

Lutheran Spokesman

For the

Son of
man

is come
to seek and
to save

the lost



Luke 19:10

Two Sides of God

Bible passages that describe the love of God or the grace of God are the most comforting statements one could hope to find in the Word of God. Consider as an example: "We have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him" (1 Jn. 4:6).

An Amazing Contrast

Here the Bible plainly says that God is love. Unfortunately, people of our day will take this passage and use it to support ideas that are not true. They say that because God is love He would never condemn anyone or send anyone to hell.

We have to realize that God has another "side." God is also holy. We cannot think of the Lord Almighty as a big "softy" in heaven who looks the other way when people sin. The holy God has a real sense of justice. When people sin against Him, the sin has to

be punished.

That's exactly what God declares in certain parts of His Word. He not only tells us how to think, speak, and act. He passes judgment when we fall short of His perfect standards. And that judgment means punishment.

The holy God is talking when the Bible says: "The soul that sins, it shall die" (Ezek. 18:20). "Cursed is everyone who does not continue in all things which are written in the book of the law to do them" (Gal. 3:10). In these passages of Law, the holy side of God makes it clear that He cannot arbitrarily choose to "write off" the debt of our sin. He must condemn it and carry out the full punishment that His justice requires.

Scripture gives us opportunity to examine the amazing contrast between the holy nature and the loving nature of our God. The God of love shows His face in the Gospel. We hear in the psalms that God "forgives all our iniquities."

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unities” and “heals all our diseases” (Ps. 103:3). It seems as if we have a contradiction. On the one hand the holy God cannot forgive sin. On the other hand the loving God does exactly that: He forgives the sins of all people.

Look To The Cross!

Here’s where the cross of Christ comes into play, providing the common ground where the expectations of God’s holiness and God’s grace are met with harmonious satisfaction. On the cross of Jesus the holy God had opportunity to punish all the sins of all the sinners who will ever live in this world. Yet in that same event of the Savior’s crucifixion, the loving God was able to make the atonement necessary to forgive all our sins and expunge them from the record.

Don’t miss the big point. It was the God of undeserved love who put Jesus on the cross instead of you. At the same time it was the God of holy justice who punished Christ for what you did.

When you look at the cross of Calvary, two facts become evident. The cross shows you how bad your sin is. Your sin offends God. Your sin was so bad that Christ had to die because of it! But the cross also shows you the reason why God forgives you. He did not choose to overlook your guilt. He judged and punished your sin to the fullest degree.

On the basis of that punishment, He now renders a new judgment. His “Supreme Court” ruling is the verdict that you are not guilty of any transgression. Like the man acquitted in the courtroom, you are free from the guilt and penalty of sin.

Forgiveness of sin means that the punishment is out of the way, no longer an issue. Forgiveness of sin means eternal life instead of eternal death. We can thank the God of love who found a way to punish our sin without punishing us.

We can also thank Jesus Christ as the One who was so willing to pay the awesome price.

—Pastor Steven Sippert



God’s Angels Defend, Guard, And Protect

One of these days a new computer icon will replace the *Help* resource; with a flutter of cyber wings this electronic genie will encourage the keyboard novice to at least give *Angel* a try. Television moguls have already exploited angels for entertainment, and script writers have created brash/coy, flamboyant/humble, or wise/confused angel

personalities, as the story-line directs. We regret that God’s holy angels have been prostituted to bolster network ratings, leaving only Bible readers with the authentic (God’s own) version of “guardian angels.”

Let’s put aside the glitz for a few moments with the truth. First of all, angels were not created for human entertainment. They are charged with a



serious calling: to Help in preserving God's children amid the dangers of earthly life, as Psalm 91 reminds us: "For He shall give His angels charge over you, to keep you in all your ways." We recall that our Savior's resolve to maintain His course of self-sacrifice was strengthened by this assurance. Since all His ways were dedicated in humble self-denial to procure the salvation of sinners, He could draw upon the support of the holy angels. His heavenly helpers were ready and willing, as the account in Matthew 4 asserts: ". . . and behold, angels came and ministered unto Him."

