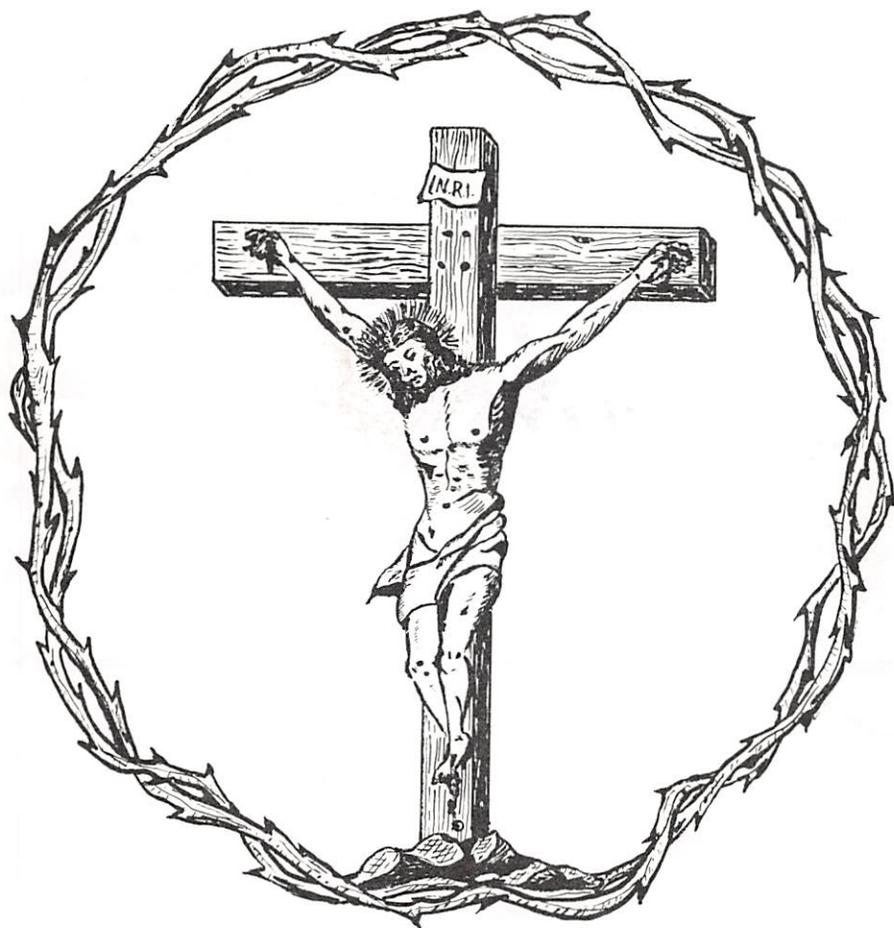


LUTHERAN

*J. J.
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March, 1972
Vol. 14 No. 9

SPOKESMAN



Jesus Christ, our Lord most holy,
Lamb of God so pure and lowly,
Blameless, blameless, on the cross art offered,
Sinless, sinless, for our sins hast suffered.

—Lutheran Hymnal, 169

Peace At The Foot Of The Cross

Pacifiers

For quite some time — say four or five thousand years — the thumb has served as one of the greatest mother-savers. When baby seems intent to create disorder of hair-pulling magnitude, sucking a thumb returns the peace. It's very convenient, hooked right on to the child, not likely to be misplaced, as some of the substitutes invented in our day. Such pacifying we don't question. As a matter of fact pacifiers are encouraged, giving a sense of security while exercising a natural feeding reflex.

Thumbsucking is a problem to grown-ups. When the boss screams, an employee may seek comfort in some familiar liquid. When junior or his sister can't cope with the system, he (or she) sticks a needle in the arm. When mom is at her wits end, she pops a pill in her mouth. In our time grown-up thumbsucking is common. The desired

security and peace of mind is sought in an escape, trading a real solution for an illusion, a cop-out. After the hangover or "trip" the problem is still there, unsolved, nagging, begging for a solution.

