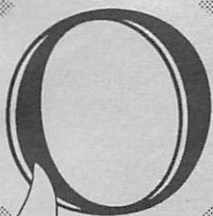


Lutheran Spokesman



O

*h, come, Oh, come Emmanuel,
And ransom captive Israel
That mourns in lonely exile here
Until the Son of God appear.*

Rejoice! Rejoice! Emmanuel shall come to thee, O Israel

*Oh, come, thou Rod of Jesse, free
Thine own from Satan's tyranny;
From depths of hell Thy people save
And give them vict'ry o'er the grave.*

Rejoice! Rejoice! Emmanuel shall come to thee, O Israel

*Oh, come, Thou Day-spring from on high,
And cheer us by Thy drawing nigh;
Disperse the gloomy clouds of night
And death's dark shadows put to flight.*

Rejoice! Rejoice! Emmanuel shall come to thee, O Israel

*Oh, come, Thou Key of David, come
And open wide our heav'nly home;
Make safe the way that leads on high
And close the path to misery.*

Rejoice! Rejoice! Emmanuel shall come to thee, O Israel

TLH

62



“I Wish Everything Was Perfect!”

“I wish I could be rid of my sinful flesh once and for all! Then everything would be perfect!”

Such thoughts are not foreign to believers. As the child of God looks about this world, he witnesses violence, drug abuse, hatred, and so many other sins. These things are not going on at a safe distance, half a world away. Often they are happening just down the street. As the believer witnesses, not only the sinfulness of others but the corruption of his own sinful flesh, he cries out to heaven with the psalmist: “But You, O Lord—how long? Return, O Lord, deliver me! Oh, save me for Your mercies’ sake!” (Ps. 6:4)

Though our sinful flesh may wish it were otherwise, we as believers in Christ our Savior can hardly wait for His return in glory. We strive to set our minds on things above, not on things on earth.

For example, during the season of Advent, when the rest of the world is counting the shopping days left until

Christmas, believers are looking toward the time of the year set aside specifically to celebrate the birth of our Savior into the world. He came in the form of a lowly man that we might stand justified in God’s sight, declared not guilty of sin for the sake of our sinless Savior.

But our Advent attention is also focused well beyond Christ’s first advent. We further remind ourselves that our born, crucified, risen, and ascended Savior has promised His followers a second advent: “Let not your heart be troubled; you believe in God, believe also in Me. In My Father’s house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also” (Jn. 14:1-3).

Christ IS Coming Again

It is with the knowledge that Christ will return that we are able to observe

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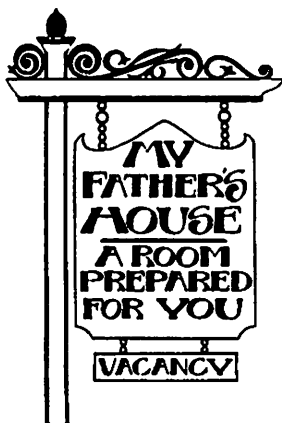
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all of the sinful things going on in this world and in ourselves without slipping into despair and cynicism. As we repent of our sins, look to Christ for forgiveness, and strive after a godly life, we wish, hope, and pray that everything will one day be perfect.

And it shall be so! When Christ returns the second time it will be that we shall be with Him bodily. There we *will* actually be perfect, without sin, resurrected unto eternal life — sinless forever!

Sin is not our eternal ruler. *Christ* is. We will not carry our earthly troubles with us to our eternal home.

Christ Jesus, who *is* ruling in our hearts, who has conquered sin, death, and the devil, has given us His holy Word. He promises that our sins have been forgiven for His sake, and that He will return to take us to be with Him bodily *forever*.

How long until that day? Only our heavenly Father knows. But Christ *is* coming. As Peter writes (2 Pet. 3:14ff):

* “Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace” — *peace* through the goods news of the Gospel.

* “. . . Without spot and blameless” — *perfect* in Jesus Christ.

* “. . . And account that the long-suffering of the Lord is salvation” — *salvation* for us, for our longsuffering God will uphold us in the faith until that Day; *salvation* for others, for each day our longsuffering Father in heaven allows to pass, is one more day that the Gospel is preached and sinners brought to their Savior, joining believers in eager anticipation of Christ’s return in glory.

—Pastor Joel Fleischer

Is Your Thanksgiving A Dim Memory?

