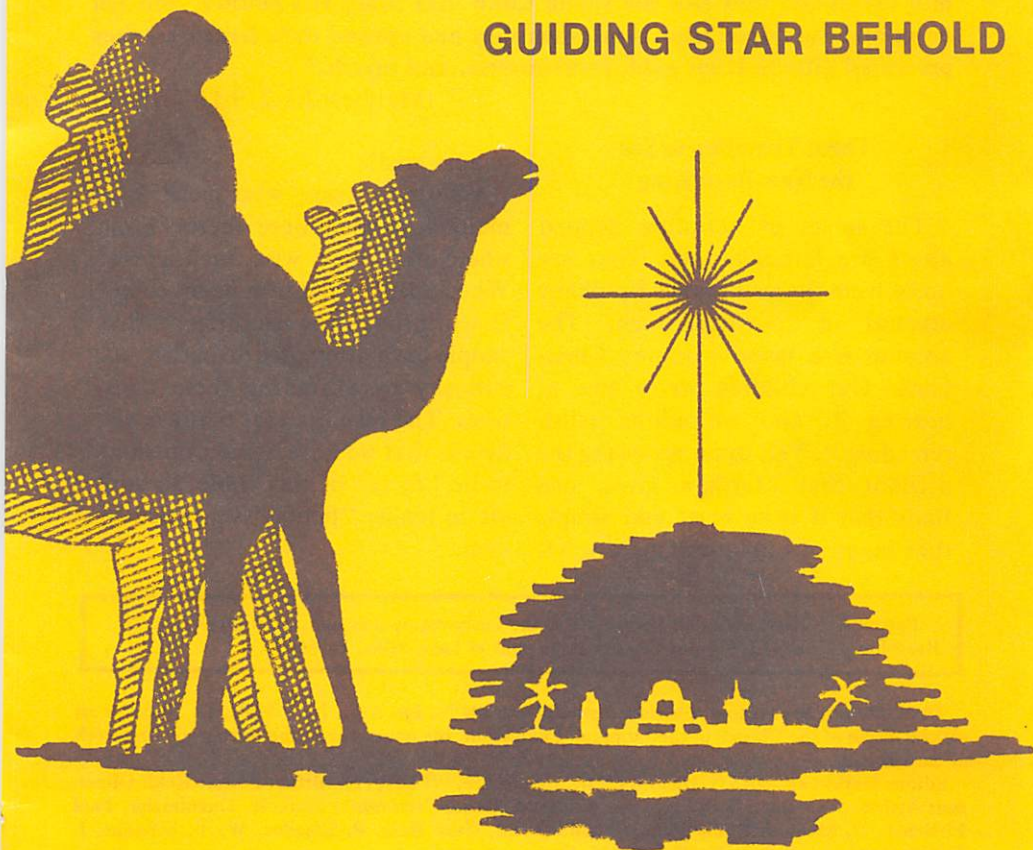


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LUTHERAN
SPOKESMAN

AS WITH GLADNESS
MEN OF OLD DID THE
GUIDING STAR BEHOLD



CHURCH OF THE LUTHERAN CONFESSION

Following in the Footsteps of "Wise" Men

"Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying, 'Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him.' . . . When they heard the king, they departed; and behold, the star which they had seen in the East went before them, till it came and stood over where the young Child was. When they saw the star, they rejoiced with exceedingly great joy. And when they had come into the house, they saw the young Child with Mary His mother, and fell down and worshiped Him. And when they had opened their treasures, they presented gifts to Him: gold, frankincense, and myrrh."

(Matthew 2:1-2, 9-11—NKJV)

Then: Traveling to See the New-Born King

The verses of Scripture printed above are familiar ones. They are taken from the well-known Epiphany account of the wise men. The account is a favorite among Christians. Our children never tire of hearing it, and we adults relish rereading it. Yet, upon reviewing the account that Matthew gives, one finds that it is so brief and simple that many of our questions are left

unanswered!

Who were these wise men? How many wise men were there? From where did these wise men come? When exactly did the men come? Down through the centuries various people have attempted to satisfy our curiosity by answering these questions. The result is that many of the details that we have come to assume to be "facts" of this Bible account are in reality "fiction" suggested by men.

