

LUTHERAN

OCTOBER, 1970 VOL. 13 NO. 4

SPOKESMAN



*“THE JUST
SHALL LIVE
BY FAITH.”*

Romans 1, 17

Reformation Day — Oct. 31

“Lord, help us ever to retain
The Catechism’s doctrine plain,
As Luther taught the Word of Truth
In simple style to tender youth.”

Lutheran Hymnal 288



FROM THE EDITOR

PASTOR CHRISTIAN ALBRECHT

Pastor Christian Albrecht was taken from our midst on Aug. 13, while convalescing from a heart attack in a La Crosse, Wisconsin hospital. The burial service was held at Trinity Lutheran Church, Watertown, Wis., on Aug. 17. A full obituary will follow in a later issue.

THE 1970 CONVENTION PROCEEDINGS

Much Labor. Members of the Church of the Lutheran Confession have now received the "Proceedings," of the Ninth Convention of our church body, held at Immanuel Lutheran College, Eau Claire, Wisconsin, in July. Though we pay a nominal sum for this production it by no means pays for all the effort and man-hours that were called for to put it together. This is work of our synodical secretary, Pastor Paul Nolting of Holy Trinity congregation, West Columbia, So. Carolina, and it represents a considerable donation of energy and time on the part of himself, his family and his congregation. (A reasonable estimate is over \$1000 saved.)

So it often is in church bodies, especially small ones. A good share of the official business of the group includes a great deal of donation on the part of those chosen to take care of it. It is done as an effort to save on expenses, to help make ends meet. Not every hour of time, not every meal, not every mile of extra expense is charged up to the synod by those doing its work. Those doing it, do so voluntarily and cheerfully not looking for thanks and praise. But we should be aware of it. Though as a church body we allow funds for this and that expenditure we are by no means paying our own way for the work received. Pastors and professors are, as it were, "on loan" from their congregations and boards without pay after working to take up the additional calling of working for the synod.

Lest there be misunderstanding, we are not faulting this way of doing things. We think it highly commendable — this spirit of sacrificing and saving for the sake of the church body. We shudder when the spirit of the world enters in and church officials are overly concerned that they get all that's coming to them on their expense account. And surely, the Lord who knows all things is aware of all

such "hidden" offerings and His blessing follows. When we do things for Him we never have less for ourselves.

Much worth. It goes without saying that some time should be spent on this writing by the membership of the Church of the Lutheran Confession. It plays an important role in our functioning as a church body. It sets down what we as a group of Christians have decided to do together. It does not carry with it the authority of the Word of God, but it does carry with it an obligation of brotherly love that we seek to abide by what as bretheren together we have agreed to do. It deserves our attention and study.

Although we abhor the development of a clergy — laity "gap," one can develop in connection with these "Proceedings." It contains a great deal of writing of the most boring kind — reports and statistics. Going through it carefully calls for discipline. And yet there is no escape from it if we are to carry out our work in an informed and orderly manner. If only the pastors, or only a few of the pastors, work with the "Proceedings," it is quite likely it will appear that they are "running things." It isn't because it is wanted that way, but it becomes that way by default. Failure to be interested and active in this part of the work of the Gospel, which really has to do with the purposes and privileges of the "priesthood of all believers," could create something which we would rather do without.

GS

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THE BEATITUDES III

“Blessed are the meek: for they shall inherit the earth.” Matt. 5:5.

If you, a Christian believer, are as interested in this remarkable description of yourself as you ought to be, make it a point to take a Bible concordance in hand and look up the word MEEK. See what wonderful things are said about this quality. You will be surprised.

And perhaps you will come to ask yourself why it is that we tend to shy away from the idea of being meek, or why the word threatens to leave behind a bad taste in our mouth. On the one hand, it just does not seem right, somehow, to be called meek; yet on the other hand we see that Scripture holds meekness in high esteem. We have great respect for Moses, the man of God, and a profound, reverent love for our Lord Jesus Christ. The Bible says that in the Old Testament Moses was the meekest man on the face of the earth (Numbers 12:3); and our Savior said of himself: “I am meek and lowly in heart” (Matt. 11:29). Why then should we not be deeply grateful to be told that the Holy Spirit has given to every believer this quality?