Coping

Students of Jesus that we are, hanging on every word which comes from this great Healer, we learn how to handle problem situations. We know about sin. We see its symptoms. We are aware of the devil's relentless use of situations to bring out this worst in men. Jesus rather invites, "Come to Me, all who are weary and heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me, for I am gentle and humble in heart; and you shall find rest for your souls. For My yoke is easy and My load is light." (Matthew 11:28-30)

The Lutheran Spokesman. Published monthly at 22 No. State St., New Ulm, Minn., 56073, as an official organ of the Church of the Lutheran Confession, the issues appearing near the first of each month. Editor: G. Sydow, 22 No. State St., New Ulm, Minn. 56073; Church News Editor: R. Reim, 994 Emerald Hill Road, Redwood City, Calif. 94061; Associate Editor, N. Reim; Contributors: O.J. Eckert, M. Galstad, C. Kuehne, D. Lau, D. Redlin, C. Thurow.

Form 3579 to the Lutheran Spokesman, 22 No. State St., New Ulm, Minn., 56073.

Material submitted for publication should be sent to the editor one month before the date of publication. Church and school news items should be sent to the Church News editor. Announcements and other short notices should be sent directly to the editor.

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

Second Class Postage paid at New Ulm, Minn. 56073. Postmaster: Send notice on

The key is forgiveness. For an individual it is the eradication of guilt which sin has brought him. God says He will forget all about our sins. "Behold the Lamb of God who takes away the sin of the world!" (John 1:29)

The same key turns in every circumstance of those whom God has made believing through the Gospel. Forgiveness is a word for life. God's children turn another ear to a vehement boss. They realize the only escape from sin-caused problems is the reality of salvation in Christ. They can handle frightful human problems with a kind word of loving forgiveness. They sing with David, "In God I have put my trust, I shall not be afraid. What can man do to me?" (Psalm 56:11)

Reality Therapy

There's a bit of spiritual thumb-sucking, a certain "tidiness of mind" that requires a challenge. It's the old once-a-week smugness and complacency which is a cancer in Christendom. Too many have made of religion just another pacifier. They perform as actors according to a script written in centuries of tradition and form. But a prevailing indifference to the Christ condemns them. Rather than have their sin problem dealt with according to the pleasure of a loving God, they opt for socially accepted church-going. For such, holding down a pew becomes a drug whereby they assume security and peace where none exists. The power behind the forms they have chosen has not affected them.

Think of all those who confess that Jesus is their Savior, who vow they would rather die than give up this Friend, who say they know the Holy Bible to be God's message to them — then, carry on as if neglecting Scripture were a virtue, defy anyone to find a

fruit of their supposed faith, and in fact deny really knowing Jesus by forgetting all about Him when something or someone "more important" shows up.

What has happened to individuals is true of church bodies. Instead of hearing about salvation through the blood of Jesus, parishoners are lulled into a false sense of security with a gospel that knows only social change for the improvement of men. This is tragic. They believe this to be God's solution to human problems. They heard it in church; it must be right. They have been drugged, unaware that peace is at the foot of the cross.

Scripture Says

"But realize this, that in the last days difficult times will come. For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, treacherous, reckless, conceited, lovers of pleasure rather than lovers of God; holding a form of godliness, although they have denied its power; and avoid such men as these . . . You, however, continue in the things you have learned and become convinced of, knowing from whom you have learned them; and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus. All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work." (II Timothy 3:1-5; 14-17; passages quoted from NASB)

M. Sydow

Father Forgive Them For They Know Not What They Do

Spiritual Ignorance

One of the most difficult chasms for man to cross as he is confronted with the beautiful mysteries of God is the fact of his spiritual ignorance. It is a leap which only faith can take to say without reservation, "Speak O Lord thy servant heareth," for "Thy Word is truth." Spiritual ignorance would prevent this leap. It is spiritual ignorance in natural man which causes the Apostle Paul to explain, "Natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, for they are spiritually discerned." (I Cor. 2:14)

If man will stop long enough to hear, the power of God is able to cause him to see that the things of the Spirit of God are foolishness unto him only because he is by nature a spiritual ignoramus. In order to see the things of the Spirit of God he must be born again by this selfsame Spirit. Only then will his foolish pride be overcome, his blind eyes be opened and he will see the wisdom above all wisdom revealed by the Spirit of God.

A Practical Example

While instructing a learned young student in the truths of Holy Writ some time ago some insight was gained into the practical opposition and the struggle which goes on within one who is seriously confronted for the first time with the wisdom of God. This individual pointed out that one is taught from childhood to approach everything on the basis of reason. The entire school

system of the day stresses this point and grades students according to their grasp and retention of facts, figures and ideas. A great deal of man's life rotates around that special gift of reason and its use in life situations. But then suddenly, when one hears the wisdom of God, he is told to poke out the eyes of reason and listen alone to what God has to say. For as the Lord instructs us through Isaiah the Prophet "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Is. 55:8-9)

Indeed, reason is a wonderful gift of God to be used to His glory. Yet, as the sainted Dr. Norman Madsen has pointed out, "Reason is never more unreasonable than when it insists upon reasoning in things beyond the realm of reason." And God's ways are above and beyond the realm of reason as far as heaven is above the earth!