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For example, we are told that there were three wise men, whose names were Melchior, Caspar, and Balthasar. We are told one came from Asia, the second from Africa, and the third from Europe. Some have suggested that these men were kings, while others are quite certain they were gifted astronomers. The truth of the matter is that we simply do not have the answers to these questions, for Matthew did not provide them. Quite obviously the Holy Spirit felt that such details were unimportant.

What is important for us to learn from this Bible account? The answer to that question can be seen in what we do know about the wise men. We do know that they were just that—"wise!" They spent a great deal of time and a good bit of effort coming from a distant country to search for and find their Savior. When they found Him, they did not let the humble circumstances in which they found Him disturb their faith in Him. They fell down on bended knees and worshiped Him. Finally, we know that they gave Him their treasures as a fruit of their faith and an evidence of their love.

These are the things we do know about the wise men, and this is no doubt what the Holy Spirit wants us to learn. God is not concerned about who we are, or what we are, or where we are from. What is important is that we, too, are to be "wise" men who search for and find our Savior, who kneel before Him in worship and praise, and who offer Him our treasures!

Now: Traveling for the Triumphant King

Our Savior is no longer a Child in Bethlehem. He no longer lies in a cradle. Having finished His work of redeeming the world, He sits on the right hand of God as our gracious Ruler and King. As our King He has given us a task to perform—that of leading others to the knowledge of their Savior so that they may be "wise" unto salvation. That is the purpose of the mission program of the Church of the Lutheran Confession, both here in the United States and in foreign countries.

At this very moment, God willing, two of our pastors, Norbert Reim and David Koenig, are making a visitation to both Nigeria and India on behalf of each of us in our church body, as representatives of our Board of Missions. This is the most extensive foreign visitation ever attempted by the CLC. The trip will take approximately four weeks and has four major objectives: 1) to visit our brethren in the Nigerian Church of the Lutheran Confession (NCLC) both to build them up in the faith through a study of God's Word and to plan how we might best aid them in the future; 2) to visit Pastor Benjamin and the Church of the Lutheran Confession of India (CLCI) to encourage them in the faith and discuss ways of aiding mission work in their area; 3) to meet with and discuss our doctrinal position with Pastor Mohan Bas, an independent Lutheran pastor also in India who has contacted our Board of Missions

and who is interested in joining a confessional Lutheran church body; 4) to visit the island of Sri Lanka off the Indian coast to explore the prospects of mission work in that area.

This visitation is of the utmost importance to our Board of Missions. The information obtained by Pastors Reim and Koenig will form the basis of a report to the 1984 CLC Convention entitled, "Aims and Objectives in Foreign Mission Work." The information obtained will be invaluable for those entrusted by us to carry out the planning of our synodical mission work in foreign lands.

At this time the exact costs of the visitation are unknown. It has been estimated that the air fares alone will cost approximately \$6,000.00. Additional funds will of course be needed

by our two pastors for daily living expenses during their four weeks of travel and work. All expenses will be paid out of the Foreign Mission Fund of the CLC. We would encourage everyone to help with this effort by designating a special gift to the Foreign Mission Fund at this time.

Let us therefore all be "wise" men! As the wise men in Matthew's account traveled to find their Savior and upon finding Him offered themselves and their treasures to Him, let us travel to help others find their Savior! Then together with fellow-believers in Nigeria and India we can worship our Savior and bring Him our treasures! Let us follow in the footsteps of "wise" men!

—*Paul D. Nolting*, Secretary
Special Committee on
Foreign Missions

"Make Me Wise"

Sanctify me, Spirit Divine,
Make my thoughts and actions Thine.
Consecrate, change me, enlarge my heart;
Coach and control me—Thy strength impart.
Motivate, energize, indoctrinate,
Encourage, enlighten, initiate!
Inform, inspire, command, and advise,
Nurture and mold me, and make me wise.
Direct me, O Lord, with Thy loving hand.
Take over my life. Thou art in command!

—*Jewel Volkmann Mueller*

RETURNING TO OUR FIRST LOVE

“Nevertheless I have this against you, that you have left your first love”
(Revelation 2:4—NKJV).

