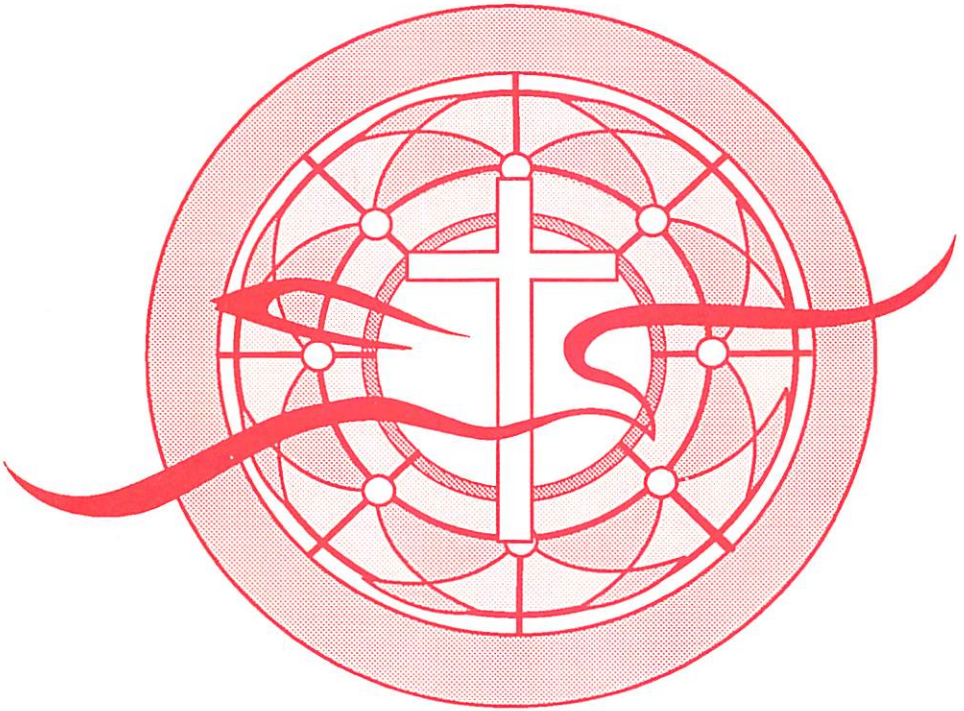


Lutheran **Spokesman**



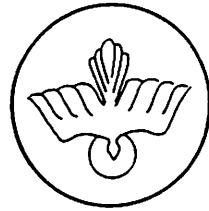
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Church of the Lutheran Confession

Holy Spirit: Witness Of Christ



When Jesus was put on trial before the Sanhedrin, many witnesses came forward to testify about Him. But those witnesses did not tell the truth about Jesus. Instead, they told lies about Him to supply a pretext for condemning Him to death.

Those false witnesses at the trial of Jesus have many modern day counterparts. There are the scoffers who ridicule Christ. There are the far more numerous false teachers who misrepresent Christ and pervert His teachings. And we who love Christ are rightly angered to hear the many lies which are spread about Him.

But we ought to remember that the false witnesses at the trial of Jesus failed to make a case against Him. Their testimony is remembered only as the wicked words of liars. But Jesus is remembered as the innocent Lamb of God, condemned to death, not for

crimes of His own, but for the sins of all mankind. The charges of the modern false witnesses must likewise fail.

This is so because there is one true witness of Christ whose testimony is mightier than all the false witnesses in history put together. That true witness of Christ is the Holy Spirit. His work is to testify about Jesus, to reveal and glorify the Savior. Jesus said of the Spirit: "He will testify of Me" (Jn. 15:26).

One True Witness

The Holy Spirit, the third person of the Holy Trinity, testifies of Christ as the author of Holy Scripture. The apostle Peter calls Him the Spirit of Christ who, in the Old Testament, "testified beforehand the sufferings of Christ and the glories that would follow" (I Pet. 1:11).

As author of the New Testament the Holy Spirit enabled the apostles to re-

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cord the history of Christ and to transmit His teachings—all without error—by teaching the apostles all things and by bringing to their remembrance everything Jesus had said to them (Jn. 14:26).

The Spirit still testifies of Christ to us today through that Word which He caused to be written. Through the Gospel in Word and in the sacraments, He reveals Christ to the individual human heart, opening the heart to believe, enabling the heart to take hold of Christ and all His blessings.

The Spirit entered our hearts through the sacrament of Holy Baptism, bringing us into union and fellowship with the Triune God. He still

works in our hearts as we hear the Gospel and when we take Holy Communion. He comforts us with the forgiveness of sins, makes us confident that we are God's own children and heirs, and gives us joy in the assurance of eternal life. He gives us power to do what is pleasing to God.

In spite of all the false witnesses who are still spreading lies about Christ, only the testimony of the Holy Spirit, the one great True Witness, will endure. Read and hear His testimony, and you will grow in the knowledge of Christ your Savior, in faith, and in sanctification.

—John Klatt



Mothers' Day—

A Study In Contrasts: Jezebel And Hannah

Ladies, what kinds of mothers would you like to be? How about a ruling queen with many children and grandchildren, some of whom become kings? Or how about a commoner with only one long-desired son, and then giving him up to be a poor preacher? Most women of the world would likely pick the former without a second thought.

Jezebel

Jezebel was queen of Israel. It was certainly true in her case that the hand that rocks the cradle rules the nation. In this case her progeny ruled two nations, Judah and Israel. A mother may be a great influence for good or evil. Jezebel's influence was felt long after her grizzly demise. What she left in her wake was evil.