God will have it no other way. And so He "Hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." (I Cor. 1:27) And this for very good reason, "That no flesh should glory in his presence." (I Cor. 1:29) But rather "He that glorieth, let him glory in the Lord." (I Cor. 1:31)

The Example on Calvary

The Savior sets the spiritual ignorance of man in bold relief against the backdrop of the cross as our true

High Priest prays, "Father forgive them for they know not what they do." The wisest people of Jerusalem didn't know what they were doing? It isn't much of a compliment, is it? But it is true. Pilate, Herod, Caiaphas, the learned scribes and Pharisees — none of them knew what they were doing! Even Satan didn't know what he was doing. Christ, the apparent loser, became the victor and Satan's head was crushed.

Peter pricks the people to the heart when he tells them that they killed the Prince of Life through ignorance. Paul exclaims to the Corinthians, "Had they known it, they would not have crucified the Lord of Glory." (I Cor. 2:8) How can it be that the words and works of Jesus were passed by as though they were nothing? How could it be that intelligent men could make such a dreadful mistake? The answer? Spiritual ignorance!

Examples of Today

This same ignorance prevails today. Knowledge of this world and about this world is placed upon a pedestal, honored above the wisdom of God and becomes an idol of man. The majority of our worldly wise don't know what they are doing. They deny the Christ that bought them and with impressive worldly wisdom lead souls into hell. O Father, lead them out of the darkness of ignorance unto repentance and forgive them for they know not what they do.

So also, many of the leaders within the church have made knowledge an idol, placed the Holy Scriptures under the scrutiny of their reason alone and have become fools in their "wisdom." Cause them to turn from their ignorance, O Father, and forgive them for they know not what they do.

Self Examination

We need to pray that the Lord will lead us to know what we are doing. We

need to beware lest the suffering and death on Calvary degenerate into just another fact that we have stored away in the back of our minds. For sometimes it is a long way from the mind to the heart. Ought there not be this confession in our hearts as we "survey the wondrous cross on which the Prince of Glory died?"

Lord, it was I who sentenced you to die.
Oh, many a man was there who led you
to the cross and didn't care.
But, it was I who sentenced you to die.

My sins have sentenced you to die.
Though other men have sinned like me
and also nailed you to the tree,
Yet I know it was I who sentenced you
to die.

But Lord, it was you who gladly bore
my sins.
You trod the way of Calvary and then
arose again.
And now my heart possessed with the
spirit of your love,
I'll sing your praise forever 'till I reach
my home above.

Father, forgive us our spiritual
ignorance for the sake of the Crucified.
Grant us a clear vision of faith that we
may always know what we are doing so
that we live to glorify and praise your
name throughout this life and forever.
Amen.

D. Redlin

Backward Musings

It happened after Christmas past: a teacher and his pupils put in words their reveries upon themselves in relation to the things of God they learned those festive days. It seemed that substance must be put in this that Christmas is for children. But what should that be? The answer came when thought was given to the Word in Matthew 18:1-6. It also entered the festival sermon in the parish when those words from Matthew were added to Luke 2 for the occasion.

Kids Stuff

The following was called just that, the four-letter-word for children being here an adjective — the conventional possessive form is most unnecessary. The word is also used because it has turned proper, and it has the folksy flavor that abounds around the Christmas tree. What follows here is "quote":

It's over now. The sights, the sounds, the smells. The feelings and anticipation of it all. And yet, our children live as if the tidings of great joy had never left their minds and hearts to flounder then among the cares and things that Satan offers as a substitute for Christmas memories. Perhaps because they do remember well. Perhaps because they are precisely what they mean to be. Just kids.

Each day is one more little Christmas for them all. They seem to sense, though understand it darkly, what Jesus meant with "If the Son shall make you free, ye shall be free indeed." For Christmas is salvation time. And such a time is joy and happiness gone out of customary bounds.

