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lutheran spokesman

BACK TO SCHOOL



IMMANUEL LUTHERAN COLLEGE

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CHURCH OF THE LUTHERAN CONFESSION

BABY BREATH

Wrote the Psalmist: "Out of the mouth of babes and infants You have ordained strength" (8:2). This is one of those Bible expressions which have become a part of common and frequent usage in our English language. We hear it said of a child's statement that comes across as powerfully profound as it is innocent: "Well, out of the mouth of babes!"

Then there's "by the skin of his teeth" (Job 19:20); "man after my own heart" (Acts 13:22); "drop in the bucket" (Isaiah 40:15); "fly in the ointment" (Eccl. 10:1); and the title of a *Spokesman* article presenting over forty such expressions ("A Little Bird Told Me" [Eccl. 10:20; cf. 1967, Vol. 10, #6, p. 11]).

On many an occasion God has spoken through guileless youngsters truths which no adult could ever get away with. We know of an occasion when a young couple and their three-year-old were visited by the grandparents. These grandparents hadn't been in church for years and didn't attend when they visited either.

This was contrary to the lifestyle of the youngster. Finally it was the child who blurted out: "Grandma and Grandpa, if you don't go to church, you'll go to hell." Yes, the youngster oversimplified a complicated problem. But there was that nugget of truth which neither father nor mother had been able to speak to their own parents. Yes, the grandparents began to come to church again. "Out of the mouth of babes . . ."

A Teaching Church

We could just leave the story at this point. But there is something deeper to consider here. The child in the above example had been taught before he was able to speak. His parents had been close to the church and taught the child the ABC's of the Christian faith.

The power of the Word was and is from God, and not from man at any age. But at every age the Lutheran Church has come to be known as the *teaching* church. Truth will come from our mouths at all ages because we have first been thoroughly taught.

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Therefore we strive—and herewith encourage one another to strive—to emphasize Christian education AT EVERY LEVEL.

What wonderful blessings our Christian day schools are! And yet not every church can have such a school. In addition, not every church which has a day school is automatically fulfilling its commission to educate at ALL age levels.

But every church can strive to do the best it can with what it has been given. We believe that much improvement can be made among us in maintaining Christian education at all levels. May our good and gracious God forgive our oversights and supply ALL ages as we have need.

In the meantime, there's still baby



breath. Just as long as God grants us the grace to continue striving for the best possible Christian education at all levels, just so long will some astounding truths keep coming out of the mouths of babes.

—Bertram Naumann



Tracing the Acts of the Apostles (Acts 24)—

“Go away for now; when I have a convenient time I will call for you” (Acts 24:25).

NOW IS THE TIME

This article was almost never written because it seemed I could not find a convenient time to write it. Nevertheless, with the editor's deadline looming before me, I finally got to work and carried out the assignment that I could have done much sooner.

There are many of us who procrastinate and procrastinate and procrastinate. We put off doing until tomorrow what we could very well do today. In many cases not much is lost by our procrastination except the good will of persons who are counting on us to get the job done. What difference does it really make if the kitchen is painted next week rather than this

week, or the lawn mowed tomorrow rather than today? We know that this world and everything in it will eventually be consumed in the fires of the Last Day.

The Procrastination of Governor Felix

But sometimes procrastination is fatal. The Roman governor of Judea, ³

Felix by name, held the apostle Paul as a prisoner in Caesarea for two years. During that time he made no decision concerning Paul's case. Even though he knew Paul was innocent of the charges brought against him, he did not release him. His reason? "He hoped that money would be given him by Paul, that he might release him" (v. 26). He was waiting for a bribe.

Even when his term of office was completed and he was replaced by Governor Festus, Felix "left Paul bound" (v. 27). His reason? He wanted to do the Jews a favor. In this case Felix's procrastination brought about a miscarriage of justice. An innocent man was held prisoner for two years. A missionary of Christ was prevented for a time from preaching the Gospel of Christ in far-off lands such as Spain.

But let us speak of Felix's procrastination in another, more important sense. During those two years Felix had an opportunity to hear the Gospel of Christ. He already knew quite a bit about the hopes of the Jews, for his wife Drusilla was Jewish (v. 24). He also had a certain amount of information concerning the Christian "Way" (v. 22). He had heard Paul's testimony five days after Paul was secretly transported to Caesarea to escape the plot of Jewish assassins in Jerusalem. He had been present when Paul testified "that there will be a resurrection of the dead, both of the just and the unjust" (v. 15). Having Paul in his custody, Felix was curious enough to send for Paul and listen to his words concerning the faith in Christ (v. 24).

