
LUTHERAN SPOKESMAN



all you Gentiles!
Laud Him, all you peoples!
For His merciful kindness
is great toward us, And
the truth of the Lord
endures forever.
Praise the Lord!

Psalm 117

Ask God To Bless Your Country

Without a doubt the most famous quote of President John F. Kennedy's presidency is, "Ask not what your country can do for you; ask what you can do for your country."

Centuries before JFK uttered these words, Christians the world over had been putting them into practice. Countless Christians have died serving their country in past wars. Others have served faithfully for years in government service. As stewards of the blessings granted to them by the Lord, believers have faithfully rendered some of these blessings unto Caesar in the form of taxes, as per Christ's instruction. As Daniel Webster once said, "Whatever makes men good Christians makes them good citizens."

In his first letter to Timothy the apostle Paul records something else that we can do for our country (1 Tim. 2:1f): "I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and all who are in authority.

... ." Our Lord wants us to pray for those who lead our country as well as for the country itself.

In daily life many people turn to God in prayer only in times of trouble. Likewise, many of us probably don't often think to pray for the country except when things are bad. It would appear many more prayers rise to our Father in heaven in times of war, severe economic depression, political turmoil etc. than in prosperous times.

July Fourth, Independence Day, is a fitting holiday for us to remind ourselves to pray for the country, not only in times of trouble but any time, good or bad, or in times of famine or plenty. In his explanation to the Second Commandment Martin Luther reminds us that our Lord wants us to call upon His name in every trouble, to pray, praise, and give thanks.

What can you do for your country? Pray for it. Pray for the nation. Pray for the government. Pray for your fellow citizens. And, like in any other matter, do not only ask God to do

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things. Praise Him in your prayers for blessing the United States with so much. Give thanks to God for our country and the freedoms He has given us here. Above all we thank Him for the freedom to worship the true God relatively unmolested.

What can you do for your country? As you gave thanks this Fourth of July for all of the many blessings the Lord has given, did you remember to ask the Lord to grant unto our nation, and to all the nations of the world, the

continued blessings of the Gospel?

There is no greater thing you can do for your country than to ask your heavenly Father to bless this nation with the declaration of REAL independence—independence from sin and the punishment we all have so deserved; independence granted freely by the Father through His Son who shed His own, innocent blood on the cross for our real freedom, freely given in the forgiveness of sins.

—Pastor Joel Fleischer



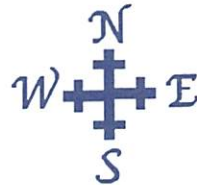
The Transition Of Power

This month of July witnesses the incorporation of Hong Kong into the People's Republic of China. In 1999 Macao will be brought back in. The mainland continues to cast

province" of Taiwan. What does the future hold for the Chinese? The alternatives appear to be: the old guard clamping down as at Tiananmen Square, continued prosperity in certain economic zones, and their expansion. Or maybe. . . ?

Eighty-five years ago this July 12th Prof. E. L. Arndt was commissioned as missionary to China by the Evangelical Lutheran Mission for China. In that far away time of 1912 this society was formed to do mission work in China. It consisted of members of the orthodox Synodical Conference.

Prof. Arndt was said to be "bigoted" by the religious unionists of his day because he held to the truth of God's Word and practiced such. Regardless of the comments of detractors, God used him in China. That Prof. Arndt made his first public sermon in Chinese three months after his



arrival is evidence that the Spirit of God worked mightily in him.

There are many interesting stories about this clay vessel who bore the precious treasure of Christ to the Chinese. His frugality was well-known. When a representation of the mission had to be sent to the states, it was decided to send him. "We shall send Rev. Arndt, because we know he will travel third class." When communist insurgents threatened the safety of foreigners in Hankow in 1927, many were evacuated to Shanghai, including all the missionaries except Pastor Arndt who stayed at his post.

Although Arndt was no young man

when he left for China, the Lord allowed him to labor for Him for 16 years. Thank God. Mrs. Arndt at the age of 48 did not want to leave her home in the USA. She prayed that something would happen to keep her from going. Though her friends and relatives also discouraged the trip, the Lord's will was done. She served faithfully at her husband's side until the Lord called her home. Pastor Arndt wanted to die in China and consequently disliked taking even a furlough lest he should die away from his beloved China. The Lord granted his wish, giving him eternal rest on April 18, 1929.

