

# LUTHERAN SPOKESMAN

*I believe that Jesus Christ,  
true God, begotten of the Father  
from eternity, and also true man,  
born of the Virgin Mary,  
is my Lord;*

*Who has redeemed me,  
a lost and condemned creature,  
purchased and won me from  
all sins, from death, and  
from the power of the devil,  
not with gold or silver,  
but with His holy, precious  
blood and with His innocent  
sufferings and death;*

*That I should be His own,  
and live under Him in His kingdom,  
and serve Him in everlasting  
righteousness, innocence, and  
blessedness; even as He is risen  
from death, lives and reigns  
to all eternity.*

*This is most certainly true.*

## In The Creed We Affirm Our Easter Faith

“...*The third day He rose again from the dead.*” So we confess before the world in the Apostolic Creed. We make that confession of faith without any qualification. For us those words are full and meaningful. They are not empty words. They are not words of hypocrisy — *as they must be* for those who, though they mouth the words, in fact deny the physical, bodily resurrection of our Lord Jesus Christ from the dead.

In the Creed we affirm our faith in the inerrant Word of God and in the testimony of our Lord’s apostle who wrote the inspired Word: “For I delivered unto you first of all that which I also received, how that Christ died for our sins *according to the scriptures*; and that He was buried, and that He rose again the third day *according to the scriptures*” (1 Cor. 15:3-4). Indeed, in the confession of

the Creed we affirm our faith in our Lord Jesus Christ, and in His resurrection from the dead!

Yet, how often may we ourselves mouth those words without thinking of the meaning, simply because we have confessed the Creed so many times in our life that saying it may become commonplace. So we suggest that from time to time—even though, and perhaps because, you know the Creed so well—you open the hymnal and read it. Concentrate on the meaning of the words as you speak this confession of faith.

Christ is risen again from the dead. Oh the depth of riches and the wisdom of God. We know that the Word of God is true, because Jesus rose according to the Scriptures. His resurrection confirms to us that He is the Son of God. We know that we too shall rise from the dead because our

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Head did. He cannot rise and leave His members dead. We know that the Father accepted the sacrifice of Jesus. The accomplishment of our redemption is complete. The Father in heaven punctuated the "It is finished" that Jesus spoke from the cross by raising Him from the dead. Our Lord Jesus said: "Because I live, you shall live also" (Jn 14:19). "Thanks be to God, which gives us the victory through our Lord Jesus Christ" (1 Cor. 15:57). That is what we are saying — as we say what we mean, and mean what we say — when we confess "*On the third day He rose again from the dead.*"

The resurrection of Christ makes our confession of faith a living confession. Through all the trials and afflictions of life, through all the uncertainties that rise up to haunt us, the Christian who knows, confesses, and trusts in Him who rose again on the third day "according to the scriptures" lives in certain hope. "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy has begotten us again unto a lively (living) hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that fades not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Pet. 1:3-5).



But in what, then, do they live and hope who deny the resurrection — or worse, who confess it with their mouth but do not speak from the heart? As said the atheist, who as he lay dying was told by a friend to hang on: "I am trying, but to what is there to hang on?"

Such is not the fear or hopelessness of those who believe and confess: "*The third day He rose again from the dead, according to the Scriptures.*"


May the confident hope inherent in the Savior's resurrection fill the heart of each who reads this. May you know peace and joy, and be confident in the brightness of your future, as you hear again, and believe: "Christ is risen; He is risen indeed!"

—Pastor Daniel Fleischer

**"... He suffered and was buried; And the third day He rose again according to the Scriptures. . ." (Nicene Creed)**

**"... (Christ) suffered for our salvation; descended into hell; rose again the third day from the dead. . ." (Athanasian Creed)**

## MAKE ME SEE

 On Palm Sunday you sing “Hosanna!” and you know what’s coming during Holy Week. You “Go to dark Gethsemane . . . Your Redeemer’s conflicts see, Watch with him one bitter hour.”

### **We Go Up To Jerusalem**

On Palm Sunday and during Holy Week we see our Savior perhaps more clearly than at other times. Jesus Himself has taken us by the hand and said: “Behold (see!), we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.” These words from St. Luke 18:31-43 are often heard near Lent’s beginning, setting the stage for Lent and Easter.

In the second part of that reading we hear a blind beggar, sitting by the side of the road, begging Jesus for sight. Jesus complies with his wishes: “Receive your sight,” He says. “Your faith has saved you.”

### **Thirteen Blind Beggars**

You may wonder why this event is included in the reading. At first glance it doesn’t seem to fit. Then, as you read all thirteen verses over and over again, it begins to dawn on you that here is an account, not of *one* blind beggar, but of *thirteen* blind beggars.

Jesus had just gathered the twelve around Him, in order to tell them about things that would happen to Him in Jerusalem. He would be mocked, maltreated, spat upon, scourged, crucified, pronounced dead,

buried. He would rise again three days later. He made it quite plain.

But they couldn’t see it! “They understood none of these things, and this saying was hid from them; neither knew they the things which were spoken.” After reading these verses you begin to wonder who was more blind, the one or the twelve!

