

# lutheran spokesman

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REJOICE IN THE FREEDOM  
YOUR NATION OFFERS.  
IT IS A GIFT FROM GOD.

CHURCH OF THE LUTHERAN CONFESSION

"I urge, then, first of all, that requests, prayers, intercession and *thanksgiving* be made for everyone—for kings and all those in authority . . ." (1 Tim. 2:1-2)

*Thank You, Lord . . .*

## THE BIRTH OF THE U.S. CONSTITUTION

In May of 1787 a convention was called in Philadelphia. Deputies from twelve of the thirteen states were at the meetings, which lasted all summer, although New Hampshire was not on hand until July 23 and New York was not voting after July 10. Two hundred years later we still rejoice over the document which came from that convention.

After eighty-seven days of meeting (between May 25 and September 17) the draft was ready for the signatures of the deputies. And so the United States Constitution was born. It was different from the previous Articles of Confederation which had loosely tied the states together during the Revolutionary War. Under the new constitution the central government would have some power—the power to levy taxes.



### The People Rule . . .

The new constitution also presented a philosophy different from those found in other countries of the world. *The people* were to rule, to be self-controlled, and it was they who delegated certain powers to the government, and not the other way around.

The last thing that the framers of the constitution wanted was another

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king, who could become a tyrant, so they tried to guard the rights of the people in all the states and to limit the central government to certain specific powers delegated to it. Even so, some pretty influential men were not convinced that the constitution properly safeguarded local self-government. Men like James Monroe and Patrick Henry opposed the ratification of the new constitution.

Some finally supported it with the understanding that a "Bill of Rights" would be added as the first ten amendments to the new constitution. These amendments spelled out certain rights retained by the people which could not be curtailed by the federal government. Among those freedoms was the freedom of religion, for which we are especially thankful.

### ... But The LORD Reigns!

Yet, even though we are thankful for the wisdom and foresight that laid the foundations of the "more perfect union" and the "domestic tranquility" which we enjoy, we also recognize in this anniversary year that, above *all* forms of government "the LORD reigns forever, your God, O Zion, for all generations" (Ps. 146:10).

And although the wisdom of our forefathers has provided a form of government that can be changed without violence, it is not the law of the land but of our gracious God Who gives us peace in our land and in our hearts. (Is. 26:3, 12-13)

So, while we are surely thankful for the voting process which has been established in our land, we know that the

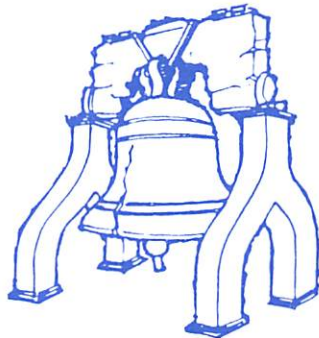
future does not depend on the exercise of our judgment in the voting booth. If I make a poor choice, the LORD will still take care of me. If I make a great choice, it could be brought to ruin in a moment. "But I trust in you, O LORD; I say, 'You are my God.' My times are in your hands" (Ps. 31:14ff).

Thus the Christian does not have to find a "perfect candidate" before he or she can vote (as though the world depended on it). Rather, courageously using the wisdom granted at the time, the believer can cast the vote and commit everything to the gracious hands of a loving Father.

This kind of realism and trust does not discourage one from civic duties, but gives a courage to act which the world does not know.

O God, our Help in ages past,  
Our Hope for years to come,  
Be Thou our Guard while  
troubles last,  
And our Eternal Home.

—Paul Schaller



INDEPENDENCE  
DAY

*(The following is from a paper delivered by Pastor Robert List, Grace Lutheran Church, Sleepy Eye, MN to the Minnesota Pastoral Conference held at Fridley, MN in November, 1986. This is the first of two installments.)*

