

# LUTHERAN SPOKESMAN

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*Gentiles will come to your light,  
and as you shine,  
kings will come near.*

ISAIAH 60:3



# MEDITATIONS ON PSALM 19

*A chapel talk given at Immanuel  
Lutheran College, Eau Claire,  
Wisconsin*

Psalm 19:9-11 - The judgments of the LORD are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward.

When you study psychology or sociology, which are really courses having to do with human behavior, you will notice how thinking people everywhere are constantly searching for truth and justice. Well, here it is! THE JUDGMENTS OF THE LORD ARE TRUE AND RIGHTEOUS ALTOGETHER. Without trying to be overly simple or prosaic, David is telling us that God has the answers that everyone is looking for. They are here in the Word. To try to find these answers without the Word is a hopeless pursuit and robs men of

the blessings that the Lord would give.

## Our Desire for the Word

To David the judgments of God, that is, His holy Word, was so fundamental, so necessary, so all-important that he goes on to say: MORE TO BE DESIRED ARE THEY THAN MUCH FINE GOLD: SWEETER ALSO THAN HONEY AND THE HONEYCOMB. Yes, the Word of God is more precious than all the gold in the world. The oil-rich Arabs do not have money equivalent

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to the worth of it, nor are the finest foods, the very best steaks, as tasty or wholesome as God's true and righteous judgments.

Now if this is true, why are we so reluctant to listen? Given the choice, might not we at a given moment choose a steak dinner or some temporal amusement in preference to going to church? If the Word is as sweet and true and as precious as our text says it is, why is it not our total obsession? Why do we tend to make religion a matter for a given day or a single class period instead of our total life involvement? Why do we permit our selfish desires to take precedence over what our Lord wants?

You know why and I know why. It is because, for all of our so-called best moments, we are in and through them all sinful creatures. The devil, the world, and our flesh constantly assail us, tempting us to find anything else delightful except God's Word. The paradox of it all is that we need God's Word most when we care the least for it. If you feel that you do not need church, you need it very badly. If we do not find Scripture as precious and sweet as David found it, it is because we need that very Scripture to sharpen our taste buds and improve our sense of values. Something then has gone wrong with us.

### **God's Warnings**

That is why David says here about the judgments of the Lord: **MORE-OVER BY THEM IS THY SERVANT WARNED.** God must warn us. He must enter our lives with His

Law and show us how proud and self-righteous we are. Luther was not wrong when he suggested that we constantly review the Table of Duties at the end of our Catechism—a shocking expose of our behavior.

Just listen to a little of it. **CHILDREN, OBEY YOUR PARENTS IN THE LORD: FOR THIS IS RIGHT. SERVANTS, BE OBEDIENT TO THEM THAT ARE YOUR MASTERS ACCORDING TO THE FLESH, WITH FEAR AND TREMBLING, IN SINGLENESS OF YOUR HEART, AS UNTO CHRIST. YE YOUNGER, SUBMIT YOURSELVES UNTO THE ELDER, AND BE CLOTHED WITH HUMILITY; FOR GOD RESISTETH THE PROUD, AND GIVETH GRACE TO THE HUMBLE.**

This is first of all Law, and it is not intended to make us feel good, to show us how we might improve our otherwise good life, but it is intended to drive us to our knees so that we daily repent and cry to our Lord in humility, "Have mercy upon me." "Create in me a clean heart." Only after our selfish and rebellious spirit is crushed by the judgments of our God (and this ought to happen daily), will we find nothing else more precious or more sweet on earth than the kind words of forgiveness and peace and blessing of a loving Father toward His undeserving children.

### **The Reward of Grace**

To show just how precious and sweet the words of our heavenly Father really are, David concludes: **AND IN KEEPING OF THEM**

**THERE IS GREAT REWARD.** Our Lord loves us so much and His mercy is so infinite that He promises to reward the things His children do. We sometimes speak of these as rewards of grace. But, whatever we call them, they are not rewards that we earn.