### **Spiritual Sight**

If you can read these lines, your physical sight probably isn’t too bad. But how is your *spiritual* sight? Do you see your need to view and review the things that happened to Jesus during the last hours of His life? Do you see why Christians annually observe Lent and Easter as a time of special focus? Is your “Hosanna!” also a plea for help, as well as a word of praise?

Many people know the basic details of Jesus’ suffering, death, and resurrection. When told of these things again, some stand there with a “tell-me-something-I-don’t-know” attitude.

We think we know and understand all that we need; we see all we need to see. Why review it? Further exploration and examination is unnecessary and, besides, it’s so irrelevant to our modern life.

### **To See Why**

The twelve disciples were familiar with Old Testament prophetic words of Christ: His life of preaching, teaching, healing, helping, warning,

**“ . . . How is your spiritual sight? Do you see your need to view and review the things that happened to Jesus during the last hours of His life? . . . ”**

comforting, leading, and feeding would end in such a disgraceful way. They also knew of the resurrection. Jesus Himself told them all these things on at least three previous occasions.

But they chose not to look into it any further. They heard the *how* and the *what* of it all. But they studiously avoided the *why*. Sin does that to all of us. Surely there must be some other way in which Jesus could maintain and fulfill His Messianic word of promise. Surely His great divine miracle power is all that is necessary to make changes in the world; surely, if we could get a large enough following we could work our way into the corridors of power, change the policies and politics of presidents and prime ministers — and rid the world once and for all of selfishness and sin! — and establish peace!

Surely if Jesus stayed around long enough the world would see what a wonderful fellow He really is!

### **See Your Savior**

Jesus knew all along that if He stayed around He would be put to death. He saw what had to happen, and it would. And it did not deter Him. For only by such a horrible end, followed by such a glorious new beginning, could He be seen as the Savior from sin and death and hell.

“See from His head, His hands, His feet, sorrow and love flow. . . ”

The disciples needed a Savior, but

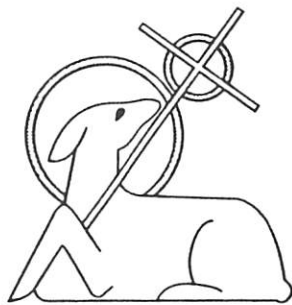
wanted one without the cross. They wanted a free world, but not such a sacrifice in order to get it. They wanted a new life, but not with eyes clouded with tears over the death of their dear Friend.

Later, they saw. When all things said were done, they beheld that what He did was for them and all people. And so all of us come asking for clearer sight this Holy Week:

*“Make me see Thy great distress,  
Anguish and affliction,  
Bonds and stripes and wretchedness  
And Thy crucifixion;  
Make me see how scourge and rod,  
Spear and nails, did wound Thee,  
How for man Thou diedst, O God,  
Who with thorns had crowned Thee.”*  
(TLH 140:2)

We come begging for sight. By grace through faith we see. We see Jesus our Savior. We see ourselves forgiven children of God. We see our way clear into heaven. Sing “Hosanna!”

—Pastor Warren Fanning



## “The Claim Of Good Friday”

**Y**ears ago a small seaside community in Britain was the focus of a well-publicized custody battle. Fire had destroyed the home of an old woman living with her orphaned grandson. The woman had died in the blaze, but the boy was rescued by a passing workman who climbed an iron pipe to his second-story bedroom.

Several weeks later a public hearing was held to determine who would receive custody of the child. The town's wealthiest citizen came forward first. “Demonstrate your claim,” ordered the judge, whereupon the man produced a fat bank book, showing that he could best provide for the child's material needs. A local teacher came next. “Demonstrate your claim,” said the judge. The woman displayed her master's certificate in education and child development, arguing that she knew best how to raise a healthy youngster. Finally, a roughly-dressed laborer stepped forward. The judge eyed him doubtfully. “Can *you* demonstrate a claim upon this child?” he asked. Slowly and deliberately the man drew his hands out of his pockets and showed them to the court. They were horribly scarred and disfigured. This man, it transpired, was the one who had climbed the red-hot drain pipe to rescue the boy from the fire. Needless to say, the sight of those scarred hands ended all dispute concerning who had first claim upon this child!

On Good Friday Jesus demon-



strates His claim upon *you*. This is the day when your Lord produces *His* scars, demonstrating to the world the powerful evidence that you belong to Him. The evidence is indeed horrific in nature. Behold the Man: His back torn open and bleeding from the Roman scourge. See His brow, pierced and bloodied by the crown of thorns. See the ragged wounds in His hands and feet where, for long hours of crucifixion, nails have torn against flesh. This is evidence powerful in the extreme. Clearly, no one can dispute Jesus' claim upon a person for whom He has paid such a price. With jolting suddenness Good Friday calls you up short and reminds you that *you are that one*. You may truly say with the hymnist: “Christ for me was wounded!”

You belong to Jesus. You do not belong ultimately to your career, nor to your family, nor even to yourself. "Do you not know" asks the apostle Paul, "that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price" (1 Cor. 6:19-20).

