

# LUTHERAN SPOKESMAN

HOLY HOLY HOLY  
LORD GOD of SABAOTH  
HEAVEN and EARTH  
ARE full of Thy MAJESTY of  
Thy GLORY Th GLORIOUS  
COMPANY of APOSTLES  
PRAISE Thee THE goodly  
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PRAISE Thee  
the NOBLE ARMY of MARTYRS PRAISE Thee

1996 CLC  
CONVENTION THEME

*"We appreciate the means of Grace"*

*In This Issue*

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# A Round Of Appreciation For Our Great Salvation

**I**n a short while a handful of Lutheran Christians will gather in a humid, mosquitoey corner of Christendom to prayerfully consider, debate, execute, and otherwise fulfill their tiny share in the Great Commission. As this is intense and demanding work, responsible parties will see to it that the CLC Convention delegates are well-fed from daybreak till its weary end. One cannot carry on the Lord's work of preaching the Gospel to every creature on an empty stomach, nor an empty spirit. That is why, while food-service specialists busy themselves in the shiny new campus kitchens of Immanuel Lutheran College, other specialists will be preparing morsels of heavenly manna, consisting of the Bread of Life, Living Water, and the true body and blood of Christ Himself—all to be set forth as a source of spiritual satisfaction and joy suitable for soldiers in the ranks of the Church Militant.

Part of that spiritual food will come in the form of essays highlighting our Convention theme: *We Appreciate The Means of Grace*. The Means of Grace are the food our Lord has given

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to satisfy our souls and nourish our spirits. This food is the Word we preach and the sacraments which we, as churches, administer—all of which center on the redemptive work of Christ.

We appreciate the Means of Grace—that is our claim. There will be others who speak about the Means of Grace. I for the moment would like to speak about “appreciation.” It's an amazingly versatile word, and it fits many perspectives on the “great salvation” that comes to us through these Means of Grace.

Maybe the most common meaning of “appreciate” is “to hold in esteem.” When one receives a good teacher or a benefactor, there is an appreciation of

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that person. Jesus once declared (to those who held Him in very low esteem) that “Abraham rejoiced to see My day; and he saw it, and was glad” (Jn. 8:56).

It’s quite a notion to suggest that Abraham, who had been dead for two thousand years, was able to look ahead to the era of Jesus of Nazareth, and find some sort of comfort and joy in it. Only by God’s grace could Abraham appreciate the days of Jesus for what they were—an appreciation that was lost on the proud and self-righteous descendants of the patriarch.

### **The Precious Gem Of The Gospel**

Through the Gospel we can appreciate what Jesus had done two thousand years past as being very special to us. For Abraham or for us the blessing is the same: “Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name to all nations” (Lk. 24:46-47).

To “appreciate” something may at times mean that that thing has our approval—that we would not despise it or turn away from it because of its merits. The apostle Paul boldly stated his appreciation for the Good News of Jesus’ redeeming work in his letter to the Romans: “For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes” (Rom. 1:16).

It is through this Gospel, the proclaiming of God’s gracious response to the wretched mess of sin, that listeners in every era are brought face to face with the person and work of Jesus Christ. Paul appreciated the fact

that his telling of the Gospel was more than just a rehash of history, something for idlers in Athens to dissect and interpret in a hundred different ways. The Gospel message is God’s means for reaching sinners, confronting them in their sinfulness and supplying the healing balm of the Gospel. Paul appreciated the fact that no amount of moralizing, and no type of feel-good philosophy can act as a substitute for this simple law/gospel preaching of Jesus Christ, Savior. It is the power of God for salvation.

But one of the richer uses of “appreciate,” one that holds the interest of financiers and speculators, is its connection with value and worth. To “appreciate” the value of the Gospel would mean to realize how rare and precious a gem it truly is, in contrast to all the “cubic zirconium” vaunted by this world. “Happy is the man who finds wisdom, and the man who gains understanding; for her proceeds are better than the profits of silver, and her gain than fine gold. She is more precious than rubies, and all the things you may desire cannot compare with her” (Prov. 3:13-15).