Why? Why? Why? This question echoes through Psalm 42 and through many of the Psalms as the child of God under pressure cries out to his God.

Thirsting For God

Things have happened in the life of the Psalmist which cause him to thirst for the living God. He asks as we ask today: “Why have you forgotten me? Why do I go mourning because of the oppression of the enemy?” (Ps. 42:9) Things happen in the life of the Chris-

tian that cause our enemies to gloat asking, “Where is your God?” (Ps. 42:10) The troubles and tribulations of life seem to make a mockery of Thanksgiving Day and genuine thanksgiving.

This is especially true for those who are down. One of the increasing

“Take time this Thanksgiving Day to remember and rejoice in your worship of God. . . . There is no reason for you to be cast down and depressed.”

afflictions of life is what the world calls depression. Depression is a feeling of utter helplessness and dark hopelessness.

There are many causes for depression. For the Christian, depression produces a very real sense of alienation from God. “When shall I come and appear before God?” Depression also robs us of a true sense of thanksgiving in our lives. In this state the child of God tends to be self-absorbed and is filled with guilt as Satan beats up on him while he is down. The Psalmist cries out “Why are you cast down, O my soul?” (Ps. 42:5,11) All of us have cried out to God out of the depths of trouble and fear. Why? Why? Why?

The key to overcoming this spiritual disturbance is not to change the situation or to make use of all our resources. It is not enough to tell someone to “cheer up.” The only answer is to be found in God and His merciful kindness toward us. “As a deer pants for the water streams, so my soul pants for You, O God” (Ps. 42:1). The answer for despair and tears is found only in “God, my Rock.”

The Key to Faith-Life

Remember! Remember these things (Ps. 42:6). The key to faith-life is to remember the wonderful works of God in connection with our worship of Him.

Thanksgiving is a result of remembering. The Passover and the twelve stones from Jordan were designed to

make succeeding generations remember the saving works of the Lord. In every communion service we bring to remembrance what Jesus did for us at the cross. The Psalmist remembers when “I went with the multitudes to the house of God, with the voice of joy and thanksgiving” (Ps. 42:4).

Take time this Thanksgiving Day to remember and rejoice in your worship of God. Remember the hymns you sang. Remember the Scripture readings and sermons. Remember the people with whom you worshiped and, together, praised the God of your salvation. There is no reason for you to be cast down and depressed.

Remember! Remember God wherever you are. The Psalmist in the land of Jordan remembers the saving help of the Lord. Even though the waves and billows cascaded over him, he remembered the Lord’s mercy. Day and night the Lord’s loving kindness was with him. “The Lord will command His lovingkindness in the daytime, and in the night His song shall be with me — a prayer to the God of my life” (Ps. 42:8). No matter where you are, the Lord’s mercy and forgiveness is there for you. God will never forsake nor leave you.

The Lord In Control

Remember. Remember that the Lord is “the help of my countenance (NIV = “my Savior”) and my God” (Ps. 42:11). Why are you in despair? God is the Rock of your salvation. He loved you enough to send His only

Son, Jesus, into the world to die on the cross for your sins.

The Lord is in control of the world and your life. Twice the psalmist tells himself: "Hope in the Lord" (Ps. 42:5,11). "I shall yet praise Him." You will again give thanks unto the Lord for you will know that He is good. God is the help of "my" countenance and "my" God. No matter what troubles or problems you face, God is personally there for you in connection with Jesus Christ and His cross.

Take time this Thanksgiving to

remember the Lord and what He has done for you. If you are down and depressed, remember God and cry out to Him for help. He will hear you and deliver you.

Thank God that in your despair He has not turned His face from you. In fact, in these times of despair, God is the closest and most real.

Let your Thanksgiving be a remembrance festival day. "Why are you cast down?" "O give thanks unto the Lord."

—Pastor John Schierenbeck



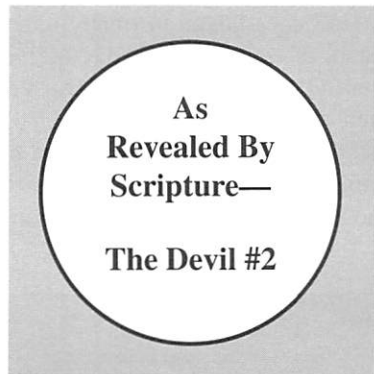
The Power Of The Devil

Our last article on the Devil had some bad news: The Devil is real; he's against God; he's our enemy.