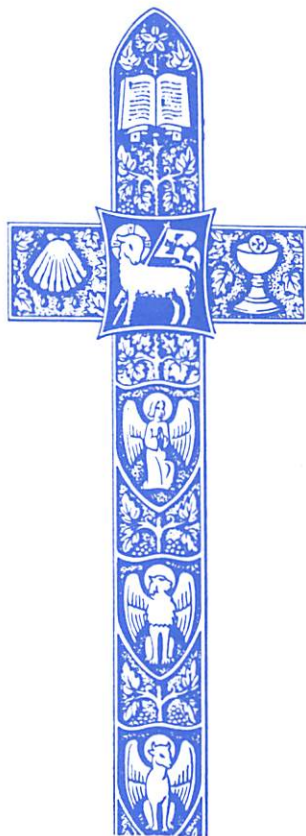
## THE PASTOR AS SHEPHERD AND FAMILY MAN: KEEPING THE BALANCE

### The Pastor As Shepherd

You've perhaps all heard that light-hearted description of a pastor: six days he's invisible and the seventh he's incomprehensible. Or the story of the two little boys who were talking about their fathers' occupations. One boy asked, "What does your father do?" The other boy replied, "He's a carpenter; he builds houses." The minister's son was then asked the same question to which he responded, "Oh, my father doesn't work; he's a preacher."

Many people think a pastor is doing nothing unless they see him doing something. Unfortunately, at times this is the view from the pew, justified or unjustified. The concept of the Holy Ministry means different things to different people. Therefore, as the number of our days of grace grow shorter, we do well to review what the Holy Ministry really encompasses as it is explained in the Scriptures.

Paul in writing to Timothy says: "If anyone sets his heart on being a pastor, he wants to do a noble kind of work. Now a pastor must be blameless, the husband of one wife, not drinking too much wine, a man of



good judgment and fine behavior, kind to guests, able to teach, no drunkard, not violent but gentle, not quarrelsome, not one who loves money. He should manage his own family well and have his children obey him as he treats them very seriously. If anyone



doesn't know how to manage his own family, how can he take care of God's church?" (I Tim. 3:1-5, BECK).

### **Greatly Honored**

We who have assembled here have been greatly honored by our Lord as the Holy Spirit has called us into the blessed work of the Holy Ministry. There is no higher or holier office than that to which we have been called in which we bring to the souls of men the life-sustaining Word.

As a young boy growing up in a Lutheran setting with both grandfathers and many uncles serving in the ministry, I at first perceived this office simply as one in which the pastor preached, baptized, confirmed, administered the sacraments, as well as marrying and burying people, with little thought given to the preparation and time necessary to fulfill the demands of this office.

In later years as I sat in the seminary classroom in preparation for the greatest work on earth there were ideals which I had formulated about the ministry. Ideals which would soon be softened and tamed out in the field ministering to blood-bought souls. I then found that the single task of the occupation which I had taken up for my life's work would be a thousand duties as complex and varied as life itself. I then came to realize that in order to fulfill this high calling I would, as Paul said, have to become all things to all men. You, too, perhaps had similar experiences.

### **Know Your People**

Now, in the real world of minister-

ing the Gospel we have found that for it to be relevant we must come to understand our people and know their needs. In this blessed work we must deal with all of life's greatest issues, from the cradle to the grave. And if we are to maintain the compassion of our Lord Jesus in our own ministry, we must enter sympathetically and expertly into the situations both of those who weep and those who laugh, of the sick and dying, of the soul burdened by sin, of the heart and mind torn by religious and intellectual doubts. To each individual we must be aware of how to speak and what to say.

We must be what I would call "quick change artists"—with insight to confront and handle every particular situation, going from the hospital bed of a young mother filled with joy at the birth of a newborn child to the home filled with a deep sense of sorrow and loss at the death of a loved one; from the bright and festive wedding day of a young couple promising life-long faithfulness to one another to the heartbreaking pain of separation and divorce; from the bedside of one who is critically ill to the emotionally disturbed and chemically dependent; from the joy of a returning wayward Christian to the deep sorrow of one leaving the sheepfold of the Father's house.

In each situation confronting us in ministry there must be a proper response and appropriate words. And, in between all of this, there is also the preparation that goes into the high point of the week, as we strive to bring to the souls of men an equal

balance of both Law and Gospel in our sermons on Sunday mornings. Add to this Bible class, adult instruction, Ladies' Aid, confirmation class, clerical work, and sometimes janitorial duties and lawn mowing, and we have more than a full schedule.