Her attitude toward her husband

was haughty and overbearing. She wrapped her husband, Ahab, around her little finger. She was a worshiper of Baal whose chief convert was Ahab. When Naboth would not sell his land to Ahab, Jezebel stiffened the spine of Ahab to employ deceit and murder to get it. Since she could not abide any prophets of the Lord God confusing her husband, she sought their deaths. She was truly the evil power behind the throne of Ahab. "There was none who

sold himself to do what was evil in the sight of the Lord like Ahab, whom Jezebel his wife incited" (I Kgs. 21:25).

Mother that she was, she raised her blood to be like herself. One chip off the old block, daughter Athaliah, even became a queen (of Judah) and did tragically well in following in her mother's footsteps. Jezebel led her children in the wrong direction and both she and they paid for it, dying pitiful deaths in unbelief.

Jezebel seemed (by earthly standards) to have everything: power, wealth, prestige, a large family, an obedient husband. And she lost everything. Hannah seemed to have very little, as the world sees it, but she gained everything.

Hannah

Hannah was a barren woman who desired like everything to have children. She also knew who could open her womb. Her splendid dependence on the Lord is an example for women of all ages. Opening her heart to the Lord in prayer, she trusted in Him. Hers was an earnest longing for motherhood.

The son came, Samuel by name. She enjoyed him every moment she had him. But then the time came to do with him as she had promised she would if God gave her the child. The boy was to minister to the Lord under the tutelage of Eli, the priest. Devout Hannah had treasured the time she had with her only child, but she loved the Lord above all. Bringing her son to the Lord at Shiloh, she worshiped and prayed: "My heart exults in the Lord; my strength is exalted in the Lord. My



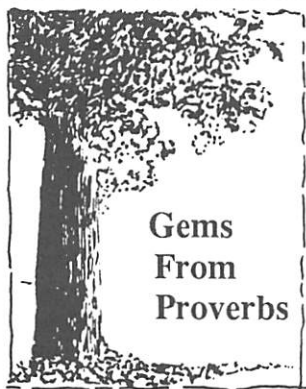
mouth derides my enemies, because I rejoice in thy salvation...He raises up the poor from the dust; He lifts the needy from the ash heap, to make them sit with princes and inherit a seat of honor...He will guard the feet of his faithful ones; but the wicked shall be cut off in darkness..." (I Sam. 2:1,8-9)

Hannah knew where it was at. She put the Lord first because He was her Savior God. She returned home to be blessed with three more sons and two daughters.

Jezebel's life was one filled with jealousy, hate and idolatry. Hannah's life was one of prayer, trust and dedication to the Lord. Hannah in Hebrew means "grace." How fitting. She did not merit God's blessings of forgiveness, nor of children. But in humble dependence on His grace she, the contrite sinner, spoke to Him and lived for Him.

Dear sisters in Christ, our modern Hannahs, there are Jezebel's aplenty out there. Reach out to them in love. They are busy with their worldliness and idolatry. Show them the grace of God in Christ that you have received. Help them to dedicate their children to God as you have. And may the Spirit move them to exult with you in the Lord.

—D. Koenig



“I have instructed you today, even you...that you may answer words of truth to those who send to you?” (Prov. 22:19, 21)

During the years He was with His disciples Jesus said many things which they did not understand. Many other things they completely forgot. To help them in their weakness Jesus promised, during the Last Supper: “The Helper, the Holy Spirit, whom the Father will send in my name, He will teach you all things, and bring to your remembrance all things that I said to you” (Jn. 15:26). He also promised: “When the Spirit of truth has come, he will guide you into all truth” (Jn. 16:13).

Not only would the Holy Spirit cause them to remember all that they had forgotten. He would also guide and teach them to understand what Jesus meant when He spoke those words. That is very important for us. The Holy Spirit led some of those disciples to record the words of Jesus so that we might know and understand them also.

On Pentecost the Holy Spirit came to the disciples and enlightened them with the promised knowledge and understanding. That prepared them to go out into the world and proclaim the gospel to dying souls.

In the course of time the Holy Spirit has led us to be instructed in the words of truth as found in the Scripture. Through those words we have been led to believe in Jesus as our Savior. We have learned that all people are lost sinners by nature. We have been assured that Jesus redeemed all people from their sins. We have been led to believe that, in Jesus, our sins are forgiven and eternal life is ours.

We who have been instructed in this saving truth have been prepared to carry out the chief task of every Christian: “Go therefore and make disciples of all nations...teaching them to observe all things that I have commanded you...” (Mt. 28:20).

To that end the apostle Peter encourages us: “Always be ready to give an answer to everyone who asks you a reason for the hope that is in you” (I Pet. 3:15). That “reason for the hope that is in us” is the same gospel truth to which the apostle Paul refers when he encourages us to “speak the truth in love” (Eph. 4:15).

The words of the proverb direct us to the same task. Whenever anyone indicates in any way that he wants to know the truth that gives us hope for time and eternity, we are to tell him.

The Holy Spirit has instructed us. He continues to instruct us every time we use Scripture. It is He who is speaking to us the words of our text: “I have instructed you today, even you...that you may answer words of truth to those who send to you.”

—Keith Olmanson

The Middle East — Part II

The first article in this series was written before U-day (Ultimatum Day) —January 15, 1991. This second article is being written after the completion of the very successful six-week air campaign and the hundred-hour ground battle. We wrote: "War is judgment — punishment!" That judgment has fallen especially on two Islamic countries, Iraq and Kuwait, and is continuing unabatedly with a savage civil war in Iraq and long-term environmental disaster in Kuwait.