More than simple marks of ownership, however, these scars are the marks of your Savior's love for you. They demonstrate that rescuing you was Jesus' first priority. No pain was too much to bear, no sacrifice too great to offer when the matter that hung in the balance was your eternal life or death. Now, by the sacrifice His love accomplished, you have been delivered from the fiery consequences of your sins! You are alive and safe, having been adopted into the eternal

family of the One who saved you. And this was your God's gracious plan all along, as the apostle says: "When the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons" (Gal. 4:4-5).

Someday I'd like to hear the rest of the story about that man and his adopted son. It doesn't take too much of a stretch of the imagination, though, to guess *which part* of the man his son loved the most — or which part he was proudest of when speaking of his father to others!

Thou alone, my God and Lord,  
Art my Glory and Reward.  
Thou has bled for me and died;  
In Thy wounds I safely hide.  
(TLH 356:5)

—Pastor Paul Naumann



## **"New Creatures In Christ"**

(2 Cor. 5:17)

### **Studies in Second Corinthians**

#### **Chapter 3**

## **"I Read You Like A Book"**

Good English or not, it's an expression with which we're familiar. Especially do husband and wife grow to anticipate each other's words if not the very thoughts before they are even spoken. More broadly applied, Solomon says in a negative vein, and in this instance regarding a miser: "For as he thinks in his heart, so is he" (Prov. 23:7).

By one's whole way of life it soon becomes clear to all what makes one tick. The miser exhibits the ways of the tightwad. The delinquent attacks authority. The busybody gossips. The dishonest steal, legally or illegally.

And Christians? "Not perfect—just forgiven" says one of the few more commendable bumper stickers. Still, they cannot help but show by their

lives what they sing about from *The Lutheran Hymnal*: "A conscience free from blame, A soul unhurt by sin" (395:1).

And when the conscience is set free from blame by faith in the perfect life and substitutionary death of Jesus Christ, and when the soul exudes a life which sin can't hurt because it's forgiven, people begin to read you like a book. In the same way, St. Paul said of the believers in Corinth: "You are our letter . . . known and read by all men" (v. 2).

Lo and behold, people "read us like a book" when our lives, which we think must surely appear to others so full of the real turmoil and distress we may think we are experiencing, rather appear to the truly lost and distressed unbeliever "reading" us as islands of peaceful calm and light right in the midst of this world's numbing evil and darkness. Our lives glorify God when people come and say, for example, "We grew up with your children and now we want ours to be just like them." When our lives reflect the love which the Father first showed us in Christ, people read our lives as though set in boldest print.

### **Living In The Spirit**

Lest we then grab for glory, Paul makes it clear that ". . . our suffi-

ciency is from God" (Vv. 5-6). If the open letter your life exhibits covers bad times as well as good with the obvious confidence that all must work for good, you are living in the Spirit, and the praise will be God's.

What else does it mean to "live in the Spirit"? It means that we exhibit by our lives that we are not just trying to follow a bunch of Bible rules and regulations, still stuck in the old covenant under Moses. Keeping rules for credit finally condemns and kills the soul because we can't keep them all, as our Savior did for us. But setting forth by word and deed a life serving the Spirit demonstrates that we have been declared righteous and have been given the life which God sees as perfect. If the open letter which your life has become covers bad times as well as good, exhibiting the confidence that all must work for good, you are living a life in the Spirit.

What else does it mean? Living in the Spirit means to exhibit in our faith-life the God-given confidence, as Luther says, to come boldly before the throne of grace to find mercy in time of need.

Do people rightly read *you*? Hopefully, and in Christ, ". . . loud and clear."

—Pastor Bertram Naumann



## **Natural Selection And Macroevolution**

Darwin's only observable evidence of "evolution in action" was the great variation that occurs within species of animals and plants under domestication. Darwin, who knew nothing of

genetics, assumed that there was virtually no limit to this variation among the individuals of a species, though any breeder could have told him otherwise. In the first edition of



his book *Origin of Species*, Darwin said that he had no difficulty imagining a race of bears entering the water to catch fish and then slowly developing wider mouths, shorter legs, and longer tails, until they evolved by chance into the great whales. Thus, Darwin extrapolated the observable but limited variation, that occurs among the individuals of a species, into the unobservable evolution of fundamentally new animals.

Darwin reasoned that if pigeons and dogs can be selectively bred by man to produce certain desired traits, then nature itself can select for limitless traits by a process called *natural selection*. While breeders use intelligence to select for desired traits (such as physical appearance or strength), nature, in Darwin's view, selects for those traits that promote survival itself. Since evolution selects by the simple expedient of life and death, without death there could be no evolution. On a recent Phil Donahue show, the well-known evolutionist Carl Sagan said that it took "*lots of deaths in order to get us to where we are now. The secrets of evolution are time and death.*" Christians might give some thought to the implications of this for the Gospel of Jesus Christ.