About our earning something in His sight, our Lord says: "**WHEN YE SHALL HAVE DONE ALL THOSE THINGS WHICH ARE COMMANDED YOU, SAY, WE ARE UNPROFITABLE SERVANTS: WE HAVE DONE THAT WHICH WAS OUR DUTY TO DO.**" (Lk. 17:10) We do not earn anything. It is our God who rewards. The moment we feel we have a reward coming, we have not only lost the reward, we have lost everything! Then our salvation is not by the grace of God, but is at least in part our own doing. No, rewards of grace do not depend on our doing, but are a part of our Lord's everlasting mercy.

When we say after each meal, **AND HIS MERCY ENDURETH FOREVER**, we are saying what the text says here. Out of everlasting mercy our Lord not only forgives us undeserving sinners, but He rewards those things that His undeserving children do. Can you think of a mercy more perfect or more infinite than that?

Does it not do our hearts good to hear that we have a God like this, a God who rewards even though we do not deserve it? What could be more precious or more sweet than to come into the forgiving arms of such a father and hear his words of mercy? May the words of the Psalmist this morning sharpen our sense of values, so that we continually repent of our perversity and sinfulness, and most of all continue to find the merciful words of our Lord the most precious and sweetest thing on earth.

—*Robert Dommer*

## **The Humanistic Value System**

I believe that the humanistic value system is the single most dangerous development that I have witnessed in my twelve years of teaching in the public school.

What is the humanistic value system? Principally it is the idea that truth is a relative matter and that it is subject to time and circumstance. According to this theory right and wrong is an individual concern. Therefore no one has the right, much

less the obligation, to stand in judgment over against another.

We see this as the root cause of the "permissiveness" which has pervaded not only many classrooms but also many homes. If an "authority figure" did speak in terms of definite rights and definite wrongs, he was chided for indulging in "moralizing" and was warned against being "judgmental." Thus the clear boundaries between right and wrong were obli-

tered and into this wide open area stepped the practice of "doing your own thing." This became an almost sacred right for both the students and the teachers. Courses were designed to allow for "freedom of expression" for the students, and the requirements for teachers ceased to address the matter of "providing an example" for the youngsters charged to their care.

### The Value Clarifying Approach

Consider the following excerpt from a book entitled *Values and Teaching* by Raths, Harmin, and Simon (Charles E. Merrill, 1966, pp. 39-40):

"The intent of this process is to help children to clarify for themselves what they value. This is very different from trying to persuade children to accept some predetermined set of values. It is based on a conception of democracy that says persons can learn to make their own decisions. It is also based on a conception of humanity that says human beings hold the possibility of being thoughtful and wise and that the most appropriate values will come when persons use their intelligence freely and reflectively to define their relationships with each other and with an everchanging world. Furthermore, it is based on the idea that values are personal things if they exist at all, that they cannot be of much significance if they do not penetrate the living of the person who holds them."

Note that in this approach children are not taught absolute values from an outside source, such as the natural moral law, but are taught to clarify their values by reflecting on their own ideas. That we are not mistaken in our understanding of this system is indicated by the following quotation:

"At this point it might be useful to contrast the value clarifying approach with more traditional approaches to values. . . . Here are

some ways that have often been advocated for helping children develop values:

1) Setting an example either directly, by the way adults behave, or indirectly by pointing to good models in the past or present;

2) Persuading and convincing by presenting arguments and reasons for this or that set of values and by pointing to the fallacies and pitfalls of other sets of values; . . .

6) Cultural or religious dogma presented as unquestioned wisdom or principle . . . ;

7) Appeals to conscience, appeals to the still, small voice that we assume is within the heart of everyone, with the arousing of feelings of guilt...

"We have no doubt that such methods as those listed, and there are others that could be listed, have in the past controlled behavior and even formed beliefs and attitudes, but we assert that they have not AND CANNOT lead to values in the sense that we are concerned with them—values that represent the free and thoughtful choice of intelligent humans interacting with complex and changing environments."