Tensions have relaxed. Diplomats are maneuvering to establish a lasting peace in the region. The threat of "Armageddon" has faded. Israel survived —saved from Iraqi Scud missiles by U.S. Patriot missiles. But the Israeli-Palestinian and the wider Arab-Israeli relationships remain unresolved.

God's Covenant With Abraham

How are things among the modern school of prophets who interpret and reinterpret the prophets of old? "Keep your eye on Jerusalem," is the watchword. Why? Because the Jews are and ever remain God's chosen people. The prophets foretold the suffering and coming glory of the nation of Israel! Be patient! It's still going to happen! True or false? True, but not in the way envisioned by the writers of prophetic fulfillment fiction! Keep your eye on Jerusalem! That's where it happened and continues to happen!

God called Abraham and made a covenant with him. God promised to make a great nation of Abraham and to

give his descendants a land in which to live, to bless those who blessed Abraham and to curse those who cursed him, and above all to send the Savior of the world from Abraham's seed.

The nation that developed from Abraham was Israel. The covenant made with Abraham and passed down to Isaac and Jacob was confirmed to Israel. All men are liars; God is truth! God is faithful to His promises, His covenant! "The gifts and the calling of God are irrevocable" (Rom. 11:29). So wrote Paul of his own people, the Jews, for whom he would gladly have been eternally accursed if that would have saved his people (Rom. 9:3).

The Lord fulfilled His covenant to Abraham and Israel in sending His Son as the promised Seed of Abraham (Gal. 3:16). All the promises to Abraham and Israel are "Yes and Amen" in Christ Jesus (2 Cor. 1:20). The covenant to and for and with Israel remains unalterably in effect in and through Jesus Christ! It did happen —in Jerusalem!

But the same Lord God who made and kept the covenant with Abraham and Israel raised His finger in warning through Moses and the prophets. Israel was warned that rejecting the covenant would bring upon the nation the judgment of condemnation. Read Lev. 26:14-39 and Deut. 28:15-68. Hear the anguished words of an Hosea: "My God will cast them away, because they did not obey Him; and they shall be wanderers among the nations" (9:17).

Time and again Jesus warned His own people, as in the parable of the

Wicked Vinedressers (Mt. 21:33-46). When the chief priests and elders accused their own Messiah of blasphemy for testifying that He was and is the Son of God, Jesus foretold His own coming in judgment upon the nation (Mt. 26:64). For forty years He waited for repentance! Then He came and destroyed the nation of Israel through the Roman legions. It did happen — in Jerusalem!

Judgment Continues

God's covenant and promises to the Jews are irrevocable! Yet His just judgment rests upon the nation that did, and generation after generation continues to, reject His Son, their Messiah!

How are these two facts to be reconciled? Isaiah and the later prophets began comforting the believers in the nation that was hardening itself with the assurance that a remnant (Is. 1:9), a tenth (Is. 6:13), of the nation would be preserved. Amos recorded this seemingly contradictory statement of the Lord: "Behold, the eyes of the Lord God are on the sinful kingdom, and I will destroy it from the face of the earth; Yet I will not utterly destroy the house of Jacob" (Amos 9:8). I will destroy all, yet not all! The nation is under judgment, yet individuals escape and are saved.

The apostle Paul wrestled with this conflict of the irrevocable gifts and calling of God for Israel and the fact of judgment upon the nation. "Has God cast away His people?" is Paul's anguished question (Rom. 11:5). While the nation of Israel continues to harden itself, the elect among the Jews are being gathered. These two spiritual forces, judgment upon the nation and

the gathering of the elect, will continue to the end of time. In that way "all Israel" — the sum total of the elect of Israel — will be saved.

Keep your eye on Jerusalem! That's where the Lord God of Israel fulfilled His covenant with His chosen people by sending Israel its Messiah — Jesus of Nazareth. Salvation for all mankind is of the Jews (Jn.4:22). The "law" — the instruction for all nations — the gospel of Jesus Christ, has been and will till the end of time be going forth from Jerusalem to create the "Israel of God" of both Jew and Gentile (Is. 2:3).

Keep your eye on Jerusalem! It was there that the judgment threatened by Moses and the prophets, and foretold by Jesus, fell upon the nation of Israel and remains upon it to this day. It was there that the unbelieving Jews defiantly called down upon themselves heaven's vengeance for the blood of their own Messiah (Mt. 27:25). Read the newspapers! Watch TV! It is in Jerusalem and Israel where Jewish men and women and children live in daily fear of their lives. Judgment continues and will continue till the end of time.

What about prophecies that allegedly foretell a future conversion of Israel and a coming of Jesus to set up a Jewish millennial kingdom on earth with its capital in Jerusalem? Don't look to Jerusalem, for that is runaway fantasy!

—Paul F. Nolting





The Gospel, the Power of God— Studies in Romans

How Is A Person Justified?

If we want to understand the apostle Paul's letter to the Romans, we must first understand the meaning of the terms "justification" and "justify." Obviously "justification" is a key concept of the apostle since he refers to it so often, particularly in chapters three, four and five. The term is introduced already in chapter two (Rom. 2:13) when Paul says that the "doers" of the law will be justified, rather than the "hearers" of the law. What this means is that God cannot judge or declare anyone innocent or just or righteous in His sight just because that person has heard God's law. Only that person who actually does God's law can be declared righteous in God's sight on the basis of his works or deeds.