The guardian angels, humble servants as they are, often come and go unnoticed. That's the way it was when Elisha received heavenly protection against the king of Syria (2 Kgs. 6:16-17), at least until the servant needed his fears allayed by seeing them with his own eyes. The angel that shut the mouths of the lions for Daniel's protection (Dan. 6:22) seems to have come and gone rather privately. In Herod's jail, Peter's guardian angel

carried out his work so well that the guards never awakened, and even Peter thought he was dreaming a vision. When cousin Lot and family had been hand-delivered from the fallout at Sodom and Gomorrah, the conscientious angels promptly disappeared (Gen. 19). In other words, angels don't hang around for acclaim, for they desire only to serve God and God's children. Their attention is so keenly attuned to their great privilege of service that Jesus pictures the angels being constantly on red alert, awaiting the nod from our Father to intervene in our next moment of crisis (Mt. 18:10).

Your guardian angel has carried out such missions in your life, and so has mine. An elderly gentleman has been known to relate one such experience he had as a teenager. It seems that he and his younger brother had missed the morning school bus, so Dad let them use the family Plymouth to get to the local Lutheran high school. It was still dark on that rainy November morning when the angel got his assignment to intervene at the junction of the town road with the county trunk that would take them south into the city.

Our young driver came to a full stop at the intersection, looked left and right, saw no headlights, shifted into first to cross the north-bound lane, intending then to hang a left to go south. At that moment the steering wheel was so forcibly torn from the driver's grip and the car was directed into such a very sharp left turn that they didn't get as far as the south-bound lane at all, but had been turned into the wrong lane (OH! NO!). Our young man, struggling with all his strength, was utterly unable to get that perverse steering wheel to straighten

out . . . until—WHOOSHH—a car traveling above the speed limit with no headlights and no horn of warning sizzled through the intersection on the south-bound lane and disappeared in the spray.

“Did you see that guy coming?”
“Nope.” “Neither did I.” What had prevented a horrendous collision right in the middle of that intersection? What saved the two boys plus whoever was

in that speeding car? Just an angel taking control of the steering wheel for one or two seconds to leave a little passing space on the highway. They drove the rest of the way to school in awed silence, each realizing that the near miss had been no accident at all.

They had learned first-hand something very wonderful about guardian angels. I know. I was there.

—Paul R. Koch



LESSONS FROM THE OLD TESTAMENT

“That We Might Have Hope” (Rom. 15:4)

Numbers Chapters Twenty-two Through Twenty-four

A False Prophet And His Donkey

In this interesting Old Testament account from the book of Numbers we are introduced to Balaam and his donkey. Balaam is a false prophet. His donkey is just a donkey. Unlikely spokesman of God? Perhaps, but both were used by God to get His message out.

After refusing to heed the faithful advice of Joshua and Caleb to enter the land “flowing with milk and honey,” the children of Israel wandered in the wilderness for 38 years. Despite their frequent complaints and rebellions, God protected His covenant people from their enemies. He provided a means of protection from the deadly “fiery serpents.” He also gave them victories over the heathen Canaanites and their king Arad, the Amorites under king Sihon, and the people of Bashan and their king Og. God did not want His people to fight against Moab and Ammon, the descendants of Lot (Judg. 11:17-18). Yet Moab was afraid

of Israel. Balak, the Moabite king, saw the destructive power of the Israelite forces and was filled with dread. This fear led him to desperately seek the services of Balaam, a prophet of Mesopotamia.

God’s Purposes

Balaam was an opportunist. Apparently he was renowned for his ability to communicate with “the gods” and pronounce blessings and curses on people. So when Balak’s messengers approached him about cursing the Israelites he was, no doubt, hoping for some generous compensation. Balaam’s plans, however, did not

coincide with God's plans. God used this false prophet to accomplish His purposes. God spoke to Balaam and told him not to go with the messengers. He said: "You must not put a curse on those people, because they are blessed."

Balak then sent more distinguished messengers to Balaam and promised him a handsome reward for his services. Balaam told them that he could only speak what God would tell him to speak. This time God gave him permission to return with the messengers but warned him to speak only the words He would give him.