The good news is that Satan is LESS than God. Though he has impressive powers, God's powers are superior. Though he is vigorous and resourceful, God has out-manuevered the Devil every which way, because God's love for humanity is MORE! Satan lies utterly outclassed and defeated by our Father-Redeemer-Sanctifier.

It may help us in our life of sanctification to dwell on this truth: though Satan is the pit-bull of the underworld, God has chained him up short (Rev. 20:1-3). Though he's wickedly smart and dangerous, he's not omnipotent. How smart can it be to oppose God, get expelled from heaven, and become the world's first and worst loser (Rev. 12:7-9)?

Though Satan is cunning enough to deceive with smoke and mirrors (2 Thess. 2:9), he is not bright enough to



read God's mind, and is ignorant of the date of his demise (Mt. 24:36). He cannot manipulate the life of the child of God, though he would enjoy doing so if he could, for our lives and times are in the hands of our heavenly Father (Ps. 31:15).

Satan is on the short end of a chain that limits his activities, so he cannot change anything that God has pre-set, neither for him and his guerilla brigade, nor for us who are chosen to be on God's winning side (Rev. 17:14).

Although Scripture is more concerned about presenting God's workings with sinners than about explaining God's ways with Satan, Christians are at times faced with the question: Since God is superior, why does He not simply eradicate Satan, so he can no longer rule the hearts and lives of the unregenerate? In answer, it is God's superior wisdom (Rom. 11:33) to reach out in love to the lost sinner so as to win the sinner's heart to desert Satan and as a new-born child of God to willingly oppose the old evil foe. Besides, God's plan of salvation does include limiting Satan's range of control and through conversion placing individuals under God's loving guidance and nurturing.

God does intend to finally remove Satan, of course, on the day of Judgment/Glory (Rev. 20:10). But until then and within limits (Rev. 20:3) Satan is allowed to be a Hussein nuisance as he grumbles around at the end of his chain and causes harm to

the unwary soul that strays over onto his turf. That's why we stay away from places and situations where Satan functions best.

Is it remotely possible that God has some use for Satan? Yes, though it is a rather negative value to be God's agent for punishment upon those who do not appreciate the truth of God's saving love for humankind (2 Thess. 2:9-12).

More on the positive side, Satan is allowed to afflict God's children so that they can be exercised and strengthened in their faithlife, as was Job (Job 1:7ff). The child of God thereby learns to rely more completely on God's grace and the power of Christ in his life, as the apostle Paul was reminded (2 Cor. 12:7-9).

Thanks be to our God for His superior love, grace, and mercy that have freed us from our slavery to the Devil and have brought us to Himself by the superior lovingkindness that devoted His own Son to be our Redeemer!

—*Prof. em. Paul R. Koch*



Present for the ordination/installation of Seminarian Hein (see story p. 13): (l-r) Rev. D. Fleischer, Rev. G. Jackson, Pastor em. L. W. Schierenbeck, Prof. J. Lau, Rev. J. Hein, Rev. J. Fleischer (back), Prof. D. Lau, Prof. C. Kuehne, Rev. D. Schierenbeck, Pastor em. R. Mackensen, Rev. M. Gullerud, Prof. J. Reim.

“New Creatures In Christ”

(2 Cor. 5:17)

Studies in Second Corinthians

Please read chapter 11

MORE OF PAUL’S “FOOLISHNESS”

“May God grant us pious pastors,” prayed the synod president at a convention.

It was a fervent petition. Vivid in his memory must have been the devastation caused by C. F. W. Walther’s old mentor, Martin Stephan. Stephan was the self-appointed “bishop” of the Saxon Lutheran immigrant churches of Perry County, Missouri. He had been drifting away from sound biblical doctrine and was also found to be guilty of gross immorality. He was finally deposed from office. His false teaching about the Church would have been reason enough for this drastic action. But the problem of his immoral behavior was what precipitated it.

Why?

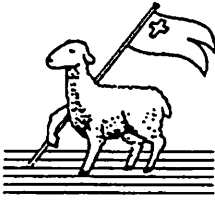
The enemies of the gospel often attack the persons who preach it, rather than take on the gospel itself. Like negative campaigning in an election year. Nobody seems to approve of that, but most will agree that it is effective, especially if there is substance to the charges. So Stephan had to go, for “if anyone sets his heart on being an overseer (bishop) . . . he must be above reproach. . . . He must also have a good reputation with outsiders, so that he will not fall into dis-

grace and into the devil’s trap” (1 Tim. 3). In the work of the gospel, scandalous scoundrels do need to be exposed—for the sake of saving truth.