The book of Revelation is given to the Church to assure Jesus' people that the risen Lord is in control of the events in this world. All of history revolves around the Lamb that was slain, who now sits on the throne. In chapters two and three of Revelation Jesus addresses the seven churches which are in Asia as well as the Church through the ages. “Blessed is he who reads and those who hear the words of this prophecy and keep those things which are written in it; for the time is near” (Rev. 1:3). In Revelation 2:1-7 Jesus writes “to the angel of the church of Ephesus.”

Praise From Jesus

Ephesus was the chief city of the province of Asia. It was an important political, commercial, and religious center. Here Jesus had separated for Himself a people through the ministry of the apostle Paul. We are told in Acts 19: “So the word of the Lord grew mightily and prevailed.” This growth is never without opposition and turmoil. In Ephesus Paul was opposed by the silversmiths led by Demetrius. These silversmiths, who made their living selling silver shrines for the goddess Diana, had a vested interest in seeing the Gospel fail. After a near riot Paul left Ephesus to go into Macedonia. Later the apostle Paul wrote a letter to the congregation of Ephesus, showing the glory of the Church.

In His letter to the Ephesians Jesus reveals who is speaking. “These things says He who holds the seven stars in His right hand, who walks in the midst of the seven golden lampstands” (Rev. 2:1). Jesus is pictured as the One who holds the destiny of His Church in His hands (the seven stars) and who is always with His Church (seven lampstands). See Revelation 1:20.

This Jesus knows and praises the church at Ephesus. The Ephesian Christians have contended for the truth against opposition. They have tested all things and held fast to what is good (Cf. 1Thess. 5:21). These believers heeded the warning of the apostle John: “Beloved, do not believe every spirit, but test the spirits whether they are of God” (1 Jn. 4:1). The church at Ephesus endured the pain of rejecting and avoiding those false apostles and teachers which plagued the early Church. Yes, here was a church which took seriously the danger of false doctrine. “I know your works, your labor, your patience, and that you cannot bear those who are evil. And you have tested those who say they are apostles and are not and have found them liars” (Rev. 2:2). This was a church which had not grown weary in the face of opposition and hardship (Rev. 2:3). This was an active confessional church.

A Serious Weakness

These letters to the seven churches reveal, however, that a church's strength is also its weakness. The devil loves to attack us at our strongest point and turn our virtues into vices. In its necessary struggle against evil men and false teaching the church at Ephesus had let slip that first love. The struggle against false doctrine and contending for the truth had become an end in itself. "Nevertheless I have this against you, that you have left your first love." There is always the danger that the confessional church becomes like the general who is not really happy unless there is a war going on. It is possible for serving the truth to become all battle. Without love we become an empty noise (1 Cor. 13).

Jesus warns us as a confessional church so that we do not let slip that first love for Him and His Gospel. When our congregations and church body were formed, there was the initial excitement. Over the years this first love can slip. Jesus calls us to "repent and do the first works."

In our situation we must be on guard lest battling for the truth and combatting error, as necessary as these actions are, become the reason for our existence. Love can and must coexist with the will to avoid those who are evil. Without love orthodoxy becomes also a perversion of the truth. We are to share the Lord's hatred of the deeds of the Nicolaitans, but we must also show our Lord's accepting love for sinners. The application of this letter to us is as obvious as it is timely.

But this letter to Ephesus, like the other six, ends on a note of hope and triumph. This letter as well as the whole book of Revelation stresses the victory that belongs to the person who listens to the Spirit and overcomes. To those who hang in there, Jesus speaks words, not of threat, but of promise. Jesus promises the restoration of that which was lost in the Garden of Eden because of sin—life with God. "To him who overcomes I will give to eat from the tree of life which is in the midst of the Paradise of God" (Rev. 2:7).

—J. Schierenbeck

Evangelism—How? (Part II)

The first installment under the "How?" of Evangelism focused attention on the methods used by our Lord Jesus during His earthly ministry. It was noted how He gave His original twelve disciples extensive "on the job" training. We referred to some of the one-to-one situations

which exemplified Jesus' methods of witnessing to Himself as the sinner's only Savior.

Jesus' Strategy

In his book entitled "The Master Plan of Evangelism" Robert Coleman emphasizes that "The time

which Jesus invested in these few disciples was so much more by comparison to that given to others that it can only be regarded as a deliberate strategy. He actually spent more time with His disciples than with everybody else in the world put together." We believe that fact deserves to be underscored. Though at times our Lord surely did minister to the multitudes, He spent the bulk of His time and efforts in behalf of preparing His disciples to be His witnesses.