Darwin saw nature as a very hostile place where there was an overproduction of animals and a limited supply of food. He believed this led to a blood struggle for existence among animals in which only the most fit survive. Thus, natural selection came to be defined as *survival of the fittest*. One of the problems with this "explanation" is that it is a tautology. A tautology is a circular statement such as "deafness causes loss of hearing"

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— while true, it adds nothing to our understanding. Which animals survive? — why, those that are fit. What do we mean by "fit"? — why, those that survive!

The classical Darwinian view of natural selection as survival of the fittest was later modified to mean differential reproduction. This interpretation of natural selection became popular in the 1950's under the name of neodarwinism. In the neodarwinian view, nature does not merely select for animals that survive, but for animals that leave the most offspring. Think this one through — according to Darwin the reason we are supposed to have evolution in the first place is that animals leave too many offspring, and there isn't enough food to feed them. Now we are told by neodarwinists that the animals that leave the most offspring insure the continued survival of their species. Ironically, neodarwinists (like Paul Ehrlich) stridently insist that we humans must severely limit the number of our offspring if our species is to survive!

Almost all biology textbooks give the example of the peppered moth as observable evidence of natural selection. Peppered moths of the species *Biston Betularia* range in color from

mostly white with a peppering of black specks to nearly all black. At one time, the lighter colored moths of this species were the most numerous because they blended in with the light-colored bark of the trees they favored, and thus, were nearly invisible to their bird predators. Several years ago air pollution caused the bark of these trees to darken, exposing the lighter moths to the birds. Naturally, the birds ate the more visible white variety, leaving behind mostly the darker variety of the species which lay hidden on the soot-darkened trees. To the evolutionist, this is observable evidence of evolution in action! But while the peppered moths are clearly an example of natural selection, they do not show the evolution of a fundamentally new kind of animal, or even a new species of moth.

Evolutionists like to refer to the sort of variation we see among individuals of a species as *microevolution*, implying that this is somehow related to the chance formation of fundamentally new animals by a process known as *macroevolution*. There is, in fact, no known relationship between so-called microevolution and macroevolution. Most evolutionists are quite aware of this (although you would never guess it from the explanations of evolution in the media, textbooks, and in the classroom). A report in the journal *Science* (vol. 210, pg. 883-887) on a recent macroevolution conference held at the Field Museum of Natural History in Chicago, summarized the views of participating evolutionists as follows: "*The central question of the Chicago Conference was whether the mechanisms of microevolution could be*

*extrapolated to explain the phenomenon of macroevolution. At the expense of doing violence to the positions of some people at the meeting, the answer can be given as a clear NO.*" If this conclusion alone was shared with students in our schools, it would go a long way toward addressing the concern that evolution be critically evaluated in the classroom, rather than dogmatically indoctrinated.

One of the great achievements of modern science is the discovery of how it is possible for animals of the same species to show an immense range of variation without changing into completely different kinds of animals. Genetic analysis shows that the individuals of a species do not share an identical set of genes, but rather have a small number of alternative versions of many genes called *alleles*. Only clones have the same genes and are essentially identical — including the same sex. It would be a boring (and short-lived!) world if all the individuals of a species were identical clones of one another. The fact that each individual inherits allelic versions of genes from both parents insures that no two individuals will be exactly alike. Thus, we say that all the individuals of a species comprises a *gene pool* from which selections (either artificial or natural), can select. The important point is that we cannot select for genes that are not in the gene pool of the species.

Consider the remarkable species *Canis familiaris*, which includes nearly 150 varieties of dogs recognized by the American Kennel Club. Dogs as different as a 125 pound St. Bernard and a 3 pound Chihuahua are

all the same species of animal! Still, there are limits to what can be achieved by dog breeders. They can breed for long legs and short legs (within limits), but they can't breed for a flying dog with wings. The reason for this is simple: There are no genes in the entire gene pool of the

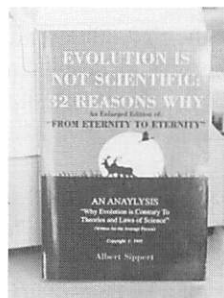
species *Canis familiaris* that would produce wings, or any of the other countless specializations necessary for flight. For this, the evolutionist must look to *mutations*, their most ludicrous mechanism of all. We will talk about this in the next installment.

—Dr. David N. Menton



Book Review —

**“EVOLUTION  
IS NOT  
SCIENTIFIC:  
32 REASONS  
WHY”**



The *Lutheran Spokesman* issues of January and February 1993 contained articles by Albert Sippert entitled “Three Major Strikes Against Evolution.” At the time Mr. Sippert listed a total of 22 reasons which, he says, support his contention that evolution is not a science.

These 22 reasons have now been expanded by the author to 32 reasons. These 32 reasons have, in turn, become part of the title for an “enlarged and improved” edition of the original book “*From Eternity To Eternity*.” An accompanying flyer explains the title change: “The title of the book is being changed to stress the real essence of the book....”

The enlarged edition has 466 pages compared to 419 previously. The contents of the first book remain essentially unchanged. The additional pages contain an expanded format of the “three major strikes” and supporting “evidence” information. Also included are: a section detailing “six very evil, harmful, devastating effects that evolution has upon mankind”; a section telling of contacts the author has had with “Propagators (Preachers) Of the Evolution Religion.”