A Quality in Believers

Undoubtedly we find it difficult to remember what the word means. Look at it in our text. The Beatitudes are like a chain of pearls, each pearl matched to the other. He who has one has all. The qualities of faith belong together. God made you poor in spirit — as we have previously heard: knowing that in the sight of the holy God you are nothing, and have nothing to offer. Thus God also taught you to mourn, with a deep and abiding awareness of your sinfulness, and that of all men, which

causes so much distress and invites God’s righteous wrath.

Now what could be more self-evident than that people so aware should also have meek hearts? For if we lie prostrate before our God to confess our utter poverty and to mourn sin’s wretched bands, what sort of face will we wear when we then turn toward our fellow-man? Will it be the face of persons who glory in themselves, who delight in expressing what they call their personality, who assert themselves?

Is not the world noted for its sensitivity about “self?” Men spend their whole lives watching themselves, seeing that they get what’s coming to them (as they think), saying: “How wonderful we are; and how unkind are the people who do not understand us!” The meek person is finished with all of that.

Let us be very clear about this, that meekness does not mean laziness, indolence, or ineffectiveness. A hippie who slouches idly on a park bench and humbly says “peace” to everyone that passes by is not meek. He is a flabby fool. Nor is meekness simply “being a nice guy.” That sort of quality is biological. There are “nice” dogs, too, and cats. Meekness is not a spirit of compromise, of live and let live, a gift for staying out of trouble. You would not say that Moses stayed out of trouble, would you? Or our Lord Jesus Christ?

We can put it very simply: **The Christian is meek because he does not make himself the issue! He does not leap to the defense of HIS honor, HIS**

rights, HIS dignity; but he will always be on the side of God's honor, of the Truth, of the dignity of redeemed souls. One might well say that the Christian is a person who lives in constant surprise over the fact that God and his fellowmen treat him as well as they do!

The World Does Not Understand

The answer of the world to such a spirit is hard and brief: "You will never get anywhere with that attitude!" Our Savior, however, contradicts the world with His stunning declaration concerning the meek: "They shall inherit the earth."

To the ears of the unbeliever this will sound like a bad joke. Even the Christian may find himself somewhat puzzled by the Lord's statement. But really there is no great mystery here. First of all let us realize that Jesus is quoting. He was not the first to declare this truth on earth. The very same statement is found in the 37th Psalm (v. 9); and if you read the Psalm carefully, you will soon discover what that promise means. Then observe that neither the Psalm nor our Lord says: "... shall inherit the world." Usually this idea is introduced by those who do not understand; but it is false. "The world passeth away, and the lust thereof" (1 John 2:17). And what Christian would want to own it?

But "the earth is the Lord's," as

Moses told his people (Exod. 9:29); and those who inherit it have the real use of its blessings. The earth was created as the place where man might find life. That men instead found death in it through Adam's transgression was not of God's doing, nor did it change the original purpose of the earth. To this very day, those who inherit it are they who come out of it holding in their hands its true fruit, namely the eternal life which is in Christ Jesus, God's holy Son, who became man with a body of the dust of the ground, and who sanctified it by lying in its arms, that he might restore innocence and true life to earth's lost children.

Every concern that the meek may have for the well-being of THEIR earth as it suffers under the corruption caused by the sin of the world is entirely legitimate. Not because they seek here an abiding city for themselves, but because it is here, and only here, that they learn to "know Christ, and the power of His resurrection, and the fellowship of His sufferings" (Phil. 3:10). It is here that by their labor "repentance and remission of sins should be preached in His Name among all nations . . ." (Luke 24:47). Thus the meek owners of the earth by prayer and service look to its welfare while they dwell here. Let us diligently lay claim to what is rightfully ours.

—E. Schaller

SABBATH IX

The New Testament Era

How is the New Testament Church to observe the Sabbath? Is the New Testament Christian still bound to observe the seventh day, to cease from all labor on that day, to make special sacrifices — all under threat of capital punishment? The mere asking of the question is the answering thereof. Even

the most rabid Sabbatarian would hardly recommend capital punishment as just for working on the Sabbath.