Of course this is textbook talk. Thank God that not everything which is advocated in textbooks is put into practice in the classroom. How is it then out there in the "real world" where educators are serving as practitioners rather than theorists? It should not surprise us that many secular educators *have* embraced the doctrine of the "relativity of truth" and that they *do* subscribe to the principle that in matters pertaining to "values" each student should be left to "choose his own way." After all, educators are also members of society and as such they reflect the prevailing mores of the times, namely: *the new morality*.

I do, however, feel honor bound to tell you that I work with friends and colleagues in public education who would simply be appalled at what we have said here today about the true nature of humanism and its applica-

tion in the classroom. They would say: "NO WAY do I bring a value system of such sort to bear in my classroom or sphere of responsibility."

### **Our Answer to All This**

What can be done to combat or counteract this potentially soul-destroying humanistic value system? We would propose that the problem be attacked on two fronts. First, from within the system of public education. Secondly, by providing for Christian Education for people of all ages.

Some may say that any attack that can be mounted from within the public school system is futile and does not fall within our province. But the fact remains that some of our young people, either by choice or by force of circumstance, DO attend the public schools. Given that fact, what can we as parents, as teachers, and as pastors do to sustain these students in their Christian faith?

1. If there are teachers in the public schools who share our system of values (and there are), request the school administration to place your child in the classroom of such a teacher. A choice of this kind is especially possible at the Elementary Level.

2. At the High School Level ask that your child be assigned to an advisor whom you have confidence in.

3. Take an active interest in the courses that the student is taking. Peruse the textbooks and sit down on a regular basis to "talk things over."

4. Support teachers and school administrators who take an unpopular

but *right* stand on issues. This may mean a phone call or a personal word of encouragement upon "meeting on the street."

5. Run for the Board of Education where you will have a forum for expressing your concerns.

6. Organize a group of parents who show the same concerns that you have.

7. Pastors, keep in close spiritual contact with those of your young people who are attending secular institutions of higher learning. I have been told that there is a trend toward the Humanities and this means that courses on religion and philosophy will be popular.

### **The Best Answer**

Secondly, we must provide for Christian Education for people of all ages. This is the only satisfactory answer to humanism and its insidious influence. We can never hope to eradicate the element of humanism in *this* world and in its own arena because the nature of the last days will provide prime breeding ground for it.

Christian Education - in the home, in the school, and in our church life; there is simply no other way to ensure a safe passage for our children and for ourselves.

Permit me to approach this from a personal standpoint. My daughter attended public school through the third grade and she had some fine people as teachers during those years. But I sincerely believe that God in His love shook me out of a false sense of security by causing me to go through some rather traumatic

experiences relative to the "human values" which were present in the school system. We found ourselves compelled to ask: "Is this what we wish to have our daughter exposed to during her most formative years? Do we want to chance a feeling of regret some years down the road because we did not act in favor of Christian education?" By God's grace we were forced to ask these questions and by that same grace to give an answer which would be pleasing to Him.

The answer was the Christian Day School. In the future it will be, God willing, the Christian High School and College. These schools stress a different "value system." The students are directed to God's way and to His will. They are taught through the unchangeable Word of God that they were born in sin and that all they like sheep have gone astray and that there is none that doeth good, no, not one. Yes, through God's Law they will be shown that there are definite rights and definite wrongs and that these matters do not "change with the times." They will become convinced that they are sinners and by virtue of that deserve God's wrath and judgement.

But they will also be exposed to the glorious Gospel—the good News that while we were yet sinners Christ died for us. Bible passages which hold great comfort will be committed to memory. When troubled over their sins, they will recall Isaiah 1:18— "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

When they are faced with the prospect of death, they will have John 11:25 to draw upon for comfort—"I am the Resurrection, and the Life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die."

They will also learn some of our precious Lutheran hymns.

What a glorious privilege we have as parents, Sunday School teachers, Day School and High School teachers, and pastors: that of being able to effectively combat things such as humanism with the inerrant Word of our everlasting God. May we go home from this Christian Education Institute today with renewed zeal for our calling.

May no sacrifice be too great to begin that Christian Day School or to keep the one we have going. May the time we spend preparing and teaching our Bible or Catechism lessons to God's precious lambs be for us all an experience of spiritual renewal. May those pastors and teachers who are in the full-time calling of our Lord be raised up and strengthened in body and spirit through a renewed awareness of the glory of their calling.