When The Target Is Innocent

In Corinth there were religious scoundrels who were bent on drawing the Christians away from the Lord’s apostle “unto themselves.” They paraded as “super apostles” (v. 5), but Paul declared them to be false apostles, deceitful workmen, masquerading as apostles of Christ (v. 13). “And no wonder,” he writes, “for Satan himself masquerades as an angel of light. It is not surprising, then, if his servants masquerade as servants of righteousness” (v. 14).

How did these masked devils do their dirty work? With more subtlety than you would think. Aware that Paul would be held in high regard by the Corinthian Christians, they seemingly avoided a frontal attack. Instead they **BOASTED**. Boasted that they offered a different and superior Jesus, a superior spirit, a superior gospel (v. 4). They evidently boasted of their oratorical eloquence (v. 6). They even made much of the fact that they exploited the people, demanding a high price for their services (vv. 7-9). On the



assumption, probably, that “the higher the price tag, the better the product.” Boasting in the manner of the world (v. 18). All of this to demean and diminish the Lord’s appointed apostle and his gospel.

What To Do?

In this case Paul chose to fight fire with fire. The Corinthians were so gullible (v. 4b) that he stooped to conquer. He stepped totally out of character to meet his detractors at their level. The man who prayed that he might never boast except in the cross of Christ (Galatians 6:14) asks the Corinthians to let him play the fool and do a little self-confident *boasting!*

His Boast

With all the confidence of innocence, Paul dared to boast:

- * Though not a trained speaker, he was truly knowledgeable. He knew whereof he spoke, for he spoke of Christ. That made him not in the least inferior (v. 6).

- * His willingness to refuse support in Corinth was a costly testimony that “we seek not yours but you.” Of this he would not stop “boasting” (vv. 7-12).

- * He was “too weak” to enslave, exploit, or take advantage of them as did his detractors (vv. 20-21).

- * Inviting a comparison to his foes, he cites his numerous sufferings for

the sake of his gospel. Could any of them say that they had sustained eight public floggings of 39 lashes? Just to read the list of his humiliations is to make one hurt all over.

Who Wins?

If we wonder why Paul plays the fool so much, let us note how his love burned for those Corinthians, whom he yearned to present as a bride in virginal purity to Christ.

He could not bear the thought that they might be deceived by the serpent’s cunning and led astray from their sincere and pure devotion to Christ (vv. 1-2), or to be exploited (v. 20). He was so close to them that he felt weak when they were weak and longed for their restoration when they fell into temptation (v. 29).

With motives like that one has to say that the battle was nobly fought. Even though Paul’s weapon of warfare was so strange for Paul to use. What he wrote about himself was honest and true. The jury won’t have to stay out long on this case!

Sad thing is, these things ought to have been said by the Corinthians, “opening the mouth for him who cannot speak” in his own defense.

Let us watch for attacks on faithful gospel witnesses, doing what we can to keep the record straight. What is at stake is the life that only the gospel can give!

—Pastor Rollin A. Reim



After The Death of Luther – How the Formula Of Concord Was Forged

(Ten Parts)

Part Ten (conclusion)

Lessons From The Formula Of Concord Era

The years after Luther's death in 1546 are worth studying as a backdrop for the Formula of Concord. We can see many parallels to our present crisis in Lutheranism in America.

The disaster in Germany was long in developing and took many decades to resolve. Some errors began among Lutherans in 1525 and were resolved 50 years later. The liberal trends in the older Lutheran bodies in America began in the 1930's.

Most of the errors in Luther's time arose because of unionism, a desire to unite antagonistic confessions by hiding doctrinal differences. Today we find the LCMS and WELS declaring ELCA to be a non-Christian denomination, yet working with ELCA in the areas of worship ("Joy" radio show, *Christian Worship*, Carthage Conference), evangelism (Church Membership Initiative), leadership (Snowbird conference for WELS-LCMS-ELCA executives and theologians), and ministry (cross-cultural ministry), all funded to a large extent by fraternal benefit societies.