What is our wish for China as we witness the transition of power in Hong Kong? May our prayer be that God raises up by His power more like Pastor Arndt that there may be a true transition of power—that the kingdom of darkness may lose more and more of its adherents to the kingdom of light.

But, you say, "We cannot send in missionaries to China as when Arndt went!" Another needed prayer item indeed. Who knows what God will do? Remember back when the Soviet Union seemed to be an evil empire that just went on and on and on? And now in the republics of the dismantled empire there are missionaries by the droves.

"The Lord is not slow about his promise as some count slowness, but is forbearing toward you, not wishing that any should perish, but that all should reach repentance" (2 Pet. 3:9). May God's wish be our prayer: He "desires all men to be saved and to come to the knowledge of the truth" (1 Tim. 2:4).

As we witness the events in Hong Kong this month, pray that the power of the "old guard" Satan may be broken in China, and that the "prosperity" of the Gospel of forgiveness of sins in Christ be expanded mightily among the people.

—Pastor David Koenig



Studies In Galatians

Standing Fast In The Liberty By Which Christ Has Made Us Free (See 5:1)

Chapter 2:1-10

Defending The Gospel

As this is being written, the pastors of the CLC are packing their bulging briefcases, loaded with study materials. Every other June the congregations send them to the ILC campus for

three days of intensive conferencing. Having had some play time together on the Sleepy Eye golf course en route to Eau Claire, they are ready for serious work. Long days of worship,

prayer, and study. Carefully prepared theological papers allow for much discussion and—hopefully—growth in understanding and zeal for the work of the gospel. The Spirit will be on hand to recharge batteries that have been drained by the demands of the busiest seasons of the church year.

The aim of it all is the preservation of “the unity of the spirit through the bond of peace” (Eph. 4:3). To that end the apostle urges: “Be completely humble and gentle; be patient, bearing with one another in love” (v. 2). Since preachers tend to be impassioned in their “defense and confirmation of the gospel” (Php. 1:7), this admonition is most necessary, and usually well received.

The mood and manner of this coming conference may well be uplifting as well as decisive. One of the essayists recently expressed the hope that we might “manage to contend for the truth of the gospel WITHOUT BEING CONTENTIOUS.” Isn’t that a great line!

Contending Without Being Contentious

Our study portion lets us see what went on at the vital APOSTOLIC CONVENTION described in Acts 15. The big issue to be dealt with: Can believers in Christ of Jewish background serve God in harmony with Gentile believers? False “brothers” had infiltrated the ranks of the faithful, spying out ways by which they might drag Christians back into the bondage of the Mosaic Law, requiring them to be circumcised and eat kosher.

The problem seems far from the arena of present day concerns until we stop to think that every error the

adversary has sprung on the church will somehow impinge on the gospel of justification by faith without the works of the law. From wherever the attack might come, we have reason to say with Paul, we will “not give in to them for a moment, so that the truth of the gospel might remain.”

We should note, however, how Paul met this threat in Jerusalem. How carefully he moved, lest he bruise the bond of brotherhood in the conflict.

How Very Carefully!

1) He assures his readers that it was not his idea to leave Cilicia and travel to Jerusalem for the conference. “I went in response to a revelation.” From God, we may be sure. Called, not a self-appointed busybody in other men’s matters.

2) He took the right men with him. Joseph, a Jewish Christian from Cyprus who had a church nick-name: Barnabas (“one who encourages”). He had a great gift of quieting troubled waters. And also Titus, a Gentile Christian of renown.

Titus would be a living example to the Jerusalem church of someone who would be rightfully accepted as a believer WITHOUT submitting to the Jewish law of circumcision. The leaders in Jerusalem—James, Peter, and John—apparently went along with this after a private conference Paul had with them.

3) He was determined not to have a power struggle of the sort that plagues so much contending for the gospel in church organizations. He recognized that others (“pillars”) had leadership responsibility in the Jerusalem area and did not undermine them. They agreed to go separate ways. The trio

would lead in the work among Jewish believers; Paul would lead in carrying the gospel to the Gentile world (promising to continue this practice of gathering funds for the impoverished church in Judea, a work of bonding love in fellowship).

Contest Without . . .