### Always On Call

It's true our time is our own, but that means we are always on call. On call to bring healing without pills or a knife; always ready to respond to any need that arises; striving to remain congenial when we are told that we don't visit enough; patient when we find ourselves spending considerable time trying to keep people out of each other's hair; and then just smiling when someone says to us: "What a job, the ministry, only two hours a week!"

To be upon all occasions a minister of the divine Word requires solitude, prayer, studying, a love for the souls of men, and dedication. Certainly there are many challenges which face us in the ministry. However, "the hardest struggle," as Norman Madson Sr. said, "will always be with self. The Old Adam does not leave you the moment you enter the ministry. He will be there now with still more cunning." Throughout our life we too will have to contend with our own sinful fears and shortcomings. And what does the apostle Paul say about this? "So I run with a clear goal ahead of me. I fight and don't just hit the air. No, I beat my body and make it my slave so that, when I've called others to run the race, I myself will not be disqualified" (I Cor. 9:26f BECK).

In consideration of the high office in which we have been privileged to serve and its awesome responsibilities, we respond with the prayer written by A. W. Tozer:

*"Lord Jesus, I come to You for spiritual preparation. Lay Your hand upon me. Anoint me with the oil of the New Testament prophet. Save me from the curse that lies dark across the face of modern clergy, the curse of compromise and of imitation. Heal my soul of carnal ambitions and deliver me from the itch for the limelight. Save me from bondage to things. Let me not waste my days puddering around the house. Regularly bring me to my knees in prayer where I may wrestle with principalities and powers and the rulers of the darkness of this world with the strength that You give, O Lord. Deliver me from overeating and late sleeping. Teach me self-discipline that I may be a good soldier of Jesus Christ.*

*"Though I am chosen of You and have been honored by a high and holy calling, let me never forget that I am but a man of dust and ashes, a man with all the natural faults and passions that plague the race of men. I pray, my Lord and Redeemer, save me from my own great sinfulness and fill me with Your power by the Holy Spirit, and I will go in Your strength and tell of Your righteousness. I will spread abroad the message of Your redeeming love.*

*"Then, dear Lord, when I am old and weary and too tired to go on, have a place ready for me above, and make me to be numbered with Your saints in glory everlasting. Amen."*

*(to be continued)*





ILC Mass Chorus—Closing Concert

## CONTRASTS AT ILC

### Chilly!

The overnight low had been around 40 degrees. It had been overcast, clammy, "more like March," someone said. The closing ceremonies at Immanuel Lutheran College were all held indoors because it was so chilly—downright cold—on the outside.

Which provides the thought that the Lord was creating a deliberate contrast to the festivities inside the Fieldhouse. Don't you feel it when you arrive at your church on a blustery Sunday morning? Always so warming to be with friends; like a spiritual oasis, where manna gathered by the shepherd during the week is distributed and enjoyed.

The more casual event of the weekend was Class Day, which

could be termed "Awards Ceremonies." Recognition was given students who had participated and/or excelled in a wide range of activities during the year.

ILC's sports' programs are alive and well, if one is to judge by the 55 awards presented. 23 academic awards went to those who had scored high in the National Education Diagnostic Tests and Academic Fitness tests. 30 awards were given for performance in our extra-curricular activities and intramural sports programs. Loads of warm applause.

### But Warm!

By evening we had learned to ignore the chilly weather as young and old shared in the musical evening

presided over by Prof. Carstensen. We thawed out with junior bands; then pep band, string orchestra, Tour Choir, and ILC Choir. "It seems to get better every year," someone said, and some inadvertent applause reflected the

warmth. "Hallelujah!" would have suited, too.

Then came the Commencement service on Saturday morning. It was still chilly and breezy outdoors, but how much like basking to be with

Four of the 28 High School Seniors



Field Day Competition





Class  
Day  
M.C.  
and  
Guest  
Speaker  
(seated)



the ILC family of saints as we shared with the graduates the Lord's assurances in Joshua 1:8-9. President Radtke focused that warming Word to each of the five groups of graduates in turn: "Do not be discouraged, for the Lord your God will be with you wherever you go."