But when the Holy Spirit through Paul began to get personal with Felix, the governor backed off. "As Paul rea-

soned about righteousness, self-control, and the judgment to come, Felix was afraid and answered, 'Go away for now; when I have a convenient time I will call for you.' "

Now: The Time for Repentance

This was indeed fatal procrastination. When God speaks to us through His messengers concerning things as righteousness, self-control, and the judgment to come, and we are afraid because our sins have separated us from God, the time for repentance is at hand. When God's holy Law condemns us as sinners deserving of eternal hellfire, the time has come for us to acknowledge our sins with trembling and cry out with the Philippian jailer: "What must I do to be saved?" (Acts 16:30)

But Felix, although frightened by God's Law, refused to acknowledge his sins or seek a way of salvation. He told Paul to go away; it was not a convenient time for him to listen to such preaching.

In His patience and mercy God gave the governor Felix more opportunities for repentance and conversion. The Bible says "he sent for Paul more often and conversed with him" (v. 26). Yes, for a period of two whole years Felix had opportunity to confess his sins and receive assurance from Paul that his sins were forgiven for Christ's sake.

But there is no indication that Felix ever repented or came to faith in Christ. At the end of the two years he still did not do the right thing of releasing the prisoner Paul, and this certainly indicates that he did not become a Christian during this time. No doubt it

The call of God is always for now. “God *now* commands all men everywhere to repent” (Acts 17:30). “Behold, *now* is the accepted time; behold, *now* is the day of salvation” (2 Cor. 6:2).

can be said of Felix as of so many other pagan unbelievers: “The light has come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed” (Jn. 3:19–20).

Putting off an acknowledgement of our sins until a more convenient time is very dangerous procedure. Although there are such things as deathbed conversions, we dare not put off our repentance in the hope of such a deathbed conversion. How do we even know we shall be given time for repentance at the end of our lives? We have all heard of instantaneous deaths by accidents, heart attacks, earthquakes, and other acts of God. Besides, the day of the Lord, the final day of judgment, may come on us even when we are in very good health.

The call of God is always for now. “God *now* commands all men everywhere to repent” (Acts 17:30). “Behold, *now* is the accepted time; behold, *now* is the day of salvation” (2 Cor. 6:2).

Now: The Time for Sharing the Gospel

So also, as *now* is the time for repentance for all of us sinners, *now* is the time for sharing the Gospel for all of us who have already learned to trust in Jesus as our Savior. We need to look for opportunities to give our testimony and not always wait for more con-

venient times.

Think of the apostle Paul. He could have saved himself a lot of grief if only he had kept his mouth shut in Jerusalem and in other places. He could possibly have persuaded Felix to release him if he had spoken more mildly concerning sins or had avoided the subject of religion altogether. But for Paul almost every waking moment was a convenient time to preach Law and Gospel and to make his testimony concerning Christ. “I will speak of Your testimonies also before kings, and will not be ashamed” (Ps. 119:46). Whether he was called on to testify at a formal hearing or whether he was conversing with someone in private, Paul opened his mouth in behalf of Christ. “We believe and therefore speak” (2 Cor. 4:13), said Paul.

We therefore should be encouraged not to procrastinate in matters of salvation. All the persons around us are persons for whom Christ died. But do they know Christ and do they trust in Him?

We may be the ones God chooses to use to transmit His Word to them. Of course they may not become believers in Christ through our testimony. Felix heard Paul and did not come to faith. Such “failures” never led Paul to close his mouth. Nor should we ever feel stymied by the lack of response to the Gospel we preach.

Now is the time, the convenient time, to spread His Word in every possible way. For time itself will soon end, and eternity will take its place.

—D. Lau 5

A Leader Possesses Humility

One of the worst pitfalls for leaders is pride. Pride goes before a fall and a haughty spirit before destruction.

Think of the proud pharaoh of Egypt who would not let God's people leave until fully ten plagues had fallen. Nebuchadnezzar on his palace roof exalted himself in foolish pride and for it became as a beast of the field. His hair was as long as eagle's feathers and his nails as bird's claws.

The next generation does not always learn. So it was that Belshazzar in a great feast exalted himself and profaned the holy vessels taken from the house of God in Jerusalem. For this desecration, brought on by his pride, he lost both his kingdom and his life that very night.