All Are Guilty

But where are these "doers" of the law? They are nowhere to be found. God's prophets in days of old already proclaimed the sad truth: "There is none who does good, no, not one" (Rom. 3:12, a quotation of Ps. 14:3). Since the whole world is "guilty before God" and there are no doers of God's law anywhere, Paul comes to the conclusion that "by the deeds of the law no flesh will be justified in His sight" (Rom. 3:20). God is a righteous Judge. He examines the evidence of a person's life. He looks at a person's attitude and motivation with all-seeing eyes. The **only thing He can conclude is that**

there is not one single person anywhere in the world who has done or can do God's law. For God's law requires a total dedication to God as well as a perfect love towards one's fellow-human being. On the basis of His law God must declare every human being guilty.

But how, then, can a person be justified? How can a sinful human being be pronounced just and righteous by a holy God? There is only one way, and this is the way proclaimed and taught very simply by the apostle in one of the most important Bible passages in the entire Scriptures. Let us print the truth of justification in large letters for all to see and believe:

ALL HAVE SINNED AND FALL SHORT OF THE GLORY OF GOD, BEING JUSTIFIED FREELY BY HIS GRACE THROUGH THE REDEMPTION THAT IS IN CHRIST JESUS.
(Romans 3:23-24)

All Declared Righteous

Who are the ones that are justified or declared righteous by the just and holy God? All who have sinned are declared righteous. Yes, that is what this Word of God says. God, the holy Judge, pronounces the verdict of "not guilty" on all those who have sinned.

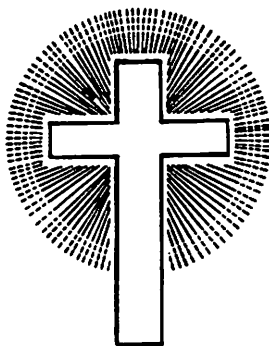
But is this not an unjust verdict by God? Did not God Himself say through the wise man Solomon: "He who justifies the wicked, and he who condemns

the just, both of them alike are an abomination to the Lord" (Prov. 17:15)? How can a just God justly justify sinners?

Paul's answer to this is that God justifies sinners "through the redemption that is in Christ Jesus, whom God set forth as a propitiation by His blood...to demonstrate His righteousness." God did not simply declare all sinners to be not guilty. He worked out the method by which He could justly declare all sinners not guilty. That method involved the sending of Jesus Christ, His Son, into the world of sinful men, to obey God's law perfectly in man's place, and to absorb in His innocent body the total punishment for all human sin. Human beings did not deserve to be justified. They did not merit or earn justification. All are justified "freely by His grace through the redemption that is in Christ Jesus."

Ask yourself then whether you are a sinner. Ask yourself whether you fall short of the glory of God. If your answer is yes, then believe also that you are declared "not guilty" by a holy God on the basis of the redemptive work of Jesus Christ.

Now we admit that there are some who claim that the apostle Paul is not talking about all sinners in Romans 3:23. They claim that since Paul is speaking of believers in Christ in Romans 3:22, we must understand the word "all" in Romans 3:23 to mean all believers, rather than all human beings. They then would say that it is not all human beings who are justified by God's grace through Christ's redemption, but that it is all believers in Christ who are justified by God's grace through Christ's redemption.



I do not think it is necessary to prove that this viewpoint is wrong. I suppose it is possible that the apostle Paul did have believers in mind when he wrote: "All have sinned." We know that the only way anyone can *receive* God's gifts of justification is by faith. The apostle says plainly in Romans 3:28: "Therefore we conclude that a man is justified by faith apart from the deeds of the law."

But even if the apostle meant "all believers" in Romans 3:23, and I for one do not think that he did, there are other passages in his writings that plainly teach the truth that all sinners are declared not guilty through Christ's redemption. In Romans 4:5 we hear that "God justifies the ungodly." Yes, He declares ungodly sinners to be righteous in His sight.

A Wonderful Word!

In Romans 4:25 we are told that Jesus "was delivered up because of our offenses, and was raised because of our justification." "The meaning is that it was because of our sins that God delivered Jesus into death, and it is because Christ's death justified us that God raised Him from the dead" (footnote in the new translation known as *God's*

Word to the Nations). When God raised Jesus from the dead, He was in effect declaring the whole world to be righteous in Him.

Abraham Calov, Lutheran theologian from the age of orthodoxy, put it this way: "As God punished our sins in Christ, which sins had been laid upon Him as our Substitute and had been imputed to Him, so also in raising Him from the dead, He by that very deed absolved Him (Christ) from our sins which had been imputed to Him, and consequently He also absolved us in Him." Thus Christ's resurrection proclaims the justification of the whole world.

Most clearly of all, the apostle teaches the justification of the whole world of sinners in Romans 5:18 "Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justifica-

tion of life." As there was condemnation for all human beings because of Adam's sin, so there is God's declaration of "not guilty" to the whole world because of the obedience and redemptive work of Jesus Christ. All are justified or declared righteous through the redemption that is in Christ Jesus.

Since this is Paul's teaching in Romans 5:18, there is no reason he could not have said the same thing in Romans 3:23-24: "All (human beings) have sinned and fall short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus."

What a wonderful word of our God this is, inviting us to put our confidence in Jesus and trust that through His work we are indeed declared to be just, holy, and righteous in the sight of God for the sake of Jesus Christ, our Redeemer. Our sins are forgiven. We are justified.

—D. Lau

From The Editor—

A New Spokesman Index

We had said that we would inform our readers when the work on an updated *Spokesman* index had been completed. The time is now.