We are happy for the improved aspect of this new edition. One of the more appealing improvements is that the topics of each chapter are given at the top of the page, making for easier reference.

There were an unfortunate number of misspellings and designations (including wrong Bible references) in “*From Eternity To Eternity*.” Though we have only given the new edition a cursorial glance, it appears that most, if not all, of the glitches have been corrected. Indeed, not all — a word on the

*... Let's help (the author) spread the book around. It has a message . . . which in the final analysis glorifies God not only as the Creator of a once perfect world, but also as the only Hope and Savior of a fallen one."*

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attractive black and red cover of the reprint shows that even an improved edition can, unwittingly to be sure, leave something to be desired: a byline on the cover of the new book talks about "An Anaylysis..." We assume the word "analysis" is meant.

### **A Message That Needs To Be Heard**

When the first edition hit the market we, in a review on these pages, gave the book high marks for content. Nothing has changed our feelings in this regard. The book is packed with helpful information, and is easily read by the average layperson as the author likes to advertise. In addition it is our considered view that, in the long-time, on-going debate between evolution(ists) and biblical creation(ists), Mr. Sippert has reason to be excited about the freshness of his approach — taking on evolution for what it is: not a science but a religion. Too often, it seems to us, creationists think that the way to win the day or the battle against evolution(ism) is to "prove" the wonders of creation. Sippert disagrees. In Bible classes and private conversations, He contends that creation stands on it's own and needs no defense. And rather than being on the defensive, he pleads for Bible believers to go on the offensive versus the unscientific nature of evolution — versus the "lie" and the "false religion" that evolution(ism) is.

We have always taught that evolution(ism) is among the false sciences which St. Paul warned against when he cautioned his young co-worker Timothy: "...Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called" (1 Tim. 6:20 KJV).

The author has written to us: "one man from . . . Wisconsin bought 112 books yesterday — four boxes full!" He also writes: "One man has given out over 200 books." Over 20 copies of the original have been purchased by members of my own congregation. One father purchased 5 copies as Christmas gifts — one for each of his adult children and one for a co-worker. At least every church library should have a copy of this book.

The price of the new edition (\$7.95 - Books of equal size sell for \$15.00 to \$20.00) is, like the old, purposely a purchaseable one. In box-full quantities of 16, 20, 24, 28 the cost is \$6.00 per book. Both prices include shipping.

The author encourages quantity purchases so that readers will have copies on hand for mission handouts. Let's help him spread the book around. It has a message which needs to be heard in the land, a message which in the final analysis glorifies God not only as the Creator of a once perfect world, but also as the only Hope and Savior of a fallen one.

—Pastor Paul Fleischer

(Editor's note: The teachers of the CLC have a *CLC Teachers' News*. A different faculty produces and sends it out each month. The following appeared in last year's Easter edition produced by Karl Olmanson, principal at Our Savior's Lutheran School, Jamestown, North Dakota. The article was submitted to us by another CLC teacher.)

## HELP OF THE HELPLESS

Occasionally we get a close look at the condition called helplessness. Sometimes we see it in ourselves; sometimes we see it in others.

If I had to think of examples of being helpless, I'd immediately recall a few icy mountain roads. It is a helpless feeling to know that your vehicle is sliding backwards and you have no control over it.

Last fall I had to rescue my dog who had broken through the thin ice of a small pond. He was, without a doubt, helpless.

Helplessness is something we fight in our day-to-day living. We go to great lengths to safeguard against it. People carry spare tires, fire extinguishers, first aid kits and other equipment in their vehicles. Some people carry mace, whistles, and even weapons to prevent helplessness. We practice emergency drills so that we are not caught flat-footed in the event of fires, tornadoes, or earthquakes. We do not risk being helpless; it is that undesirable.

From the church pew this Lenten season, you've seen pictures painted of mankind's helplessness. Man, dripping with sin, could not pull himself out of the pit. We were doomed. Death had us. No effort or payment that man could apply was capable of overturning the wages of sin. That is helplessness.

God saw our helplessness and lovingly came to our rescue. He sent

His only begotten Son, Jesus, to make the payment that would save us. And He paid dearly for what we have done. He suffered and died.

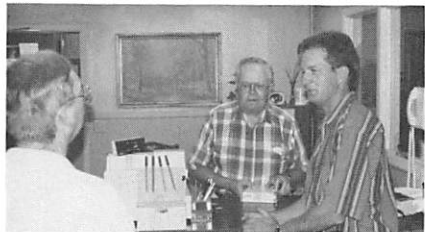
We say "suffered and died" like we say almost everything else — it fairly rolls off the tongue. But think about it for a while. Recall the suffering. It came in many forms. One of the forms was helplessness.

Christ freely became helpless for us. He set aside His power and was forsaken by the Father.

All this He did that I should be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness, *just as He has risen from death and lives and rules eternally*. This is most certainly true.

*"Welcome, happy morning!"  
Age to age shall say;  
"Hell today is vanquished,  
Heav'n is won today!"*

A BLESSED EASTER TO ALL.