A Breath of Fresh Air

We can think of any number of rulers in Africa who are as these ancient kings. Pride is their motivating power. They continue in power not because the people always want them, but because they think themselves indispensable for the nations as rulers. And we have also seen in Africa how suddenly—like Belshazzar—the mighty are fallen.

Nehemiah as a civil ruler is a breath of fresh air. He had great power given him by the absolute ruler of Persia. It did not go to his head so that he would say: "Am I not mighty Nehemiah, great and glorious ruler of Judah, mighty builder of the wall of Jerusalem, noble and grand dispenser of justice." In studying the book there

is no way in this world that we could imagine Nehemiah saying this. He cautiously avoided this pride-trap of Satan.

And some of the heads of the fathers' houses gave to the work. The governor gave to the treasury one thousand gold drachmas, fifty basins, and five hundred and thirty priestly garments. Some of the heads of the fathers' houses gave to the treasury of the work twenty thousand gold drachmas . . . and that which the rest of the people gave was twenty thousand gold drachmas . . ." (7:70-72) Nehemiah numbers himself among those who contributed financially to the work. And he does it in a humble way: "The governor gave . . ." He is showing from the highest office to the lowest the support for the work. He is not intent on showing how much he gave. In humility he speaks of his contribution in the third person.

All Glory to God

For they all were trying to make us afraid, saying, "Their hands will be weakened in the work, and it will not be done." Now therefore, O God, strengthen my hands. (6:9) Confronted by bitter and hateful opponents, does the governor say: "I will arm men and lead them out against such wicked men and slay them. I will . . . I will . . ."? No! In humble dependence he seeks from God the strength to do what is right and lead God's people in a God-glorifying way.

And when finally the work on the

mighty wall is finished, what does the governor do? Does he call together the nobles of the land for a feast that they might praise him for his leadership? What do you think?

So the wall was finished on the twenty-fifth day of the month of Elul, in fifty-two days. And it happened, when all our enemies heard of it, and all the nations around us saw these things, that they were very disheartened in their own eyes; for they perceived that this work was done by

our God. (6:15-16) Nehemiah gives glory to God for the accomplishment of fifty-two days.

So it must also be with us. In a leadership position as pastor we must always realize, as Nehemiah did, that it is God who is in charge. Without His help all our efforts are nothing. Without His direction all our labors are futile.

And when we achieve some accomplishments, give credit where credit is due—to God alone belongs the glory.

—Missionary Koenig



Pilgrims on Earth (#12 in a Series)—

BARAK

Barak was another of those Old Testament heroes "who through faith became valiant in battle and turned to flight the armies of the aliens."¹ His name means "lightning," a good name for a fighter. Yet, Scripture also teaches that he shared his glorious victory with two brave women, Deborah and Jael.

Those three Israelites lived approximately 1,330 years before Christ. "In those days there was no king in Israel; everyone did what was right in his own eyes."² That "do your own thing" kind of religion resulted in such chaos, rebellion, and anarchy in Israel, that every so often the Lord had to send great trials on His people in order to bring them back. Those severe afflictions showed the people their sins and the wrath of God. Then the gracious truth that He was a forgiving God who took no pleasure from the death of the wicked moved the people to repentance. Thereupon the Lord would raise up a Judge (rescuer) and deliver His children.

Barak was one of those rescuers. Chapter four of Judges tells about his rescue of Israel. "The children of Israel

again did evil in the sight of the Lord. So the Lord sold them into the hand of Jabin, king of Canaan . . . The commander of his army was Sisera . . . And the children of Israel cried out to the Lord; for Jabin had 900 chariots of iron, and for twenty years he harshly oppressed the children of Israel." The Lord heard their repentant cries.

Deliverance

His propheticess, Deborah, called Barak out of the north country and said: "The Lord God of Israel commanded, 'Take with you 10,000 men . . . at the river Kishon . . . I will deliver him (Sisera) into your hand.'"

Barak replied: "If you will go with me, then I will go; but if you will not go with me, I will not go."

She answered: "I will surely go,

with you; nevertheless, there will be no glory for you in the journey you are taking, for the Lord will sell Sisera into the hand of a woman.”