God wanted to make sure Balaam got the message. The following day while traveling to Moab, Balaam's donkey saw the angel of the Lord on the road and refused to pass through Him. The first time the donkey veered off the road. The second time Balaam's foot was crushed against a stone wall as the donkey pressed close to it. The third time the donkey sat down and refused to go any further. After each incident Balaam beat the donkey in anger. Finally the donkey spoke and asked Balaam why he was being beaten. Balaam answered that the donkey had made a fool of him and he would have killed him if only he had a sword. Then Balaam's eyes were opened and he saw the angel of the Lord with His sword drawn. The talking donkey had saved his life! Balaam got the message. For when Balak came to greet him as they reached Moab, Balaam clearly pointed out that he could only speak God's words.

While in Moab, Balaam received several more messages from God which he then passed on to Balak. Instead of cursing the Israelites,

Balaam brought further blessings to them. Included in the blessings was a promise of the coming Savior: "*I see Him, but not now; I behold Him, but not near. A star will come out of Jacob; A scepter will rise out of Israel*" (Num. 24:17). Balaam also prophesied the utter destruction of Israel's enemies. Finally, Balak pleaded with Balaam to go back home and speak no more. Before turning home Balaam did give Balak some advice which could cause harm to the Israelites. He encouraged the Moabites to seduce the Israelites away from their God through adultery and idolatry. This advice was taken and used somewhat effectively.

Lessons For Us

So what does a story about a talking donkey and a false prophet have to do with us? It clearly demonstrates the great love our God has for His people. The Israelites, sinful as they were, deserved no blessings from their God. They received them anyway. We do likewise. It also warns of the destruction that will come to the enemies of God. The worldly might of the enemies of God's people would prove ineffective in preventing the Israelites from settling in the Promised Land.

It also demonstrates how God can use a variety of people, not only Christians, in carrying out His will. Balaam, a false prophet, was used to speak the words of God. We can also clearly see the ability of our God to look into our hearts. In contrast to Jonah, another spokesman used by God, who clearly disobeyed the orders of God, Balaam appears to outwardly follow God's instructions. We know, however, that God was not pleased with Balaam's attitude. Don't we

“obey” in a similar way at times? Don’t we sometimes outwardly go through the proper motions, but our hearts are in rebellion? May God help us to do the right things for the right reasons.

We can also learn from the donkey. Perhaps we have had donkeys in our lives—people God has used to alert us to the reckless path in which we are heading. Oftentimes we don’t appreciate the guidance of those who see our paths more clearly than we do. We may “beat” them for their attempts to

thwart our plans. It is only when our eyes see clearly once again that we realize how God uses others to direct our lives. May our covenant God continue to bless us, His people, on our paths homeward.

Oh, guide and lead me, Lord,
While here below I wander
That I may follow Thee
Till I shall see Thee yonder.
For if I led myself,
I soon would go astray;
But if Thou leadest me,
I keep the narrow way.
(TLH 417:6)

—Prof. Joseph Lau

Reformation Vignettes

4. LUTHER AS HYMNIST

Praise the LORD! Sing to the LORD a new song, and His praise in the congregation of the saints.”—Psalm 149:1

There is no question about it, Martin Luther is the father of all evangelical hymnody. God gave this man a special gift and love for music and through him the lost art of congregational singing was restored and the Christian hymn was given a special place in public worship.

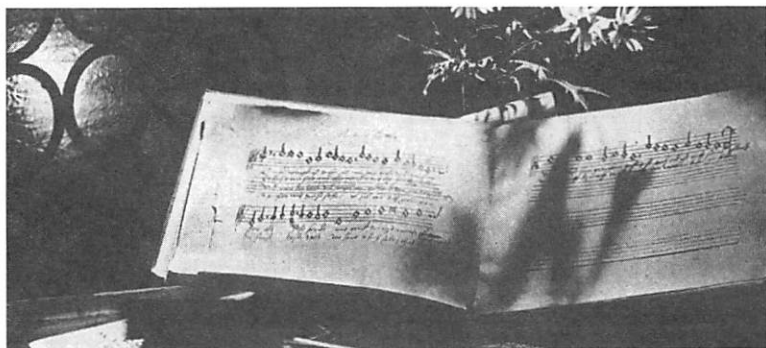
For almost 900 years what music there was in the worship services of Christianity was generally reserved for professional choirs. There were no hymn books. The worship service was primarily a spectator experience with little or no individual involvement. As one man puts it, “They were doomed to passive silence.” (*The Story of Christian Hymnody*, E.E. Ryden, p. 58).