Teacher Olmanson (R) & Pastor Rick Grams (L) Visiting With Bookhouse Manager Lowell Moen.

## The Means Of Grace

*(This is a follow-up to the author's critique of the Church Growth Movement which appeared last month.)*

By definition the "Means of Grace" is the Gospel in Word and Sacrament. The Church Growth Movement *diminishes* the Means of Grace in an ill-advised focus on collecting numbers. It turns to programs and to less than confessional Christianity to bring in numbers. It measures the success of its approach by the number of people that it collects.

On the other hand, the Means of Grace define historic Lutheranism. The Means of Grace are the means through which the Lord gathers and strengthens the Church which is His body. Where the Gospel is taught in its truth and purity, and the Sacraments are administered according to their institution by Christ, there believers will be found. And where believers are found there is the Church, the number of members of which are known to the Lord.

The Lord has nowhere told us to count people. The commission of the Lord is that we are to be "fishers of men" — of people. But how? By "baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to *observe all things*, whatsoever I have commanded you." As the Roman Catholic Church cannot be Catholic without the pope, so Lutheranism cannot be Lutheran without emphasis on, and application of, the Means of Grace.

The Church is to be a *teaching*

church first, and a *gathering* church secondly. In other words, it is to bring the Gospel to the world, and let God do the counting. The Spirit does not convert souls through programs and campaigns. Scripture tells us: "So then faith comes by hearing, and hearing by the Word of God" (Rom. 10:17).

In his "State of the Union address" recently the President of our nation introduced a minister whose church has gained 17,000 members since its beginning — 200 per month. There is no question but that such numbers are impressive, and obviously the minister knows how to attract people. On the reverse of that, Elijah sat under the juniper tree, thinking that he alone was left in Israel as a believer in the Lord. But the Lord said: "Yet I have reserved seven thousand in Israel, all whose knees have not bowed to Baal, and every mouth that has not kissed him" (1 Kgs. 19:18). Things are not always as they appear, for "the Lord knows those who are His" (2 Tim. 2:19).

"The Lord . . . is not willing that any should perish but that all should come to repentance" (2 Pet. 3:9). To the end that His saving will may be done, and that He may use us in His gathering of souls, *we remain committed to standing firm in the Means of Grace.*

That is the *Lord's* instruction, and it is the Lutheran way! "For no other foundation can anyone lay than that which is laid, which is Jesus Christ" (1 Cor. 3:11).

—Pastor Daniel Fleischer

# 1974 – 1984 – 1994

*In successive ten-year intervals the Lord has moved the CLC Conventions to enter into three foreign fields. While this has not been by our conscious purpose and design, it is by the Lord's. The following three synopses remind us of the great epiphany work of making Christ manifest to the nations.*



## NIGERIA

Correspondence between CLC members and Nigerians had been going on for a couple of years before the 1974 decisions by the Board of Missions and the CLC Convention to go into Nigeria. One of the goals for Nigeria was to send "a resident missionary . . . empowered to establish a training school for Nigerian church workers."

Finally in September of 1986 we sent our first missionary. In this country of 100,000,000 perhaps one half of the population calls Jesus Lord. Forty or so per cent are Muslim, while the remaining ten per cent are animist, that is, worshiping their ancestors' spirits.

The devil contests the Gospel advance every inch of the way. Let us pray that the call for the new missionary will go to the man chosen by God and that he may begin work there soon. Our work is centered in Akwa Ibom state in southeastern Nigeria.

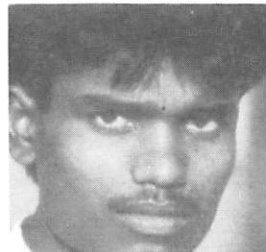
## INDIA

In the years 1981-1983 correspondence was exchanged with two groups in India. Two visitations were also made for doctrinal discussion and exploration of the fields.

Based upon information from the January 1983 visitation to Pastor V. S. Benjamin of Andhra Pradesh state, the 1984 Convention rejoiced "in the opportunity the Lord has laid before us to work with the Church of the Lutheran Confession of India in spreading the Gospel in India." They also recommended an expatriate missionary be called. We were not able to get a missionary into India through the normal visa approach.

In January 1984 a visitation was made to Pastor Mohan Bas of Tamil Nadu state in southern India. Fellowship was established with his church, the Bharath Evangelical Lutheran Church, based upon unity in the Word.

India is a land of over 900,000,000 people, most of whom do not know their right hand from their left spiritually. Christians are a bare 4 per cent of the population. Hindus dominate with 79 per cent of the population. Muslims make up 12 per cent. Let us pray that some means may be



found for us to help with more in-country visits by our CLC to help train and assist our brethren, Pastors Benjamin and Bas and their people.

One solution is to have two missionaries in Nigeria with one going to India on periodic visits. Another solution is to have someone go in on a business visa and assist on the side with the churches.

All indications are that there are areas of India which are fruitful fields, far more so — it would seem — than many of our stateside missions. A 12/21/94 report from Religion News Service states that in Andhra Pradesh state one fast-growing denomination has seen more than half its members drawn from high-caste backgrounds. This is exciting, considering how they are usually the most resistant.