In 1909 a study of Galatians was drafted by a Professor J. P. Koehler, one of the theological titans of the "Wauwatosa Seminary." Before he himself became a victim of some very contentious contending, he offered this good counsel to the church:

"A sincere person who defends the correct doctrine is indeed firmly convinced of it and therefore exerts all his

energies to make it prevail. But his sincerity presupposes that he will always remain truthful in this controversy. Pure doctrine does not find it necessary to gain an outward victory with sophisticated arguments or with political means. Therefore the sincere teacher of correct doctrine is always inwardly free for discussion so that he actually has the same stand as the other sincere, but tempted Christian: he is ready to be instructed by God's Word, although he stands by his teaching with a divine sureness."*

To this we do well to take heed . . .

*Joh. Ph. Koehler, "*The Epistle of Paul to the Galatians*," translated from the German by E. E. Sauer: Northwestern Publishing House, Milwaukee, page 50.

—Pastor Rollin A. Reim



Looking Back in the *Lutheran Spokesman*

From July 1967 —

WHAT IS A THEOLOGIAN? (by *sainted Prof. Edmund Reim*)—It may seem presumptuous to claim space in our *Spokesman* or to use up the time of our readers for a simple question to which any dictionary can give a pat answer. Yet this word as well as its companion term, theology, is used so carelessly, even deceptively, in these times, that it may be worthwhile to take another good hard look at the word, and also to the persons to whom it is being applied with such

indiscriminate abandon.

The occasion for these reflections is an article in TIME magazine (May 19, 1967) on what it calls "New Views of Heaven and Hell." It speaks of "many theologians" who are now attempting to "re-define" heaven and hell. It goes on to say, "Most Christian theologians readily agree that eschatology—the doctrine of death and the afterlife—owes more to superstition than to supernatural wisdom." It quotes an imposing list of writers, three of whom are Catholic, four who are identified only as "Protestant," one Lutheran, one Methodist, and one a Jewish rabbi. It adds two additional Protestants who declare that they do not know the answer to the problem, who are willing to wait and see. On the other hand it mentions three Catholics, one Protestant, one Methodist, one Calvinist, and one Episcopalian, all of whom think there

must be some form of afterlife, but are rather indefinite in what they say about it. The strange thing is that two of these have already been quoted for the other side of the question. But a German Protestant Theologian—name of Dorothee(!) Soelle—caps the climax for vagueness by venturing the opinion that “emphasis on this world means an intensification of the death experience. The new theology says that life is definite, not indefinite, that our chances are limited.”

Taking all these opinions together, they have a wide range, from downright blasphemy (that the doctrine of eternal perdition “makes a demon out of God”) to pitifully feeble attempts to make the concepts of heaven and hell acceptable to the modern mind.

We hold no brief, either for or against any of these writers quoted. The quotations are too short to provide a basis for fair judgment. The context is not available. But we do feel that the time has come to speak out against this indiscriminate and superficial use of the terms applied to these writers. Just what is a “Theologian,” or for that matter, a “Biblical Scholar”? Just what is “Theology”? What is the true meaning of these words?—the dictionary does little more than merely to record the current use of these terms which men have invested with such ill-defined authority. Nor does the Bible offer any quick and ready answer. For neither of these terms, theology or theologian, is to be found in the Bible. They did not come into use with reference to the Christian religion until quite some time after the days of the apostles. But the Bible does have something to say about the afterlife, and when it speaks

on this or any other subject, it speaks with full authority. And though it does not use the term, it does tell us what goes into the making of a theologian, if he is to be at all worthy of the name.

In the first of his pastoral letters the Apostle Paul addresses young Timothy in a most solemn manner as a “*man of God*” (I Tim. 6:11). This expression is used to the Thessalonians. “But as touching brotherly love ye need not that I write unto you: for ye yourselves are *taught of God* to love one another” (I Thess. 4:9). Here the Greek original compresses the entire idea of being taught by God into one single, compact, and vigorous word, “*God-taught*.” This is what is needed above all for the making of a true theologian, that he be God-taught. And conversely, every one who is God-taught is by that very fact a theologian, a true man of God. For this, and this alone, is true Biblical scholarship.

Let this be the test we apply to the “theologians” who figure so prominently in the public press, and note how in spite of their public prestige they will fall from their false and shoddy pedestals. For the great majority of those quoted in the article referred to above base their opinions not on Scripture but on reason. They find it *unthinkable* that there should be such a thing as an eternal punishment, so they call it superstition. They *think* that the plain words of Scripture must be the language of mythology, so they proceed to de-mythologize the Word according to their own thought and reason—a most treacherous basis, indeed. And instead of letting themselves be God-taught, they undertake to teach God what He should have

said in the first place, and how He should have said it. This is the arrogance of the new theology!