Pastor Arthur Schulz of Stambaugh, Michigan spent much of the winter on the tedious task of indexing Volumes 21-32 (July 1978-June 1990). He followed basically the same format and categorizing employed by his father-in-law, Pastor Clarence Hansen, who has indexed Volumes 1-20 (June 1958-June 1978). The categories include: 1) General Index; 2) Pastors and Professors; 3) Teachers; 4) Places; 5) Bible Passages Explained and Applied; 6) Other Obituaries.

The Index covering Volumes 21-32 comes to 28 typed pages. We are having these put into booklet form, reduced to bulletin size pages with an attractive cover done by our artist, Matthew Schaser.

Another volunteer, Dan Avery of Eau Claire, is at work transferring the information (of all 32 volumes!) onto computer disk. This work is still in process. Information regarding it will be passed along when it is finished. What is now

being offered, in other words, is the booklet-form Index covering Volumes 21-32. Copies may be procured at \$2.00 each from the *Spokesman* Business Manager, Benno Sydow (address in masthead).

There are no more index booklets available covering the first 20 volumes. Since many of our pastors have one, interested folks might consult with them — or wait until the computerized version of all volumes is ready, which will be soon.

“A Very Precious Experience”

Upon the completion of his work, Pastor Schulz wrote: *...Compiling this Index meant that I had to read through nearly every article that was contained in the Spokesman over those years. And that has been a very precious experience for me. I now have an increased regard for the men who write the articles. There have been wonderful devotional articles on a regular basis, and there have also been fine articles alerting people to the spiritual dangers and temptations which confront us in modern society...Thank you for your efforts to provide us with such excellent material for us to have in our homes. I wish that every one our families would read it every month...*

Thank you, Pastor Schulz, for your work!

And let the editor second your wish that every family in our synod would read the *Spokesman* every month. Our reasons for this wish cannot be put into more compelling words than those of the pastor. Our little magazine does not — does not even attempt to — compete with the periodicals of other (larger) church synods. Nevertheless, we make no apologies for what is served up as monthly reading fare for our subscribers. The theme verse on the cover of early-volume *Spokesmans* was the word of our Savior: “The Scripture cannot be broken.” (John 10:35) In keeping with this theme, our goal remains to offer spiritual food which is solidly scriptural, and which thus glorifies the Gospel of Christ while fortifying the faith, and confessionalism, of His believers.

If we may take the word of one who has carefully reviewed past issues, the current *Lutheran Spokesman* achieves this objective.

As the official organ of the church body, the *Spokesman* also offers news and notes on synodical and congregational life and activity.

In a day when there is a broad range of discordant religious voices being given and heard, our readers will find that what they are offered gives a clear trumpet sound preparing them for the battle (cf. I Cor. 14:8). In a day of glut of print and picture, Christ-confessors will want to be careful and selective as to what they read and digest from the wide menu of religious offerings. And a year’s subscription (12 issues) to the *Spokesman* is but \$6.00 (\$5.00 in bulk rate to congregations). That is the cost of what? — two lunches at McDonalds?

June is the renewal time for congregational bulk mailings. Taking their cue from Pastor Schulz’ remarks, how about all of our congregations encouraging every family participation? We are confident that the reading will be, for each one as it was for him, a “very precious experience.”

Responding (Reacting) to the “News”

Cf. Romans 1:18-23...

“Professing To Be Wise, They Became Fools...”

With these words the apostle Paul describes all who deny the existence of the Creator God and the “special” creation of man as separate and superior to the animals. “Animal Rights Activists” are often included in this evolutionist/humanist grouping. We hope that those responsible for the following are not included in this group.

DEAR ABBY: Please tell me that it isn't true that another person out there thinks people are superior to animals. I'm referring to the person who wrote to say that he (or she) was 'mortified' to learn that a couple had included their dog in their wedding ceremony. (The dog was the ring bearer.)

Abby, human beings are not superior to animals. In fact, we humans can learn a great deal from animals. When was the last time an elk tossed a cigarette out of a car window and started a forest fire? When did an elephant kill another elephant for his money? And when did a cat give birth to a litter of brain-damaged kittens because she took drugs during her pregnancy?

Abigail Vanburen's response is brief: *Hear, hear! In the words of that great American humorist, Mark Twain; "Man is the only animal that blushes. Or needs to."*

Of course man is the only creature that “blushes”! He alone can be embarrassed and ashamed of his actions, because he *knows* better. The same cannot be said of an animal that has no

moral consciousness, and acts only on the basis of instinct and what it has learned by repetition.

Aren't human beings “superior” to animals? When was the last time an elk kicked dirt on a campfire, or got a passing grade on an algebra test? When did an elephant put on a badge in order to protect society from the thief, or risk its life to save another from drowning? And when did a cat raise her litter to *think* of others before thinking of self? Need we go on answering foolishness with more foolishness?

The best that may be said for animals in this regard is that they do not sin, humans do; and the animals suffer because of man's sin. Yet, even after the Fall of mankind in the Garden (Gen. 3:1ff), God did not take away man's “dominion” over the animals. Compare Genesis 1:28 and Genesis 9:1-2.

Mark Twain was correct: Only man needs to blush because of his wrongdoing. Sadly, what Twain did not know or accept was that the Creator God loves blushing mankind, and sent His Son to redeem them all from their sins. This God did not do for the animals. They will be delivered from “the bondage of corruption” in this world until “the glorious liberty” of the believing “children of God” at the Last Day (Rom. 8:18-21).

He who really “thinks” he is no more and no better than an animal possesses a low estimation of himself. What could be worse? - A low estimation of God! For, originally, man was specifically created by God in His *own* “image” as the very crown of His crea-

tion! (Gen. 1:27) What animal would not desire to be so honored? If only "it" could know what it is missing!