Lord, grant this to Thy children for Jesus' sake.

—David Gullerud

Editor's Note: *The above is a portion of a paper entitled Humanism in Public Education Today as presented to the Christian Education Institute (Minnesota Conference of the CLC) held in Faith Lutheran Church of Nicollet, Minnesota on September 24, 1978.*



# Searching The Scriptures Daily At Berea

**"Delight thyself also in the Lord; and He shall give thee the desire of thine heart. Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." Psalm 37:4,5**

On September 5, 1978 a new Christian Day School opened its doors for the first time at Berea Ev. Lutheran Church, Inver Grove Heights, Minnesota. The prospects of such a school had for many years been in the minds of members at Berea, but the Lord did not move the congregation to put this desire into action until now.

For years Berea was a congregation under the help and guidance of the CLC Mission Board and was not able to finance such an undertaking. As the congregation grew, the first priority appeared to be a relocation project. This was accomplished in 1971 when the congregation left the

Midway area of St. Paul and moved to its present address at 9308 Rich Valley Boulevard. For several years after, the only available space for worship and Sunday School was the basement of the parsonage. Though a Day School was yet impossible to obtain, the Lord blessed Berea with continued growth in membership and continued interest in a Christ-centered education for the children.

## **A New Church Building in 1976**

When the congregation found itself financially able to do so, it removed itself from the monetary support of the Mission Board while yet continuing under its supervision. With spec-



**Berea Lutheran Church and School**



ial permission Berea was able to borrow money from the CEF-MIF (MEF now) and erect a building for public worship. The building was designed in such a manner that it could also house a school if and when the Lord might indicate. This new church building was dedicated February 15, 1976. Berea has not forgotten that this dedication was made possible by the grace of our Lord Jesus, in that He had moved the hearts of many in the CLC to support the congregation for many years, and finally enable the congregation to borrow from the gifts of love which were in the CEF-MIF.

The prospect of having a Day School appeared more appealing than ever with the new building standing and ready to use. However, the congregation needed to adjust to a new financial responsibility of meeting the payments on two mortgages: one for the original property purchase, and the other for the new church building. For a time it appeared that these payments would prevent the congregation from beginning a school for at least several more years.

### **The Seed Is Sown**

The Lord had something else in mind for Berea. At the Christmas Song Fest in 1977, while the members were fellowshiping together in the lower area of the church building, two or three began to speak about the continuing need for a school. The desire was so strong in their hearts that they were soon led to conclude that the only thing preventing a school from beginning would be a lack of

interest. If the congregation truly desired a school there would be no reason why it could not happen, even though two mortgages were already in effect. It was merely a matter of recognizing the need and then acting upon it. They were convinced that if the Lord could be taken at His Word we had the duty to try and plan. If the Lord wished otherwise—that would soon become apparent. But if the Lord agreed, that also would become apparent in the faithful attempts by the members to work out the plans for a school. It was a grand thing to see this kind of infection spread among the members.

As a consequence, the pastor mentioned this level of interest in his report at the Annual Meeting in January 1978. After some lengthy discussion the voters then directed the president to appoint a Day School Committee of four men. Douglas Bester, Richard Gamble, Donald Jesness, and James Sydow were chosen. These men, together with the pastor, held their first meeting February 6, 1978. They directed the pastor to seek information as was necessary, and present it to the congregation via bulletin inserts. For the next two months this material, both practical and spiritual, was put into the hands of members for their study and comments. An open meeting was held March 29, 1978 in order to sum up the thinking of the congregation regarding the proposed school. On April 9, 1978 the congregation voted to begin a Christian Day School, grades one through eight, under the following three points of direction:

- 1) To assist parents on a daily basis in providing our children a Christian education.
- 2) To provide a Christ-centered education for all academic principles.
- 3) To avoid temptations from situations in public schools which conflict with our Christian faith.