As for those who read their pronouncements, awed by their professional status and prestige, taking each successive opinion as it is delivered as the last word, whether it be on the afterlife or on religious matters in general, let them remember that the privilege of speaking the last word belongs to God. And let us be assured that He has already spoken it and given it to men in His prophetic and apostolic revelation. For the true test is still the same as when Isaiah the prophet

referred his people to the Word of God, saying, "To the law and the testimony: if they speak not according to this Word, it is because *there is no light* in them" (Is. 8:20).

Let the test be made. And if it be but a child that ventures to challenge the opinion of some internationally known "Biblical Scholar," if what was said against the rationalizing of that scholar was the simple truth of the Word of God, then it will be the child that is the true Man of God, rather than the other. ●

Note: All emphases in the original — Ed.



SMORGASBORD

● **COMMANDMENTS FOR TODAY** (from a recent Sunday bulletin of Grace Lutheran Church, Sleepy Eye, Pastor P. Fleischer):

In a sermon a few weeks ago your pastor made reference to how lightly the ten commandments—and sin in general—are taken by many in our day. Here is what was said: The writer of a book called 'The 2nd Ten Commandments' parodied the 'bossy language' of the original commandments like this: "Thou shalt not steal, but creative work on your tax return is OK. Thou shalt not kill except during any of the trimesters or if the Pentagon says you must. Thou shalt not covet thy neighbor's goods, except in the sense that our whole economic system depends on the power of envy and wanting more. Thou shalt not commit adultery, except if thou art unhappy or if personal fulfillment points thee toward the new secretary

in thine office. . . ."

Lately we came upon another person's not-so-lighthearted view of 'commandments for today.' A writer in *Christianity Today* magazine tells how the rector of an Episcopal church in Ohio has proposed a new set of Ten Commandments based on his observations of our culture: 1. Have a good day. 2. Shop. 3. Eliminate pain. 4. Be up-to-date. 5. Relax. 6. Express yourself. 7. Have a happy family. 8. Be entertaining. 9. Be entertained. 10. Buy entertainment. The writer then adds: "He forgot 11. Get in touch with your feelings."

All of this would be humorous, if it weren't so serious a matter as talking about how the will of the almighty and holy God is offended and trivialized by many today. But that very fact suggests that making light of the original ("Thou shalt . . . Thou shalt not") Ten Commandments stems from an even



Calvary Lutheran, Marquette, Mich.



C. Kuehne, R. McDonald, Joel Fleischer (new pastor installed June 1, 1997 at Calvary), D. Fleischer

sorrier situation—the failure to know God, who He is, and with that, failure to take Him and His Word seriously. Likewise it is all but a reflection of mankind’s failure to recognize his ultimate accountability to the God who created, redeemed, and would sanctify him now and forever.

In a culture which willy-nilly trivializes and profanes that which is holy and sacred to Bible believers, it is incumbent on Christians (parents!) to pass along to the next generation an holy awe and fear (respect) for the Lord God. As Luther begins his explanation of each of the original ten: “We should fear and love God . . .” Such fear and love can and will rule in the heart only to the extent that the Word of God (His holy Law and saving Gospel) is the basis for godly discipline, training, and instruction.

“I will meditate on Your precepts, and contemplate Your ways. I will delight myself in Your statutes; I will not forget Your word” (Ps. 119:15f). All of Psalm 119 would be well read in this connection.

● THIRTY YEARS LATER

Checking our past issues from thirty years ago, we found the article “What Is A Theologian?” by Prof. E. Reim (see p. 6ff). We had decided to reprint it even before the following

episode which shows how timely the sainted professor’s words are.