Jerome Barthels graduated from the Seminary department and has received the Lord's call to serve in the pastoral ministry at Hayward, CA; John Johannes, Bruce Naumann, and Dennis Petersen graduated as Bachelors of Arts; Desirae Ohlmann graduated with the Bachelor of Science degree and will be teaching at St. Paul's school or Austin, MN; Michael Binder, Dawn Denson, and Michelle Olson graduated with Associate of Arts degrees.

The high school department graduated the following: Peter Adams, Eau Claire, WI; Christine Bernthal, Racine, WI; Kirsten Buck, Eau Claire, WI; Alan Diede, Broomfield, CO; Cynthia Dorow, Marquette, MI; Frances Gantt, West Columbia, SC; Peter Gerbitz, Mukwonago, WI; John Gullerud, Eau Claire, WI; Laura Hetke,

Chippewa Falls, WI; Kristin Jensen, Heron Lake, MN; Beth Johannes, Fond du Lac, WI; Harry Krause, Fond du Lac, WI; Amy Laakaniemi, Muskego, WI; Joel Larsen, Ketchikan, AK; Deanna Lillo, Eau Claire, WI; Amber Luther, Fond du Lac, WI; Robert McDonald, Fond du Lac, WI; James Naumann, Lynnwood, WA; Alice Nissen, Hancock, MN; Craig Ryan, Anoka, MN; Stephen Sack, Kennewick, WA; Jonathan Sandeen, Coloma, MI; Stephen Sandhoefner, Minnetonka, MN; James Seeley, Altoona, WI; Michael Sippert, Lakeville, MN; Thomas Skinner, Eau Claire, WI; Cheryl Sydow, Markesan, WI; Kelly Wincapaw, Eau Claire, WI.

What with the fervor of voices raised in song and afterglow of the Word, it was no surprise, finally. As vibrant choir anthems were echoed by glowing class hymns, and in closing the majestic cadence of our "Alma Mater" ushered us out of the Fieldhouse—sunshine and warm breezes!

We had all felt it coming all along.

—Prof. Paul R. Koch

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### *Spotlight on Education—*

## **HOW BEAUTIFUL ARE THE FEET . . .**

(Part 2, begun April 1987)

### **Miss Gloria Reim**

You are in front of ten to fifteen wide-eyed, wondering children, returning their questioning gaze with one of your own. For the next few years these children are all depend-

ing on you, placing their future in your hands. What an awesome responsibility; one that not many people have had to face in their lifetime. How would you face that situation? How would you begin?





As a first-year teacher in Gethsemane Lutheran School in Spokane, Washington, this past fall, Gloria Reim faced a situation not totally unlike the one described above. How did she approach it? Gloria actually began facing that situation well before that day last September as she received her high school and college education at Immanuel Lutheran High School and College.

About her days at ILC Gloria says: *"I feel that my training in the religion classes was invaluable, not only for my teaching, but also for my personal life."* What better preparation for training up lambs of Jesus could there be than totally immersing oneself in the educational methods course of our Lord and Savior Himself? That is exactly what Gloria received at ILC as she studied not only traditional methods of instruction, but also, more importantly, the pure lessons of our Lord found in the Bible. It is around these lessons that Gloria builds her lesson plans.

What are Gloria's plans for those children depending upon her? *"As a teacher in a Christian Day School, my primary goal is to teach my children about the love of God and about the wonderful message of salvation*

*through Jesus Christ. I also hope to guide them in the application of this message in living their daily lives. I pray that God will direct my teaching to accomplish this."* From these words it is obvious that the Lord has trained up another faithful teacher for His lambs.

When asked about which areas of teaching Gloria feels especially capable of teaching, she replied: *"During my first year? NONE!"* And yet her previous answers make it all too clear that Gloria will be very capable as a teacher for the Lord in that she realizes that it is the Lord Who is directing her teaching and will grant her success.

And yet success does not mean that there will be no problems. Discipline and behavior problems seem to be, in Gloria's opinion, *"... my biggest ongoing struggle..."* And yet again, that precious training of the Master Teacher shows through in Gloria's approach to this struggle. That she has learned the Lord's lesson of I Corinthians 13:13 is plain by this statement: *"I love all of my kids. That makes it much easier to deal with the problems."*

Gloria Reim: inexperienced? Yes; capable and prepared for those wide-eyed children? In the Lord, YES!