Consider

It has been said that children's work is but their fun and play. Have we become so serious with worldly thoughts that we have let this go unnoticed too? Do children comprehend our care of things, which turns so easily to care for things, and learn to act accordingly? Does this become a way in which we train our child to go? We have somewhat to learn from them. Our Savior says as much between these lines, "Except ye be converted and become as little children. . ." In truth, eternity does hinge on what we learn from these, his little lambs.

Their fun and play at making free with his creation will "subdue it" too. What greater joy does childhood have than roaming with a wonder and experiment? What fear of God the Mighty Maker here! What love for creatures made their pets! What inspiration in a tiny bug! Excitement without end. Discretion of their parents sets the bounds. Oh, what a busy day they had! Then rest in peace, with Jesus' name imprinted on their silent lips. No worry for the morrow. It will be there with morning light. As sure as Jesus loves them. It takes care of itself. The Lord agrees to that.

Stuff

Have we noticed how they handle what the Lord calls things? They pick them out for use in play, then put them down when satisfied. Not to be used again until another day, and that may be far off. They are entranced with only simple things. No care for things as only age can bring, although there are some favorites. No love for things that

will distract from what their purpose is. Things are for use, no more, no less. But certainly to be enjoyed.

The cost in terms of parents toil and debt is immaterial to them. They cannot be impressed by quality. They treasure most what Mom would rather throw away. God's automatic gifts, necessities of life, sprinkled with love and gentleness, are all they really ask and need. Unless, of course, they have been taught to feel neglected when they merely have what parents had and nothing more.

Heartburst

And what about their songs of praise? That they must be to ears on heavenly thrones. The ones they sing with skip and dance. The ones with words we have not heard before, because they are spontaneous, come from hearts caught by the joy of happiness with life. How foolish it would seem for us to dance and sing with Miriam, and David too!

The crown of all their lights must be their magnitude of trust and faith. A champion of trust is each small child. And not just that, although it seems enough, but wide-eyed growth of it on Jesus' knee. At least until they feel embarrassment at being there when intellect has grown beyond their faith, and interests begin to move at faster

pace than God's own children lived in promised land. Can we recall when last we sat with open eye and ear, on edge of seat, to listen to the Word that saves us from ourselves?

What wondrous gifts of grace these little children are! They need a training too, but naughtiness is not the subject which our Lord is speaking of in Matthew 18:1-6. Not childishness, but childlikeness. No wonder then that Jesus has a special interest in kids stuff! All else becomes a millstone to be thrown in deepest sea.

That's All

The end of "quote". For many hours the classroom worked the meanings through, to see themselves, to see their elders, and to see the meaning of the Christ-come-man to live aright the lives we all have lived so wrong.

We commend their musings to you, fearful that you may have gone so fast you missed the most of what they "thought". You may go back. Perhaps you will, if you hear that when the above was read by their teacher as a summarizing activity, a boy led in applause, generally a sign of feeling something somehow. The school was Immanuel, Winter Haven; the teacher, Henry Hasse.

Martin Galstad

Sin Consciousness IV

We continue with the consideration of the often overlooked, supposedly "little" sins of every day existence. By means of illustration we seek to make ourselves increasingly aware of how depraved we really are. If we only use it, the probing and penetrating power of the Word of God can uncover more of the sin that is within us and further sin-consciousness among us.

An item mentioned in the letter of James, chapter two, could well escape serious attention. James cites the possibility of two men coming into a group of Christians, the one in "goodly apparel," the other in "vile raiment," and "ye have respect to him that weareth the gay clothing." In this we see a not so subtle bit of partiality. He goes on to say, "if ye have respect to persons, ye commit sin." And then on this very point quickly follows, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

Do we understand this? Let us examine! In New Ulm an elderly transient in "vile raiment" comes regularly to the parsonage. We talk a while, he is given a few dollars, and he goes his way. Some time ago on a Sunday afternoon during a Sunday School Teachers Conference he showed up again. I was annoyed, I was busy with other things, I didn't want to be bothered, I treated him coldly and turned him away without the usual help. Then comes the horrible realization of what had been done. If any one else in that gathering had come to me I would have taken the time for him and extended courteous consideration. The ugliness of "respect of persons" enters the scene. Partiality was shown. The poorly clothed tran-

sient seeking a hand-out was despised. Like the priest and the Levite I passed him by. "Guilty of all!"