The Council of Constance (1414-

1418) decreed: “If laymen are forbidden to preach . . . much more are they forbidden to sing publicly in the churches.” (*Same ref.* p. 58)

Then came the Reformation. The people heard the wondrous Gospel of forgiveness and life through faith in Jesus Christ alone. They recognized themselves as a congregation of saints cleansed in the blood of Christ. Their hearts overflowed with joy and they wanted to cry out in praise. They wanted to sing to the Lord a new song. And Luther gave them songs to sing.

From his childhood Luther was passionately fond of music. You remember the stories of young Luther singing at the windows of wealthy citizens for his livelihood. It was his singing that attracted the attention of



Luther's original manuscript score of his famous hymn, "A Mighty Fortress Is Our God"

Ursula Cotta, that gracious woman who gave him a home during some of his school years.

Luther was very vocal about his appreciation of music: "I give music the highest and most honorable place." "For music is a gift and grace of God, not an invention of men." (*Same ref. p. 58*)

He realized that spiritual song could be enlisted as a powerful ally in spreading the wondrous blessings of God's love in Christ as well as inspiring the people of God to stand firm in the Word. 36 hymns have been attributed to him.

Probably the best known of all is what came to be called the "Battle Hymn of the Reformation": *A Mighty Fortress Is Our God*. In the heat of the battle for the truth Luther found refuge in the words of Psalm 46: "God is our refuge and strength, a very present help in trouble." A fortress was a place of refuge and safety built high on a mountain top where all could see and where all could find safety and peace in the midst of trouble—*A Mighty Fortress is our God, a trusty Shield and Weapon!*

Satan was in the very midst of the

visible church threatening to destroy the salvation of Christ. Yet, Luther taught the people to sing with confidence:

*Tho' devils all the world should fill,
All eager to devour us,
We tremble not, we fear no ill,
They shall not overpower us.
This world's prince may still
Scowl fierce as he will,
He can harm us none,
He's judged; the deed is done;
One little word can fell him.*

Luther looked upon the Papacy and Islam (which Luther called the Turk) as the two greatest enemies of the Christian faith. In 1541 when the Turks had overrun all of Hungary and parts of Austria and were knocking at the gates of Vienna, all of Germany trembled with fear.

Special days were set aside in the church for prayer and intercession. German parents, remembering the scriptural promise that out of the mouths of babes and sucklings the Lord ordains strength, brought their children to the services that they might add their "amens" to the prayers.

It was for one of these services in the Wittenberg church that Luther wrote the hymn *Lord, Keep Us*

Steadfast In Thy Word. It was arranged for the boys' choir and carried the title "A Hymn for the children to sing against the two arch-enemies of Christ and His holy Church, the Pope and the Turks."

The original first verse was much more pointed and went like this:

*Lord, keep us in Thy Word and work,
Restrain the murderous Pope and Turk,
Who fain would tear from off Thy throne
Christ Jesus, Thy beloved Son.*

But yet this man, who sounded the trumpet and fought the battle of the Lord valiantly with the sword of the Spirit, could sit with his children and tell them the story of God's love and teach them to sing the words of the angel:

*To you this night is born a child
Of Mary, chosen virgin mild;
This little Child of lowly birth
Shall be the Joy of all the earth.*

And then he taught them to pray:

*Ah, dearest Jesus, holy Child,
Make Thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee.*

Thank you, Lord, for this gentle and courageous spirit—this very special gift to your Church.

"Oh, sing to the LORD a new song! Sing to the LORD, all the earth. Sing to the LORD, bless His name; proclaim the good news of His salvation from day to day. Declare His glory among the nations, His wonders among all peoples" (Ps. 96:1-3).