Sure enough! “The Lord routed Sisera and all his chariots and all his army with the edge of the sword before Barak; and Sisera alighted from his chariot, and fled away on foot.” He hid himself in the tent of Jael, the wife of Heber. After a drink of milk the exhausted man fell sound asleep. “Then Jael, Heber’s wife, took a tent peg and took a hammer in her hand, and went softly to him and drove the peg into his temple, and it went down into the ground; for he was fast asleep and weary. So he died.”

“Then Deborah and Barak . . . sang on that day . . . I will sing praise to the Lord God of Israel . . . Arise, Barak, and lead your captives away . . . Zebulun is a people who jeopardized their lives to the point of death, Naph-

tali also, on the heights of the battle field . . . The stars from their courses fought against Sisera. The torrent Kishon swept them away . . . Most blessed among women is Jael, the wife of Heber the Kenite . . . She stretched her hand to the tent peg, her right hand to the workmen’s hammer . . . She pierced his head . . . The mother of Sisera looked through the window and cried, ‘Why is his chariot so long in coming? Why carries the clatter of his chariots?’ . . . Thus let all your enemies perish, O Lord! But let those who love Him be like the sun when it comes out in full strength.”³

In this way the Lord delivered Israel through Deborah, Jael, and Barak, and the land had rest for forty years.

¹ Hebrews 11:34

² Judges 17:6

³ Judges 5:1-31

—Robert Mackensen



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

Looking Back in the *Spokesman*

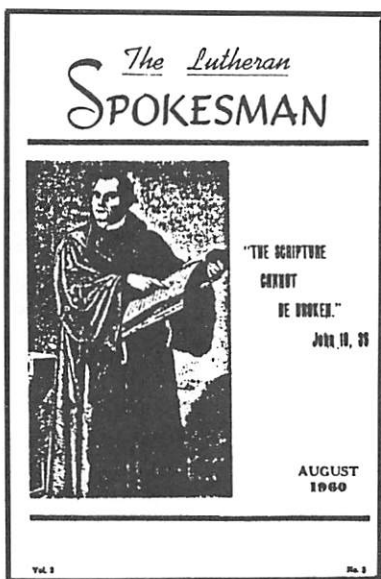
— from September 1960 —

“. . . (The) collapse of confessional Lutheranism is why we organized a Church of the Lutheran Confession. Our joy was confused with cries of sorrow, for we too remembered with the people of Ezra’s day a previous temple, far more beautiful. Who could be happy that we had to build a new building because the Babylonian hosts of unionism had destroyed an organization (Synodical Conference—Ed.)

once built according to the specifications of Jehovah? But how can we, children of this same age, dare to hope that we can live up to the name we chose, Church of the Lutheran Confession? Lord, have mercy upon us! Lord Jesus, come quickly!”

(Winfred Schaller)

“. . . Afflicted by an illusion of inner power, church bodies have been known



to do more than complain about the seeming narrowness of their legitimate field of activity. They have simply disregarded the will of the Lord and His Word, have over stepped the boundaries of rightful fellowship and legitimate witnessing and have gone forward to embrace policies and practices for which they have no warrant in Scripture; all because of some pretentious conviction that their organizations were destined for bigger things and must not be forced to languish in the marshy backwaters of church activity.

"We ourselves are not beyond the danger of falling into fits of dissatisfaction . . . Let us address ourselves to the power of sin that is left in our lives. Let us exercise our muscles with the practice of genuine, much-needed love toward one another and toward the excellent mission and educational ventures that are struggling for life on our vineyard acres; and let us root out of

our hearts the stumps of self-importance, or self-pity and conceit that may still be defacing our glory as confessors of the Truth . . ."

(Egbert Schaller)

" . . . Churches which have become spiritually bankrupt resort, indeed, to various stratagems in order to hold the line in an attempt to maintain at least an outward display of unity . . . In the process those who accuse others of legalism have themselves become the crassest legalists. Faith in the Gospel as the only unifying force has been lost, while man-made laws and experts' evaluations become the object of the man's trust and hope for the future of the church. Under such conditions it is little wonder that organizational strength is held in such high honor that the number one assignment becomes the preservation of the federation . . ."

(C. M. Gullerud)

CHURCH NEWS: Watertown, South Dakota. On July 31, members of Trinity congregation dedicated their beautiful church, which accommodates 200 worshippers. Pastor H. E. Rutz of Jamestown, North Dakota . . . and Pastor Paul G. Albrecht of Bowdle, South Dakota (were guest speakers) . . . The Rev. Christian Albrecht is pastor of the congregation.