Unionism comes from doctrinal indifference and also causes doctrinal indifference. Melancthon's fervent desire for peace and unity caused him

to overlook and obscure major Biblical doctrines, then abandon the orthodox position in favor of Romanism and Calvinism. At Wittenberg, indifference toward sound Lutheran doctrine turned into a demonic hatred of Biblical truths. Today we find the same gradual erosion among Lutheran seminary faculties where the anti-Lutheran Church Growth Movement is promoted and defended.

Every false doctrine is either an attack upon the nature of Christ or upon justification by faith. False doctrine always glorifies the Old Adam and seems reasonable, while orthodoxy glorifies God and annoys the Old Adam in us. The modern trends in Lutheranism all come from two bastions of reasonable false doctrine: Fuller Theological Seminary and the Church of Rome.

Doctrinal dishonesty causes immediate peace but long-term strife. Doctrinal clarity, in contrast, causes immediate pain and trouble, but a long-term, godly peace. Today we should not shy away from solving doctrinal problems in the open, with honesty and candor.

Luther, the greatest theologian of the Church, could not prevent weak

followers from falling into error. Therefore, we should not consider it a personal failing when someone departs from the faith in spite of our best efforts to restore unity.

Two of the Formula of Concord authors (Selnecker, Musculus) had doctrinal problems but were corrected. We should never tire of using the most powerful weapon against Satan, the Word of God.

The Gospel is never taught in the absence of the cross. Selnecker was deposed as a pastor and not allowed to live in Leipzig, after the Formula of Concord was published. (Study *The Lutheran Hymnal*, #292, Selnecker's hymn, "Lord Jesus Christ, With Us Abide.") CLC leaders and laity remember the price of taking a stand against unionism and liberalism.

Finally, God can and does work to use the greatest evil to accomplish His will. The debacle of Lutheran doctrine collapsing in the midst of political defeat of Roman Catholics, aided by Lutheran treachery, is a great lesson for anyone who despairs. Out of the political and doctrinal misfortunes,

during intense persecution of the faithful, God developed the right leaders to create the Formula of Concord and the *Book of Concord*.

Lutheran doctrinal clarity, improved and strengthened because of hardships, yielded such great confessional statements as this one from the article on election:

" . . . For few receive the Word and follow it; the greatest number despise the Word, and will not come to the wedding, Matthew 22:3ff. The cause for this contempt for the Word is not God's foreknowledge {or predestination}, but the perverse will of man, which rejects or perverts the means and instrument of the Holy Ghost, which God offers him through the call, and resists the Holy Ghost, who wishes to be efficacious, and works through the Word, as Christ says, 'How often would I have gathered you together, and ye would not!' Matt. 23:37." (Formula Of Concord, *Triglotta*, p. 1077)

Lord, keep us steadfast in Thy Word. Amen.

—Pastor Gregory L. Jackson



ILC School Opening —

Induction of Four New Professors

Opening ceremonies at Immanuel Lutheran College on August 26 reminded me of Jesus' question to His disciples: "When I sent you . . . lacked ye anything?" And they said: "Nothing" (Lk. 22:35). Four new faculty members inducted by Chairman Vance Fossum; organ accompaniment by

John Reim; group singing; address by ILC President John Lau; students glad to see each other; parents going home with emptied cars. Pretty exciting, huh?

Not as thrilling to the senses as the Wisconsin Harley Owners' Group convention and parade just ended in



The New Quad of
ILC Professors:
Ross Roehl,
Joseph Lau,
Michael Sydow,
Paul Schaller

Eau Claire; not as flamboyant as our political conventions. But Pres. Lau brought perspective to our modest opening ceremony with Acts 4:13: "Being with Jesus." Actually, we lacked nothing.

Pres. Lau reminded us that being with Jesus is our need and our goal at ILC. To the charge and query whether they were ready to promise to serve by faith and devotedness, the four newly called professors responded with the modest but stout "I am!" Faculty and student body voiced their support in the same way: simple, short, direct, and lacking nothing.

Gifts Of God

Let me introduce you to each of the new professors, gifts of God, witnesses unto Jesus.

● Prof. Joseph Lau, the youngest of the new quad, finished the ILC BS

program in '89, gained an MA in History at Univ. of Wis.-Eau Claire in '91, and has taught both at Messiah of Eau Claire and Holy Trinity of W. Columbia, SC. His ILC subjects range from 9th English to a large variety of college Education Methods courses. He and Julie (nee Sippert) have three young children. Joe's father, David Lau, has been an ILC professor for five years, so we have a father and son team here.