### Gerhardt Mueller

Professional Christian Education. There is a teacher in the CLC who serves as an excellent example of the professional Christian educator: Mr. Gerhardt Mueller of Luther Memorial School in Fond du Lac, Wisconsin.



Everything about Mr. Mueller's educational program is professional: from the appearance of his classroom, to his lesson plans, to his control in the classroom, to his customary suit and tie. Yet for all of his professionalism, Mr. Mueller strives for something much more important in his teaching. When asked for some thoughts on education, Mr. Mueller submitted a list of educational goals which could well be used as a textbook on goals of a Christian educator. This list clearly shows that professionalism is not the primary goal sought by Mr. Mueller in his teaching.

The thoughts were prefaced by the following paragraph: *"It is imperative that our teachers make sure that our schools are genuine Christian schools. It is easy to slip into the complacent thought that if we as teachers work hard and are diligent, our schools will be Christian schools. Every facet of our school life must be open to scrutiny and constant re-examination."* What an excellent caution for all Christians. Simply working hard and doing our best does not assure one of being a good Christian. Our lives as

Christians here on this earth must constantly be open to scrutiny and re-examination in the light of the Bible.

Some of the thoughts set forth by Mr. Mueller for Christian schools follow. Although intended for school life, they are also very pertinent to everyday life. Let each of us see how we might apply them to ourselves.

- 1) *Do we in our lives "exclude the glorification of man and his accomplishments but rather demonstrate" (recognize) "the Lord's guidance in the affairs of man . . . and our own personal lives?"*
- 2) *"Does the teacher's enthusiasm for his work" (or the parents' attitude toward church work) "generate an eagerness in students to also pursue the work of the Lord?"*
- 3) *"Does the teacher's" (parents') "attitude toward members of the congregation reflect love toward his fellow Christians?"*
- 4) *"Is the teacher" (parent) "committed to a life of prayer?"*
- 5) *"Do the students grow in the appreciation of the treasury of hymns and spiritual songs of the hymnbook" (during family devotions) "and their usefulness as prayer and praise . . . ?"*

The previous thoughts could only come from one blessed by the Lord with years of experience. Gerhard's experience began soon after his graduation from the 3-year teacher program at Dr. Martin Luther Col-



lege in New Ulm, Minnesota. For the next 40 years, Mr. Mueller continued to serve his Lord by teaching in Christian day schools. He is presently in his 28th year at Luther Memorial School of Fond du Lac. He is married and has 7 children and 11 grandchildren. Besides serving as teacher, Mr. Mueller has also served as organist and choir director at Luther Memorial and as a

member of the CLC Board of Education.

Although Gerhard Mueller presents a very professional picture of the Christian day school teacher, he also, and more importantly, presents an example of a dedicated, confessional Christian day school teacher. We in the CLC owe a debt of thanks to the Lord for Mr. Mueller.

—Teacher Ross Roehl

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Part One Of Two Installments—

## Reacting to AIDS Victims

1. AIDS stands for "Acquired Immune Deficiency Syndrome." Unless a cure is found soon, this disease threatens to become as destructive as the bubonic plague in previous generations. "This disease is sexually transmitted or passed through contact with infected blood. It is clearly *not* casually transmitted" (M. Weiner, *Maximum Immunity*, 1986 pub., p. 187).

2. "The vast majority of all AIDS patients are homosexual or bisexual men, followed by intravenous drug users and hemophiliacs, and next by 'heterosexual contacts,' transfusion recipients, and last, others of unknown association" (p. 188).

3. How should we react to AIDS victims? First of all, we should not jump to conclusions as to the cause of the disease in any individual, since there are more ways than one to become a victim of it.

"He who justifies the wicked, and he who condemns the just, both of them alike are an abomination to the Lord" (Prov. 17:15).

4. An AIDS victim is a fellow human being, regardless of how he became a victim. As a fellow human being, he is someone whom God has loved; he is someone for whom Jesus has died; he is someone whom God wants to bring to the knowledge of the truth. As a fellow human being, he is someone whom we are to love.

"For God so loved the world" (Jn. 3:16).