—Pastor L.D. Redlin



NOTE: This material was originally prepared for a tract at the request of the Pacific Coast Pastoral Conference, October 1997. Part One appeared last month.

"THE MILLENNIUM" —Let's Enjoy it Now!

(Part 2)

What would this divinely controlled period (of the "millennium") be? What would be its beginning? Its end?

Think Now!

Recently a Bible student was heard to exclaim with delight, "Why, we are in Revelation 20 right **now!**" With such understanding this Scripture becomes a much needed assurance of what is in place now rather than a dream of a wonderful time in the future, some time before the end of the

present age.

Does it work? Do the things spoken of here fit into the present?

Consider:

1) *Satan bound and kept from deceiving the nations.* It is done! In chapter 12 we hear the voice from heaven say: "**Now have come the salvation and the power and the kingdom of our God, and the authority of his Christ. For the accuser of our brothers . . . has been hurled**

down. They overcame him by the blood of the Lamb and by the word of their testimony.

Now, in these last days, Satan is already defeated, bound and controlled. Like a dog on a long leash. He cannot deceive the Gentile world where the word of their testimony sheds its light of gospel truth. When speaking of his death, Jesus declared: *"Now is the time for judgment on this world; now the prince of the world will be driven out"* (Jn. 12:31).

Praise God, the victory is now!



2) *"They came to life and reigned with Christ a thousand years"* (Rev. 20:4b).

When do these saints, who loved not their lives unto death, "come to life"? The Apostle Paul assures all believers that *"God made us alive with Christ, even when we were dead in transgressions"* (Eph. 2:5).

Praise God, we do not need to wait for that *"first resurrection."*

And this *"reigning with Christ."* Is this not already a reality, though the glory of it is hidden until the day of Christ's revealing? In Ephesians 2 we also read: *"God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus"* (2:6). The Apostle Peter is bold to term all believers in Christ *"a royal priesthood"* (1 Pet. 2:9).

The gospel assures us that Christ rules over all things now (*"All authority in heaven and earth has been given to me . . . I am with you always, to the end of the age"*) (Mt. 28:19-20).

Praise God, we are living and reigning with Christ now!

3) At the end of our "millennium," *"Satan will be released from his prison"* to mount a final assault against *"the camp of God's people, the city he loves"* (20:9). The outcome of this Armageddon is quick and sure: *"But fire came down from heaven and devoured them."* The devil and his cohorts are *"thrown into the lake of burning sulphur"* (v. 10).

Then the climax, the glory of the Lord's judgment. The opening of *The Book of Life*. The Lord's people are finally safely separated from the lost and condemned (v. 15, as in Matthew 25:31-46).

Note that this follows the "millennium" as the blessed and glorious conclusion. It is the giving of the crown to those who, by the grace of God, have stood firm until the end (Mt. 24:13).

Praise God that such glory awaits us after the serving years of the "millennium." Meanwhile our risen, reigning Lord is even now giving all we need for the living of these days!



Now!

Oh that we might catch and keep the spirit of Psalm 118 as it looked forward to the time when Jesus would inaugurate the "millennium" with His first coming at Bethlehem!

With shouts of joy and victory resounding, the believers confess: **“THIS IS THE DAY THE LORD HAS MADE; LET US REJOICE AND BE GLAD IN IT!”** (Ps. 118:24)

Truly, the “Millennium” is NOW. Do let us enjoy the peace and promise it affords us now!

—Pastor Rollin A. Reim

Leland L. Grams 1919 - 1997

Once a young pastor, discouraged by the burdens of the ministry, asked an older, more experienced fellow pastor if he ever felt like quitting. Leland Grams replied, “No, except for every day!” There was a twinkle in his eye as he said it, but he also remarked with all seriousness, “What else is there?”

To preach the gospel of his Lord and Savior was the one thing Leland Grams most wanted to do with his life. The work of the ministry was not something he either took up lightly or laid aside easily. Because his father died when Leland was a young teen he was very much aware of the sacrifices his mother made so that he could attend prep school, college, and seminary.

