the Scriptures do not precisely spell out all the glorious details of eternal bliss. And with good reason. We have received glimpses of glory sufficient to whet our spiritual appetites — primarily in the form of negative and figurative language. Literal human language is simply inadequate in describing or conveying the wonders of eternal glory to man. The glories which await the faithful, these we could never understand; Sin and all its consequences from which we will be freed eternally (death, sorrow, crying, pain and all other former things which will pass away), these we can readily understand. The magnificent symbolism

of the Book of Revelation, depicting the holy city, the new Jerusalem with its golden streets and pearly gates basking in the glory of the Lamb is an impressive and meaningful description of the glory which shall one day be revealed in us.

### Danger

But all of this cannot become ours unless we first know to whom the gift of eternal life is given. This is God's first and foremost concern, as it should be ours. For every passage describing the glories of heaven there are countless describing the path to heaven, the Gospel message, repentance and remission of sins, salvation by grace alone through faith in the atoning merits of the blood of the Lamb.

The one great danger of getting carried away with our religious curiosity is that it can so easily distract our attention from the great truths of our faith. For example, a number of books have been written about the life of Christ, attempting to fill in the gaps omitted in Scripture. One Apocryphal book even relates a number of experiences from Jesus' childhood in Nazareth, portraying Him as a Wonder-Child Who used His divine power frivolously in various situations. While such speculation is pure fantasy as well

as pure blasphemy, we do recognize, as John tells us, that there were many things which Jesus did which are not recorded in Scripture. But our curiosity need not get the best of us. What we have God has deemed sufficient. "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name." (Jn. 20:31)

There may be many things which would be interesting to know, but which are not necessary to know. Our faith has everything it needs; God's Word is all-sufficient. What Father Abraham said to the rich man languishing in hell concerning his brothers can also be said of us: "They have Moses and the prophets; let them hear them." (Lk. 16:29) They are they which testify of Christ — The Way, The Truth, and The Life.

Man's deepest curiosity is reflected in the question of the jailor of Philippi: "What must I do to be saved?" That curiosity has been satisfied. It is finished. Believe in the Lord Jesus Christ, and thou shalt be saved. Knowing and believing that, we can be perfectly willing and content to wait to experience the bliss of eternal glory and to satisfy all other curiosities.

D. Schierenbeck

## Our God, The Living One

I suppose a number share a common reaction to the Biblical accounts of God's dealings with the children of Israel. How could they ever forsake a God who could do the things Jehovah had done for them? Even today Christians wonder, how can anyone believe evolutionary thinking about the origin of the universe and man? There's just too much evidence to the contrary.

God has man fairly well figured out: "For they exchanged the truth of God for a lie, and worshipped and served the creature more than the Creator." (Romans 1:25) When you don't have truth, a lie takes its place.

The recently rescued children of Israel thought God made a poor rule when He required that they have no other gods besides Him. The better

way, according to them, is to have a god you can see and touch. So while Moses lingered on Sinai, they produced the seeable and touchable: the golden calf. The Lord Jehovah is not a one to be worshiped so. He's above material. His advice not to have other gods, nor make graven images to worship, is beautiful. Idols can't be of any help. They are but fashions of skilled craftsman, with mouths and no vocal cords, with ears and no auditory nerve, with eyes that are blind, and other features that are as dead as the stone or metal from which they were crafted. (Recall Psalm 115 for God's own description)

#### Exclusive

Our God is the living One. If He is jealous about whom men worship, then it is for their own benefit. The substitutes are lies. God is extremely exclusive about control of man's hearts. It does matter what and in whom you believe.

Yet there is such a perfusion of suggestions to the contrary. On the one hand are those who are so "uncivilized" as to still superstitiously honor the replicas of "what is in heaven above or on the earth beneath or in the water under the earth." Even among those who are above such crass idolatry there is still idolatry. Its prevailing form today is easy to pinpoint: soon man will be able to do completely without God. When science finally locates the cause of all the killing diseases, and politicians figure out that war is obsolete, and when humans quit killing one another in their cars, then God would certainly be unnecessary.

A common defense of world religiousness goes something like this: It really doesn't matter what you believe, just so you really believe in whatever is your god. Sincerity never made a saint. The experience of ages tells that a false hope can only produce disappointment. The view of world

religions is of a multitude of different ways to reach the top of a mountain called heaven. But, there is only one way to heaven. The only difference in all the world is whether a man is on that Way or not.