Prof. Lau claims that his interest in social studies was sparked already at ILC by his teachers. We anticipate this influence will continue to another generation. His enjoyment of team sports will be registered with 9/10 boys' Phy Ed and wherever else his talents are directed.

● Prof. Ross Roehl, a '79 ILC graduate from the three-year Education program, also the son of an ILC



faculty member (Prof. Ronald Roehl has 37 years seniority at ILC!), joins the faculty with seventeen years of teaching experience gained at Holy Trinity of W. Columbia, Gethsemane of Saginaw, and Luther Memorial of Fond du Lac, Wis. Prof. Roehl's subjects center on math and science in both high school and college, and Education Methods classes for education students, with some coaching just for fun. He will also be the ILC faculty supervisor of the student teaching program, the nine weeks' hands-on teaching tour for ILC seniors in the BS Education program.

Prof. Roehl anticipates doing some coaching of basketball and baseball (just like Dad!), while fishing and computer activities are favored when time allows for hobbies. Ross and Lynette (nee Hulke) have two pre-school children.

● Prof. Paul Schaller returns to ILC after 24 years in the pastoral ministry served at St. Stephen of East Bay, San Francisco, Calif., St. John's of Clarkston, Wash. and Trinity of Spokane, Wash. Prof. Schaller is a fifth-generation Schaller to serve as Lutheran clergyman/educator and shares his grandfather's gifts as musician. His subjects range from 10th Religion and 2nd year German to college English, history, and music. Paul and Nona (nee Thurow) have three children: Jeanine, an ILC alumna, David in the Seminary, and Julie in 9th grade. Prof. Schaller enjoys preaching, teaching, and almost anything connected with music.

● Prof. Michael Sydow completes the quad. His 31 years in the ministry began in 1965 at Holy Cross of Phoenix, continued at St. Paul's of

Winner, So. Dak., Faith of Ballwin, Mo., Redeemer of Cheyenne, Wyo., and Faith of Markesan, Wis. Prof. Sydow's classes include three high school subjects and a variety of cycling college subjects in addition to his calling as Dean of Students. Mike and Kathy (nee Firle) have three surviving children, the youngest currently a student at ILC.

Prof. Sydow has had a full range of background for being professor and Dean. He himself has been an ILC student and graduate. He served on the Board of Regents for twelve years. He sent three children to live away from home at ILC. Prof. Sydow will also serve as faculty advisor of the Thespians and of the Spring Musical. His hobbies range from light reading to sports officiating, all of which are done with vigor, good humor, and a dramatic flair.

We rejoice that the Lord has blessed ILC with these talented and dedicated men who will use even their "free time" to coach ILC sports activities and supervise other extra-curriculars. They will probably get enlisted to become drivers of the ILC buses too. Hallelujah, and God bless them, one and all!

—Prof. em. Paul R. Koch



A New Shepherd In Red Wing



**Pastor and Mrs. John
Hein and family**

(Pastor Hein is one of the graduates from our Immanuel Seminary this past Spring. The information which follows was gleaned from the installation bulletin — Ed.)

Born on April 19, 1966, John Paul Hein was soon after baptized and brought into the Kingdom of God through the power of the Holy Spirit. He was raised on a wheat and barley farm located west of Spokane, Washington, and lived there throughout his childhood. His parents, Paul and Bertie, brought their family of six children (4 boys and 2 girls) to church regularly at Trinity Lutheran Church in Spokane. It is here that John was influenced by Pastor Maynard Witt, both for a love of the Gospel and for a love of the ministry.

Even at an early age John was considering the pastoral ministry. But during the course of his life the Lord guided him to pursue an agricultural engineering degree at Washington State University. He began graduate school upon completion of his degree, but soon obtained a job offer to work for Case International Harvester in Moline, Illinois. While working as an engineer for three years, John commuted to the CLC church in the Chicago area.

The Word of the Lord worked gradually and faithfully in the heart of this young man until he became convinced that he should attend Immanuel College in Eau Claire to pursue the ministry. Being trained at the feet of faithful teachers, John was blessed by his studies and completed his seminary training in May of 1996. Through the Call Committee on Graduates he received a call to serve as pastor at Our Redeemer's Lutheran Church, Red Wing, Minn. He was ordained and installed there on June 23.

