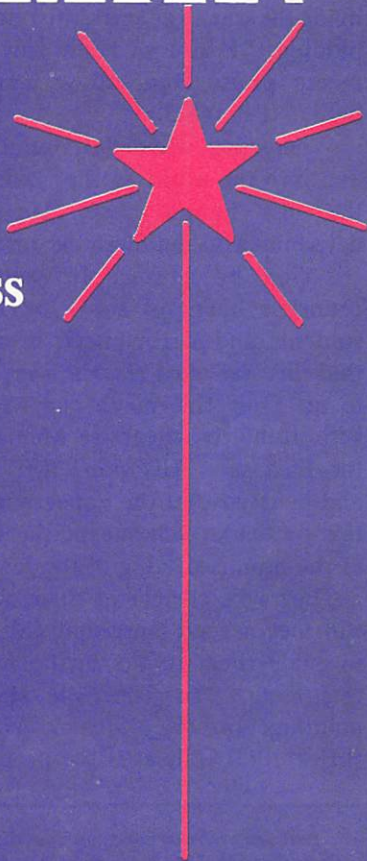


January 1982  
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# LUTHERAN SPOKESMAN

SONGS OF THANKFULNESS  
AND PRAISE,  
JESUS, LORD, TO THEE  
WE RAISE,  
MANIFESTED BY THE  
STAR  
TO THE SAGES FROM  
AFAR



CHURCH OF THE LUTHERAN CONFESSION

# MANIFESTED BY THE STAR

“He made the stars also.” (Gen. 1:16) The heavens are the work of His fingers. (Ps. 8:3) Since God made the stars, the stars must do His bidding. “Praise ye Him, sun and moon: praise Him, all ye stars of light.” (Ps. 148:3)

When God decided to send His Son into the world as the Savior of the lost human race, He also determined to manifest the birth of His Son by a star. In spite of countless hours of study by Bible students and astronomers, it seems that this star must remain a mystery to us. Only this much can we say with authority: the Wise Men from the East saw “His star” (Mt. 2:2) and believed that the appearance of this particular star meant the birth of the promised King of the Jews.

They were correct in their belief. But they needed more than this star to guide them to the birthplace of this King. “To Thee the star is pointing, *And the prophetic Word.*” (LH #130:2) Only after the prophecy

of Micah directed them to Bethlehem did God command the star to go before them “till it came and stood over where the young child was.” (Mt. 2:9)

God still communicates with us by means of His creation. “The heavens declare the glory of God.” (Ps. 19:1) This revelation of God in His creation is sufficient to establish everyone who rejects it as “without excuse.” (Rom. 1:20)

But how thankful we should be that our God in His mercy has given us, in addition to the star, the prophetic Word! And just as “there is no speech nor language” (Ps. 19:3) where God’s creation does not glorify Him, so also God wants His saving Word to go out “into all the world” and be preached “to every creature.” (Mk. 16:15)

“The star proclaims the King is here.” (LH #131:1) So let us likewise “sing to the Lord a glorious song, sing to His name, his love forthtell: Worthy the Lamb for sinners slain.”

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(LH #132:5) "Help me confess Thee truly and with Thy Christendom here own Thee King and Savior and in the

world to come." (LH #130:6)

—D. Lau

# Remember The Sabbath Day To Keep It Holy

## The True Sabbath

"Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the LORD thy God." (Exodus 20:8-10)

So reads what we call the Third Commandment, as Moses transmitted it from God to the children of Israel at Mt. Sinai. Sabbath is a Hebrew word meaning rest. This day, the seventh in the week, was therefore to be observed by them as a day of complete rest for their bodies from the toil and labor which had resulted from sin's entrance into the world.

To keep a day holy means to set it apart for God and things spiritual. It was God's intention that they should employ this day of rest for their bodies as a reminder to them of God's creation and seventh day of rest. Also they were to give thought to His promises of the coming Rest-bringer for their souls, who was to deliver them from all the evil consequences of their sinning. Thus the Sabbath was another of those picture prophecies found in the Old Testament, which were to visualize something about the coming Savior and what He would do for them, as were the various rites and ceremonies and sacrifices prescribed for the children of Israel in their day.