In our circles we are sometimes made to feel that we are "failures" at evangelism, at reaching out with the Gospel, because we spend so much time "preaching to ourselves," edifying and instructing one another within the fellowship. Shouldn't we be endeavoring to follow the "strategy" of the radio and television evangelists who seem to be obsessed with ministering to masses of people?

Surely we, as our Lord, will not forget that the Gospel is intended for, and needed by, any and all. But we need make no apologies for following the "deliberate strategy" of our Lord which was to firmly ground the inner circle of His disciples in the true teachings of His Word. In the "enemy territory" of this world, there is always great need for establishing one another in the faith. In the various ways that we do this within our congregations (worship services, church and neighborhood Bible Classes, study of the Word in connection with other congregational organizations), we are helping one another understand "the way of God

more perfectly" (Acts 18:26). The better we understand "the way of God," the better able we will be to confess our faith in Him who is the only Way to God (Jn. 14:6) and then witness that faith to others.

Technique

What about evangelistic technique or programs? On this Coleman writes: "Jesus' method was to conceal the fact that He even had a method. He was His method." And he adds, "This may be hard to imagine in this day of professional techniques and sure-fire gimmicks. In some quarters, it would almost appear we would be unable to proceed without a well-illustrated handbook or multi-colored chart showing us what to do. The least we might expect is a class in soul winning. Yet, strange as it may seem, the disciples never had any of these things now considered so essential for the work."

The writer goes on: "All the disciples had to teach them was a Teacher who practiced with them what He expected them to learn. Evangelism was lived before them in spirit and in technique. Watching Him they learned what it was all about. He led them to recognize the need inherent in all classes of people, and the best methods of approaching them. They observed how He drew people to Himself; how He won their confidence and inspired their faith; how He opened to them the way of salvation and called them to a decision. In all types of situations and among all kinds of people, rich

and poor, healthy and sick, friend and foe alike, the disciples watched the Master Soul-winner at work."

In summary this is said: "Jesus' method wasn't outlined on the blackboard of a stuffy classroom nor written up in a 'Do It Yourself' manual. His method was so real and practical that it just came naturally."

It seems to us that "doing what comes naturally" is not a bad way to answer the question of "How?" to evangelize. There simply is no formal technique or program that can be substituted for having men and women whose hearts are wholly consecrated by, and dedicated to, Jesus Christ and His Gospel!

"You Shall Receive Power"

It has been pointed out previously in this series that the child of God is a witness to the Savior by virtue of the new nature. According to the regeneration by the Holy Ghost in the heavenly washing of Holy Baptism, the child of God is born anew. He is one in whom the Holy Spirit dwells! Therein lies the power and strength, the confidence and ability, to witness to our Lord Jesus and His Gospel!

How was it with the twelve disciples? Even after the intensive, personal three-year training through which the Lord Jesus had schooled them, they were destined to utter failure if they sought, even for a moment, to proceed or stand on their own. It was after they had received that intensive training that "all the disciples forsook Him and fled" (Mt. 26:56). It was following that three-

year training period that the disciples were found hiding behind closed doors "for fear of the Jews." (Jn. 20:19). Yes, on the very Mount of Ascension, up to the very last moments of their Savior's bodily presence among them, the earth-bound hearts and minds of the disciples held to the all-too-human dream of Christ's Kingdom being of a purely earthly nature. And these were the men who were to become world-changers?

To be sure, something was needed beyond mere human ingenuity on the part of sinful, mortal human beings; beyond mere head knowledge of spiritual truths; beyond mere formal evangelistic technique or methodology! This is why the Lord Jesus had assured His disciples that He would send them the Holy Spirit, the Comforter, after His departure. That Holy Spirit would "teach you all things" (Jn. 14:26). That Holy Spirit would testify to them of Jesus and help them bear witness to Jesus (Jn. 15:26f). That Holy Spirit would "convict the world of sin, and of righteousness, and of judgment," (Jn. 16:8) and would "guide you into all truth" (Jn. 16:13).