A Synod Meeting

The question of the relationship of the Old Testament laws and law in general to the faith of Christians and the liberty that such faith implies and necessarily

brings with it was THE burning issue of the first Christian Church. This doctrinal issue was officially resolved at the first church convention or synod meeting in Jerusalem, as recorded in Acts 15. The issue was stated in the following proposition advanced by those who contended that faith in Christ did not free believers from the obligation of keeping the Old Testament laws: "Except ye be circumcised after the manner of Moses, ye cannot be saved." v. 2.

Circumcision, the distinguishing physical mark of God's Old Testament Covenant people, became the test provision of the law. If circumcision were necessary for salvation, then keeping the Sabbath, eating only "kosher" foods, and all the other regulations would also be necessary for salvation. The proponents of this position were frank to state their case: "That it was needful to circumcise them, and to command them to keep the law of Moses." v.5.

The Apostles Speak

In responding to this heretical position Peter arose to rehearse his experiences in the house of the Gentile Cornelius, where the Holy Ghost was given to the Gentiles through the preaching of Christ and without the demand that they submit to the law of Moses. Peter summed up his position in this way: "We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." v. 11.

Next Paul and Barnabas reported: ". . . what miracles and wonders God has wrought among the Gentiles by them." v. 12.

Finally James arose and summed up the matter, formulating a resolution that was adopted by the assembly and sent to all the churches: "Forasmuch as we have heard, that certain which went out from us have troubled you

with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: . . . For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. . ." vv. 24 and 28-19.

The Resolution

The resolution completely disavowed the necessity of any law works for salvation. This "burden" had been removed by the Holy Ghost. The convention did, however, offer some fraternal advice to the Gentile Christians: They were to beware lest they give an appearance of participating in the pagan idol feasts. They were to take care lest their daily conduct be influenced by standards of sexual freedom forbidden by the Lord. They were to consider the feelings of Jewish Christians who had been trained to eat no flesh of an animal that had been strangled or that had not had the blood properly drained. So they were advised to be on their guard against things that would be a special temptation for them and to show proper love over against their Jewish brethren.

But the doctrinal issue was conclusively and officially settled: The keeping of the laws of Moses was not necessary for salvation. Faith in Jesus Christ alone saves. The Christian was at liberty to regard or disregard the law of Moses. Anything neither commanded nor forbidden was an adiaphoron — a matter of Christian freedom. Thus the truth was established, but that did not prevent error from raising its ugly head.

Paul Nolting



Church News

FAITH IN THE FIELDS

HECLA, SOUTH DAKOTA — The Dakotas were once best known for the grinding poverty of the “dust-bowl” years. Vast reaches of prairie sod came under the plow as golden-grain fever drove men past the point of ecological balance. They sinned against the land, and the wages of the folly were indeed bitter. Many a dream was lost in a cloud of alkaline dust.

The modern Dakota rancher is a wiser man. Long before the general alarm for environment filled the land, these men were keenly sensitive to earth needs — replenishing what they subdued. And so the good earth once again is yielding its bountiful increase. “Seed to the sower; bread to the eater.” The granaries are full.

In praise for this prosperity the superficial man may pay his tribute to the wit of agricultural science or even some of the governmental control programs. Others have memories. “Before destruction a man’s heart is haughty.” (Proverbs 18:12) After those years of misery some kept a humbleness of spirit which no amount of good can destroy. To them it is still a gracious God who is to be thanked for saving the earth and those who depend on the earth.

SIGNS OF THE TIMES!

A Strange Form of Idolatry

A strange form of idolatry — But idolatry nonetheless! Everyone is bent double figuring out how mankind is going to be able to get along without



Prince of Peace congregation of Hecla, South Dakota.

Prince of Peace congregation of Hecla, South Dakota, recently made the news in the Aberdeen area with their manner of thanksgiving. In mid-August, soon after the grain harvest, the congregation met for worship in the stubble of a vast wheat field. With straw-bales as the altar, Pastor Walter Schaller conducted the worship service. His sermon theme: “Not by Bread Alone.”