It is really not strange that so many substitutes have risen to occupy the mind of man. In our country alone there has been an alarming increase in Oriental cults. You can daily hear men seriously debate the implications of astrology. Even the self-made "non-religious" gather around their science and technology with a fervor of religious fanatics.

Christianity is exclusive, because its author is the only living, genuine God. He says, "I am the LORD, that is My name; I will not give My glory to another, nor My praise to graven images." (Isaiah 42:8) No share and share alike possible.

Christianity is exclusive, because God's plan for the salvation of mankind involves only one Savior and Redeemer. Peter told the sceptics who were challenging a miracle he and John had performed that Jesus had caused the lame man's sound health. Then he goes on, "And there is salvation in no one else; for there is no other name under heaven that has been given among men, by which we must be saved." (Acts 4:12) There is only one Son of God. There is only one way to the top of the mountain. "Believe in the Lord Jesus, and you will be saved, you and your household." (Acts 16:31) Jesus himself said, "I am the way, and the truth, and the life; no one comes to the Father, but through Me." (John 14:6)

#### Inclusive

Yet Christianity is so broad that it can include everyone. God tells us He is impartial. Besides, everyone past, present, and future (however long that may be) is in the same sin-full boat, a

death-ship of perpetual floundering. That one and only Son of His is the One over whom He says, "I declare the whole world, everyone, innocent. His death secured the forgiveness of your sins. In Him is life. Believe in Him and you will have eternal life."

On those who know this living, true God falls the responsibility to introduce others to Him. People's open and secret idols must be replaced for their own good. Therefore Jesus encourages His

disciples to a task completely without equal: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age." (Matthew 28:19,20)

M. Sydow

(Passages quoted from the NASB)

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## Daily Devotions

### "COME, YOUR HEARTS AND VOICES RAISING"

Let us raise our voices in songs of expectation and gladness as we journey through Advent on our way to Bethlehem's manger. Even if you have never made the singing of hymns a regular part of your devotions in the past, do it this month. Whether a Christian considers himself a good singer or not, at Christmas he sings. Each of us has favorite songs and carols — many of which we know by heart and love to sing again and again. There seems to be no end of beautiful Christmas hymns which proclaim the true glory of this joyous season. This is reflected in the fact that in the suggestions below there are few repeats. However, you will certainly want to add your favorites on more than one day.

#### Some Special Suggestions

Here is a suggested "Order of Worship" for this special time of the year.

- Make an Advent calendar or an Advent wreath. Begin your devotions by lighting the candle or candles for the week, or open the calendar window for the day.
- Read the Scripture selection.
- Discuss what you have read — especially with the shorter reading. Consider such questions as: What is the main point of the reading? What is the purpose for which this word was given to its original readers? to us? What is the meaning of the imagery (if any) used? What does this have to do with the coming Christ? How can this word of God help us prepare for, or celebrate, Christmas?
- Sing the suggested hymn — or read it if it is unfamiliar. Discuss how the hymn reflects the words and thoughts of the Bible reading. What certain verses do this more than others, this is indicated in parentheses.
- Sing one or more other hymns or carols which are family favorites. We have only mentioned those in our Lutheran Hymnal, but surely you will want to sing *Away in a Manger*; *It Came Upon the Midnight Clear*; *As Each Happy Christmas*; *God Rest You Merry, Gentlemen*; etc.
- Conclude your devotions by using a hymn stanza as a closing prayer (spoken).

Family singing can help us get "the Christmas spirit" in the right way — by remembering that  
 "Christ our Savior was born on Christmas Day  
 To save us all from Satan's power,  
 When we were gone astray."

Such tidings of comfort and joy put songs in our hearts as well as on our lips.

"Since first the world was made, so many hearts have watched and prayer: The patriarch's and prophet's throng for Him have hoped and waited long."

#### Devotional Readings

Dec. 1	Genesis 3:9-15
Dec. 2	Genesis 22:15-18
Dec. 3	Genesis 49:10
Dec. 4	Numbers 24:17
Dec. 5	11 Samuel 7:12-17
Dec. 6	Isaiah 7:14
Dec. 7	Isaiah 9:1-7
Dec. 8	Isaiah 11:1-10
Dec. 9	Isaiah 61:1-3
Dec. 10	Jeremiah 23:5-6
Dec. 11	Ezekiel 34:20-24
Dec. 12	Haggai 2:7
Dec. 13	Micah 5:2
Dec. 14	Malachi 4:1-6

#### Suggested Hymn

#### Closing Prayer

	91:5-9 (7-8)	73:5
	91:1-4	65:6
	55	106:7
	90 (5)	55:4
	59 (1, 5, 6)	82:3
	62 (1)	647:4
	106	645:5
	645	82:3
	66	65:6
	77:1-2, 13-14	55:2
	109	89:5
	136 (3-4)	94:4
	647	69:6
	94 (3)	88:4

"Repent, the kingdom draweth night," The herald of the Lord doth cry.