### **First Teacher**

A newly elected Board of Education consisting of three voters and the pastor then held their first meeting April 10, 1978. Douglas Bester, Donald Jesness, and Paul Sippert comprised this Board. There was much work laid out for them in order to secure school property and educational materials for an expected enrollment of eight children. On April 16, 1978 Mrs. Marlys Gerth was called to be our first teacher. Her letter of acceptance was presented to the congregation May 14, 1978.

At a Sunday worship service August 27, 1978 the new school was dedicated in connection with a focus on the entire educational work of the congregation. Sunday School teachers were installed into their offices, and for the first time Berea congregation installed a teacher into the Chris-

tian Day School.

Mrs. Gerth came to Berea as soon as possible from her former call, knowing that much work was ahead of her if she and the school were to be ready by fall. Beginning already in July, she applied herself to ordering text books and work books, preparing masonite dividers for use as blackboards, and generally making provisions for all that would be necessary to conduct a one-room school. In addition to Mrs. Gerth, Berea congregation and its school are blessed with the part-time assistance of Mrs. Beverly Sippert and Mrs. Becky Gamble.

The members of the congregation also opened their hearts in providing much equipment that was sorely needed. It happened that whatever was needed was soon on the scene. Desks had to be purchased; these were sought from the public school system which had excesses. Book shelves, library books, teacher's desk, record player, film strip viewer, ditto machine, and many other items came into our classroom possession



**Berea Lutheran Staff and Students**

either as outright gifts or as greatly reduced in cost because they had been sought out by our members. Truly, the Lord was willing and pleased that this endeavor was undertaken by the congregation.

### **Eleven Students**

On September 5, 1978 the school officially opened with a special devotional service attended by parents and children. Earlier we had expected eight students, but by the time school

was ready there were eleven. Three of the eight grades are not represented this year, but those vacant grades will fill up with students in the next two years or so.

Surely the desire of the congregation and its trust in the Lord have borne fruit. The Lord Himself has brought this new school to pass. May it always be a testimony to His grace, and exist as a place where His name is glorified.

—Paul Larsen

## **1978 Teachers' Conference - Eau Claire**

As the "homing pigeons" returned "home" again for another short stay, they observed several changes. These changes were only physical, however, seen by the eye. One thing had not changed, it never does, that "filled full" feeling after close fellowship with those who share a common faith. This is felt in the heart.

On Wednesday morning, October 18, approximately 57 people filled Room 3 of the familiar Reim Hall. There was a warm reception, many smiles, and long-awaited greetings exchanged. It was a full room and it was a good feeling.

Professor John Lau opened with a devotion concerning wisdom from Proverbs. The atmosphere was set now and we were anticipating an invigorating conference.

### **Working, Writing, Painting**

Miss Shirley Wendland from Gethsemane School in Spokane pre-

sented a storehouse of materials as she fulfilled her assignment on "Constructive Work for Children." She defined her subject as work from which to benefit, so that a child's thinking ability can grow; going beyond the text to reinforce learning. Those still preparing for the teaching ministry, as well as those who have given many, most, or all of their working life to this service, were gratified with this presentation. Teacher Henry Hasse reminded us how the Lord has given many of our schools Miss Wendland's talents for the past twenty years.

Our next paper, "Creative Writing," was presented by a first-time essayist, Miss Sara Fiegel from Luther Memorial School in Fond du Lac. In her introduction she laid before us the first step of creative writing—getting started. The motivation may come from an outer or inner influence, or it may be an assignment.

Creative writing was defined as a process that allows a child to express himself. Several controversies among educators concerning creative writing were dealt with, and then we were given an outline on the method of teaching this skill.

It was a cold day outside with the sun trying hard to shine several times throughout the day. Inside it was warm as we learned together, eager to take it all home with us and put it into practice in our own classrooms. Our afternoon was spent doing a variety of things—all dealing with art. A very capable essayist was assigned the paper, "An Art Curriculum." Mrs. Lois Albrecht of Marke-san was well-prepared, and her enthusiasm for her subject could not help but permeate this room full of art teachers. She helped us see that each of us is an artist as he (or she) perceives the world around him. Once we see the world through our senses we will want to share this experience with others by using the language of a paint brush or a carving tool. Mrs. Albrecht made this real for us as she helped us plan an art lesson and as we participated in one such lesson.