With the coming of the Savior and the accomplishment of His great work of redemption by means of the sinless life He lived in our stead and His expiation for all our sins in His innocent suffering and death as our Substitute, all that stood between us and God has been taken away. We sinners have now been acquitted of all our sins and declared righteous and blameless for His sake. Now there is true rest for our souls in Jesus. This wonderful rest Jesus proclaims and offers to us through the Gospel.

His gracious invitation goes out to all who are toiling and laboring under the burden of their sins: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." (Mt. 11:28) "Him that cometh unto Me I will in no wise cast out." (Jn. 6:37)

This invitation to the true rest or Sabbath goes out to us both in the written and spoken word of the Gospel and the visible Word of the Sacraments of Holy Baptism and the Lord's Supper. Through these means of grace the Holy Spirit wants to work and to nourish the faith in us which makes us partakers of the true Sabbath, the rest for our souls, which is found in the forgiveness of

our sins.

### **The Sabbath Day Abolished**

As all the other picture prophecies or shadows and types of the coming Savior and His work found in the Old Testament have found their fulfillment in Jesus and have now been abolished in New Testament times, so also the Sabbath Day. The apostle Paul makes that very plain when he writes: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the *Sabbath Days*, which are a shadow of things to come, but the body is of Christ." (Col. 2:16-17)

It therefore is no longer incumbent upon us New Testament believers to observe the seventh day of the week as a day of rest, as claimed and taught by the Seventh Day Adventists. Neither has God prescribed any other day of the week to take its place, as is contended by many of the sectarian churches of our day, who tell us that all that was prescribed by God for the Sabbath Day now applies to our Sunday. Such need to be reminded of Paul's words: "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." (Gal. 4:10-11)

### **Its Meaning Today**

Luther, who by the grace of God had grasped so fully the true meaning of the Gospel, has summed up the import of this commandment for us New Testament believers in the well-known words of the Small

Catechism: "We should fear and love God that we do not despise preaching and His Word, but hold it sacred and gladly hear and learn it."

Thus this commandment focuses on the attitude of our hearts towards the wonderful rest for our souls secured for us by our Savior and offered and imparted to us by Him in the Gospel of the forgiveness of our sins through His blood. God would have us treasure and treat this rest for our souls as our most precious good and would have us make time and opportunity for that rest in our lives.

In the liberty given them by God in this matter the early Christians chose Sunday, the first day of the week, as the day on which they assembled for worship, to hear the Word of God, to celebrate the Holy Supper, and to join in prayer. They chose Sunday for this purpose so that it might serve as a perpetual reminder to them of their Savior's resurrection and of its blessed meaning for them.

The performance of any work on this day therefore becomes a sin only when we let it take precedence over or interfere with our opportunity for taking part in the worship of the day.

We Christians in our God-given liberty have added to Sunday certain other days commemorating great deeds of God for our salvation, such as Christmas, Good Friday, Ascension Day, the Festival of the Reformation, and the Day of National Thanksgiving. Many Lutherans in this same liberty choose also to come together for midweek worship during the seasons of

Advent and Lent. This they do, not by divine command, but from the desire to meditate and to thank God for the great deeds of His, which these seasons call to mind.

### **What God Forbids**

What God now forbids in this commandment is that attitude of heart and mind which despises His Word of grace. We despise something when we look down on it, are disdainful of it, or scorn it. We are reminded of the attitude of the children of Israel toward the manna sent them by God from heaven to sustain their bodies during their wilderness wanderings. They expressed disdain for this manna in the words: "Our soul loatheth this light bread." (Numbers 21:5) We become guilty of the same offense when we disregard or reject or treat with indifference the Word of God or use it negligently or carelessly in our lives.