In the Bible class the people studied the foods of Bible times. At the communal meal which followed, the congregation enjoyed some of the ancient food dishes about which they had studied. CLC people in Aberdeen were guests of the congregation in Hecla.

Rollin A. Reim

God. Science seems to have gone heavenly. If the smart ones in their laboratories compute a doubling world population every 30 years, then the

alarmists gather around the human brain to plan for mass sterilization, government birth control, and so on. When cancer, heart, disease, multiple sclerosis, and all those other killers have been conquered, then people would no longer die. And if people no longer die, then, naturally, there is no need for God. Together with this, feature the dream of the perfectly safe automobile; or the end of world hostilities; or the zero crime rate.

The evidence is clearly something else. This is today's scene: still a lot of disease, still quite a few killed in car accidents, still a rising crime rate, still a rash of war. And no one has yet found a way to make undertakers dispensable. The real tragedy is to hear and read of solutions to man's social dilemma without mention of any responsibility to any god, let alone the Almighty of the Bible. The thought rather seems to be that the United States could and would be the salvation of the world if it showed the way to negative population increase within the next ten years. We hear little to nothing about the Lamb of God, who takes away the sins of the world. They do not comfort us with God's promise of care and concern even for the physical needs of men.

The Churches, Too

Our concern is that churches have taken up social weapons, leaving the sword of the Spirit neatly hidden behind unscriptural dreams of heaven on earth. Furthermore, these idolaters shout at the people of God that it is their fault. "Come on there, you church, and straighten up this country of ours with some ingenious programs for moral perfection and social action." The cry is as flimsy as the authority of their godless voices. The foundations of the building are rotting. They can't be shored by just applying a coat of paint. It certainly may look nice; but the

termites are still there. Or to put it another way: will giving a man a job, house, and social security take away his lust and his greed, and his hate?

Remember, the foundation is rotten. The problem is the man. God gives us the weapon that will change the man. God's great heart-changer is the Gospel. The good news about Jesus' forgiveness of sins is "the power of God unto salvation to everyone that believeth."

We didn't receive our instructions from the Congress of the United States regarding our work as people of God. Jesus simply told us to go and disciple all nations . . . teaching them to observe everything He commands. It won't do that others decry the failures of the Church, since they don't understand what mission Christ has laid down. Jesus tells us to do the preaching; He'll take care of the results.

A Threat to Believers

There's a danger to be noticed. To assume that we are not living in times of persecution is pure nonsense. The body may be perfectly secure, but the arguments to forget our God and run after the strange idols of social action are a very real and mental persecution. Perhaps we forget that the enemy is not of the flesh and blood variety anyway. The logic for such social problem solving seems so attractive. The temptation is to begin to wonder what can we do. And therein lies another problem: the solution is not what we can do, but what does God say about all this.

In the first place, why all the surprise? We knew all along that mankind would be having problems. God told us of them. He marks them as "signs of the times," to be read just as we would read and obey a stop sign. What is the message of Matthew 24? There will be false saviors, false

prophets, wars, rumors of wars, world catastrophes, loveless people, great signs and wonders so that if it were possible the elect of God would be tricked by them. The signs of the heavens are aptly used to predict the weather, and we listen. The signs of the times are to speak of the imminent return of our Savior. We are in the world with our eyes open.

Being in the world is not the problem. We who are not "of" the world are called upon to show others the way out. We know there is sin. We know the tragedy sin causes. We even know that calling sin by any other name, or not even calling it anything, doesn't change the multitude of symptoms which even the ungodly can recognize as bad. But

above all we can point the way out. The solution is God's light and lamp, His Holy Word. True "social security" is a policy written in eternity; the one and only premium is the precious blood of Jesus. The only heaven on earth which God talks about is the down-payment of the Holy Spirit, who works among men creating faith in the Crucified through the preaching of the Gospel.

(Subsequently we shall write of the "signs of our times" as they appear in the churches, in the nation and world, and in the physical creation of God in the spirit of "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." II Corinthians 10:5.)