... If only human beings would not

so foolishly deny their special place in the heart of our Creator and Redeemer!

—Vance Fossum

Star Tribune

425 Portland Avenue South

Minneapolis, MN

March 13, 1991

Sir:

You have succeeded in offending my sensitivities, but more importantly my conscience, with your policy decision to legitimize and announce homosexual relationships on what is now to be called a "celebration" page of the Star Tribune.

No doubt I will be among those who will be disparagingly characterized as a Christian fundamentalist, or even lightly thought of as one who is only interested in protecting traditional values. So be it. I also oppose abortion, and instruct children under my spiritual care that pre-marital sex is wrong. I instruct them that exercise of rights without responsibility is a dead-end road, and contrary to their Christian faith. It offends the very Savior who has redeemed them. I also pointed out to the children that if the recent "Mindset" feature on young peoples' attitude toward sex is indicative of the majority of youth, it bodes only continued destruction of our social fabric. Is it not interesting that while there is a great lamentation about the breakdown of morals and family values, the media, legislatures, self-interest groups, and sad to say, even the church, is bent on undermining values? Is it any wonder that our youth are confused? Is there no conscience left in this country?

I can't stop the bird from flying over my head; I can stop him from making a nest in my hair. Exercising my right as an individual, which you certainly will appreciate, and my responsibility as a Christian, which you may not, I have terminated two subscriptions to the daily paper, as well as the weekend subscription. I have been exasperated by the Star Tribune many times, even though I have rather enjoyed many features of it. But there comes a time when enough is enough. I will check to see what your competitor across the river delivers.

You will not see me as a pastor marching in the streets, and breaking laws to make my point. That is itself repugnant to me. But as one charged by my Lord to preach and teach His Word, and set forth Bible principles in class and pulpit, I will do all that I can to see to it that I and those whom I teach will recognize sin when we see it, repent of it in our own lives, know forgiveness in Christ, and live a Christian life to the glory of God. And, yes, I will continue to pray, that the Lord will yet be patient with this nation, and that He will awaken us, if it is possible, to what we are doing to Him, and to ourselves.

(Signed)—Daniel Fleischer, Pastor
Grace Lutheran Church
Fridley, Minnesota



The first two Presidents of the CLC: Pastor Paul G. Albrecht, 1960-1969 (right); Pastor Robert A. Reim, 1969-1974 in a 1969 photo.

The 30th Anniversary of the CLC (1960–1990)

Looking Back in the *Spokesman* — from May 1961 —

“Conservative — Do We Want the Label?” ...A label such as *conservative* can replace Christ as the measure of all things. This would have fatal results. We might find that we are not only conservative in doctrine, but that we are also conservative in things where we should be liberal. To be conservative, do we shrink at being progressive in areas where we should be progressive? Are we so anxious to remain conservative that we are afraid to be modern when we surely ought to be modern?... We become uncomfortable if the presentations of the Gospel in sermon and song and classroom are not in the very terms and words and forms of the fathers. We feel it is safer to be against everything from filmstrips to modern Bible translations because they are *new*. We must stick to tried and true methods of mission work, otherwise we would not be *conservative*. It is harder, of course, to measure every-

thing by the Gospel... (*Winfred Schaller*)

It is always difficult for a lone man, or a minority, to survive in a position that opposes entrenched ecclesiasticism in a church, whether that man or minority be a defender of heresy or a defender of the Truth. Pity then the earnest Christian who in such a situation unwisely favors the idea that one can best combat organized evil in the church, not by taking resolute action according to God's Word, but by a gentle sort of quietism: a continuing, persuasive dissent that never comes to a conclusion...(this) disagrees with the counsel of God...(Egbert Schaller)

Splinter Groups, Again!...At Mission Festival time pastors are wont to speak quite stirringly of another well-known splinter group, the twelve apos-

tles, who went out, an insignificant number against hopeless odds, and established the preaching of the Gospel "among all nations." But only too often, from lofty pulpits in large and costly churches, robed in fine ecclesiastical raiment before large and prosperous congregations, they are smitten with the splendor of it all and, in turn, speak with scorn of splinter groups. Something might be learned from the wily, old Pharisee, Gamaliel, who offered some sage advice when the Sanhedrin wanted to move against that first bunch of splinters in Jerusalem. Speaking of their preaching and work he said, "Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought; But if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God." And so it will be with the CLC! (*Gilbert Sydow*)

...The modern ecumenical movement actually began at Edinburgh, Scotland in 1910. This was a council of missionary leaders composed of delegates appointed by the missionary boards of various denominations. This missionary group formed one of three streams leading toward the mighty river of a "united Christendom." A continuation committee was brought into being which led to the estab-

lishment of the International Missionary Council in 1921. The next great missionary council was held at Jerusalem in 1928, followed by another at Madras, India in 1938. At Madras the younger churches (those formed on mission fields) played a larger role, insisting on a greater measure of unity. It is important here to note that the main impetus for the ecumenical movement came from the missionary side of the church...(Winfred Schaller)

CHURCH NEWS: Mankato, Minnesota - A general meeting of the various boards of the CLC met at Immanuel Lutheran Church, April 17-18...Receipts of the Mission Board continue to increase, so that more and more congregations are able to receive more and more help. May the Lord speed the day when no pastor or teacher will longer need to divide his time and energies between secular employment and Church work. **Cambridge, Wisconsin** - Faith Lutheran organized November 29, 1960...the members...have been worshiping in the renovated basement of one of their fellow members...It is the congregation's prayer that the Lord may make their congregation a secure city of refuge, where they, and others also, may daily learn confident dependence upon God's help, grace and blessing.