Here is only a portion of what Pastor Michael Roehl, St. Paul’s, Bismarck, ND posted as information on the “CLC Slinger” (E-mail): *Pastors from time to time receive ads in the mail for ‘preaching aids.’ These ‘aids’ routinely claim to be “scriptural” and “exegetical.” I’m really beginning to wonder just how many ‘Bible scholars’ know what these terms mean. I usually toss this stuff without opening it, but this week I got a copy of the Biblical Preaching Journal, and the text caught my eye: John 3:1-17. . . . I was curious as to how well they treated the beautiful, crystal clear Gospel message of John 3:16. The fact is the sermon never mentioned it. Not once. . . . The comments speak for themselves. It is religious mush, philosophical dung concocted by the mind of man and formulated so as not to offend.*

Pastor Roehl proceeds to quote some longer excerpts (we’ll spare you the “mush”!) from the “Biblical Preaching Journal”—excerpts which, to our mind, support his harsh indictment of the offered material. And yes, the author is doubtless considered a theologian by many, for he is described as a Professor of Homiletics at The School of Theology, University

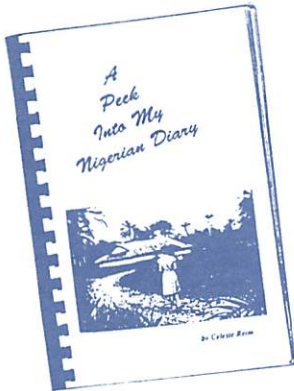
of the South, Sewanee, Tennessee.

As Prof. Reim suggests in the conclusion to what he wrote thirty years ago, our readers know many a Chris-

tian child who is more a “Man of God” than this Tennessee “Biblical Scholar.” ●



From “A Peek Into My Nigerian Diary” by Mrs. Celeste Reim (reviewed in our May 1997 issue) —



Dec. 22, 1946

An urgent message came this afternoon from Archibong of Ibiono. He wrote, “I have fallen in my fight for the Lutheran Church. . . .” He wanted Nubby to come and take his will. The note sounded almost hysterical, so Nubby and I left immediately. After the 15 mile drive to his home, we found everything locked up. We were told, “Archibong has gone to the home of a relative in the next village.”

One man could speak ‘small, small’ English. He said it’s not far to the next village, but there is no bridge across the creek. We should take the car as far as the creek and from there we would have only a short distance to walk. When we saw the path he pointed out, Nubby said, “We can’t take the motor in there!” “Yes, yes,” he insisted, “the path is good.” So we crawled along, but at every turn, were

sure we could go no farther. The road was rough and rutted beyond description, and at one place so narrow that the car could just slip between the trees with the fender scraping on both sides.

When we wanted to get out and walk the remainder of the way the people kept urging, “no, no, keep going, the road is better from here.” Instead of getting better, it got worse. But we had no choice, there was no place wide enough between the trees for the car to turn around. Finally we came to a big bump in the path. It looked as though there was a fallen tree under the ground. Nubby said, “This is enough, we’ll break the motor if we go over that.” But just a short distance on the other side was a clearing large enough to turn the car around. There didn’t seem to be a choice. So—the car got stuck in the middle—but there were enough men around to lift the back wheels over.

We left the car in this clearing and started walking the ‘small half mile’ to the next village. Down the hill to the creek, crossing it on a log, and up the hill again. As we walked and walked, our escorts kept encouraging us, “only a small way—we are almost there.”

After another ten minutes of walking, we asked again, “How far now?” — “Only small, small.” So we walked

and walked some more. A boy with a bicycle offered to give me a ride on his carrier, but the path was so sandy and rough now that he just couldn't make it. I decided that either our dying friend was pretty strong, or he was dead by now.

When we arrived at the compound and were led through a gate, we found ourselves in the inner court of a quadrangle. At each door around the square a woman sat with her children. The wives and children of the polygamous compound owner each have one room. At the door to which we were led sat a large group of solemn faced men. It reminded me of going into a funeral parlor. When that door was unlocked we walked into a pitch dark room. Then the man leading us rapped at the door leading into another room. This was the sick room. Two small windows were open, letting in just enough light so we could see dimly, but did not let in much air.

Archibong was sitting on a bed, looking quite well and strong, but sure he was going to die. When Nubby asked him what was wrong he said he had no pulse, and his heart had stopped beating. Nubby felt of his pulse and said it was fine. Little by little we heard his story. He had been in the hospital at Ikot Ekpene with an attack of fever and jaundice. The nurses told him his pulse was bad. It seems he became quite discouraged and was sure there was no hope for him, so he went home to die.

The thing which seemed to be troubling him the most was his will. (We were surprised to see how much he is worth.) He had his will and important papers and documents all ready in a big envelope for Nubby to take. He



Water carrier

wanted the Lutheran Church to be the Administrator. He even had the keys to his house in the envelope. He asked Nubby to go to his house as soon as he dies and sell the furniture.