But the sacrifice that moved him most was the one his Savior made. So when the Lord made it plain some forty-one years after his ordination that it was time for Leland to step down from the parish ministry, he did not step down from the pulpit. He continued to serve as a Mission Festival speaker and vacancy pastor, nine times, throughout the CLC.

The second of a family of seven siblings, Leland Lewis Grams was born November 23, 1919 to Lewis and Anna Grams at Mackford Prairie, near Markesan, Wisconsin. Received into the Kingdom of God through Holy Baptism, Leland spent his childhood

years on the farm in Green Lake County. He received his elementary education in the Lone Cedar country schoolhouse and was instructed in his baptismal faith by the Rev. George Kobs at St. John’s Lutheran Church in Markesan. Leland was confirmed in 1934 and headed off to Watertown for seven years at Northwestern Prep school and College. Upon college graduation he entered Wisconsin Lutheran Seminary at Thiensville to prepare for the public ministry.

In a busy June 1944 Leland graduated from the seminary, married Myrtle Mathweg of Markesan, and with his new bride traveled across the country to begin his pastoral labors at Trinity Lutheran Church in Omak, Wash. He served there on a temporary basis and then went on to Faith Lutheran Church of Tacoma (’44-47) and St. James Lutheran Church in Spokane. In the spring of 1953 Pastor Grams accepted the divine call that brought him and his family to South Dakota, where he served First Lutheran of Faulkton and Zion of Ipswich until his retirement from the fulltime ministry in 1985.

In the late 50’s, in faithfulness to the Word of his Lord, Leland Grams left the fellowship in which he had grown up and served so long and became, along with the congregations he pastored, a charter member of the Church of the Lutheran Confession. Since the



50th Wedding Anniversary of Leland and Myrtle Grams, June 18, 1994.
The children are (back) Kathleen Schaller, Michael, Joel, Steven, Nancy, John; (front) Debra, (Mom & Dad), Evangeline Olson, Eileen Tiefel

Lord blessed the union of Leland and Myrtle with nine children, this move made for some financial hardship. But there were no complaints, as the pastor supplemented his income with wood-working, agricultural endeavors, and an antique business.

While Leland served the CLC as Conference Visitor and as a member of the Board of Missions he is most remembered in the West Central Conference for the down-to-earth advice and encouragement he would give younger pastors at conferences and study clubs.

We thank our gracious God for the strength of faith and purpose and especially for the Gospel Word by which He enabled our brother to be His tool for blessing for so many years.

The Lord graciously and suddenly called Leland to His side on December 15, 1997 at the age of 78. A memorial service was held at Zion Lutheran

Church in Ipswich on December 19, where Pastor David Fuerstenau brought comfort and encouragement from 2 Timothy 4:6-8. A committal service will be held at Mackford Prairie in June.

Among those finding strength in remembering the divine promises of which Pastor Grams so often spoke are his wife, Myrtle; his children, Kathleen and Pastor Walter Schaller, Michael, Steven and Kathy, Eileen and Pastor Paul Tiefel, Evangeline Olson, Joel and Cheryl, Nancy, Debra, John and Liza—along with 35 grandchildren and 12 great-grandchildren.

Myrtle has asked that the *Lutheran Spokesman* express her thanks to the overwhelming number of people who have remembered her with words of encouragement at this time.

*(Submitted by Pastor
 Walter Schaller)*



(The following article is by Cara MacDonald, writer for The Morning Star newspaper of Vernon, British Columbia. It first appeared June 29, 1997. Used by permission. The picture is a recent family photo.)

BUILDING A NEW CHURCH

David Reim is the first pastor of the new St. Paul Evangelical Lutheran Church in Vernon.

Reim arrived May 1 from Marquette, Michigan to take on his duties with the congregation which meets in Halina Centre.

“The church grew out of a group of people who had serious concerns about growing liberalism among Lutheran churches and who wanted to remain faithful to God’s word and have God’s word taught in its truth,” he said.

The new church has been having meetings for about a year with pastors from Seattle and Spokane. It is associated with the Church of the Lutheran Confession (CLC) which is based in the United States.

The Vernon church was granted mission status last year which means that the CLC will help the new church to get established. Members hope to purchase a building or build a new one within a couple of years.