We despise His Word when we absent ourselves unnecessarily or for the flimsiest excuses from the preaching of His Word in church, when we make the hearing of God's Word "take a back seat" to all sorts of personal desires more appealing to the flesh, when we attend the preaching of the Word but do not take it to heart, letting it go in one ear and out the other, and when we let the Word have no effect on our lives.

We likewise despise God's Word when the Lord's Supper is celebrated with its special assurance of God's forgiveness of our sins and we then

do not avail ourselves of it for lack of a feeling of need or of interest for it. The same holds true when the Bible serves merely a decorative purpose in our homes and is seldom, if ever, opened and meditated on. What more grievous insult could we offer God than to treat the Word of His grace, offering us forgiveness for all sins, life, and salvation, in such an indifferent and even contemptuous manner!

### **What God Looks for**

Since His grace offered us in the Gospel, secured for us at such great cost to Himself and so sorely needed by us, is so precious a treasure, should not our grateful response be that we hold it sacred and gladly hear and learn it? Does our reverence for God's Word measure up to the description which God gives when He declares: "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My Word"?

Our attitude should be that of the psalmist who says: "Lord, I have loved the habitation of Thy house, and the place where Thine honor dwelleth." (Ps. 26:8) And again: "I was glad when they said unto me, Let us go into the house of the Lord." (Ps. 122:1) And again: "How sweet are Thy words unto my taste! Yea, sweeter than honey to my mouth!" (Ps. 119:103) How eager we should be to believe and to obey and to put into practice everything God tells us! How zealous we should be to impart its saving truths to our children and our fellowmen!

## Our Only Salvation

But what do we find when we examine our hearts in the light of this commandment? Who is there among us who must not cry out with the prophet: "Woe is me! For I am undone!" (Is. 6:5) Must not every one of us confess with deep sorrow and remorse that not one of us believers has or does or ever will live up to what God requires of us in this commandment, because of the flesh with which we are encumbered?

What is to become of us? Our only salvation lies in fleeing penitently into the outstretched arms of our Rest-bringer, who has fulfilled perfectly also this commandment for us and has paid the penalty for all our transgressions of it. He still graciously invites all sin-burdened souls:

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest." (Mt. 11:28)

May that forgiving grace of His so warm and renew our hearts daily that we fear and love God so that we do not despise preaching and His Word, but hold it sacred and gladly hear and learn it in ever greater measure until by that same grace we are finally received into the eternal Sabbath of heaven.

Hallow the day which God hath  
blest  
That thou and all thy house  
may rest;  
Keep hand and heart from  
labor free  
That God may so work in thee.  
Have mercy, Lord!  
(LH #287:4)

—H. C. Duehlmeier

# the Brief Statement 50 years Of Creation

Note: For best results read the following article together with the *Brief Statement* and the Bible passages listed there. The *Brief Statement* can be ordered from the CLC Book House, Immanuel Lutheran College, Eau Claire, WI 54701.

According to the Babylonians heaven and earth came into existence when Marduk killed Tiamat and

divided her body to make the sky and the world. In China they used to believe that Yin and Yang (a type of

dual-force) divided up the single life mass into heaven and earth. The ancient Sumerians evidently thought of the origin of their world in connection with gods who corresponded with natural forces: Nammu (goddess of the primeval sea), Ki (the female earth-goddess born to Namme), and others. Greek mythology includes a record of the origin of earth in connection with interactions of the Olympia gods, who needed a place to live, but were always fighting one another. These and many other theories and stories of origins developed where there was an absence of truth. Falsehood fills the void. (cf. Romans 1:25)

A debate concerning origins is going on right now in our times. However, in this particular discussion the one side is not characterized by pagan explanations of mythological gods. Rather, now there is a presentation of origins which has as one of its major premises that there is no God or god; there is no designer or divine force. Their guess at origins is called evolution. An evolutionist presumptuously assumes that his must be the right and only scientific explanation of how things are. His is a very naturalistic explanation. He grasps at tidbits of information (data) which appear, at least to him, to substantiate his position.