A simple trust in the Means of Grace for carrying out the work of the Church is not a fashionable thing in our day; the stand for sound law/gospel preaching is trampled underfoot by many who scramble for outward growth. Our hope is that by recalling the importance of the Means of Grace—and what that term means to Lutheran Christians—we will have a heightened awareness, a better appreciation, of the magnificent and costly feast of salvation to which we have been called.

—*Pastor Peter Reim*



## A Convention Message

June 17 will be the beginning of the CLC family reunion known as convention.

As before any family reunion much work has gone into preparation for convention. In April the various boards met in Eau Claire prior to the Coordinating Council meeting. According to the description in the bylaws of the CLC Constitution: "The primary function of the Coordinating Council shall be to coordinate the work of the various boards of the Church of the Lutheran Confession and to propose an annual budget which shall be presented to the convention for action during convention years."

The boards met this year late into the evening to discuss their particular responsibilities, and to prepare budgets. For the first time in recent memory, the Coordinating Council itself went well into the afternoon of the last day. These meetings of the boards and the Coordinating Council were more than "housekeeping" chores. The fruit of their work can be seen in the Prospectus that you will be receiving and discussing in your congregation and in delegate conferences. As one can see, the convention will be addressing some very important and knotty practical issues in the interest of the work of the kingdom.

The Prospectus alerts everyone to the doctrinal matters to be addressed. When we address doctrinal matters we are getting closer to addressing the real purpose of our church. Doctrine is

important. The apostle Paul wrote to Timothy, "Till I come, give attention to reading, to exhortation, to *doctrine* . . . Take heed to yourself and to the *doctrine*. Continue in them, for in doing this you will save both yourself and those who hear you" (1 Tim. 4:13,16). True doctrine is important to salvation, and continuing in it no less important.

The theme of our convention, therefore, in spite of the practical matters that come before it, concentrates on doctrine—the doctrine of the Means of Grace.

When we speak of the Means of Grace we are speaking of the Gospel. Pure and simple. It is through the water and Word of Baptism that we have been translated from the kingdom of darkness into the kingdom of Light. In that blessed Means of Grace our Lord claimed us for His own, and blessed us with every blessing in Christ Jesus. He exhorts us, and gives us the privilege, to feast regularly on "the sincere milk of the Word" (1 Pet. 2:2). Through that Word, both read and heard, He perfects the good work which He through His Spirit has begun in us. Finally, through the sacrament of His body and blood our Lord strengthens each penitent in a most personal fashion.

The Means of Grace are given us by our Lord as a means to an end—the end is conversion and strengthening in faith in Christ to the purpose that we should live in the hope of heaven, and attain the end of our faith which is the

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fulfillment of our hope, the reality of life in heaven. Therefore we have chosen as our theme: *WE APPRECIATE THE MEANS OF GRACE.*

We encourage every delegate to bear in mind that what we do in convention, however detached it may seem from the mission of the church, is in reality in the service of the Lord and of the Means of Grace. Keeping that in mind will help guide our attitude toward all matters, doctrinal and practical, as well as our relationship to one another. Remembering that we are in convention in the service of our Lord and the Means of Grace will be demonstrated by a firmness in doctrine that is manifest at the same time through a spirit of evangelical meekness and fervor.

Our family reunion is a reunion with a divine purpose. The Church of the Lutheran Confession is not here to perpetuate itself. The convention is not called to devise innovative programs so that we can make a bigger splash in the ecclesiastical ocean.

The essays this year will direct our attention to the Means of Grace, and encourage us to grow in appreciation of our Reformation heritage, our worship heritage, as well as new zeal to share the good news. Nothing that we resolve in convention is worth our time, money, or effort if we do not keep the Means of Grace at the center and core of our preaching and church

life. Indeed, unless we do, we will not have shown due respect to doctrine, and even less for the Lord Himself Who has placed the doctrine of the Gospel at the center of His commission: “Go therefore and make disciples of all nations, (by) baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things that I have commanded you” (Mt. 28:19-20). Scripture tells us that it is by grace that we are saved. With what else shall we therefore concern ourselves than proclaiming the grace of God through the means He Himself has given us?