At times in our household we watch quiz programs on TV. Whenever one of the contestants would show exceptional ability in answering questions one of the members of the household was inclined to say that they had been given the questions beforehand, meaning that the program was "rigged." When correction was made and it was pointed out that there was no reason to think this, a well-known incident where it once happened was cited. When it was further pointed out that this had no bearing and proved nothing about this program, there still would be insistence that there must be some behind-the-scenes hanky-panky going on. Then it was time to get a little stronger, and this was said, that it was sinful to think and say such a thing. Without evidence the honesty and integrity of everyone connected with the program was impugned contrary to the words of Scripture, "thou shalt not bear false witness." What else does Luther mean when he says concerning our neighbor, "speak well of him and put the best construction on everything," How often and how easily unwarranted assumptions come to the lips even of Christians. Violating the Eighth Commandment is a besetting sin, one that often slips in unnoticed. How easy it is for a sneaking bit of envy and jealousy to shape our words into belittling and disparaging the doings of others, even our fellow-believers. When we develop an alertness and an awareness of the seeming petty, but really wicked sins of the tongue, then perhaps we are making some progress in becoming sin-conscious.

A Contradiction?

There remains something to bring together. How does this matter of being keenly aware of sin in every small detail of life fit in with what has been said about living in the triumphant joy of the Easter victory? They seem to exclude one another. Here again we are confronted with another set of paradoxical propositions that recur in Scripture, two teachings of apparent opposite nature existing side by side and both are true. It really is nothing so new and different. It is nothing else than the paradox that exists between Law and Gospel, sin and grace. We can at one and the same time be very much aleart to sin, and very much alive in Christ. In fact, they go together, and where there is a great measure of one, there is a great measure of the other.

Paul could cry aloud, "O wretched man that I am, who shall deliver me from the body of this death," and in the same breath go on and say, "I thank God, through Jesus Christ our Lord."

So it is! The new man within us makes us work hard at being Christians. Every morning we say to ourselves, "Today I am going to be the kind of a person the Lord wants me to be," and every evening, as we review our doings for the day we find ourselves saying, "This day also I have been an unprofitable servant. God be merciful to me, a sinner." But we don't despair. We find our comfort and our peace, and take our rest, knowing this, that we have a Lord of grace who says, "Son, be of good cheer; thy sins be forgiven thee."

— G. Sydow



CLC Teachers Conference, 1971

The conference met in Markesan, Wisconsin, at Faith Lutheran Church October twentieth through twenty-second. The conference was originally scheduled to meet in Mankato, but fire damage there postponed that visit until 1972.

Pastor E. Albrecht led the opening devotion, and directed our attention to the

powerful hymns of the Reformation, especially hymn 262. We were reminded that these hymns have great significance for us of the CLC, "fighting" to defend the truth in today's world.

PANEL DISCUSSION

The Fond du Lac faculty monitored a panel discussion of "Recess Ideas". The following points were emphasized: 1) Recess provides fun, relaxation, and a change of pace from classroom activity. 2) The teacher gains insights into his pupils which he does not get in a more controlled classroom situation. He also has an opportunity to guide the children in developing good sportsmanship and applying Christian love in their dealings with others. 3) For those schools which do not have a regularly scheduled physical education program, recess is one place to teach the skills and rules of various games and to provide for physical fitness.

Our group toured the medium-security correctional institution near Markesan. Prisoners from the state maximum security prison are sent here for rehabilitation in pleasant surroundings which reminded us of a college campus.

A choir rehearsal and an organ workshop, both supervised by Professor Robert Dommer, were scheduled for the evening of that first day. The teachers who wished to sing for the conference service rehearsed "When I Survey the Wondrous Cross" (Gilbert) and "On My Heart Imprint Thine Image". The organ workshop featured the latest suggestions regarding the playing of hymns and service music. A fifteen-minute tape of a lecture by famed organist Alex Whiten at the Minneapolis Organ Institute, and Professor Dommer's own suggestions and demonstrations of proper hymn and liturgy phrasing gave us ideas for adding vitality and meaning to the musical portions of the worship service.

Professor Roland Gurgel's paper, "Application of Law and Gospel in the Classroom," reminded us that as teachers we deal not only with pupils, but with God's children — His redeemed lambs. Realizing who and what these children are, we will use the ten commandments (or Law) as 1) a mirror, to humble our children by showing them their sinful natures; 2) a curb to check their gross outbursts of sin, prompted by the Old Adam; and 3) a guide, or light, for young Christians who want to please their Lord. The Gospel will dominate our hymns and devotions and will be present all through the day, in the classroom and on the playground. It will be our goal to bring our students to the understanding that their classmates and teachers are fellow Christians, and that they should apply their knowledge of the Law and Gospel accordingly.