### **Meeting with the Pastors**

The evening session on this our first day of conference found us in the Field House together with the pastors of the Wisconsin Conference. Pastor David Schierenbeck opened this session with a devotion. The conferees then listened to the history of our church body as presented by Professor Michael Buck. We now

have a nine-page summary that we can utilize in our congregational groups and classes.

**Excerpts:** "We must remember church councils, church bodies, and synod organizations are not perfect. The believer needs to cling to the Word of truth, enjoy the fellowship of fellow believers when he can, and recognize that such fellowship has ceased when teachings are followed that are contrary to His truth. The believer will need to pray for strength to leave home, family, home church, or beloved synod, when the Word of God according to Romans 16:17 applies.

"We see the Word of God has been the center of attention since the beginning of the Church of the Lutheran Confession. The early years taught us to guard and protect that Word. Whenever controversy has risen among the brethren of the CLC, they have looked to the Scriptures, for Scripture is clear and unchangeable."

### **Women's Work in the Church**

It was a crisp morning on Thursday and the sunshine felt good on our backs as we walked to the Field House for our second joint session with the pastors. Pastor James Sandeen of Coloma, Michigan presented a paper entitled "To What Extent May Women Serve in Our Congregations and Synod?" Pastor Sandeen opened his paper by showing us the need for such a study: questions of casuistry arising in our midst. For answers we turn to Scripture, and this is what Pastor Sandeen did as he summarized: 1) The High Calling God Has Given to Women; 2) The Limitations God Has Placed on Woman's Activity in the Church; and 3) Some Practical Applications of the Principles. The paper prompted much discussion and more questions were taken up in the afternoon session.

Excerpts: "The principles set forth in the key passages (1 Cor. 14:33-35; 1 Tim. 2:11-14) are these: 1) the woman is not to be in a position of publicly teaching men in God's Word; 2) the woman is not to be in a position to exercise authority upon the man. . . . Women are permitted, yes, commanded to teach other women (Titus 2:4) and children, but not the men. . . . We can think of only one possible exception to these principles. If, in subjecting herself to the man, the woman would in some way be denying or compromising a teaching of Scripture, she is bound to God's Word: 'We ought to obey God rather than men.' (Acts 5:29)"

The balance of the morning took the teachers back to Room 3 where we became busily involved in "Christian Sportsmanship," a very well-organized presentation from Teacher Dean Carstensen of Mankato, Minnesota. Scripture was applied again as we studied passages dealing with love toward our fellow man, connecting this love particularly with being a good Christian sport. We were reminded in our group discussions that when dealing with children of God we have the Gospel approach.

After lunch the air was feeling warmer outside. After continued discussion of Pastor Sandeen's paper on women in the Church, the teachers held their business meeting in Room 3. Registration fees were considered for pastors attending our sessions, a combined conference (teachers and Wisconsin Pastoral Conference) was scheduled again for 1980 in Eau Claire. Invitations from congregation schools were again considered with the motion accepted to meet in Coloma, Michigan in 1979.

Pastors, teachers, and congregational members of Messiah Lutheran Church, Eau Claire made the newly

remodeled church on Hastings Way resound as we sang hymns of praise to our Lord and God on Thursday evening at a 7 p.m. special service. Professor Paul Koch was the guest preacher and Holy Communion was celebrated. A social time was shared by all as we visited the new classrooms at Messiah Lutheran School.

### **Bible Translations and Linguistics**

The sun was shining on the golden leaves the last morning of conference as we found our way to the Field House for another joint session. Professor Roland Gurgel's presentation of "Translations of the Bible" discussed the confusion felt by some because of the many translations available to us as pastors, teachers and laymen. He left us with an encouraging thought. Even though there are so many translations, and there always will be, God has promised us that we will always have His Word, and His Word will endure forever.