Pastor Robert A. Reim (1916-1991)

A Memorial service celebrating the victory of Jesus Christ over sin and death for all His believers was conducted in memory of Pastor Robert A. Reim on March 19 at Gethsemane Evangelical Lutheran Church, Spokane, Washington. Pastor Reim had succumbed (four days previously) after a brief illness.

Robert Adolf Reim was the oldest son of (Pastor/Professor) Edmund Reim and his wife Selma (nee) Schaller. He was received into the Kingdom of Grace through Holy Baptism as an infant, and was instructed and confirmed in the Lutheran faith in St. John's Church, Fox Lake, WI in 1929. He graduated from Winnebago Lutheran Academy (1934), Northwestern College (1938), and Lutheran Theological Seminary, Thiensville, WI (1941). He served Wisconsin Synod congregations in Hettinger-Reeder, ND; Sturgis, SD; and Fond du Lac, WI.

In 1959 Pastor Reim became a charter member of the Church of the Lutheran Confession, and during his CLC ministry served churches in Opportunity, WA, Mankato, MN, East Broomfield and Loveland, CO. He retired in 1985 and moved to Spokane, WA. Pastor Reim remained active, assisting at Gethsemane Lutheran Church where he held membership, as well as serving on an interim basis at Trinity, Spokane and in CLC churches in Clarkston, WA, Orofino, ID and Winter Haven, FL.

During his active ministry Pastor Reim served as president of the CLC, and on various boards of the synod. He resigned from the Board of Doctrine



for reasons of health just a couple of months before his death.

Pastor Reim's marriage in 1942 to Dorothy (nee) Behm was blessed with six children. Daughters: Gretchen Anderberg, Spokane; Sally Clark, Spokane; Elizabeth Doring, Apple Valley, MN; Sons: James Reim, Yachats, OR; and Rev. Peter Reim, Clarkston, WA. There were 21 grandchildren and one great grandchild. Also surviving are one sister, Jeanette Zemlock, Wau-paca, WI; and brothers Rev. Norbert Reim, Sun City, AZ and Rev. Rollin Reim, Redwood City, CA.

Our CLC President wrote: "Pastor Reim was firm of conviction, quiet in spirit, and evangelical in his ministry. The Lord gave him gifts which he used well. Now the Lord has given him the best gift of all, the completion of his faith which is eternal life. May the Lord give courage to the family, and give us all such steadfastness of faith that we might in the Father's time enter into LIFE."

Those many souls to whom Pastor Reim ministered the grace of God and his brethren in the ministry throughout the synod thank the Lord for His grace toward Pastor Reim and for the Lord's gift to the church through His faithful servant. Blessed be his memory.

—Pastor Paul Fleischer

Partners in the Gospel . . .

St. Paul's Ev. Lutheran Church White River, South Dakota and Peace Ev. Lutheran Church Mission, South Dakota



Some Members of St. Paul's, White River, SD. Pastor Paul Naumann, far left.

St Paul's is a congregation with deep roots in the rural ranching community of White River. A small group of like-minded believers began meeting regularly in 1918, and was served for several years by the Wisconsin Synod pastor in Mission, Rev. Theodor Bauer (interestingly, Rev. Bauer passed away only last summer at the age of 97, the oldest living WELS pastor at the time of his death).

In 1922 White River received its first full-time pastor, Rev. B.R. Lange, although the congregation itself wasn't formally organized until 1924. In the

absence of a church building, members worshiped in a farmhouse during the winter. In the summer months services were held along the banks of the Little White River west of town. The present church was built during 1927.

The 1930's brought depression and drought to White River. Many of the congregation moved away, seeking greener pastures elsewhere. Membership gradually declined, and by the end of WW II only a handful of members remained. At this time the parish was combined with those in Wood and Mission, South Dakota, and was once

again served from Mission.

During the late 40's the remaining membership of St. Paul's congregation was galvanized, as so often happens, by adversity. The church had taken an uncompromising stand against the deism and work-righteousness of the Lodge, and suffered bitter opposition in the community because of it. United in their confession, the Lord strengthened their resolve, and the church began to prosper once again.

In 1950 St. Paul's was again faced with a difficult decision — sacrifice the pure teachings of Scripture or withdraw from the Wisconsin Synod. They withdrew, and became one of the founding members of the Church of the Lutheran Confession.

In 1974 a large, modern parsonage was built, and White River once again became the home base for the combined CLC parishes of White River and Mission. In 1982 the church was enlarged and improved with a new entryway, providing easier access to the sanctuary and the church basement. Also during the early 80's St. Paul's

pastor regularly served a group of remote members in Rapid City, SD. By 1985 these believers had organized a new CLC congregation, Good Shepherd Ev. Lutheran Church of Rapid City.

St. Paul's has shown a renewed stability over the last ten years, with a current membership of 86 souls, including 59 communicants and 17 voters. There is a thriving Sunday School, Ladies' Aid, and Youth Group, as well as a ministry to the area's aged and shut-ins.

Pastors serving both White River and Mission since the break have been: Rev. K. Hallauer (57-64), Rev. P. Larson (65-70), Rev. D. Koenig (71-73), Rev. H. Reed (74-76), Rev. B. Wales (77-79), Rev. P. D. Nolting (80-86), and Rev. P. Naumann (86- present).