On the other side are those who believe that there is God and that He created the universe and everything in it. The first notice of origins in the Scripture speaks of the Source and Designer. "In the beginning *God* created . . ." (Genesis 1:1) Since

there was someone around when our world began, the best way to find out about the process is to let Him tell us.

"Since no man was present when it pleased God to create the world, we must look for a reliable account of creation to God's own record, found in God's own book, the Bible."

God left His witness of Himself in His creation, so that when people observe His work they can know that He truly exists as God and that He is powerful enough to fabricate what is available to see and test. (Romans 1:20) They will notice that "... every house is built by someone, but the builder of all things is God." (Hebrews 3:4-NASB)

"We teach that God has created heaven and earth, and that in the manner and in the space of time recorded in the Holy Scriptures, especially Genesis 1 and 2, namely, by His almighty creative word, and in six days."

### **Evolution? NO!**

The theory (actually hypothesis) of evolution contradicts the Scriptures. Its whole outline is based on the assumption that there is no Creator-God. In our times there are quite a

few who claim to be Christians, who believe in God (or so they say), but who also accept the atheistic explanation of origins. Such a contradiction!

The Bible teaches that God made everything from nothing in six days—normal twenty-four hour periods in natural sequence. It is evident that God knew some people would try to expand the days to accommodate a human theory of origins, so He charged Moses to record that there was “evening and morning” of each creation day. Nor is it acceptable to say that the first chapter of Genesis, as well as the next ten, was the current Jewish mythology which throughout the ages required an interpretation of its

“We reject every doctrine which denies or limits the work of creation as taught in scripture. In our days it is denied or limited by those who assert, ostensibly in deference to science, that the world came into existence through a process of evolution; that is, that it has, in immense periods of time, developed more or less out of itself.”

meaning as sermon material. Throughout the Scriptures the truth of creation is taught in total harmony with the first verse descriptions.

Not only does the theory of evolution fail because of the way it

contradicts the Scriptures; it also lacks from a scientific point of view. In order for the mechanisms of evolution to work there would have to be non-naturalistic exceptions to known scientific laws.

Evolution contradicts the scientific law of biogenesis. This states that all living matter comes from other living matter. The evolutionist would have to (and does) argue that for at least one event—the start of the first cell—this law was set aside. He also has trouble in connection with assertions about mutations, which are nearly universally destructive. Furthermore, there is no evidence of mutations causing animals or organisms to produce something different from their own kind. The principles of genetics suggest a similar restriction.

Evolution also depends on an exception to the second law of thermodynamics (entropy), which is an observation of the universal trend for everything to become less ordered, to fall apart, to seek the most stable position, or to die a heat death. Evolutionists would allow that this law applies to the universe in general, but that there could be an increase in order where there is a closed system and a unified energy source (such as the sun). However, random energy does not produce higher order. It would be like putting the parts of a watch into a paper bag, shaking it (for as long as you like), and from the process producing a perfectly working watch again. What is needed to offset the effects of the second law of thermodynamics is



energy coupled with a design. God is the greatest Designer of all.

The suggestion that one cell could spontaneously come to life if all the ingredients and right conditions were present defies all probability. When the "odds" of an event happening are one out of a hundred, then the probability of it not happening is assumed. It is suggested that the simplest self-replicating cell would need to have 124 proteins of 400 amino acids each. The odds that this will happen (even granting favorable materials and environment) are  $1/10^{14,136}$ ; that's one in 10 with 14,136 zeroes behind it. (from R. L. Wysong, *The Creation-Evolution Controversy*, page 84) The odds improve with time, but never get anywhere near that one in a hundred plateau.

The absence of transitional forms (missing links) in the fossil record and in contemporary history is an embarrassment to the evolutionist. If his mechanism is true, then one would predict the existence even now of many intermediate forms (half-bird-half-reptile, etc.). But there are none. The evidence is that simple and complex organisms appear throughout the fossil record. They appear within their own "kind," never stepping on another's kind. They also are found contemporaneously.