Womens Best Role In The Church

"Women Given Right to Vote in Church" . . . "Women May Be Ordained as Ministers". So spoke the newspaper headlines in recent months. They were referring to events taking place in two of the largest Lutheran church bodies in America. And people are talking.

Little wonder then that God-fearing women (and probably men too) are inquiring: What shall we answer those who ask us about these things? What is the proper role of women in the church?

Scripture has not left us without an answer. One passage which sheds a lot of divine light on the subject is I Timothy 2:8-15, which is well worth several thoughtful and prayerful readings.

There we learn that woman's role in the church is not to lead the Christian congregations in public prayer. That function belongs to "the men" (as the RSV here correctly translates). Verse 8. Nor is it her role to "teach" or "usurp authority over the man" in the

congregational assemblies. Rather she is to "learn in silence with all subjection." Verses 11-12.

All this is quite clear, but does it apply to us in twentieth-century America? The Apostle Paul demonstrates in our passage that it does — in spite of all the present push for the "liberation of women," falsely so-called. For he shows that it is based upon the unalterable facts of creation and the fall into sin.

God in creating woman did not intend that she should teach or exert authority over the men. He showed His intent by creating Adam as the first in time, and Eve later. "For Adam was first formed, then Eve." Verse 13.

Moreover, in the fall woman usurped the headship over Adam, taking the active role while Adam merely followed. The sad consequences of this reversal of God's arrangement are still very much with us. "And Adam was not

deceived, but the woman being deceived was in the transgression." Verse 14.

Of course this is not popular in the spiritual darkness of our "enlightened" age. The headlines testify to that. But "the scripture cannot be broken," as our Lord insists so emphatically in John 10:35. Lest we be swayed by majority votes at synodical conventions, we might be reminded of Luther's correct observation that "church councils have erred."

Even our own reason may kick hard against God's will that women take a passive rather than an active role when Christian congregations gather about the Word. Here too there is need for "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Corinthians 10:5.

What then is left for the woman in Christ's kingdom-work? Something tremendous! "Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety." Verse 15. Paul is speaking of a Christian woman, saved by continuing in faith in Christ as her Savior, exercising her God-given role of motherhood.

Tremendous, we said, for "man can build a house, but only a woman can make it a home." And upon Christian homes the continuance of Christ's kingdom among us so much depends. Leaf through the pages of Scripture and see how highly God regards the activity of pious mothers in bearing and training up children unto the Lord. Hannah, Mary, Lois, Eunice — to name only a few.

Quoting Luther again: "What better or more profitable thing can be taught in God's congregation than the example of a God-fearing housewife and mother, who prays, sighs, implores, thanks God, rules the house, does what the duty of a pious wife calls for, desires to have children, in great chastity, gratitude, and godliness. What more could be expected of her?"

Here then is woman's best role in the church, one which God Himself extols in our passage: **Christian motherhood.** May God strengthen and encourage our mothers in their eternally-important work of raising up a generation that fears the Lord, trusts in His saving grace, and walks as His dear children through this dark world unto glory everlasting!

—C. Kuehne

He Knoweth Our Frame

There is little question that our kind of Christianity is severely downgraded for tending to be heavenly — rather than earthly-minded, for discounting this world in favor of the world to come. But we are the way we are on good authority. Jesus says in Matthew, "Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven." In Hebrews

believers are described as those who confess that they are "strangers and pilgrims on the earth," and that "they desire a better country, that is, an heavenly."

Scripture in applying this to the believer's life is consistent. In food and shelter affairs it says, "Seek ye first the kingdom of God." And when it comes to groups in society and structures of

men, the Lord says, "My kingdom is not of this world . . . neither shall they say, Lo, here! or Lo, there! . . . For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." The spiritual is set above the material. Without question the believer lives in the spirit and longs for the world to come.

Is There a Problem?