At ILC John met his future wife, Janelle Fleischer, daughter of Pastor & Mrs. Daniel Fleischer, Fridley, Minn. They were married in June 1992. For three school years Janelle and John were dormitory supervisors of the girls' dorm at ILC. The Lord has blessed them with daughters Christina (May 1993) and Abigail (January 1995).

Indeed, the Lord is faithful. We praise Him for guiding the life of John Hein so that he can be the shepherd at Our Redeemer's.



“Picnic At The Farm”



Mr. & Mrs. Reuben Streich and family are charter members of our CLC outreach effort in the St. Cloud, Minnesota area—Ascension Lutheran Church, Kimball. Annually the Streichs invite members and friends of Ascension to join them for a picnic at their farm near Eden Valley. The Lord provided a beautiful day (August 3) for this year’s outing of 90 people. The hosts provided the gracious hospitality and most of the noon lunch (finger-lickin’good chicken!), supplemented by the guests’ dishes to pass. Best of all—fun and games, and sitting in the shade enjoying Christian conversation.



Reuben & Joan Streich, sons Bruce, Bradley, & Brian.





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Instructions to Publishers

- 1. Complete and file one copy of this form with your postmaster on or before October 1, annually. Keep a copy of the completed form for your records.
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3. Be sure to furnish all information called for in item 15, regarding circulation. Free circulation must be shown in item 15d, e, and f.
4. If the publication that second-class authorization is a general or requester publication, this Statement of Ownership, Management, and Circulation must be published; it must be printed in any issue in October or the first printed issue after October; if the publication is not published during October.
5. In item 16, indicate date of the issue in which this Statement of Ownership will be published.
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Gold Canyon, Arizona

Worship services for those visiting or living in the east valley of the Phoenix metro area (Mesa, Apache Junction, Gold Canyon) are being held every Sunday evening at 6:30 in the Gold Canyon Dentistry Building, 6140 S. Kings Ranch Road, Gold Canyon. Call 602-863-0449 for more information.

Grand Rapids, Michigan

CLC services are being conducted each Sunday at 1:30 p.m. in the Grand Rapids suburb of Jenison, at Cook Funeral Home Fellowship Hall, 1889 Baldwin Street. Twice a month services with Holy Communion are conducted by Pastors James Sandeen and James Albrecht; the other Sunday services each month are conducted by laymen. Grand Rapids area contacts: Harald Schillinger (616) 453-6609; Dick Waldner (616) 457-9726.

Wintering in South Florida?

The North Port Church of the Lutheran Confession and Bethany Lutheran Church in Coral Springs welcome winter visitors to southern Florida.

We invite Gulf Coast visitors to worship with us at 10:00 a.m. on Sunday in North Port. Bible Class and Sunday School follow the worship service. The church is located at 14600 Tamiami Trail, North Port (45 miles north of Ft. Myers).

We invite visitors to the southeastern coast of Florida to worship with us at 4:00 p.m. on Sunday in Coral Springs. Coral Springs is just north of Ft. Lauderdale. For the location of the worship services in Coral Springs, call Mr. Robert Doriot (954) 429-0063. Or call Pastor Wayne Eichstadt (941) 423-1822 in reference to the worship services in either North Port or Coral Springs.

A New Recording of Sacred Choral Music

A recording of the 1995 and 1996 Tour Choirs of Immanuel Lutheran College is now available on compact disc and cassette. Entitled *Holy, Holy, Holy* it features hymns and anthems which express the themes of various church festivals.

Among the selections are: *Holy, Holy, Holy; The Venite; Oh, Rejoice Ye Christians Loudly; Lamb of God; Jesus Christ, My Sure Defense; Christ Has Arisen; Lift Up Your Heads; The Morning Trumpet.*

CDs (\$10), cassettes (\$6), and sets of one CD and one cassette (\$15) can be purchased through the bookstore at: Immanuel Lutheran College, 501 Grover Road, Eau Claire, WI 54701. Please include \$1 (shipping) per item for orders by mail.

—John Reim, Director



At last summer's convention the delegates again enjoyed a Turkey Roast, courtesy of the Marvin Hansen farm, Hecla, South Dakota. Shown preparing tasty birds on a mobile grill are Martin Hansen, Ross Roehl, Loren Hansen, Marvin Hansen (who is a member of Peace Lutheran Church, Hecla).