Reim, whose father was a pastor, attended seminary and went on to serve in churches in Colorado from 1984 to 1989 and in Marquette from 1989 to 1997. He and his wife, Julie, have four children.

“The move to Canada has been very interesting,” he said. “I had been to Canada before and it is pretty much what I expected. This is a beautiful area and we have found the people to be very friendly.”

St. Paul Evangelical Lutheran



Pastor Reim, Tamar, Julie, Nicole, Micah, & Ben

Church offers services in German at 9 a.m. and in English at 10 a.m. Summer children’s programs are planned and Sunday school and women’s and youth groups will start in the fall.

“I think there are two reasons why people like to hear a service in their own language,” said Reim. “They feel more comfortable in their mother tongue and they want to hold on to their German heritage for their children.

“Our primary concern and desire in all our service is to be faithful to God’s word. There is a tendency to change to suit the circumstances but God doesn’t change and his word doesn’t change. I think a lot of people are seeking a lot of things in life but after a time they find that it is still rather empty and what they are missing is a spiritual relationship with God.”

Everyone is welcome to come to St. Paul Evangelical Lutheran Church services whether they were raised in the Lutheran tradition or not. For more information call Reim at 250-549-5250. ●

CLC Exploratory Services

LOCATION	PASTOR IN CHARGE	LAY PERSON TO CONTACT
Arizona , Gold Canyon	Warren Fanning 602-983-8518	Gerald Gehling 602-983-9052
California , Stockton	Michael Sprengeler 510-886-3252	
Colorado , Colorado Springs	Delwyn Maas 303-278-7216 or 800-777-4316 (statewide, Peter Reim)	Chuck Seelye 719-685-5848
Colorado , Southeast Denver	Delwyn Maas 303-278-7216 or 800-777-4316 (statewide, Peter Reim)	Edwin Trapp 303-805-0300
Florida , North Port	John Lau (Vacancy)	Bob Peters 941-474-4385
Florida , Orlando	John Schierenbeck 941-299-4084	Paul Kuehne 407-277-2183
Florida , Coral Springs (North Ft. Lauderdale)	John Lau (Vacancy)	Bob Doriot 305-429-0063
Georgia , Atlanta area	Jay Hartmann (Vacancy) 904-364-1851	Wayne Everhart 706-654-4645
Michigan , Cadillac, Reed City, Traverse	Walter Schaller 616-791-7552	Bob Remus 616-832-2687
Michigan , Grand Rapids	Walter Schaller 616-791-7552	Harald Schillinger 616-453-6609
Minnesota , Kimball (St. Cloud area)	Daniel Fleischer 612-784-8784	Reuben Streich 320-453-7562
New Mexico , Albuquerque	Norbert Reim 602-974-8911	Robin Vogslund 505-892-6934
North Dakota , Fargo	Theodore Barthels 218-847-2080	Gary Pansch 701-277-1727
Texas , Amarillo	James Naumann 719-336-5773	Local Contact 806-358-3717
Texas , Killean	Thomas Schuetze 972-733-4535	Richard Ehret 817-526-7697
Virginia , Fairfax (Washington DC area)	Timothy Holland 704-692-7731	David Loop 703-250-2020
Washington , Withrow	Terrel Kesterson 509-327-4203	
Wisconsin , Fairchild	Gordon Radtke 715-834-6280	
Canada , Calgary, Alberta	Horst Gutsche 403-207-1725 (hm) 403-569-9239 (ch)	
Canada , Vernon, British Columbia	David Reim 250-549-5250	



Minnesota Conference pastors met at Grace Lutheran, Fridley, in October 1997. They are (l-r) Walter Schaller (Missionary At Large), Vance Fossum, Theodore Barthels, Paul Fleischer, Roland Gurgel, Daniel Fleischer, Rick Grams, Steven Kurtzahn, Elton Hallauer, Paul D. Nolting, Keith Olmanson, John Hein, David Schierenbeck

Announcements

Colloquy

Rev. Kevin McKenney, formerly a clergyman in the Wisconsin Evangelical Lutheran Synod, now a member of Messiah in Hales Corners, Wis., has applied for colloquy with the desire to serve in the ministry of the Church of the Lutheran Confession. Correspondence relative to this application should be sent to the president by Easter of 1998.