Dec. 15	Isaiah 40:1-8	61	75:4
Dec. 16	Luke 1:5-25	61 (2-4)	106:7
Dec. 17	Luke 1:57-66	71	94:4
Dec. 18	Luke 1:67-79	88	75:4
Dec. 19	John 1:6-8, 15-18	63	88:4
Dec. 20	Psalm 24	73 (1, 4, 5)	55:4

"Come, Thou long-expected Jesus, Born to set Thy people free, From our fears and sins release us, Let us find our rest in Thee."

Dec. 21	Luke 1:26-38	76	85:13
Dec. 22	Luke 1:39-56	105	55:2
Dec. 23	Matthew 1:18-25	95	86:5-6
Dec. 24	Luke 2:1-14	85:1-5, 14, 15 & 646	85:13
Dec. 25	Luke 2:15-20	102	89:5
Dec. 26	John 1:1-5, 14	80 or 98	645:5
Dec. 27	Ps 98	87	90:8
Dec. 28	Galatians 4:1-7	99	647:4
Dec. 29	Philippians 2:6-7 2 Corinthians 8:9	85:8-13	69:6
Dec. 30	Romans 5:1-11	94 (1, 4)	90:8
Dec. 31	Titus 2:11-14	97	96:4

W. Schaller

## ANNOUNCEMENTS

### Installation

Upon authorization of President Reim, I installed Miss Annette Heinze as lower grade teacher of Faith Lutheran School, Markesan, Wisconsin, August 5, 1973.

Egbert Albrecht, pastor

### Offer

Grace Lutheran congregation of Fridley, Minnesota has to give away to

any of our congregations desiring, the following: a pulpit, altar, baptismal font and communion rail.

H. C. Duehlmeier

### Wanted

Ten to twenty copies of the Advanced Bible History (CPH). Will buy single copies.

W. V. Schaller  
P.O. Box 151  
Hecla, SD 57446

**CHURCH OF THE LUTHERAN CONFESSION**

Treasurer's Report

July 1, 1973 to October 1, 1973

**SEPTEMBER**

**TO DATE**

**RECEIPTS:**

Offerings	\$ 8,943.62	\$ 32,229.00
Memorials	—	15.00
<b>TOTAL RECEIPTS</b>	<b>\$ 8,943.62</b>	<b>\$ 32,244.00</b>

**DISBURSEMENTS:**

Retirement Fund	\$ 530.00	\$ 1,590.00
Emergency Support	400.00	400.00
Capital Investments	1,120.00	3,891.48
General Administration	690.94	1,148.57
Home Missions & Administration	6,489.21	19,931.72
Immanuel Lutheran College, Regents	4,757.00	14,271.00
<b>TOTAL DISBURSEMENTS</b>	<b>\$ 13,987.15</b>	<b>\$ 41,232.77</b>
<b>CASH DEFICIT FOR PERIOD</b>	<b>\$( 5,043.53)</b>	<b>\$( 8,988.77)</b>
<b>CASH BALANCE, July 1, 1973</b>		<b>\$ 17,658.33</b>
<b>CASH BALANCE, October 1, 1973</b>		<b>\$ 8,669.56</b>

Respectfully Submitted,  
Lowell R. Moen, Treasurer

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**COMPARATIVE FIGURES**

**SEPTEMBER**

**3 MONTHS**

Budget Offerings Needed	\$15,172.00	\$45,516.00
Budget Offerings Received	\$ 8,943.62	\$32,229.00
<b>DEFICIT</b>	<b>\$ 6,288.38</b>	<b>\$13,287.00</b>
	+ +	
Budget Offerings, 1972-1973	\$11,957.12	\$31,262.27
DECREASE, 1973-1974	\$ 3,013.50	
INCREASE, 1973-74		\$ 966.73

Board of Trustees,  
L. W. Schierenbeck, Chairman

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