The *Ecclesia Militans*

Lost somewhere in the footnotes of church history the last thirty years will be the history of the Church of the Lutheran Confession.

Thirty years. It may or may not be a long stretch of time. It depends on the period of history and whether there was a war of sorts being waged. Don't you imagine the Thirty Years' War (1618–1648) was a longer time for those involved in the struggle than for people elsewhere in the world who didn't even know the battles were being fought? A century earlier the period of 1517–1546 was for most of the world at the time quite humdrum.

Ah, but for Luther and his followers! Think of all the church history that was and is still being written about that thirty-year war, touched off by hammerblows to a church door.

1960–1990

What will religious (church) history books record about the last thirty years? Surely that there have been battles aplenty. Almost every mainline Christian denomination has experienced in one form or another a “battle for the Bible” between liberal (moderate) and conservative elements. If that battle has not been waged over the *inerrancy* and *reliability* of the Bible as such, one skirmish after another has erupted over how *relevant* the Bible is to our day; and with that, how seriously, to whom and when Bible teaching is to be *applied*.

Books such as Harold Lindsell's “The Battle for the Bible” and Francis Schaeffer's “The Great Evangelical Disaster” have focused in on the sites and skirmishes to which we refer. A variety of conservative Christian magazines have done the same. We are thankful for voices raised, with ours, against the tide of modernism and liberalism, and for the Truth of God. We are thankful for those who, with us, decry the ultimate result of any and all departures from the Truth: a sell-out of Christ's, Paul's, and Luther's Gospel for “another gospel which is not another” (for example, the social and liberation gospels).

A Struggle

Any objective history of the CLC would reveal that from the beginning in 1960 we struggle(d) against the inroads of the subtle reasoning that Christian love allows for, even dictates, joint fellowship activity with those who have departed from clear Bible teaching. Any history of the CLC will note that we believe(d) that Christian love begins with an uncompromising allegiance to the pure Word of God and its clear exposition in the Lutheran Confessions. Any objective history of the CLC will reveal that, for us, “to obey is better than sacrifice and to hearken than the fat of rams”—or the fat of huge statistics and an outwardly imposing church.

Any honest church historian will have to relate how during the CLC's first

thirty years the synod sought to keep the clear beacon of the Word of God focused on all it said and did. Such a history will show that at the heart of CLC concerns has been that any doctrinal error carries with it the danger of losing the Gospel of the free grace and mercy of God in Christ Jesus; that we believe—as Scripture asserts—that leaven works. Yeast permeates. Relentlessly. Therefore, beware of false teaching.

The last thirty years have not been easy. Those personally involved in the struggle know. We have been “at war”—at war with forces of Satan both outside and inside the church.

But We Have No Choice!

At this summer’s convention our synodical President said: “We should not hesitate to claim, nor apologize for, the fact that as a Lutheran Church we are ‘the Church of the pure Word and the pure Sacraments.’” (*Popular Symbolics*, 1934, p. 2) In response the delegates unanimously acclaimed: “We thank the Lord of the Church for preserving our unity for the past thirty years as members with one another in the family of God. We recognize the Spirit’s work in creating this bond of unity built on the Word of God and pray that He grant us a cheerful desire to remain faithful to that pure Word . . .”

What the delegates said echoed these words of “the American Luther,” Dr. C. F. W. Walther: “The Church has no choice but to be at war. It is *ecclesia militans*, the Church Militant, and will remain such until the blessed end. Wherever a Church is seen to be, not *ecclesia militans*, but *ecclesia quiescens*, a Church at ease, that—you may rely on it!—is a false Church.” (Walther’s *Law and Gospel*, p. 266)

These months we are sharing with our readers, from the *Spokesman* archives, some of the words describing the scene as the battle lines were being drawn up, and the CLC born, thirty years ago.

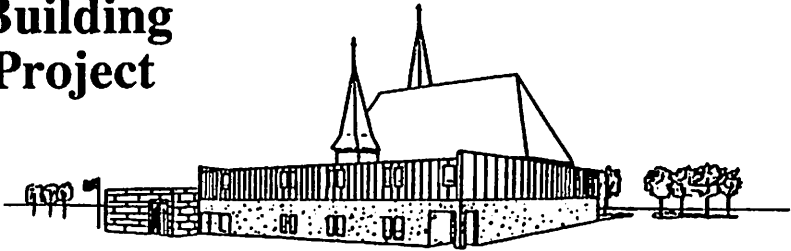
How we have enjoyed God’s grace. How desperately we continue to depend upon that grace! There dare be no “resting on our laurels.” Each succeeding generation needs to claim and reclaim the Truth for itself.