In fact, the suggestions of evolutionists cannot even be truly classified as scientific. For any discipline to be genuinely scientific there must exist three characteristics: observability, repeatability, and deniability.

Assumptions based on a preconceived notion of survival of the fittest (a logical tautology), natural selection, and uniformitarianism do not fare well as scientific descriptions of events.

### Faith

There is no way to prove either creation or evolution. No one was there to watch, record, or film what happened. But God was there, and He wrote it down through one of His inspired writers. Our "proof" is the type offered to faith, for by "faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible." (Hebrews 11:3-NASB)

**"We accept God's own record with full confidence and confess with Luther's Catechism: 'I believe that God has made me and all creatures.'"**

Creationist scientists do not consider their work an attempt to prove that creation took place. They believe what the Bible says about origins. They also note that the creation model is the best explanation (scientifically) of the things they are observing. On the other hand, the very disciplines which the evolutionists prize as their specialty do not support the conclusions they would like. But in spite of all the evolutionists' problems with their scientific approach, the apparent impossibility of what they suggest,

and the confusion of the data they hope is there, they will not yield from this theory, for to them the alternative is unacceptable.

You see, they do not want, and their bias does not let them admit there is, God. Then they would have to acknowledge a responsibility and a behavioral accountability over against Him. That's what is unacceptable for them. But for a Christian the reality of God and the evidences of His existence are most welcome. Even though human beings

have totally erred in their behavior-responsibilities toward God, He did not leave them orphaned in a world without His advice and grace. He sent Jesus as the atoning sacrifice for sins. He has taught us to believe that what Jesus did is for us and for our eternal salvation. It is the faithful who can sing, "I will give thanks to Thee, for I am fearfully and wonderfully made; wonderfully are Thy works, and my soul knows it very well." (Psalm 139:14-NASB)

—*M. Sydow*

## *They Educate for Eternity*

Education of children for eternity is the primary purpose for the establishment of Christian day schools. The handbook of one of our schools says: "The Christian Day School operates primarily to thoroughly ground our children upon that solid rock and foundation for life, the Word of God, that they may be able to stand against the wiles of the devil, and the world, and our old sinful flesh, and one day by God's grace inherit everlasting life."

As called servants serving in Christian schools in Christian congregations of the Church of the Lutheran Confession, our teachers promise in the name of the Triune God to faithfully instruct and train the children in the truths of God's Word to the end that they may obtain eternal life through Jesus Christ.

Each year a number of teachers enter our Christian schools to fulfill

this calling. In 1981 the Lord brought into the teaching ministry four graduates from Immanuel Lutheran College and a number of others called from various occupations.

### **Susan Pelzl**

At Faith Lutheran School in Coloma, Michigan, Susan Pelzl teaches 22 children in the middle grades. Susan, a graduate of Immanuel Lutheran College, is the daughter of Professor James Pelzl, who teaches at Immanuel Lutheran College.

Susan enjoys teaching Bible History because of the interest it generates with the children. In all the classes she teaches she impresses on the children that the work they do in any subject should be done to the best of their abilities. In the classroom the children learn the



**Susan Pelzl**

importance of consideration and respect for their classmates and teachers.

In addition to her teaching duties Susan helps the congregation with organ playing whenever she is needed. She hopes to continue her education at the University of Wisconsin—Eau Claire during the summer months.

### **Kevin Hulke**

Kevin Hulke, son of Mr. & Mrs. LeRoy Hulke of Eau Claire, Wisconsin, is another of our ILC graduates now serving in the teaching ministry. Kevin and his wife Sandy (nee Hallauer) are living in Winter Haven, Florida, where he is principal and teacher of grades 5-8 at Immanuel Lutheran School.