On Competition

Professor Gordon Radtke's paper was entitled "Christian Attitude Toward Competition." Competition was defined as "striving toward some object sought by others at the same time; contention; rivalry, even with one's own previous record." Scripture reveals no evidence of competition before the Fall, and makes no mention of competition in connection with eternity. It is a part of life on earth.

Competition entered with Satan, who competed for attractiveness before God's creatures for their fear, love, and trust. Satan also told man that he could compete with his Creator. Professor Radtke posed the questions, "Is competition always sinful? For the Christian, can competition be a usable device — a prod for our unwilling flesh?"

There are those who protest the use of competition in education, claiming its use 1) discourages the slow learner and encourages defensive use of lying and cheating, 2) emphasizes superficial learning and memorization, 3) has harmful psychological effects on high and low achievers, 4) bolsters inadequate teaching and a poor curriculum, and 5) raises barriers between teachers, pupils, and parents. However, Christ "competed" for our lives (with the outcome assured, of course) and won. If Christ used competition well, then can not we, who are co-heirs of Christ, also use it effectively? We can compete for excellence with ourselves, striving against our flesh. We must squelch jealous and envious feelings and learn to appreciate gifts evident in others. We must be willing to be what we are, and be it well, with God's help. Pride enters in when we try to be what we are not.

The essayist's conclusion was that Christians can, indeed, use competition well if it does not contradict any will of God or interfere with showing love toward our neighbor. Then we may correctly use it as simply a device for sinful man. This paper prompted lively discussion; Professor Radtke was asked to continue with this topic at the next conference.

Outline of History

Mr. Mueller of Fond du Lac completed the review of Klatt's outline of history with the period from 1865-19—. It was emphasized that America's stance in world politics has generally been one of isolationism. An exception was the period following the Spanish American War and extending through World War I. A study of our modern history raises several questions. What should America's role be — isolationist or world power? Is our isolationism a result of selfishness? Ought we, as Christians, support a policy of unselfishly sharing our country's knowledge, wealth, and the Gospel with the world?

Professor Klatt had emphasized that one accomplishment of this period was the spread of mission efforts over the entire globe. But he also blamed Christians for the abuses of the age: we are the salt of the earth, but the salt has lost his savour. We have not been steadfast in God's word and truth. We must pray for the Lord's Kingdom that we may become a salt and preserve our free land, the stronghold of the Gospel.

In the discussion following the paper, we were reminded of our serious responsibility of preparing our young people for a new phase in history — world government, world religion — that they might hold fast the faith. Scripture does not answer case questions for us concerning war. All we can do is consult Scripture and do our duty as Christians, and teach our pupils to do the same.

Professor Dommer conducted a workshop with those teachers who are responsible for primary grade music classes. At the 1969 conference he had introduced the Mary Helen Richards music program to our group; that program is being used in several of our schools. In this year's workshop Professor Dommer suggested supplementary books, songs, and music activities especially for use with the lower grades.

New Method

Many of us had heard that new approaches to education were being tried in Winter Haven, Florida. We were interested in the method being used and in how well it seemed to be working. Mr. Hasse, principal and teacher of the school, was asked to give us a progress report. He described the method as a "contract" program —

something the public schools have used, but not always successfully. The students work at their own level of ability and speed. Mr. Hasse meets often with each pupil, helping him plan the work he will accomplish over a certain period of time. This agreement by the student to undertake that work is the contract. There is a required course of study with textbooks and grades. Occasionally the pupils pursue topics as a group, and certain classes (such as religion) involve group study. But for the most part, the course of study is individualized. Mr. Hasse admits that this approach requires a well-equipped library, and sufficient resource materials, and much work on the teacher's part. But he also feels the joy and eagerness for learning he and his pupils are experiencing are more than adequate rewards for the effort involved.

The speaker for the conference service was Pastor John Johannes of Cambridge, Wisconsin. He spoke of the scribes of Scripture — those men who spent a lifetime studying and copying God's Word. Now we are to bring to others "things old and new" — God's Word in its truth and purity.