This is done by each one of us, in pulpit and pew, being ardent students of Scripture!

Let us pray:

Dear God, we thank You for preserving our church in the war of the past thirty years. We pray You to graciously forgive our sins, including our pride and our being at ease in Zion. Reinvigorate us by Your Spirit, both with a love for Your Word and a love for souls who yet do not know You. And when the war in the Church Militant is over for us, grant us a blessed end. Grant that many with us may enter, by faith in Jesus, the Church Triumphant in heaven. We pray in the name of Your one and only Son who fought and overcame for us sin, death, Satan, and hell. Amen.

A New Building Project



The Church of the Lutheran Confession has been in existence a little more than three decades. It is clear to see the Lord's hand in the formation of the synod. Even though our numbers seem small compared to other church groups, we have congregations in most regions of the United States and some foreign countries. God indeed is in control.

Over the past 30-plus years, we have seen a growing callousness toward sin, and a deterioration of Christ-centered religion in many churches (including Lutheran). It behooves us in the CLC to continue in God's Truth.

One means of spreading God's Word is through our children. The Lord wants us to bring little children to Him, as we well know. Those of us at Immanuel Lutheran Church of Mankato, Minnesota have struggled at times to keep our precious high school going. Many people outside our synod cannot understand how we can possibly operate an elementary and high school. They do not understand the dedication of staff and congregational members who place so much emphasis on teaching God's Word to our most precious possessions, our children. Only through prayer and

members willing to place God's work before anything else can this be possible.

We at Immanuel are undertaking a new building project in addition to the annual budget which is approaching a quarter of a million dollars a year. This project is for a multi-purpose building. It will be primarily for much needed school classrooms, gymnasium, and other church-school functions. To meet this end, a building committee has worked hard to come up with a suitable plan that will total about \$383,000.00. This amount will be reduced by volunteer labor and by delaying some of the interior finishing until a later date.

The sketch shown is an artist's rendition of the new addition. It will contain over 12,000 square feet, including three classrooms (with a laboratory), bathrooms, and a multi-purpose building.

We realize that each congregation has its own objectives, whether it be expansion, a new building, or some other budgetary project. We do not wish to detract from these projects in any way. However, if some CLC members feel that you would like to help us in this exciting work of helping to spread God's Word, we would really

appreciate it. You may send donations or loans of any amount you wish to: Immanuel Lutheran Church, Building

Committee, 421 North Second Street, Mankato, MN 56001.

—Herb Geiger,
Immanuel Building Committee



More Evolution Fallacies

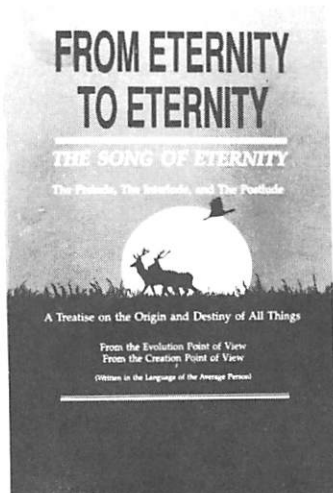
In the latest propaganda attempt by the evolutionists [as reported by the (AP) from Los Angeles June 29, 1990 in *The Mankato Free Press*] the statement is made that the Hubble Space Telescope is being used “to search for other solar systems, a step toward determining if life exists elsewhere in the universe.”

They report: “Hubble was designed to watch six to eight stars for several years to see if they slowly wobble—a sign that the stars are being tugged by gravity from orbiting planets.”

The report continues: “The search is important because ‘if lots of stars have planets, then the chances that some of the planets might have life on them is better, and ultimately the chance there might be intelligent life somewhere is greater.’ Even if it worked perfectly, the Hubble couldn’t detect life on other planets.”

Billions of dollars have been spent for projects like this. Why is all this taxpayers’ money spent to try to find life beyond our solar system?

The evolutionists have already received billions of dollars to try to find life in other planets of our solar system. They had hoped to find life on the moon, but it was not there. Then they hoped to find life on Mars and that also failed them. Also life on other planets proved fruitless.