### THAILAND

On December 31, 1994 our missionary departed for Thailand — to prepare for service to Christ in the country whose name means “Land of



the Free.” For the most part, people there do not know freedom from the devil, sin, death, and hell.

Our 1994 Convention resolved that a missionary be called to Thailand “at once.” This was the culmination of the Lord sending us a pastor who had a heart to reach out there, and the answer to years of prayer and labor for us to spread the light of the Gospel in that dark land.

In this country Christ is served by 1 per cent of the people, while Buddha is hailed by over 93 per cent. Pray fervently that the Light goes forth, and that it is God’s will that it do so quickly.

—Pastor David Koenig



Enjoying The Mission Displays At The 1994 Convention.



## *Thy Little One, Dear Lord*

Demeaning? To begin an article in memoriam by referring to a departed pastor and teacher as a “little one”?

Not at all. That is how he saw himself. That is how he spoke of himself. That is how he sang of himself. It was after a Christmas concert at his cherished Immanuel College that Professor C. M. Gullerud verbalized his fondness for the hymn: “Thy Little Ones, Dear Lord, Are We.”

Prompted by his light-hearted loyalty to cultural roots he couldn't help but point out the benefits of the hymn's Norwegian origin. But on a far deeper level he was, as always, identifying with the declaration of God's universal grace stated so simply in that hymn. Daughter Annette recalls how “Thy Little Ones” was chosen annually for the Christmas Eve processions by her father, Pastor Gullerud. And it must have ushered in well those services of worship, even as it continues to summarize well his life of worship.

Thy little ones, dear Lord, are we  
And come Thy lowly bed to see,  
Enlighten every soul and mind,  
That we the way to Thee may find.

Born to Christian parents on May 6, 1908, Carl M. Gullerud received the washing of regeneration in Holy Baptism on May 24, 1908. Faithful adherence to that covenant of God's grace was sustained in him through a lifelong hearing of God's Word. He was confirmed in the Lutheran Church by his father, the Rev. O. M. Gullerud, and graduated from Concordia Lutheran High School and College in St. Paul, Minn. His formal training for



the public ministry was completed at Concordia Lutheran Seminary in St. Louis, Mo. in 1932.

Keep us, howe'er the world may lure,  
In our baptismal covenant pure;  
That every yearning thought may be  
Directed only unto Thee.

Pastor Gullerud served congregations in Brookings, So. Dak. and Volga, So. Dak. from 1932-1941; Mt. Olive, Mankato, Minn. from 1941-1959; and Salem, Eagle Lake, Minn. from 1942-1962. While in the “Norwegian Synod,” he served as its vice president from 1946-1950, as president from 1950-1954, and as editor of *The Lutheran Sentinel*. In the Church of the Lutheran Confession he served as editor of the *Journal of Theology* and as professor of theology at Immanuel Lutheran Seminary from 1959 to 1984 and as president of Immanuel Lutheran College in Eau Claire, Wis. from 1962 until 1978.

To those who sat at his feet, whether in church pew or classroom desk, he appeared not as a little one, but as a giant. For his speech was filled with the power of the Gospel. In season and out of season his message was that of Christ crucified. Even in his retirement years, C. M. Gullerud directed his energies into the writing

of family devotion books and the translating of religious works from Norwegian to English.

O draw us wholly to Thee, Lord,  
Do Thou to us Thy grace accord,  
True faith and love to us impart  
That we may hold Thee in our heart.

The Lord also called this child of His to serve as the faithful head of a Christian household. He was married to Ruth nee Rodning who preceded him in death, and was then blessed through his marriage of 44 years to Martha nee Brudvig. Those who knew Prof. Gullerud as father are sons David, Paul, James, Mark, and daughters Dorothy Krengel, Mary Harris, Annette Albrecht, Ruth Gullerud, and Karen Squires. He is also survived by 36 grandchildren and 23 great-grandchildren.

Until at last we, too, proclaim  
With all Thy saints, Thy glorious name;  
In Paradise our songs renew,  
And praise Thee as the angels do.  
The eternal life which Professor

Gullerud proclaimed and which he possessed by faith, already in time, remains his firm claim even in death. "Everyone who believes in Me has everlasting life."

Thy little one, dear Lord, now sleeps. But because of You, more than just his memory will live on. *He will!*