But this may pose a problem. At times a believer may wonder how to handle the things of this life, how to adjust to his earthly environment. Often the mistake of the monk is made, thinking that in the hope and contemplation of the spiritual there is to be a withdrawal from the world, and a despising of the things of this life. Cloistering behind the walls of a "touch not, taste not, handle not" philosophy is thought to be a solution to the problem. With this often goes a superior, disdainful attitude over against the petty details of meat and drink affairs.

This isn't quite what Scripture says. We are told in Psalm 103 that the Lord "knoweth our frame; he remembereth that we are dust." This is a knowledge and remembrance that not only sees man in sin and in mercy provides a redemption in Christ, but sees man also as a created being in a finite situation groaning under sin. The limitations of the finite are endlessly multiplied in sin. The Lord knows all this and is quite practical. He takes the earthly scene into account and provides for it so that the believer can say, "I can do all things through Christ which strengtheneth me." Though He tells us to seek His kingdom first, and though he says of food and shelter, "these things do the Gentiles seek," He also says, "your heavenly Father knoweth that ye have need of all these things." Let us see in this phrase what is often overlooked. The Lord acknowledges the

needs of our earthly situation. It has to do with physical functions, with bread and water, dirt and lumber, pen and hammer, dollars and cents. And in this a stewardship is laid upon us. Even as we are to be "found faithful" in handling the great spiritual gift of the Gospel, even so we are to handle the little things of this life.

This does not change the order of things, the spiritual above the earthly, but it does lift the earthly out of a position that deems it unworthy of attention. In saying "seek ye first the kingdom of God," the Lord lays down an emphasis and order, but doesn't rule out what is so obviously necessary. It is a matter of degree, not of exclusion.

The Need of Orderly Arrangement

In I Corinthians Paul makes a simple statement, "Let all things be done decently and in order," but it has great implications and covers a vast amount of ground for this early life. Christians, though they be a highly spiritual people, in their assignment to bear witness of Christ, find it necessary to deal with one another, to meet, to speak, to discuss, to make arrangements. So it was in the apostolic church. Christians met together to choose Mathias, to elect seven men for congregational work, to settle a controversy and make a doctrinal decision (Acts 1, 6, 15). This is organization. Spiritual though we be, the limitations of our finite being and situation call for it. One Christian functioning alone, within the bounds of what is godly, can do what he pleases. The minute another is drawn into the picture and two seek to work together and agree on procedure (This is the usual situation) an organizational structure is established. It is that simple. That this is enlarged and perpetuated by a constitution and all that goes with it because continued operation is needful

doesn't change things. What a group of Christians calls itself is of little consequence. It does not set aside the fact that organizational arrangement is an obvious and unavoidable necessity. To pretend it isn't, is the height of folly. To ignore it makes one unrealistic, irrelevant, irrational and irresponsible. To eliminate it brings chaos and confusion.

Accept the Inevitable!

To be sure, there is temptation in this. The inclination of the flesh to make more of the "creature rather than the Creator" is always with us. No one questions that the structures needful for the orderly propagation of the Gospel have dangers for our spiritual being. This is evidenced by the nation of Israel in the Old Testament, and the Roman Catholic Church in the New. In both, men trusted and gloried in the structure and not in the substance for which it existed, salvation in the Christ of God. And yet, though believers must always watch and struggle with themselves that they don't misconstrue

and misuse the very order that they have established, this does not mean that it should be set aside, or even can be. No one to date has demonstrated how we can operate without it.

Some years ago we were indebted to one of our pastors for bringing to our attention the telling expression, "the consenting sets us free." Fighting the obvious and the needful brings tension, frustration, a chafing under unwelcome restrictions. Coming to terms with the earthly situation, agreeing to the inevitable, "consenting," is its own blessing. This is not abject resignation to adverse conditions, but simple acceptance of what has to be. It frees us from tension and frustration. It spares us, in this instance, from the childishness and arrogance of playing the petty and peevish role of God's angry man, everlastingly at odds with how it has to be with the Christian in this life. "The Lord knoweth our frame; he remembereth that we are dust." It serves us well to know our place.

—G. Sydow

If A Doctor Had Been There

A medical examiner determines the approximate age of an unidentified murder or accident victim from the development of the victim's body and the changes it has undergone.