This is why Jesus commanded them not to depart from Jerusalem but to "wait for the promise of the Father . . ." (Acts 1:4). There, in Jerusalem, it would come to pass that "you will receive power when the Holy Spirit has come upon you and you shall be witnesses unto Me . . ." (Acts 1:8). God the Holy Ghost (a Person, not a feeling!) would descend upon them to prepare

them for their ministry. God the Holy Ghost would be the Agent through which they would become world-changers!

The Pentecost Miracle

And most visibly it happened: "And suddenly there came a sound from heaven . . . and they were all filled with the Holy Ghost." Read the inspiring account of the Pentecost Miracle in Acts, chapter 2.

But don't stop there! Read, study for yourself and with your fellow-Christians, and marvel at the entire message of the book of the Acts of the Apostles. What a marvelous transformation came over the disciples and Saul who became Paul! From being unlearned, tongue-tied fishermen the disciples became men able to speak in intelligible foreign languages "the wonderful works of God" (Acts 2:11); from being timid, fearful souls who had forsaken Jesus and fled, they became men who rejoiced that they "were counted worthy to suffer shame for His Name" (Acts 5:41) even to the point of suffering martyrdom (Acts 8:54ff, 12:2ff); from being cowardly men who had hidden behind closed doors for fear, they became men who could "not but speak the things which we have seen and heard" (Acts 4:20) regardless of life-threatening decrees from enemies of the Gospel; from being men who had once persecuted, imprisoned and even killed Christians (Acts 8:1ff, 9:1f), they became men who witnessed to Christ from behind prison doors (Acts 16:25ff); from being men who had once been

prejudiced against non-Jews, they became men anxious to proclaim the Gospel to black Ethiopians (Acts 8:26ff), superstitious Athenians (Acts 17), idol-worshipping Ephesians (Acts 19) and Roman governors and kings (Acts chapters 24-26).

Dear reader, the same Holy Spirit of God (again: a Person, not a feeling!) is with us today! It is He who has made us what we are—children of God born anew to a living hope! That same Holy Spirit desires to make God's children today the same fearless confessors of, and confident witnesses to, Jesus Christ in 1984 that the apostles were in the first century B.C. Let there be no question about it: Whatever you lack as a witness to your Savior, the Holy Spirit (alone) can supply it!

The author of "The Master Plan of Evangelism" summarizes what we are trying to say: "Well intended ceremonies, programs, organizations, commissions, and crusades of human ingenuity are trying valiantly to do a job that only can be done by men in the power of the Holy Spirit . . . This is the new evangelism we need. It is not better methods, but better men."

John Wesley is supposed to have said: "Give me 300 men who fear no one but God, hate nothing but sin, and know nothing but Christ crucified, and the world would be set on fire."

And with all this, that CLC pastor was not far from the truth who, in connection with a topic on Christian evangelism, closed his presentation with these words: "And one thing

more—stay out of the way of the Holy Spirit!”

(To be continued)

—Paul Fleischer

THREAT AND PROMISE

We find these two opposites of threat and promise in what some call the Close of the Commandments and what others call the Conclusion. Both terms are actually misnomers since in Scripture the words of threat and promise are not found after the last of the Ten Commandments. If you consult Exodus 20:5-6, you can ascertain for yourself that these words of threat and promise are attached to the First Commandment.

Since, however, these words apply to each and every one of the commandments, and since all the other commandments are actually contained already in the First, these words of threat and promise are not misplaced in Luther's Small Catechism. These are the words: "For I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me and keep My commandments."

The True God—a Jealous God

In our day the adjective "jealous" usually has a certain connotation which seems inappropriate to ascribe to God. Webster defines it as "resentfully suspicious as of a rival," or "resentfully envious." At the same

time he adds another meaning, which gives the sense in which it is used here in connection with the Ten Commandments. It reads: "demanding exclusive loyalty." Since the Giver of the commandments is the Lord, the Supreme One, and at the same time our God, who has been and is inexpressibly good to us, He in these words reminds us that He has the right to give us these commandments and to insist on strict and perfect obedience. That is the underlying meaning of the word "jealous" here, which might very properly be rendered "zealous."