Educational Games

John Gurgel of the Mankato high school faculty gave fascinating and practical examples of uses for educational games in the classroom. He introduced his material with these comments: "A game is a play upon life. The mind performs, and is informed better, when at play." He also mentioned that games can eliminate the fear many pupils have of being wrong. They add variety to the curriculum. Another asset in using games is that children learn better from their peers. They also learn how to use their accumulated storehouse of facts.

Games were placed in two general categories, those that stimulate (puzzles, instant insanity cubes) and those that teach facts (math card games, math bingo). Mr. Gurgel brought with him a variety of games used in his classes, many of them inexpensively homemade.

Mr. Schreyer, also of the Mankato faculty, gave us many ideas for using the Project Method in our teaching. A project is a unit of work which ordinarily requires a longer period of time for completion than the usual assignment. Projects might involve a group of students collaborating on one area of study, or individual pupils working in their own areas of interest. Projects might be part of the required course of work (a supplement), or they could be used to cover areas of special interest to students or topics for which there might be not enough time in the outlined course (an enrichment activity). While working on a project, a student might be involved in many subject areas and be required to make use of many skills as he plans, researches, outlines, and communicates his findings. The culminating activity (the final phase of work, in which the student presents his material) serves as a way of sharing with others, and is the teacher's means of evaluating the student's work. It may be in the form of a learning fair, documentary, taped program, display, bulletin board, or mural. Students can make use of a variety of media and audio-visual aids.

Use of this method requires patience, time, and may be accompanied by some confusion, noise, and messiness. It also requires working space and adequate materials and resources. But there are many distinct advantages, among them being more freedom and less boredom, pursuit of special interests, strong motivation, room for originality and creativity, and student involvement. Mr. Schreyer's ideas were well-supported by slides of his student's work, a taped documentary worked out by students, and booklets and magazines, all student-made.

Revolution

Professor Ronald Roehl had been assigned a paper on the Declaration of Independence for the Watertown conference in 1969. That paper was presented at this conference, and was well worth waiting for. The essayist pointed out that the greatest problem faced by colonists in those years was the morality of revolution and separation from Britain. We who teach students about this time in history must also face this question — Were the colonists right or wrong in revolting against Britain?

Professor Roehl carefully outlined the historical events preceding the revolution. The writers of the declaration attempted to present the causes of their actions in such a way that the fault appeared to rest with England, and especially with the king. The colonists' actions were justified legally and morally. The list of grievances made the king look bad, and how could the colonists be wronged in breaking from such a king? Thus a new theory of government evolved with provisions for revolution. Most of us as Christians probably feel we would have been Tories had we lived in 1776. But during the discussion of this paper, there was support for the idea that Christians of that time could have participated in the revolution without violating their Christian consciences. The colonies had been disowned before declaring themselves independent. Also, the king was doing things which were at odds with the British guidelines. Finally, who is the government — the king or Parliament?

The question of revolution is still vital today. Young people use civil disobedience and think they are being patriotic. The ideas expressed in this paper, and in the discussion, should be of great value to us teachers as we study The Revolution and "revolution" with our pupils in the light of Scripture.

Mr. Walter Priebe served as conference chaplain. He had carefully chosen hymns and devotional readings which complemented the papers and ideas under discussion that day. In the final business meeting, Leif Olmanson was elected to another term as chairman, and Karla Kroeger was named secretary-treasurer.

Closing

Pastor Galstad of Winter Haven, Florida had been asked to lead the closing devotion. An extended final business meeting made the conference closing rather late, and many had already left on long trips home. Pastor Galstad preferred to mimeograph his address so that all of us might benefit from reading and meditating upon it later. His address, "The Reformation As an Adventure in Learning", was based upon our Lord's words to the Israelites regarding the education of their children (Deut. 6:4 ff.). Today's schools take children out of the mainstream of life — an artificial education. The great reformer, Martin Luther, also felt children should prepare for life by learning with their fathers and brothers, on the job and at home. He advocated only enough formal classroom education for literacy. Our education today is a detour from life, and we probably never will find a satisfactory solution to this problem. But we must keep trying to reach the child, meet his needs, and prepare him for living and serving his Lord.

The spirit of the entire conference is captured so beautifully in Pastor Galstad's remarks that they will serve as a summary of our three days:

"At our conference, blessed be the memory of it, every presentation had the note and tone of urgency that there should be success in the lives of all learners. The urge to reach the child was evident in all that was said. There was a conscious emphasis on

the how as well as on the what. One felt that the Deuteronomy chapter was somehow in the mind of everyone. Therein is hope.