How old would a doctor have judged Adam to be if he had seen him immediately after he was created? Adam had a mature body that matched the maturity of his mind. He showed a deep insight into the nature of creatures as he named the animals according to their kind. He looked old enough to be married and was married to a woman a little younger than he was before the day ended. The doctor would have seen in Adam all the signs or marks of having been conceived and born and

having grown through infancy, childhood and youth into mature manhood. He would perhaps have judged him to be twenty to twenty-five or maybe thirty years old. But how wrong he would have been! Adam was never born. He never grew up. He never cut teeth or took a bottle. He never had to learn to walk or talk. This he could do immediately because he was created as the mature original model or pattern of men who would come after him without having to pass through the stages of development they have to go through today. Adam looked thirty though he was hardly a day old.

Not As Old As They Look

There are other things that are not as

old as they look — many of them, like Adam they look as though they had developed even though they didn't develop. Hanging from the roof of a cave we see a formation of mineral deposits that look like a large icicle. On the floor just below it is a cylindrical or cone-shaped formation of the same mineral deposits. The icicle hanging from the roof is called a stalactite and the cone on the floor a stalagmite. Water is seeping over the icicle and dripping down on the cone depositing small amounts of minerals on both. So the icicle gets longer and the cone gets higher, perhaps by a few thousandths of an inch each year. Dividing the annual growth rate into the present size of the stalactite may give the figure of hundreds of thousands or even millions of years. That is how old the stalactite looks assuming that it started out from nothing and grew at the same rate each year.

But the scientists who come to such conclusions are just as wrong as the imaginary doctor in the case of Adam would have been if he had judged him to be thirty years old. He who is from everlasting to everlasting brought forth the mountains and formed the earth and the world Ps. 90:2. He made a fully mature world even as He made a fully mature Adam, including stalactites, stalagmites, canyons and whatever else there may be. They may look to be very old; but none of them are older in years than Adam would be if he were living today.

This does not mean that the universe has not undergone changes since its creation. Stalactites and stalagmites have become bigger. Canyons have been cut deeper. Tremendous climatic changes and land upheavals resulting from the flood have changed the face of the earth. Earthquakes have swallowed islands and caused whole cities to disappear. Such changes have occurred and some will occur until the heavens

will pass away with a great noise, the elements melt with a fervent heat and the earth and the works therein will be burned up. They take place in what God created in six days and in no wise indicate that the world developed through millions of years in a process of evolution.

The Long and the Short of it

We've met the long in the evolutionist with his millions of years. We meet the short in the great philosophers of the ancient world. The invisible things of God seen in creation, even His eternal power and Godhead, were ignored by them, Rom. 1:20. Professing themselves wise they became fools and worshipped the creature more than the Creator, Rom. 1:25. Like the evolutionist they considered matter, which God created out of nothing, to be eternal and so made a god of it. They taught that by a creative force in matter the universe was formed fully matured, in a moment, suddenly, and in the twinkling of an eye. Perhaps they were thinking of the atoms they were looking for, and of atomic action. The idea that creation took time, let alone six whole days, was rejected by them. Their arguments seemed quite plausible, perhaps more so than those of the evolutionists today. It was quite the thing to accept what they presented in high flowing words of human wisdom. Some of their teachings soon crept into the church by way of Neo-Platonism and were espoused by its greatest teachers.

Luther says: "Hilary and Augustine, the two greatest lights of the church, are of the opinion that the world was created suddenly and all at once and not in six successive days." He speaks of subtle disputations in schools and churches and warns against being led astray by the authority of the fathers who look for allegories in Genesis 1 and 2. Luther would listen to Moses as a better teacher than the philosophers

“who dispute about unknown things apart from the Word of God” and takes the six day creation account for the actual history that it is. He writes: “If you cannot understand that these were six days, then accord the Holy Spirit the honor of being more learned than you. For you must treat the Scripture in such a way that you note how God Himself says it. Since it is God who says it, it does not become you sacrilegiously to steer His Word to where you want to go.”