"Christ Jesus gave Himself a ransom for all" (I Tim. 2:6).

"The Lord is not willing that any should perish but that all should come to repentance" (2 Pet. 3:9).

"As we have opportunity, let us do good to all" (Gal. 6:10).

"Love your enemies" (Mt. 5:44).

5. Unless a victim of AIDS freely acknowledges that he is a practicing homosexual, or there is reliable testimony from others that he is a practicing homosexual, the Christian thing to do is to suspend judgment and not to ac-

cuse someone of an offense that cannot be proved.

"Judge not, that you be not judged" (Mt. 7:1).

6. Even if there is no doubt that an AIDS victim is a practicing homosexual, every Christian should remember that he (she) too is a sinner, and that every sin, even the least sin, makes a person guilty of eternal punishment.

"All have sinned and fall short of the glory of God" (Rom. 3:23).

"Whoever shall keep the whole law, and yet stumble in one point, he is guilty of all" (Js. 2:10).

"Judgment is without mercy to the one who has shown no mercy" (Js. 2:13).

7. An AIDS victim who has been a practicing homosexual may be received into Christ's Church by grace through the Gospel of Jesus' forgiveness, just like any other kind of sinner. However, an AIDS victim who continues in the practice of homosexuality without repentance should not be received by Christ's Church nor can he be saved.

"Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God" (I Cor. 6:9-11).

"Neither do I condemn you; go and from now on sin no more" (Jn. 8:11).

8. It has been said that AIDS is a judgment of God on the sin of homosexuality. This may be true in some measure, but it should also be remembered that it is a judgment accompanied by mercy, since it allows the victim the opportunity to repent of his sins before the time of death. A much worse judgment from God would be to allow the practice of homosexuality to continue and increase without any risks, thus freely permitting the entire homosexual population the freedom to pursue their sinful habits without warning and then to perish eternally in their sins.

"God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, who exchanged the truth of God for the lie, and worshipped and served the creature rather than the Creator, who is blessed forever. Amen. For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. Likewise also the man, leaving the natural use of the women, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due. And even as they did not like to retain God in their knowledge, God gave them over to a debased mind" (Rom. 1:24-28).

"These times of ignorance God overlooked, but now commands all men everywhere to repent" (Acts 17:30).

"I will send a famine on the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos 8:11).

—D. Lau

*(to be continued)*



# DAILY DEVOTIONS FOR AUGUST 1987

Josiah, the last godly king of Judah, was followed on the throne by two sons, a grandson, and then another son. The generally accepted dates are as follows:

Josiah (639-608 B.C.)

Jehoahaz, Josiah's son, also called Shallum (608 B.C.)

Jehoiakim, Josiah's son, also called Eliakim (608-597 B.C.)

Jehoiachin, Josiah's grandson, also called Coniah (597 B.C.)

Zedekiah, Josiah's son, also called Mattaniah (597-586 B.C.)

All four of these kings were ungodly. Jehoahaz was carried off to Egypt by the Pharaoh and died there. During Jehoiakim's reign the great Babylonian ruler Nebuchadnezzar attacked Jerusalem for the first time and took many captives, including the young men Daniel, Shadrach, Meshach, and Abednego. The false prophets in Judah predicted that this captivity would be short-lived and that Jerusalem would escape. Jeremiah, however, foretold that the Babylonian Captivity would last for 70 years and that Jerusalem would be destroyed because of the impenitence of the people.

Jehoiachin ruled for only three months before he, too, was taken captive by Nebuchadnezzar in a second attack, dated 597 B.C. God's prophet Ezekiel was taken captive at this same time and began his work as God's prophet a few years later. Josiah's son Zedekiah now ruled in Jerusalem, but he was no better than his predecessors. Jeremiah continued to foretell the destruction of Jerusalem, and in this he was joined by Ezekiel.

Was there any hope for God's people in this time of distress and impending doom? Yes, there was. Jeremiah spoke of the righteous King that was coming, the Son of David, "THE LORD OUR RIGHTEOUSNESS." He would save His people. But, as Daniel declared in Babylon, God would not set up this kingdom of His Messiah until four worldly empires had first prospered and flourished. Gold—Babylonia. Silver—Persia. Bronze—Macedonia. Iron—Rome. In the days of the Roman kings God would set up His own everlasting kingdom. As we know, Jesus is the fulfillment of this prophecy.