After a recess we met in Room 3 for a profitable panel discussion on "Communication with Parents" led by Teachers David Lueck, Gene Schreyer, Marion Fitschen, and layman M. L. Albrecht. The discussion was well received.

As we walked the familiar path to Ingram Hall for lunch, we could taste the flavor of summer as we shed our coats and appreciated the peak of autumn displayed so beautifully on our beloved campus. Gray squirrels were busy gathering nuts, tired leaves were falling to rest on the ground, and the already-fallen pine needles added to this autumn mood.

At the final afternoon session Teacher LeRoy Hulke's paper on the "The Importance of Traditional Linguistics" prompted a healthy discussion. The three areas taken up: 1) What language is and a brief definition of linguistics; 2) brief descriptions of the different types of linguistics and how they relate to language; and 3) how linguistics relates to our teaching, especially in the teaching

of English, commonly called language, in our schools. As we studied this topic, we learned that new methods are not always the best nor do they carry a guarantee of better results.

As we closed the 1978 Teachers' Conference in worship, prayers, and praise, our "hunger" for fellowship, as one teacher put it, had been satisfied, and more, much more.

—Susan Lueck, Reporter

## Daily Devotions

The writer to the Jewish Christians of the first century rebukes his readers by saying, "At a time when you should be teachers you need someone to teach you the ABC of God's Word again. It has come to this that you need milk again instead of solid food." (Hebrews 5:12, Beck)

As children of God we should grow up in the faith. The mark of the mature believer is a firm grasp and an active use of the basic truths of Christian faith and life. Then, through His Word and His servants' use of the Word, the Lord can lead us beyond the foundations without our stumbling

His servants' use of the Word, the Lord can lead us beyond the foundations without our stumbling over them. For God has prepared solid food (strong meat) for His people that they may always continue to grow up in Christ.

It is clear, then, that if we are to be in a position to go beyond the simplest and most basic teachings of Scripture, we must not pass them by. Instead, we should always thirst for the pure milk of the Word so that we might grow especially strong in

**"The ABC's of our Faith"**

### February

- |    |                         |                                                                                       |
|----|-------------------------|---------------------------------------------------------------------------------------|
| 1  | Roman 5:1-11            | Atonement—salvation through the substitutionary, sacrificial death of Christ.         |
| 2  | Galatians 3:26-4:7      | Baptism makes us children of God through faith in the only begotten Son.              |
| 3  | Acts 10:34-43           | Christ is the Messiah in whose name we have forgiveness.                              |
| 4  | Ephesians 6:10-16       | Devil—to stand against his tricky ways we need the full armament of God.              |
| 5  | I John 5:1-5, 10-13, 20 | Eternal life is a gift of God to us for Jesus' sake.                                  |
| 6  | Roman 3:20-28           | Faith in the redeeming blood of Christ is the sinner's only hope.                     |
| 7  | I Corinthians 1:18-25   | Gospel—the Good News of Christ crucified, the power of God unto salvation.            |
| 8  | Roman 8:5-17            | Holy Spirit—the Giver of life by whom we are born into the family of God.             |
| 9  | II Timothy 3:14-17      | Inspiration makes the Bible God's own book, full of saving truth and sure guidelines. |
| 10 | II Corinthians 5:17-21  | Justification—God credits the righteousness of Christ to the believing sinner.        |
| 11 | Psalms 2                | Kingdom of God—King Jesus rules to the end of the time and beyond.                    |
| 12 | I Corinthians 11:23-29  | Lord's Supper—the heavenly feast prepared by Christ for His children here on earth.   |
| 13 | Acts 8:26-39            | Means of Grace—through Word and Sacrament God makes and keeps His own.                |