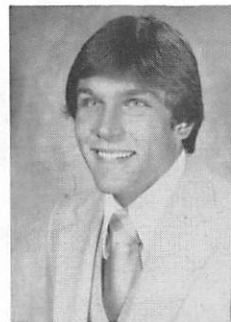
Kevin stresses reading for his ten students, since he feels that problems in other classes develop without a solid foundation in reading skills. He knows, though, that there is only one solid foundation for all problems, and that is God's Word. In their school they sing praises to God,

study to further themselves in His work, and grow daily in knowledge through Scripture study. Kevin believes an orderly and disciplined classroom atmosphere develops through the use of God's Word as a firm base which then makes all teaching and problem solving possible.

### **Stephen Salter**

The members of Our Savior's Lutheran Church in Jamestown, North Dakota, have a new teacher from ILC for their school also. He is Stephen Salter, the son of Mrs. Dorothy Salter of Fond du Lac, Wisconsin. Stephen teaches grades 1-4 with nine students under his care.

Stephen wants his children to realize that God has placed him in their classroom as His representative. Thus his classroom environment is one based on God's Word. The discipline therefore is not of his design, but reflects God's design: that is, respect between teacher and student developed through loving and understanding concern for their souls' welfare.



**Stephen Salter**

Stephen notes that in a Christian school worldly views can be combatted with the vision God's Word brings. For example, creation is taught rather than evolution. Gospel-induced Christian living is stressed, not worldly morality. A Christian school can prepare its children for life in this world with LIFE IN HEAVEN as the goal, whereas in public schools life in this world is the only goal.

North Dakota law requires all non-public school teachers to obtain a teaching certificate. To comply with this requirement Stephen is continuing his education at a local college.

### **Ann Sprengeler**

Ann Sprengeler, also an ILC graduate, was called to serve the Lord at Messiah Lutheran School in Eau Claire, Wisconsin. Her parents are Mr. & Mrs. Vernon Sprengeler of Cheyenne, Wyoming.

Ann enjoys Bible History and reading classes with her lower grade children. She wants them to enjoy



**Ann Sprengeler**

learning and have constructive fun in all parts of the classroom day. However, she feels this can't really be done unless a good routine has been set up by the teacher's discipline.

Ann believes that classes in science and social studies, in particular, provide good opportunities to show the children that all things, including school, government, and all aspects of nature, are gifts of God for our good.

### **Mrs. Mayhew and Dennis Ahrens**

Pastor Wayne Mielke of Valentine, Nebraska, reports a rather unusual arrangement involving two teachers for the 1981-82 school year at Grace Lutheran School. A member of the congregation, Mrs. Jack Mayhew (Louise), was called to teach full time in grades K-8 until mid-November and then part time as needed. She is a certified teacher with a degree from New Ulm, Minnesota. Because of the lack of available teachers Mrs. Mayhew accepted the call to teach full time until another teacher could arrive.

Dennis Ahrens, who had been farming in Heron Lake, Minnesota, accepted the call to teach for one year but could not begin until mid-November. Dennis is married to Ruth (nee Nolting) and they have two children, Marit and Alana. Dennis has had a number of years of teaching experience: one year at Luther Memorial School in Fond du Lac, Wisconsin; two years at Lakeside Middle School in West Columbia, South Carolina; four years at Heron Lake Public School.

The teaching experiences of these two teachers and their backgrounds in Christian training bring a good mixture to Grace School. They both know the humanistic influences and lack of control that are common in public education as opposed to the love, concern, and Christian discipline through the Gospel that are possible in Christian schools.

Even though it will be an unusual situation this year in Valentine, Pastor Mielke notes that the 14 students *will be* attending a Christian school this year because of these two teachers, who are giving their time to the Lord in this way.

#### **Phyllis Schuler**

Phyllis Schuler, daughter of Fred and Esther Schuler of Our Savior's congregation in Jamestown, North Dakota, is now teaching in Grace Lutheran School in Fridley, Minnesota. A graduate of the Jamestown College teacher training department, she taught third and fourth grades for two years in Pingree, North Dakota.