Twenty-three miles south of White River lies Mission, South Dakota on the Rosebud Sioux Indian Reservation. The members of **Peace Ev. Lutheran Church** of Mission have roots just as deep as their White River brethren, if



Some Members of Peace Lutheran, Mission, SD.

not as an independent congregation. In 1931 L.E. Jones and Florence Knittel were married. They and their growing family remained active members of Zion, the Wisconsin Synod church in Mission, until 1959. At that time, faithfulness to God's Word compelled them to withdraw, along with Pastor Kenneth Hallauer and teacher LeRoy Hulke.

Undaunted when the WELS retained a firm grip on their former church, the members of newly-organized Peace Ev. Lutheran Church built their own. The building, dedicated in June 1959, has a beautiful chapel area upstairs. The spacious quarters downstairs have served variously through the years as a Christian day school, parsonage, and until recently as the local health clinic.

In the 32 years since its organiza-

tion, Peace has partially overcome a local reputation as "the Jones' church" by attracting other members with the pure Gospel that is proclaimed from its pulpit. The solid core of the congregation, however, remains the extended family that now runs to grandchildren, great-grandchildren, and (soon, no doubt) great-great-grandchildren.

Peace currently has 37 members, including 29 communicants and seven voters. In a town that one wouldn't have thought "big enough" for two Lutheran churches, the members of Peace Ev. Lutheran Church have proven the truth of God's promise: "So shall My Word be that goes forth from My mouth; it shall not return to Me void, but it shall accomplish what I please, and it shall prosper in the thing for which I sent it."

—Pastor Paul G. Naumann



CLC GENERAL PASTORAL CONFERENCE

June 18-20, 1991 —Immanuel Lutheran College, Eau Claire, WI
Opening Session 10:00 a.m., Tuesday

Ministers of the Conference:

Chaplain: Michael Roehl

Communion Service Preacher: Warren Fanning

Excuse Committee: David Reim, Jerome Barthels and Robert Rehm

Program Committee: Mark Bohde, Roland H. Gurgel and Keith Olmanson

Agenda:

- * New Testament Exegesis (James) — Norman Greve
- * Old Testament Exegesis — Michael Thom
- * To What Extent must there be Agreement in Practice Before Fellowship can be Established? — David Schierenbeck
- * Preaching: Serving the Best Meal Possible — Roland A. Gurgel
- * Dangers Facing the Family Unit of our Day, as We Live in an Increasingly Corrupt World — Paul D. Nolting
- * Continuation of "The Place of Women in their Service to the Life and Work of the Church"
— Bertram Naumann
- * The Divine Call and Termination of the Call
- * Seminar: Guarding Against Malpractice
- * Board Reports

—Daniel Fleischer, President

West Central Delegate Conference

Dates: June 4-6, 1991; Beginning at 1:00 p.m.
(CDT) on Tuesday through 12 noon on
Thursday

Place: Our Savior's Lutheran Church,
Jamestown, ND

Agenda: * A Devotional Study of Romans 8:28-
39— Mr. Tim Fuerstenau

* A Devotional Study/Overview of the Book of
Job — Pastor Lawrence Bade

* Worship and Liturgy (Liturgy as Sung
Catechism) — Pastor Warren Fanning

* Power and Primacy of Clergy
+Source of Powers;
+Extent of Powers [Doctrine and
Adiaphora];
+Application: In Relationship with
Individuals, Boards, and the
Congregation)—Pastor
Michael Sprengeler

* The Validity of the Call of Women Clergy in
Heterodox Churches —Pastor Paul
Naumann

* The Lord's Supper as Strength and Power in
the Christian Life —Pastor David
Fuerstenau

* The Christian Considers Candidates and
Political Issues: What Weight Shall We
Give to Matters of Morality in
Choosing Whom to Support on the
Political Scene? (Taking the Gospel
into the Voting Booth)—Pastor Walter
Schaller

* The Use of Literature and Advertising in
Mission Outreach —Mr. Don Ohlmann
Conference Chaplain: —Pastor Warren Fanning
Conference Speaker: —Pastor Steven Sippert
—*Thomas Schuetze, secretary*



CLC Youth Camp

Immanuel Lutheran College, Eau Claire, will
be site for a CLC Youth Camp June 23-29, 1991.
Campers fall between those who are entering the
5th grade or have completed the 8th. Deadline
for registration is June 15. Director and Contact
Person: Ethel Dorow, 740 Willow Road, Mar-
quette, MI 49855.

CLC Directory Revised Edition

An updated and revised edition of the CLC
Directory for 1991-1992 may now be obtained
from a CLC Church or for \$2 postpaid at:

The CLC Book House
Immanuel Lutheran College
501 Grover Road
Eau Claire, WI 54701-3301

Great Lakes Delegate Conference

Location: Faith of Markesan, WI

Dates: June 9, 7:00 p.m. - June 10, 3:00 p.m.

Tentative Agenda:

Sunday

7:00 p.m. Opening Devotion

7:15 p.m. Study of Coordinating Council
Minutes

7:45 p.m. Roll Call and Closing Devotion

Monday

8:30 a.m. Exposing the Dangers of the New
Age Movement

10:00 a.m. Break

10:15 a.m. Completion of New Age Seminar

11:30 a.m. The Doctrine of the Call
Document

12:00-1:00 Break for Lunch

2:00-2:30 p.m. Discussion of Call Document

2:30-3:00 p.m. Closing Business; Closing
Devotion

Chaplain: Pastor Dave Koenig

Seminar Leaders: Prof. C. Kuehne, Pastors
Barthels, Bernthal, Sandeen, Tiefel