To all who travel to convention, delegates and visitors, we wish God’s grace for safe journey. We pray that our convention reunion be a manifestation of grace at work. We are confident that it will be because we trust the power of the Means of Grace through which we are saved also to effect what is good and pleasing to the Lord.

—Daniel Fleischer



## The Importance Of Fathers

I complained to my wife that I couldn't find any Father's Day cards that I liked. Most of them were overly sentimental and gushy, sounding too much like a son's or daughter's desperate attempts to make up for a year's (or more) inattention. They didn't do a good job of expressing the gratitude of a son for a Christian father and for the blessings that God gives children through their fathers. To find the words to express such things the best place to begin is the Bible.

The importance of fathers is expressed and stressed in the Bible—though in a negative way—in what it says about the “fatherless.” The Law of Moses extended explicit protections to fatherless children. “You shall not afflict any widow or fatherless child. If you afflict them in any way, and they cry at all to me, I will surely hear their cry” (Ex. 22:22). The Law also gave them privileges (Deut. 24:19-21), recognizing that the fatherless might well have extra trouble getting the necessities of life, food, clothing, and shelter, for these are things that fathers traditionally have provided for their children.

The Scriptures teach the importance of fathers also in a positive way. “And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord” (Eph. 6:4). Here the Lord gives fathers the primary responsibility for discipline in the home, but also much more than that. Fathers are to



apply discipline as the spiritual leader in the home. They are to give that correction and admonition (or instruction) that is of the Lord, that is found in the Word. This includes especially instruction in the Gospel of Jesus Christ. The Christian father teaches right and wrong of course, but he especially teaches, by word and example, the forgiveness of God in Christ.

### God's Representatives

The good things that fathers do for their children and give to their children are blessings from God, for fathers and mothers are God's representatives to their children. As disciplinarians they are representatives of His holiness. As providers they are representatives of His goodness and generosity. As teachers of the Gospel they are representatives of His grace. And as representatives not only do they act toward their children on God's behalf, they also demonstrate to them who their God is and what He is like, for it is His blessings that they bring to their children.

You fathers then should understand the importance of your place in the home and in the lives of your children.

Yours is a God-given role, an essential part of God's design for the family. No matter how important the work you do outside the home, raising your children is one of the most significant things you will do with your life.

All of which should not cause fatherless children and single mothers to despair. Where there is no father, the role of father can be filled by others; the Lord provides. And finally we

all have one true Father, God Himself. Jesus has made us God's own children and heirs. We have received "the Spirit of adoption, by whom we cry out, 'Abba, Father'" (Rom. 8:15).

Earthly fathers may die and leave us. They may even be irresponsible and abandon us. But God is our Father forever. His blessings are ours forever.

—Pastor John Klatt



## EDITOR'S SMORGASBORD

### ► EXPLORATORY SERVICES

Again this month you will find the table of "Exploratory Services" which first ran in the February issue. Information such as this is helpful only if it is current, which is why the Board of Missions has asked if it could appear periodically with updated data. For example, this month's table adds Denver and Colorado Springs; shows that the St. Cloud, Minn. group has relocated its worship site to Kimball; and corrects the location of the outreach effort in Washington state.

Chairman Ohlmann says he has heard favorable comments on this guide to exploratory services, adding that "at least one CLC member is attending one of our services since being contacted because of the article in the *Spokesman*."

Let's be spreading the ~~word~~ Word!

### ► SUBMISSIONS WELCOMED

Readers have noticed that on occasion the *Spokesman* has reprinted sermons, chapel talks, bulletin articles, annual reports etc. which have been submitted. Please be encouraged in this.

More often than not our pastors and teachers are hesitant to submit something they may have spoken or written. But if you, the person in the pew, hear or read something that has helped you along the way, suggest that it be forwarded to the editor for his consideration.