Now billions more are being spent by the government to aid the evolutionists in trying to prove that life evolved all by itself by chance. So now the outer reaches of the universe are being searched.

But all these efforts to prove that life evolved on this earth or anywhere in the universe go counter to the proven Law of Science that “life comes only from life.” If they want to find life elsewhere they will have to find a LIVING Creator, because life can only come from life.

For those who have my book “From Eternity to Eternity” read—in regard to the falsehood of all this, pages 178–179, 183–184, 211–217, 237–240, 322–324.

—Albert Sippert
330 Wheeler Ave.
N. Mankato, MN 56001

Editor's Note: Mr. Sippert, formerly a Lutheran pastor, is a member of our CLC church in Mankato, Minnesota. We have the book "From Eternity to Eternity." Written in the language of the average person, the book is 419 pages. It is packed with a truly extraordinary amount of historical and scien-

tific information which is shown to expose the fallacies of the theories of evolution and to be consistent with the Bible teaching of creation. Many reliable reviewers applaud the rich content and powerful thrust of the book, and we are happy to let our readers know of it. It is available from the author at the above address. The price is \$15.95 which includes shipping.



Board of Missions Chairman, Pastor David Schierenbeck; Jyothi Benjamin; Board Member Don Ohlmann.

The photo above was taken at the Spring meeting of the Coordinating Council, when Mr. Benjamin gave a report on the affairs of the CLC in India, especially the orphanage project. Here he was telling the Board Members of their hopes for establishing their own Christian school to accommodate the orphans and others.

In the state school they are exposed to a heavy dosage of Hinduism, which has official state sanction.

Mr. Benjamin is enrolled as a special student of theology at Immanuel College, Eau Claire, Wisconsin, where he is preparing himself for gospel ministry in Nidobrolo.

Daily Devotions For October 1990

Date	Scripture	Theme	Hymn
		The Great Comfort (continued)	
1	James 1:2-12	Blessed is the one who endures temptation.	522:3-4
2	Samuel 12:15-23	David endures the death of his child.	522:5-7
3	Job 2:1-10	Grievously tempted, Job maintains his faith.	523:1-2
4	James 5:7-11	Pray to follow the patience of Job!	523:3-4
5	Psalms 121	They are safe who trust in God's protection.	523:5-6
6	Isaiah 40:21-31	They who wait on the Lord shall be renewed.	523:7-8
		Christian Freedom	
7	Matthew 15:1-9	Christ reproves the self-righteous Pharisees.	377:1-2
8	Matthew 15:10-20	Blind leaders ignore the need for heart renewal.	377:3-4
9	Matthew 17:24-27	Christian freemen still honor the government.	377:5-6
10	Isaiah 1:10-18	Beware of hypocrisy in worship.	377:7
11	I Corinthians 9:19-23	The Reformer said: "The Christian is a perfectly free lord of all, subject to no one; the Christian is a dutiful servant to all, subject to everyone."	377:8
12	Galatians 6:11-18	Glory <i>not</i> in the law, but in the cross of Christ.	377:9
13	Micah 6:6-8	Note that with which the Lord is pleased.	377:10
		The Great Commandment	
14	I John 4:7-16	Since "God is love" let us love one another.	429:1
15	I John 4:17-21	Little children, it is the last time . . .	429:2
16	Deuteronomy 30:11-14	God puts His Word in our hearts.	429:3
17	Ephesians 6:1-4	Divine love shows itself in our family relationships.	464:1
18	Genesis 22:1-14	Abraham passes the test of supreme love!	464:2
19	Ephesians 6:5-9	Dedicate your daily work to the Lord.	464:3-4
20	Philemon	Paul enjoins Philemon to treat his servant, Onesimus, with true love and understanding.	464:5-6
		The Healing of the Paralytic	
21	Luke 19:1-10	Zacchaeus, the tax-collector, is restored.	324:1
22	Hebrews 10:1-10	The blood of the Lamb of God atones for all time.	324:2
23	I John 1:5-10	They walk in light who confess their sins.	324:3
24	Hebrews 10:11-18	By the offering of Christ our sins are forgiven.	324:4
25	Romans 3:21-26	Justified <i>freely</i> by <i>grace</i> through <i>Christ!</i>	324:5
26	Jude 20-25	"Keep yourselves in the love of God . . ."	324:6
27	Jeremiah 17:12-17	"Heal me, O Lord, and I shall be healed."	324:7-8
		The Lord's Banquet	
28	Exodus 16:1-15	Shall we murmur at the Lord's abundant provision?	415:1
29	Exodus 16:16-30	"Give us this day our daily bread . . ."	415:2
30	John 15:1-8	Jesus is the Vine in whom we bear fruit to God.	415:3
31	I Peter 2:4-10	In Christ we are a chosen generation.	415:4