God Carries Out His Threats

It is to be feared that many today regard God as a good-natured father, who indeed issues commands and prohibitions to His children together with threats against disobedience, but who, when it comes to a showdown, never carries out His threats. Such are sorely deluding themselves. One needs only to observe from Scripture how He has dealt with such who despised His grace in the Savior of promise and hated Him and refused to observe His commandments. Call to mind how He carried out His threats against the unbelieving, grace-despising God-hating world at the time of the Flood, the stubbornly

ungodly and disobedient inhabitants of Sodom and Gomorrah, the Pharaoh of Moses' day, the backsliding, disobedient children of Israel, and finally the inhabitants of Jerusalem, who despised and hated and rejected their God-sent Savior.

God still carries out His threats today. Consider how He has visited His wrath upon those who hated Him and despised His grace in Christ in two dreadful world wars, in which millions perished. Observe how He lets those who transgress His Sixth Commandment with their fornication become victims of social diseases which defy all efforts to cure them. These are only a few examples. Many more could be mentioned. Yes, God is truly in earnest with His commandments, as those who hate Him and refuse to obey them discover only too quickly, in spite of the grace He so mercifully offers them in Jesus. Not only will they experience His dire wrath already in this life, but especially in the hereafter, when in hell they are excluded from every trace of His mercy and grace and experience eternal damnation.

But even with this dreadful threat of His, God means it well with us. He would remind us of the serious consequences of disobedience so that we may fear His wrath and not knowingly and wilfully disobey Him. If we have been guilty of that, He would by this means call us to repentance, so that with sincere sorrow we may acknowledge the error of our ways and, while the time of grace still continues, flee to our Savior for forgiveness.

God's Gracious Promise

To those who recognize their many failures to keep God's commandments as they must be kept, and who grieve over their failures and build their only hope of salvation on this, that Jesus has kept God's commandments for them and paid the penalty for all of their transgressions, and who now love Jesus and are grateful to Him and sincerely want to please God by doing His will in all things, to them God gives a gracious promise. He will show mercy to them and bless them, and not only them, but their descendants also, for many generations to come.

It was on account of believing, God-fearing, obedient Abraham, their forefather, that God blessed his descendants for many generations and bore with them, in spite of their many provocations of Him. It was for the sake of David, their father, that God showered His earthly blessings on the kings of Judah, showed great patience with them in their sinning, and let them continue on the throne though they were all deserving of His wrath in many cases.

As we look back on our own lives as believers in the Savior, must we not also acknowledge the innumerable blessings God has showered and continues to shower upon us? Has He not let us be born of Christian parents, made us His children at our baptisms, brought us to the saving knowledge of Jesus and through the means of grace preserved us in the faith to this hour? Has He not also faithfully provided us with all and

even more than we need for this body and life? Has He not made even our crosses and afflictions turn out to be blessings in disguise for us? Have we not every reason to confess with Jacob, as we look at our keeping of God's commandments: "I am not worthy of the least of all the mercies and of all the truth which Thou hast showed unto Thy servant" (Gen. 32:10)?

Why These Promises?

God in His grace has added these promises for the obedient that we may love and trust in Him and willingly do according to His commandments. We know from our own experience how much more cheerfully and willingly our own children carry out our commands when we reward them for obedience, even though we do not owe them that. God would have His promises of blessing have a similar effect on us. Never, however, should we in any way think that our far-from-perfect

obedience in any way earns salvation for us. God has already bestowed salvation on us as a gift of His grace in our Savior. Any thoughts of our earning salvation from Him would dishonor our Savior and what He has done for us in keeping God's commandments for us and paying the penalty of our transgressions of these commandments. Our only motive must be love and gratitude toward our God, born of faith in Jesus.

May then God's dire threat of punishment for all who transgress His commandments curb our old Adam, who would always entice us to disobey them. And may His gracious promise given to obedience move us to love and trust in Him and to willingly do according to His commandments.

Help us, Lord Jesus Christ, for we
A Mediator have in Thee.
Our works cannot salvation gain;
They merit but endless pain.
Have mercy, Lord! (LH #287:12)

—H. C. Duehlmeier

TEACHERS' CONFERENCE 1983

Teachers began arriving at Bethel church in Houston, Texas, on October 10. Two rented vans came filled with teachers and baggage. The Michigan and Eastern Wisconsin teachers had joined forces and began the long journey after a rendezvous in Chicago. The North Dakota van was filled after picking up teachers at various points in South Dakota and at Valentine, Nebraska. One

rather "loaded" station wagon arrived with Western Wisconsin-Eastern Minnesota educators. A van had been ordered, but a middle-sized wagon was delivered, and only the good humor of the occupants made the trip bearable. Cars arrived from the Eastern schools with those travelers fatigued from all-night drives. A few members of the conference arrived via various airlines

and were added to the car-weary to make the conference number almost thirty.