As teacher of the lower grades in Grace School, Phyllis sees a distinct difference between the way she can deal with the children in a Christian school and the way she was able to follow in a public school. In Grace School Phyllis can depend on the background of the Christian family life of the children and the spiritual training the children receive at home, as well as in school and church. With God's Word as the center, she sees the children respond to discipline and education in a way

that makes teaching a pleasure. She enjoys the fact that *now* she can bring the light of Scripture to shine on social studies, science, reading, and many other areas.

Phyllis is thankful that she has been given the opportunity to work with these young children. At the present she is also working toward a Master's degree in Education.

#### **Daniel Ohlmann**

Immanuel Lutheran High School in Mankato, Minnesota, has a new teacher. Daniel Ohlmann, the son of Robert and Sybil Ohlmann of Valentine, Nebraska, accepted the call to teach English, general business, and typing. He and his wife, Kristine, and their son Aaron began their new life in Mankato this school year.

Dan had been a sales manager for Montgomery Ward and also worked as the educational coordinator for an adolescent psychiatric unit. He has a deep interest and background in literature and communication skills. He takes pleasure in knowing that now he has the opportunity to help to provide for the success of his 29 students in these areas.

Students at the high school age make many decisions about life and have strong feelings about the way things should be in home, community, and nation. Dan now feels that he has the chance in his position as teacher, with tools afforded him by Scripture, to help his students understand how the Lord would have us conduct our business and consumer affairs. In addition he can

show the students how to apply God's Word to the study of literature and help the reader make moral decisions about the way men and women conduct their lives. Some of Dan's duties at the high school include delivering chapel talks and acting as advisor on the school newspaper.

Whether these teachers teach in

grade school or in high school, whether they teach 10 or 30 students, education for eternity is their goal, as it is the goal of every Christian teacher. We must always remember our Lord's words: "Seek ye *first* the kingdom of God, and His righteousness; and all these things shall be added unto you." (Mt. 6:33)

—Theodore C. Thurow

## A Christmas Tree For The Church

Obtaining a Christmas tree for the church every December could be considered nothing more than a duty of the trustees, but not at Mount Olive congregation in Lamar, Colorado! In recent years getting a tree for our church has become an annual adventure.

Lamar is situated in the southeast part of Colorado on a high plain where more cactus and sage brush grow than trees. However, one family of our widespread parish (the Gary Garretsons) lives 200 miles westward from Lamar, 7,500 feet up in the Rocky Mountains. The area in which they live was formerly Mexican territory and abounds with fascinating Spanish names such as the city of Alamosa (shaded by elms) in the San Luis (St. Louis) Valley, on the banks of the Rio Grande (great river), protected by the towering 14,000 foot peaks of the Sangre de Cristo (blood of Christ) Range.

Every two months Lamar's pastor drives over the 9,400 foot La Veta (the vien) Pass to conduct a Sunday evening Lord's Supper service and

catechism instruction class in the Garretsons' home. Such visits supplement the family's weekly taped sermons and catechism lessons. Part of getting a Christmas tree for the church is to arrange one of those pastoral visits in Alamosa for early December each year.

On the morning after our December worship service, Gary, accompanied by other "mountain men," heads his four-wheel drive pickup 40 miles into the Rio Grande National Forest toward Aqua Ramon (Raymond springs) Mountain in the La Garita (the attic) Range. At the 9,500 foot level, in an area where the Forest Service wants trees to be thinned out, with elk tracks in the snow offering mute evidence that other creatures are present, with the tranquil solitude of the great hills resting like God's gracious hand upon them, those men from Mount Olive congregation enjoy the rare privilege of selecting from the Lord's creation a stately 14-foot Christmas tree for the church.