It must be done immediately after he dies before the thieves break in. He spoke of his death as calmly as if it were an every day occurrence. When Nubby tried to encourage him and said there seemed to be good hope that he would get well again, he said, "But if I have seen all the signs of death, and the nurse told me I was hopeless?" He admitted the doctor had not said anything to that effect.

Although he did not say it, I have a feeling he is afraid someone has used 'juju' against him. He has been working hard to establish a Lutheran Church in his village, but has run into a lot of opposition. If these people think they have any enemies they always fear juju. He is a good Christian fellow and has faith in Jesus as his Savior, but sometimes in a time of weakness the old heathen beliefs come out again.

After Nubby talked to him about the love and power of God and prayed with him, he said he would pray that if it is God's will, He would make him well again.

We left the house at quarter to seven, just as it was getting dark. It's lovely in the bush at that time. After a

few boys brought us some coconuts and we drank the milk, we were refreshed for the trip home. We were surprised to see Archibong like this. He had always been so full of ambition. He has a pretty good education

and job. His biggest ambition is to study to be a lawyer or minister, and would like very much to study in America.

(Written later: He did recover. Thank the Lord!!!)



ILC Graduation, May 1997—



A View From The Back Row

I had gotten used to being in the front row at graduations at our Immanuel Lutheran College in Eau Claire. Privilege. Responsibility. That has changed, and I think I'll like the view from the back row just as well.

Across the field of waving heads I noted on stage the decorative potted saplings just coming out of dormancy with leaves and buds barely noticeable. They didn't look like they belonged there. They will need to be taken outdoors right after the ceremonies, I thought, and planted where they can flourish. Anyone appreciative of the organic needs of such *flora* could move them out into God's sunshine, where they belong.

Psalm 1:3 swam into focus and I saw its symbolism before my eyes, as across the stage came our annual Spring young stock, ready for its new growth, about to be transplanted somewhere in God's greening kingdom where they may flourish and bring forth their fruit in due season. After a hands-on final touch from their admiring professors, a new leaf (diploma) was added to their sparse foliage, and off they went with the prayers and tears of all who love them—to Colorado and Michigan and wherever.

Immanuel Lutheran College presented one seminary graduate, James J. Naumann, ready for the field at



Retiring Prof. John & Mrs. Dorothy Lau

Lamar, Colo. The next branches of the Vine were four men of sturdy stock, completing their four years in the B.A. program, then two flowerettes ready for the teaching ministry, followed by four AA grads completing their first two years of college growth in the ILC nursery. Finally, row after row of tender stock that were nourished during their high school years by His streams, now moving out to other parts of God's garden. We are trying here to soften the transplant-stock, I thought, for these twenty-five seedlings.

Each attentively received a final dressing in the nourishing address by President John Lau: "The purpose of life is to glorify God," noting that Jesus Christ glorified His Father and finished the work He had been sent to do—for sinners all. Our aim in life is



Graduation at Immanuel, Mankato —

"GO IN GOD'S PEACE"

In his remarks in connection with the graduation service on Sunday, June 8, High School Principal Kevin Hulke referred to the fact that just completed was the 131st (!) year of Christian Education at Immanuel Lutheran Church, Mankato. Truly, what great things God has done and is

to glorify Him who so loved us, to bear fruit for Him in places He Himself wishes to go among people He desires to save.

In-coming College President John Pfeiffer was firmly planted into his field of new responsibilities by Chairman Fossum. Then President Lau was officially relieved of his thirty-two year tenure at ILC with hearty thanks for his teaching work and administrative labors. So . . . another perennial is gently relocated into God's arbor vitae shelter-belt, I thought.

My view from the back row was fine. It's a discovery shared by the rest of you who have learned that moving from your old pew to a different spot (whether in church or in life) can refresh your perspective and enliven your service to Him, our Lord.

—Paul R. Koch



doing for this congregation, with its committed resolve to provide the very best education it can for each succeeding generation.

The congregation graduated 20 from its eighth grade, and 12 seniors from its high school department. Liturgist for the graduation service



The class trip for Mankato-Immanuel's seniors took them to North Port, Florida, where they were hosted by Mr. & Mrs. Bob Peters. They worshiped at our CLC church there.

was Pastor Paul D. Nolting, with Teacher Douglas Libby preaching the sermon.