### ► SUBSCRIPTION RATE INCREASE

As everyone knows, in this world we live in there is a price for "progress."

Benno Sydow, our efficient business manager for many years, is (at this writing) sending a report to the Coordinating Council asking for a rate increase for *Spokesman* subscribers on all fronts — bulk to congregations (from \$6.50 to \$7.00 yr.); individual rates (1 yr. from \$7.50 to \$9.00, 2 yrs. from \$14 to \$17, 3 yrs. from \$21 to \$25); and foreign rates (1 yr. from \$9 to \$12, 2 yrs. from \$17 to \$23, 3 yrs. from \$25 to \$34). It is recommended that the increase go into effect immediately. (*Late note: approved by the CC*)

Not only have printing and mailing costs gone up, but so have the editor's

office expenses. For example, back in 1984 roughly \$100.00 was needed every six months to cover “snail mail” postage and long distance calls. Twelve years later the requisition to Benno is about \$200.00 every three months—to cover, besides postage and long distance calls, computer, fax/modem, and America Online expenses.

Currently, to cover expenses the *Spokesman* needs \$1200 monthly. Under the old rates a deficit of \$1500 is expected by the close of our fiscal year (June). The need then is obvious.

When we speak of “progress” we put the word in quotes. Other than the cost increases mentioned, little about this magazine has changed over the years. We know that many consider this commendable. The following comes from a well-known Lutheran author: “I read all of the official church magazines and the *Lutheran Spokesman* is the best one. Always has been. . . .”

To God alone the glory. When it comes to church magazines the first criterion to achieve a “best” rating is, as far as we are concerned, faithfulness to the verbally- and divinely-inspired Scriptures.

### ➤ RENEWAL TIME

Thirty years ago this month the following appeal appeared in the *Spokesman*:

*“In these last days — shouldn’t your friends be reading the Lutheran Spokesman regularly? You are very concerned that the Gospel is being distorted more and more in many pulpits? How can you communicate the life-giving truths to your friends and relatives? Why not show your concern*

*by sending them a subscription to the Lutheran Spokesman.”*

Speaking of subscription rates, prospective subscribers were then (back in 1966) offered a yearly subscription for \$2.00, \$3.50 for two subscriptions, \$4.75 for three.

In those early years our Savior’s comment that “the Scripture cannot be broken” (John 10:35) was regularly on the cover of the *Spokesman*. Though it no longer appears regularly on the cover, that theme remains. There are no bigger and better things toward which we aspire than not to distort, but to communicate, proclaim, and apply God’s word of Truth to the current situation. This the staff seeks to do within the limits of its varied gifts and abilities.

### ➤ CONVENTION TIME

The theme of the 1996 synod Convention is “We Appreciate The Means of Grace.” The essays assigned will address aspects of this theme.

As a parish pastor I have found that the term “Means of Grace” is one of the more difficult concepts to convey to children in confirmation class. What comes to mind when you hear the term? Do you know what is meant by it? Do you know what the Means of Grace are? How would you answer if you were asked to define the term and/or tell what it refers to?

The term is not, as such, a scriptural one, so I suppose it could be argued there is little or no need to define, describe, or even to know it. But neither are terms like “Trinity” and “Triune” scriptural terms as such, yet we want them as part of our Christian vocabulary. So with the term: “Means of Grace.”



## Of the Means of Grace

21. *Although God is present and operates everywhere throughout all creation and the whole earth is therefore full of the temporal bounties and blessings of God, Col. 1:17; Acts 17:28; 14:17, still we hold with Scripture that God offers and communicates to men the spiritual blessings purchased by Christ, namely, the forgiveness of sin and the treasures and gifts connected therewith, only through the external means of grace ordained by Him. These means of grace are the Word of the Gospel, in every form in which it is brought to man, and the Sacraments of Holy Baptism and of the Lord's Supper. The Word of the Gospel promises and applies the grace of God, works faith and thus regenerates man, and gives the Holy Ghost, Acts 20:24; Rom. 10:17; 1 Pet. 1:23; Gal. 3:2. Baptism, too, is applied for the remission of sins and is therefore a washing of regeneration and renewing of the Holy Ghost, Acts 2:38; 22:16; Titus 3:5. Likewise the object of the Lord's Supper, that is, of the ministration of the body and blood of Christ, is none other than the communication and sealing of the forgiveness of sins, as the words declare: "Given for you," and: "Shed for you for the remission of sins," Luke 22:19,20; Matt. 26:28, and: "This cup is the New Testament in My blood," 1 Cor. 11:23; Jer. 31:31-34 ("New Covenant").*