—Robert Mackensen

# God's Love In Nature

There is joy in my heart  
 For the beauty of earth,  
 For the light of the sun  
 And the reaching trees.  
 I love the great mountains  
 And thundering skies,  
 The rushing of waters  
 And a sweet, gentle breeze,  
 The carpeted ground  
 And brightness of flowers,  
 The cool of an evening  
 And a forest's song,  
 The expanse of plains  
 And a river's trail.  
 Each speaks of my God  
 In His wisdom and power,  
 Of His goodness  
 And His love—for me!

—*Elsa Romberg*

## Daily Devotions

February	Genesis		Hymn (Lutheran Hymnal)
1	25:1-11	Blessed are the dead who die in the Lord.	478:5
2	25:19-26	God gives the gift of children.	624:4
3	25:27-34	And what is your birthright as a Christian?	298:4
4	26:1-33	Like father, like son; in more ways than one.	349:5-6
5	27:1-29	Put your faith in God, not in human ingenuity.	428:5-6
6	27:30-46	What a man sows, that he reaps.	417:6
7	28:1-9	God must make any blessing effective.	40:4
8	28:10-22	See God's care for His erring children.	425:1
9	29:1-14	The blessing of family ties is a gift of God.	464:1
10	29:15-30	The deceiver is deceived.	621:4
11	30:25-43	The blessing of the Lord, it maketh rich.	434:1-3
12	31:1-21	The faithful worker is not always appreciated.	515:1
13	31:22-55	Let us once confess our God to be the source of our prosperity.	288:3-4
14	32:1-21	In time of danger God's children plead His promises.	456:1-2
15	32:22-32	The Crowning Victory of Jacob's Faith-Life	408:3-4
16	33:1-20	God reconciles people by changing their hearts.	411:6-7
17	35:1-15	Perform Thy vows unto the Most High.	335:1
18	37:1-11	Favoritism raises bitter feelings.	320:1,4

### CLC Pastoral Conference

A special pastoral conference for all the pastors of the CLC was held on January 5-6, 1982, at Immanuel Lutheran College, Eau Claire, Wisconsin.

On the agenda:

A Study of First Corinthians 10:16-21—  
Paul F. Nolting;

Report to the Brethren from the Officers  
and Visitors of the CLC—Bertram  
Naumann;

John Pfeiffer was scheduled to speak at the  
communion service, and Daniel Fleischer was  
asked to serve as the conference chaplain.

### Wisconsin Pastoral Conference

Date: February 11-12, 1982

Place: To be determined

Agenda:

A Study of the Justice of God (especially the  
comfort found therein)—M. Gullerud;

The Importance of Eschatological Preach-  
ing—J. Klatt;

Remarriage after Divorce—What Is the  
Scriptural Teaching Concerning the Guilty?—  
A. Schulz;

The Pastor's Wife—How Can We Ease the  
Special Burden She Bears?—L. Schierenbeck;  
Bible Chronology Part III (Daniel to  
Jesus)—P. Tiefel;

New Testament Exegesis (Hebrews 11:17ff.)  
—P. Koch;

Old Testament Exegetical-Homiletical  
Study—D. Schierenbeck.

The conference begins at 8:30 a.m. The  
conference speaker is J. Sandeen (A. Schulz,  
alt.).

—Mark Bernthal, Secretary

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19	37:12-36	Treachery must be resisted, not compromised with.	412:1
20	39:1-23	By work, temptation, and trial God prepared Joseph.	406:1
21	40:1-23	We walk by faith, not by sight.	514:1-3
22	41:1-16	Let us learn to distinguish between what only God can do and what He gives us to do.	511:6
23	41:17-36	For this appointment God had prepared Joseph.	518:7
24	41:37-57	We can cope with prosperity only by seeing God's hand.	566:3
25	42:1-17	Repentance before reunion.	331:1,7
26	42:18-28	A guilty conscience speaks.	326:2-4
27	42:29-38	Christians also suffer from depression . . .	520:1-2
28	43:1-14	But in the crunch rely on God's gracious will.	521:6

—W. V. Schaller