Teacher Libby's remarks revolved around the encouraging words of the apostle in Philippians 4:4-8. Expanding on the theme "Go In God's Peace," the speaker referred to the many evidences of "imbalance"—consequences of sin—the graduates can expect to find as they venture out into the fallen world. And where can they go to reclaim the "balance" God intends for His children? Go to God's

Gospel of the Savior, finding there the peace which passes all understanding—a peace and joy such as ruled in the pre-Fall world and such as believers can look forward to in heaven. Truly, this peace of God "will guard your hearts and minds through Christ Jesus."

Who would dispute the fact that formal Christian education plays an integral part in helping the young keep their "balance" in a sin-sick society?

—Pastor Paul Fleischer



OUR CANADIAN CONNECTION

The peach trees were poised to blossom and lend their citrus fragrance everywhere along the hundred kilometer system of lakes known as the Okanagan in British Columbia. And in the city of Vernon on the first Sunday in May the brand new CLC congregation of St. Paul Ev. Lutheran Church gathered in the rented Halina Centre to install their first resident pastor, the Rev. David J. Reim.

There were over 50 people in attendance, including about a dozen guests

from "the States" who came up both to encourage the new group and to share a day of fellowship. The Rev. Terrel Kesterson of Spokane, Wash. based his address on Hebrews 13:17, and spoke on the theme: "The Blessing Of The Holy Ministry." The undersigned performed the rite of installation, assisted in the laying on of hands by Pastor Kesterson, by a representative from the mother church in Seattle, Mr. Fritz Peterson, and by the member whom the Lord moved to



Installation Service, May 4, 1997 in British Columbia;
Center, l-r: Pastors David Reim, Bertram Naumann, and Terrel Kesterson

make the original contacts which led up to this day of praise and thanks, Mr. Herb Steffl.

The whole soul-inspiring story of how the Lord Jesus has, step by step, given every possible blessing to the establishment of this island of truth amidst a spiritual wasteland is still available to anyone who has not already read it. And it is, of course, our own fault when we are surprised at how quickly and easily our God makes the impossible possible.

It did indeed appear for over a year that the whole movement in Vernon was just a one man effort. Luther is credited with the statement that “. . . one man and his Bible are a majority.” Now we know that others were watching and very much aware that their former fellowship was adopting unscriptural positions on woman suffrage and engaging in the gross religious unionism which is a necessary part of the so-called “church growth” movement.

And the Spirit in His own time has been gathering in His elect and bringing them together, supplying above all the precious Word, and also adding every other material blessing in a miraculous manner, just as He has promised.

Our fellow-redeemed in Vernon are truly thankful that you are helping to support their local effort to begin with. They have asked me to express their thanks to you by this means, and to pledge to you that they will do all in their power to quickly reduce their need for subsidy.

In the meantime, Vernon is also one of Canada’s leading vacation spots. St. Paul congregation invites you to come and see what God has wrought.

—Pastor Bertram Naumann

(Editor’s note: Pastor Naumann serves our CLC congregation in Seattle, Redemption Lutheran. Redemption and its pastor were the instruments used by the Lord to make clear that a door was being opened in Canada.)

Announcements

Appointments

Upon the resignation of Rev. Walter Schaller upon the acceptance of a call, Rev. Michael Roehl has been appointed Conference Visitor for the West Central Conference.

— Daniel Fleischer, President

Rev. Steven Sippert has been appointed as associate editor of the Ministry By Mail.

—Daniel Fleischer, President

Address Change

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Area code changes: The area code for Pastor Bertram Naumann and Teacher Quinn Sprengeler has been changed from 206 to 425. The area code for Pastor Paul Naumann has been changed from 206 to 253.

Correction

In last month's issue, page 6, first column, 4 lines up, one word was omitted while copying the article: "Every Christian *kitchen* ought to have . . ." The editor regrets the error.

50th Anniversary

Our Savior's Christian Day School in Jamestown, North Dakota is celebrating its 50th anniversary on August 31, 1997. We are inviting alumni and former pastors and teachers to join us for this special observance. We would appreciate an RSVP by August 15th to:

Lee Murch
1001 5th Ave. SW
Jamestown, ND 58401
Phone (701) 251-2455



St. Paul's School, Austin, Minnesota;
Teacher Thomas Skinner surveys his class of avid readers!