Tuesday

The opening devotion was conducted at 10:00 Tuesday morning by Chaplain Ross Roehl, principal at Gethsemane School of Saginaw, Michigan. In celebration of the 500th anniversary of Martin Luther's birth the readings were taken from *What Luther Says*. Throughout the week we were refreshed by hearing Luther's thoughts on education. We sang the hymns written by the Reformer and also used specific verses for closing prayers. The words gave special meaning to our sessions and set a prayerful tone for the week.

Pastor Gene Rutz of Bethel officially greeted the conference and related the history of the congregation. CLC President Daniel Fleischer also greeted us through a letter read by the conference president, Ted Thurow.

Karl Olmanson, principal of St. Luke's School of Lemmon, South Dakota, presented a paper entitled "The Hemispheres of the Brain." The left half of the brain supplies the brain with the abilities of logical thought. Analytical thinking is controlled by the left side of the brain, whereas creating thoughts from the abstract is controlled by the right side of the brain. Artistic talents originate in the right hemisphere. In application, the paper urged the teachers to provide situations to train both sides of the brain in order to enable the child to widen his capa-

bilities.

Tuesday afternoon Sue Rosamond, principal of Gethsemane School of Spokane, Washington, gave a paper entitled "Recognizing Reading Related Disabilities." Sue has a fine background in the area of recognizing and testing for reading disabilities and explained many diagnostic tests and encouraged us to use the materials available for reading development.

Later in the afternoon Ann Sprengeler from Messiah School of Eau Claire, Wisconsin, reviewed a social studies series, grades K-6. *The World and Its People* by Silver Burdett Book Company was the selected series. Each year a particular textbook series in a specific curriculum area is reviewed. This provides us with information on newly published materials.

Following Miss Sprengeler's report there was an "Idea Exchange." Many of the teachers had brought art ideas, bulletin board suggestions, and learning game activities they have used with success in their own classrooms. This shared exchange will now be a regular part of the conference.

Wednesday

Wednesday morning, following a morning devotion, the group left for field trips, including a visit to NASA Space Center and also the city of Galveston. The weather was a bit rainy for the morning tour of the space center, but the sun greeted the teachers when they reached the beach, and so the gulf waters could

be enjoyed.

Wednesday evening there was a communion service for the teachers and members of Bethel. The sermon encouraged teachers to always remember the purpose for our special service to the Lord in three sections: What Should Be Taught, How It Should Be Taught, and Why It Should Be Taught. The "good news" of Christ should be the main subject taught throughout the day, not just during the scheduled morning devotion and religion hour. For what reason? Simply for the fact that Christ is the one thing needful in life.

Thursday

Thursday morning Steve Salter, principal of Holy Trinity School of West Columbia, South Carolina, began his paper on Learning Centers. The learning center approach provides the children with extra activities which are centered on a specific topic chosen by the teacher.

After a short break LeRoy Hulke, principal of Messiah School of Eau Claire, Wisconsin, led a roundtable discussion on student teachers. The group was given an opportunity to make suggestions for improving the communication between Immanuel Lutheran College and the schools providing the student teacher training.

Shortly after lunch the book review of the conference was given. This is now a regular part of the conference meeting. *Assertive Discipline* by Lee Canter was the chosen book, and Kevin Hulke, principal of Immanuel School of Winter Haven,

Florida, and Beth Hamilton, teacher at Berea School of Inver Grove Heights, Minnesota, presented the material. The discipline philosophy maintains that the child should be given a choice to obey or not to obey a behavior that is desired. If the choice is made to disobey, then a prescribed consequence or punishment should be applied immediately. Consistency and persistency are the key words to applying assertive discipline. Two books were reviewed: one applied to classroom discipline and the other to family and home discipline.