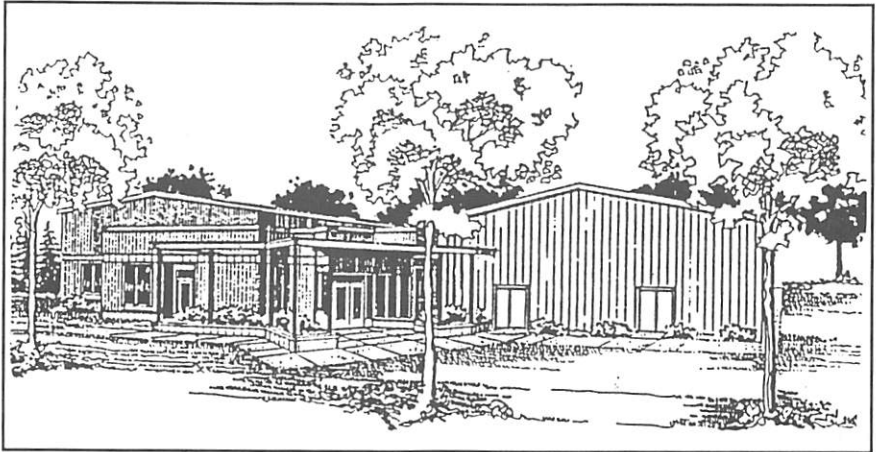
—John Reim

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*Prof. Gullerud died on February 4 at the age of 86 years, 8 months, and 28 days. Interment was in Rest Haven Cemetery, Eau Claire on Tuesday, Feb. 7. A memorial service was held the same day at Messiah Lutheran Church, Eau Claire, Wis. Pastor Paul Tiefel Jr. conducted the service. Prof. John Lau spoke on behalf of Immanuel College and CLC President Daniel Fleischer on behalf of the synod. — The Editor, another appreciative former student of the deceased.*



The sun setting on the "Sem House" which is being moved to make room for the new building on our Eau Claire campus.

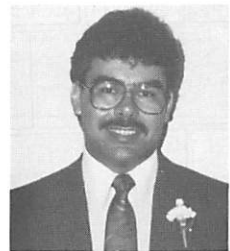
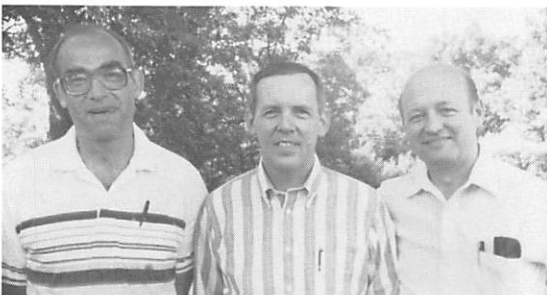


Artist's conception of the new Dining/ Commons Building (left) to be attached to the current fieldhouse. Plans are to begin construction this month!

## THANK YOU, GENTLEMEN!



ILC Building Committee. Overseeing the planning of the new building in our behalf have been (l-r): Lyle Trulin, Prof. John Lau, Tom Beekman, Steve Leinberger, Ken Parrigin.



Thank You also to the Board of Trustees who are responsible for the allocation of all synodical offerings: (L-R) Pastor John Schierenbeck, Mr. Phil Radichel (Chairman), Pastor James Sandeen (Secretary), Mr. Dennis Oster (inset).

# Announcements

## 40th Anniversary

On May 7, 1995 Faith Lutheran Church, Coloma, Michigan will celebrate the 40th anniversary of Alvin P. Sieg in the teaching ministry. Following the regular 10:30 a.m. service there will be a dinner and presentation. We invite all our brethren of the CLC to join us on that day. Any correspondence in connection with this occasion may be addressed to Faith Lutheran Church, %Pastor James Sandeen, 6768 Paw Paw Ave., Coloma, MI 49038.

## Colloquy Outcome

After colloquy held on February 20-21, 1995 in Eau Claire in the presence of the Board of Doctrine, the Board recommended unanimously that Gregory Jackson be eligible for call in the ministry of the Church of the Lutheran Confession. He is hereby declared eligible for call into the pastoral ministry of the Church of the Lutheran Confession.

—Daniel Fleischer, President

## Board of Missions Appointment

Bruce Naumann has been appointed to complete the term of Robert List, who has resigned from the Board of Missions.

—Daniel Fleischer

## Coordinating Council

The Coordinating Council will meet in Eau Claire on April 26, 27. The first session on April 26 begins at 10:30 a.m.

Congregations calling through the Call Committee on Graduates should have the call for a pastor or a teacher (without name) as well as all pertinent information in the hands of the President by April 22. The Call Committee on Graduates will be meeting on Wednesday, April 27, at 7:00 p.m.

## Okabena Invitation

St. John's Evangelical Lutheran Church, Okabena, Minnesota is celebrating "A Century of Divine Grace" at three special worship services in 1995. On January 8, the undersigned addressed the congregation on the theme "By This Grace We Live!" (Eph. 2:1-10)

Our third service will be held in connection with a Reformation observance on October 29, with the Rev. Daniel Fleischer, speaker ("In This Grace We Hope!").

May 7 of this year marks the organization of our church one hundred years ago. On this day the Rev. John Ude, son of the congregation, will deliver the message ("In This Grace We Serve!") at a 3:00 p.m. service. An invitation is cordially extended to all our CLC congregations to share our gratitude on this day. A catered meal will be served from 4:45-5:30 p.m., after a brief program. Free-will offerings will be accepted for the dinner. Those who plan on joining us for the dinner after the service on May 7 should inform their pastor, so that he may give us an estimate for the caterer.

We hope that many from our neighboring churches will come and help us celebrate on May 7. The Lord has been good to us!

—Pastor Vance Fossum