Our teaching must be such that it should succeed. The conference could leave no doubt that such it is. It is in the spirit of the Reformation! God be praised!"

We left conference stimulated by fresh ideas, our faith strengthened by fellowship with co-workers, encouraged to continue the Lord's urgent work with renewed effort — and already looking forward to our next meeting in 1972.

— Carla Thurow

**CHURCH OF THE LUTHERAN CONFESSION
TREASURER'S REPORT**

July 1, 1971 to February 1, 1972

| RECEIPTS: | JANUARY | TO DATE |
|--------------------------------|---------------------|---------------------|
| Offerings | \$ 12,174.38 | \$ 85,880.72 |
| Memorials | _____ | 49.00 |
| ILC Revenue, Board & Room | 9,840.00 | 37,611.00 |
| ILC Revenue, Tuition | 5,586.00 | 18,815.00 |
| ILC Revenue, Other | 50.00 | 495.00 |
| TOTAL RECEIPTS | \$ 27,650.38 | \$142,850.72 |
| DISBURSEMENTS: | | |
| Retirement Fund | \$ 200.00 | \$ 1,425.00 |
| Emergency Support | 600.00 | 1,500.00 |
| Capital Investments | 1,657.48 | 8,944.96 |
| General Administration | 92.86 | 1,236.89 |
| Home Missions & Administration | 5,075.03 | 38,112.99 |
| Japan Mission | 650.00 | 4,145.00 |
| ILC, Educational Budget | 7,078.09 | 40,021.66 |
| ILC, Auxiliary Services Budget | 3,217.80 | 24,220.24 |
| ILC, Insurance | _____ | 1,647.00 |
| TOTAL DISBURSEMENTS | \$ 18,571.26 | \$121,253.74 |
| CASH BALANCE | \$ 9,079.12 | \$ 21,596.98 |
| CASH BALANCE, JULY 1, 1971 | | \$ 3,846.02 |
| CASH BALANCE, February 1, 1972 | | \$ 25,443.00 |

10TH ANNIVERSARY THANKOFFERING

| | | |
|--------------------|--|--------------|
| Offerings Interest | \$ 1,540.74 | \$222,959.46 |
| | Respectfully Submitted, Lowell R. Moen, Treasurer | |

COMPARATIVE FIGURES

| | JANUARY | 7 MONTHS |
|-----------------------------|------------------|------------------|
| Budget Offerings Needed | \$ 12,375.00 | \$ 86,625.00 |
| Budget Offerings Received | \$ 12,174.38 | \$ 85,880.72 |
| DEFICIT | \$ 200.62 | \$ 744.28 |
| | + + | |
| Budget Offerings, 1970-1971 | \$ 11,400.01 | \$ 74,765.28 |
| Increase, 1971-1972 | \$ 774.37 | \$ 11,115.44 |

Board of Trustees,
L. W. Schierenbeck, Chairman

Announcements

REPRINT

A reprinting of the CLC pamphlet, "Concerning Church Fellowship" has been completed. Copies are available at \$.50 postpaid from the CLC Book House, P.O. Box 145, New Ulm, Minn. 56073

MADISON SERVICES

Services will begin to be held in Madison, Wisconsin, on Feb. 13, in the meeting room of the Neighborhood House, 29 So. Mills St., 11:00 A.M. This should be made known especially to CLC students at the University of Wisconsin. Anyone knowing persons in the Madison area interested in being served by the CLC please contact Pastor J. Johannes, P.O. Box 53, Cambridge, Wis. 53523.

CLC PASTORAL CONFERENCE

The general Pastoral Conference of the CLC will meet at St. Paul's Lutheran Church, Austin, Minn., April 11-13, beginning at 10:00 A.M., April 11.

Agenda: A comparative Study of the Definition of Justification, P.F. Nolting; Exegesis of II Thess. 3, essayist to be announced; Comparative Value of the Various Families of Greek Manuscripts of the New Testament, P. Larsen; Board Chairmen reports. Service speaker, J. Schaller; alternate, M. Eibs.

Announcement or excuse of attendance should be sent to the host pastor, C. Thurow.

— Paul F. Nolting, Secretary

COORDINATING COUNCIL

The Coordinating Council meets April 6-7 at Immanuel Lutheran College, Eau Claire, Wis., beginning at 10:00 on April 6. All reports are to be in written form at this time.

— Paul F. Nolting, Secretary

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(Cover design, Pastor M. Eibs)