Date	Reading	Theme	Hymn
1	2 Kings 23:28-34	Josiah's son Jehoahaz was king for only three months.	530
2	Jeremiah 22:1-12	Weep not for Josiah, but for his son Shallum (Jehoahaz).	590
3	2 Kings 23:35-24:7	Josiah's son Jehoiakim was king for eleven wicked years.	518
4	Jeremiah 22:13-23	Jehoiakim, unlike Josiah, died without being lamented.	598 (1-6)
5	Jeremiah 26:1-11	God's prophet Jeremiah was considered worthy of death because he foretold God's judgment.	331 (1-4)
6	Jeremiah 26:12-24	God's prophet Urijah was killed; Jeremiah was spared.	598 (7-11)
7	Jeremiah 20:1-13	Jeremiah's persecutors will not prevail.	534
8	Daniel 1:1-20	Nebuchadnezzar of Babylon took four talented captives.	434
9	Jeremiah 25:1-14	The captivity will last only 70 years	520 (7-12)
10	Jeremiah 36:1-19	Baruch publicly read the book of Jeremiah's prophecies.	286
11	Jeremiah 36:20-32	Flames cannot extinguish God's living Word.	290
12	Daniel 2:1-18	This was a time to pray for enlightenment.	459
13	Daniel 2:19-30	God knows the thoughts of our hearts.	233
14	Daniel 2:31-49	Gold, silver, bronze, iron—four kingdoms followed by the kingdom of God.	26
15	Daniel 3:1-18	"We will not worship the gold image."	435

## Family Devotion Hour, Vol. II

Family Devotion Hour, Vol. II with 100 devotions by Prof. C. M. Gullerud is now available. In dividual orders may be sent to the author: 218 Grover Road, Eau Claire, WI 54701. Price is \$6.25. A third printing of "Bible Tho'ts for Tots" is available and can be purchased from the CLC Book House or from the author.

## Correction

Unfortunately there was an editorial oversight in the first line of the article by Seminary student Steven Sippert in the May 1987 issue, p. 11. The first line should read: "When I was asked . . ." Our apologies.

**Wanted:** used computer and accessories suitable for church and school administration, and educational purposes. Apple IIe preferred.

**Contact:**

Our Savior's Lutheran School  
402 5th Ave. SE  
Jamestown, ND 58401

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16	Daniel 3:19-30	"He delivered His servants who trusted in Him."	427
17	2 Kings 24:8-17	Josiah's grandson Jehoiachin ruled only three months before being carried off to Babylon.	514
18	Jeremiah 22:24-23:8	God will yet keep His promise: The SON OF DAVID will rule.	59
19	Jeremiah 23:9-24	The false prophets cannot hide from God.	260 (1-3)
20	Jeremiah 23:25-40	Perpetual shame will be the fate of false prophets and those who listen to them	260 (4-6)
21	2 Chronicles 36:10-16	Josiah's son Zedekiah and his people despised the words of God's prophets.	264 (1-3)
22	Jeremiah 24:1-10	Good figs: those carried off to Babylon; bad figs; those left in Jerusalem.	264 (4-6)
23	Jeremiah 29:1-19	Jeremiah's letter repeats the promise of a 70-year captivity	581
24	Jeremiah 29:20-32	Three false prophets are rebuked and condemned.	265
25	Jeremiah 27:1-11	God is the one who gave Nebuchadnezzar his great power.	520 (1-6)
26	Jeremiah 27:12-22	Nebuchadnezzar will attack Jerusalem a third time.	521
27	Jeremiah 28:1-17	Another false prophet is rebuked and condemned.	292 (4-8)
28	Ezekiel 1:1-2:1	In a glorious vision the Lord called Ezekiel to be His prophet.	250
29	Ezekiel 2:2-3:11	Ezekiel: the Lord's spokesman to a rebellious people.	489
30	Ezekiel 3:12-27	God's servants are required to proclaim His Word faithfully.	493
31	Ezekiel 6:1-7:4	Jerusalem will be destroyed!	605

—D. Lau