The closing paper was a discussion of kindergartens. Dan Barthels of Faith School of Markesan, Wisconsin, Terri Karnitz of Luther Memorial School of Fond du Lac, Wisconsin, and Susan Lueck of Faith School of Coloma, Michigan, divided the kindergarten program into curriculum areas. The conference concluded that there is a definite need for teacher training in this important area.

This report of the 1983 Teachers' Conference would be incomplete if mention were not made of the hospitality of the Bethel congregation. We were treated as very honored guests and feasted on Texas barbecue, fish, homemade ice cream, to mention only a few items on outstanding menus. Not only was the unity of faith of the members of the conference emphasized throughout the week with the hymns sung and the prayers given; but there was a special joy in meeting and making new friends with whom we share, al-

though separated physically by many miles, a common bond that can be cherished forever—the faith in Christ Jesus that makes us all children and heirs of our Father in heaven.

The 1984 Teachers' Conference is

scheduled to be held at Messiah of Eau Claire, Wisconsin; and an invitation from Saginaw, Michigan, for the 1985 conference was accepted.

—Beth Hamilton, Reporter

Daily Devotions for February 1984

Day Scripture	Theme	Hymn
1 John 1:1-13	The Word Was God	95:1-3
2 John 1:14-18	The Word Became Flesh	95:4-7
3 John 1:19-23	"I Am the Voice"	61:1-2
4 John 1:24-28	"He Who Comes after Me"	61:3-4
5 John 1:29-34	"Behold the Lamb of God"	147
6 John 1:35-42	"Come and See"	343:1-2
7 John 1:43-51	"How Do You Know Me?"	343:3-4
8 John 2:1-11	The First Miracle	343:5-7
9 John 2:12-22	Cleansing the Temple	261
10 John 2:23-3:15	Nicodemus	383:1-2
11 John 3:16-21	God So Loved the World	383:3-5
12 John 3:22-30	"But I Must Decrease"	386:1
13 John 3:31-36	"He Who Believes in the Son"	386:2
14 John 4:1-15	"Living Water"	386:3
15 John 4:16-26	"I Who Speak Am He"	386:4
16 John 4:27-42	"Savior of the World"	386:5
17 John 4:43-54	"Unless You See Signs and Wonders"	396:1-6
18 John 5:1-9	Sick for 38 Years	518:1-3
19 John 5:10-18	"My Father Is Working Still"	226:1-3
20 John 5:19-29	"He That Honoreth Not the Son"	231:1-2
21 John 5:30-46	"Search the Scriptures"	294:1-2
22 John 6:1-15	"When They Had Eaten Their Fill"	526:1-2
23 John 6:16-24	"It Is I, Be Not Afraid"	526:3-5
24 John 6:25-35	"This Is the Work of God"	291:1-5
25 John 6:41-59	"I Am the Bread from Heaven"	550:1-4
26 John 6:60-71	"Lord, to Whom Shall We Go?"	550:5-9
27 John 7:1-13	"Even His Brethren Did Not Believe"	514:1-3
28 John 7:14-24	"Do Not Judge by Appearances"	514:4-6
29 John 7:25-31	"Can This Be the Christ?"	353:1-3

—reprinted from *Lutheran Spokesman*, Volume 2

Available from CLC Book House

The CLC Book House has for sale an unclaimed order of a Sudbury Brass Cross, a pair of candelabra, and lighter. These list today for more than \$500.00, but can be purchased from the Book House for \$250.00 plus shipping.

Also available from the CLC Book House, 501 Grover Road, Eau Claire, WI 54701, are the following items. The prices listed do not include shipping.

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translated by H. C. Duehlmeier \$2.50
Commentary on James, by C. M. Zorn,
translated by H. C. Duehlmeier \$2.50
Our Father's Business, chapel addresses by
Egbert Schaller 50¢
Preparing for Death, by Martin Moller,
translated by Arthur Schulz \$1.75
How Can I Be Certain of Being Saved? by C.
M. Zorn, translated by H. C. Duehlmeier \$1.25

Ancient History, by W. Schaller, Sr. \$10.00
This unique four-volume set of booklets is a CLC Book House reprint of Prof. W. Schaller's Christian view of the world's history from creation to the Middle Ages. It was originally written for use in Lutheran high schools, but homes and church libraries would benefit from this text.

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