Materials for Hearing-impaired

Pastor Robert Mackensen has accepted the special call of the CLC Board of Missions to work with Mr. Harvey Callies to video tape worship and educational materials for the hearing-impaired in our midst. These materials will present, in oral and sign language, Luther's Small Catechism, some applicable Bible history narratives, and several worship services.

Outreach Effort

A monthly Bible Class, sponsored by Faith of Coloma and Redeemer of Sister Lakes, is being conducted in Grand Rapids, Michigan. For information or to refer a name, please contact Pastor Sandeen (616-468-4368) or Pastor Tiefel (616-424-3035).

West Central Pastoral Conference

Dates: Sept. 18-20, beginning at 10:00 a.m.
(Central Time) on Tuesday through 12:00
noon on Thursday.

Place: St. Paul's Lutheran Church, White River,
SD

Agenda:

- 1) NT Exegesis: I Corinthians 7:1-9—John Klatt
- 2) OT Exegesis: Job 19:23-27 —Michael Sprengeler
- 3) Book Reviews:
 - a) *Called Into Crisis*, the Nine Great Challenges of Pastoral Care—Lawrence Bade
 - b) *The Lord's Supper*—Steven Sippert
 - c) *The Quest for Holiness*—Walter Schaller
- 4) A Review of Pre-marital Counseling Materials—Norman Greve
- 5) The Ministry of the Keys and the Doctrine of the Call—Paul Gurgel
- 6) An Interpretational Difficulty: the Apparent Self-righteousness of David in the Psalms—Paul Naumann
- 7) The Seven Gifts of the Spirit—James Albrecht
- 8) Hitler and Lutheranism in Germany—David Fuerstenau

Conference Chaplain: Thomas Schuetze

Conference Speaker: Roland H. Gurgel

—Thomas Schuetze, Secretary

CLC Teachers' Conference

Dates: Wednesday-Friday, October 10-12

Place: Grace Lutheran Church, Fridley,
Minnesota

Agenda:

- * How Does a Married Teacher Deal with the Responsibility of Family and Occupation? —Karl Olmanson
- * How Does a Single Teacher Deal with Loneliness?—Wendy Greve
- * What Can Teachers Do to Return their Classroom to One of "Old-fashioned" Family Values?—Pastor D. Schierenbeck
- * Personality Types—Phil Radichel
- * Learning Styles—Jim Sydow
- * A Five-hour Computer Seminar

Communion Service: Wednesday evening at
7:30; Speaker: Pastor D. Fleischer

—James Lau

Installation

Authorized by President Daniel Fleischer, the undersigned installed Peter Reim as pastor of St. John's Lutheran Church of Clarkston, Washington and Peace Lutheran Church of Orofino, Idaho on the Sunday After Easter, April 22, 1990.

—Robert Reim

Announcement

Rev. David Sweet has resigned from the Church of the Lutheran Confession, citing differences with the CLC in understanding of the divine call.

—Daniel Fleischer, President

Change of Address

L. W. Schierenbeck
2705 Milward St.
Eau Claire, WI 54703

Great Lakes Pastoral Conference

Place: ILC Campus, Eau Claire, Wisconsin

Time: October 2-3, 1990 starting at 8:30 a.m.

Agenda:

- * Can "Essentially Religious" Groups Become "Non-essentially Religious" and thus Merit Re-examination?—Mark Bernthal
 - * "Give" is His Command—Not "Buy and Sell"—Gordon Radtke
 - * NT Exegesis of I Corinthians 3:6ff.—John Reim
 - * OT Exegesis (Suggestion: The Preacher Instructs Preachers, Studies in Ecclesiastes) — Jim Sandeen
 - * The Four Points of the 1860's Revisited—David Lau
 - * Examination of the New Age Movement—Clifford Kuehne
 - * The Influence of Reformed Literature on our Church/Ministry—P. F. Nolting
 - * Book Report—Arthur Schulz
- Conference Speaker: Egbert Albrecht
Chaplain: Mark Bohde

—David Reim, Secretary