- 14 Luke 10:25-37 Neighbor—God's love has reached down. Ours reaches up and out.
- 15 Roman 7:14-25 Original sin clings to us throughout our lives.
- 16 Matthew 6:5-13 Prayer is the believing child speaking to his heavenly Father.
- 17 Ephesians 2:4-10 Quickening—raised by God from spiritual death to spiritual life.
- 18 Psalm 130 Repentance is sincere sorrow for sins and faith in forgiveness for Jesus' sake.
- 19 I Thessalonians 4:1-12 Sanctification—the Holy Spirit leads us in Christ-like living.
- 20 Matthew 3:13-17 Trinity—go to Jordan and there see the Trinity.
- 21 Roman 15:1-7 Unity—a warm and wonderful gift God gives to fellow believers.
- 22 Matthew 1:18-25 Virgin birth—by this miracle we have a sinless Savior.
- 23 John 15:1-8 Works—the believing life, a fruit of faith and a thank-offering to God.
- 24 Matthew 18:21-35 70 X 7—filled with an unlimited willingness to forgive, even as God.
- 25 Matthew 11:25-30 Yoke—come unto Christ. Through His Word He gives His followers heart-rest.
- 26 I Thessalonians 1:1-8 Zeal—let us truly live to Christ, believing, laboring, hoping, spreading the Good News.
- 27 Revelations 1:1-8 From A to Z, from first to last, Jesus Christ is God's revelation to man.
- 28 I Peter 5:10-11 A closing prayer and benediction.

—W. V. Schaller

## Treasurer's Report

July 1, 1978—December 1, 1978

RECEIPTS:	NOVEMBER	TO DATE
Offerings	\$ 33,111.16	\$122,217.31
Memorials	127.50	168.50
Interest earned	—	5.63
<b>TOTAL RECEIPTS</b>	<b>\$ 33,238.66</b>	<b>\$122,391.44</b>

DISBURSEMENTS:		
Retirement Benefits	2,271.00	10,532.00
Emergency Support	—	1,047.00
Capital Investments	1,672.79	8,895.43
General Administration	746.23	3,879.58
Missions & Administration	8,342.57	41,235.96
Board of Education	46.00	46.00
Immanuel Lutheran College	11,200.25	56,001.25
<b>TOTAL DISBURSEMENTS</b>	<b>\$ 22,278.84</b>	<b>\$121,637.22</b>

CASH BALANCE FOR PERIOD	10,959.82	754.22
CASH BALANCE, JULY 1, 1978		6,020.10
CASH BALANCE, DECEMBER 1, 1978		<b>\$ 6,774.32</b>

OTHER RECEIPTS:		
Mission Extension Fund	\$ 2,263.92	\$ 4,501.92
Udo Education Fund	225.00	564.38
Nigerian Fund	140.00	369.46
Nigerian Visitation	127.50	174.28

## Wisconsin Pastoral Conference

**Date:** February 6-7, 1979

**Place:** Redeemer Lutheran Church,  
Sister Lakes, Michigan

**Time:** The conference will open at  
8:30 a.m. with a Communion Service. Pastor J. Klatt, Speaker (J. Sandeen, Alternate).

### Agenda:

A Study of the Smaller Lutheran Church Bodies - T. Barthels

A Study on Baptism (with reference to the effectiveness of the spoken Word on infants in and outside of Baptism) - P. Koch

Our Stewardship of Time (What aspects of pastoral work should have priority?) - L. W. Schierbeck

The Use of the Word "diatheke" (testament) in the Old and New Testament - J. Pfeiffer

Encouraging Personal Bible Study (round table discussion) - led by W. Schaller

A History of the Hymns and Hymn-writers of the Reformation - A. Schulz

Exegesis of Hebrews 10 - J. Klatt  
A Study of the Terms Used in the Scriptures for Adultery and Fornication - P. Tiefel

Announce or excuse to the host pastor, P. Tiefel, as soon as possible.  
—Mark H. Bernthal, Sec.

ILC Expansion Fund

3,430.65

11,142.30

### COMPARATIVE FIGURES

	NOVEMBER	FIVE MONTHS
BUDGET OFFERINGS NEEDED	\$ 27,543.00	\$137,715.00
BUDGET OFFERINGS RECEIVED	33,238.66	122,391.44
Surplus for the Month	\$ 5,695.66	
Deficit for the Year		\$ 15,323.56

BUDGET OFFERINGS, 1977-1978  
INCREASE, 1978-1979

\$ 29,297.71  
3,940.95

\$ 94,724.17  
27,667.27

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

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