What Luther had to defend in his day because it was considered too long, we have to defend in our day because it is considered too short. We have to defend it not only against the evolutionist but against theologians in the church who dunk Gen. 1 and 2 into the theory of evolution to make it more palatable to the world. But compromising the truth is wickedness and converts no one. it only alienates true scientists. Wm.

Overn, the research scientist who designed the TV memory system for the Mariner space program in 1965 says: “A practicing scientist can stand up among his scientific colleagues and state that he accepts the Biblical creation because the true scientist realizes that there is no real evidence for the evolution concept.” The nuclear physicist Dr. John Grebe says: “I want to assert that no one can point to a single fact of science, history or archaeology that conflicts with a literal reading of the Bible.”

Well and good; but we look for our answer in the sure Word of God (11 Pet. 1:19-21) which tells us that the world is a bit older than the greatest minds of the past have figured it to be and a whole, whole lot younger than the evolutionist thinks. To tamper with it is to shake the foundation on which our faith is grounded.

Otto J. Eckert.

CHANGE OF ADDRESS

The Rev. Daniel Fleischer
4721 Shea Parkway
Corpus Christi, Texas 78413

Mr. Paul Esserhut
3854 Claymore Lane
Eau Claire, Wisconsin 54701

COORDINATING COUNCIL

The Coordinating Council will meet Tuesday and Wednesday, Oct. 13-14, beginning at 9:00 A.M. on Tuesday. All business should be in the hands of the chairman of the respective boards by Sunday, Oct. 4.

Robert Reim, president

WEST CENTRAL PASTORAL CONFERENCE

When? Nov. 3-5, beginning at 10:00 A.M. MDT

Where? Grace Lutheran Church, Valentine, Neb.

Agenda: Exegesis of 1 Corinth. 3, 10-17, D. Lau; Can a Christian in Good Conscience Join Veterans' Organizations? D. DeRose; What is Sheep-Stealing? M. Sydow; Homiletical Study of Luke 16, 1-13, John Pfeiffer.

-D. Lau, secretary

CONTACT IN GERMANY

A CLC family will be moving to Herzogenaurach, Germany (near Nuernberg), later this year. They are interested in being in contact with other CLC Lutherans who may be in that area. Anyone who can supply information is asked to contact Pastor C. Kuehne, Box 86, Okabena, Minn. 56161.

INSTALLATION

Upon authorization of President R. Reim I installed Paul Esserhut as teacher in the Day School of Messiah Lutheran Church, Eau Claire, Wisconsin, on August 30, 1970.

L.W. Schierenbeck

MINNESOTA DELEGATE CONFERENCE

The Minnesota Delegate Conference will be held at Grace Lutheran Church, Fridley, Oct. 18, beginning at 3:00 P.M. Program: 1. A Re-examination of the Traditional Passages Dealing with the Place of Women in the Church, K. Olmanson; 2. Our Responsibility As Pastors and Congregations Toward Members Away from the Sphere of the Home Congregation, P. Larsen; 3. An Evaluation of the Paragraph Relating to Termination of Membership in a Congregation Referred to in the 1970 Convention Proceedings, Report of Committee No. 7, page 9, III; 4. Reports from board chairmen, Visiting Elder, Please announce to the host pastor, H.C. Duehlmeier.
Robert Rehm, secretary

MINNESOTA PASTORAL CONFERENCE

The Minnesota Pastoral Conference will meet Nov. 8-9 beginning with an evening meal on Sunday, 5:00 P.M., at Our Redeemer's Lutheran Church, Red Wing. Program: Formula of Concord, Art. II, M. Eibs; Epistle of Jude, H.C. Duehlmeier; Hebrew Exegesis, Micah 6, 8, C. Kuehne; Treasures of the New Testament, G. Becker; Homiletical Study, Romans 10, 1-9, C. Thurow; Discussion of the essay, "On What Basis may We Regard People as Christian," lead by R. Reim; The Christian and Smoking in the light of Recent Medical Reports.

Please announce to the host pastor, R. Mackensen.

H.C. Duehlmeier, program chairman

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KARPHOL, E
20926 HAVILAND AVE
FAYWARD CA 94541