—*Daniel Fleischer, President*

Nomination — ILC President

The Board of Regents for Immanuel Lutheran College invites voting members of CLC congregations to nominate an individual or individuals to serve as president of Immanuel Lutheran College. The person called will serve from June 1, 1998 to May 31, 2000.

The person(s) nominated must currently be a member of the ILC faculty. The individual(s) nominated should be qualified to be the chief administrative officer of the school. Please send your nominations, postmarked no later than February 1st, to:

Mr. Tom Beekman
ILC Regents Secretary
8410 Rambil Rd.
Eau Claire, WI 54703

Change Of Address

The Rev. Wayne Eichstadt
37-1/2 Marquette Avenue
North Mankato, MN 56003
(507) 344-0898

The Rev. Warren Fanning
4415 South Desert Dawn Drive
Gold Canyon, AZ 85219-8518
Phone (602) 983-8518

Alberta, Canada Services

The address of Resurrection Ev. Lutheran Church, Horst Gutsche, pastor, is 1102 37th St. S.E., Calgary, Alberta T2A-1E3. Both German (9:30 a.m.) and English (11:00 a.m.) services are conducted on Sundays. See phone numbers for Pastor Gutsche in the table in this issue.

Periodic services are also conducted in Wildwood, Alberta (60 miles west of Edmonton). The contact person here, a member of Resurrection Lutheran, is Dr. John M. Cobb, Box 86, Wildwood, AB T0E 2M0, Canada. Dr. Cobb's phone is 403-325-2247.



Cover Acknowledgement

We thank Hope Luurtsema, a member of Rock of Ages Lutheran Church, Grand Rapids, Mich. for her artistry which appears on this month's cover. Hope explains the meaning of the cover symbolism, based on Luke 19:10 "for the Son of Man is come to seek and to save that which was lost" as follows:

Notice how the "k" in "seek" reaches up toward the heart to remind us that God the Father loves us so much that He sent His Son to come to earth to die for our sins. Jesus is symbolized by the cross also extending upward from the "k." After Jesus arose and ascended into heaven He did not leave us comfortless, but sent the Holy Ghost to keep us in the true faith. He is represented by the dove swooping down from the "s" in "seek." The Triune God sought us!

"...to save that which was lost." Discover how Christ encircles us with His love. Visualize this with the "v" in "save." Follow the line of the "e" up to the right, through the hand, down the wrist, and up again to form a heart. We were lost and falling farther away from God when Christ caught us. He saved us the only possible way, when our sins nailed Him to the cross. Through His precious, innocent blood, we are washed clean. "It is finished!" We are saved through faith in Christ. Praise be to God!

May we, out of gratitude, spend our lives in joy, telling others of Christ's love for them.

Compliments of

GETSEMANE LUTHERAN CHURCH
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SPOKANE, WA. 99026

YOUR CLC CONVENTION HAS DIRECTED

The CLC Foundation

To: "inform the membership of the CLC of the existence and purpose of the Foundation"

Which is: "to provide the means for the CLC to administer special gifts and bequests given by members of the CLC for the Work of the Kingdom of God," usually for longer-range rather than current purposes.

Gifts to the Foundation of cash and other assets convertible to cash, such as financial instruments and real estate, will ordinarily flow into the Foundation Endowment, with principal kept invested, and earnings disbursed annually for CLC purposes and projects as needs determine.

The Foundation was formed to be a potential part of CLC members' estate planning. Thus, those interested in material reviewing options for giving to the Foundation are urged to ask for "Ways of Giving" from:

**CLC Foundation Chairman,
c/o Immanuel Lutheran College,
501 Grover Rd., Eau Claire WI 54701
or E-mail: jnmlau@juno.com**

(1st of a Series)

Now may He who supplies seed to the sower, and bread for food, supply and multiply the seed you have sown and increase the fruits of your righteousness, while you are enriched in everything for all liberality, which causes thanksgiving through us to God.

2 Cor. 9:10,11