22. *Since it is only through the external means ordained by Him that God has promised to communicate the grace and salvation purchased by Christ, the Christian Church must not remain at home with the means of grace entrusted to it, but go into the whole world with the preaching of the Gospel and the administration of the Sacrament, Matt. 28:19,20; Mark 16:15,16. For the same reason also the churches at home should never forget that there is no other way of winning souls for the Church and keeping them with it than the faithful and diligent use of the divinely ordained means of grace. Whatever activities do not either directly apply the Word of God or subserve such application we condemn as "new methods," unchurchly activities, which do not build, but harm, the Church.*

—Brief Statement

One catechism in use among us asks and answers:

### **What is meant by the Means of Grace?**

*By the Means of Grace are meant those things by which God offers and gives His gifts of forgiveness of sins, life and salvation.*

### **Which are the Means of Grace?**

*The Means of Grace are the Gospel of Christ in Word and Sacraments.*

What makes the chosen theme for the Convention so timely? You have heard of the Church Growth Movement (CGM). A prime fallacy of this movement which has been infiltrating segments and synods of Christendom

is the veiled suggestion that God will offer and give His gifts of forgiveness of sins, life and salvation through means or methods other than the Gospel of Christ in Word and Sacraments.

We might suggest that the CGM promotes a means of growth for grace, rather than letting the Means of Grace be effective for spiritual growth. CGM's "means of growth" include, for example, such methods as dropping the denominational label of your church to attract people, deemphasizing doctrine, and making right living a mark of the Church instead of the Word and Sacraments. Following through with this, the ramifications are dangerous, and in full bloom deadly, for the church. (The CGM's "new methods" are among the "unchurchly activities" condemned by the *Brief Statement*—see box).

Rather than stressing methods for church growth, the early church stressed the effectiveness of the Word of the Lord: "And the word of God increased; and the number of the disciples multiplied . . . greatly" (Acts 6:7); "But the word of God grew and multiplied" (Acts 12:24); "So mightily grew the word of God and prevailed" (Acts 19:20).

Let our prayer be that the synodical delegates come away from the 1996 Convention with a renewed appreciation for the Means of Grace and their effectiveness for church growth.

## ► STEWARD OPPORTUNITIES

There is no shortage of opportunities for those who are looking for avenues to help. We speak of opportunities to share the Gospel by deed as well as word — and beyond contribu-

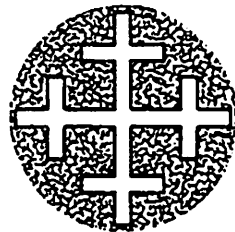
tions to the general fund budget of the CLC.

Last month Board of Missions Chairman Don Ohlmann wrote here of the pressing needs in the Mission Development Fund (MDF). As this is being written the mail brings the latest Mission Newsletter, which includes information about a "Children's Fund for VBS in India." The suggestion is for our CLC children to bring offerings designated specifically for outreach to their age group in India.

Not too long ago an article in another religious publication said that "in this current generation a tremendous sum of money will pass from parents to their successors. How important it is that this be accomplished to bring blessing to children and heirs and also to promote the spread of the Gospel. Certainly God and His church deserve a place in planning for the future of the resources God has given the individual as His steward."

The CLC is not the richest church body material-wise, yet most of its members have been richly blessed — even in terms of "a tremendous sum of money" — compared to people in other countries of the world. And as we have suggested, for all who are looking for special ways to serve their Lord as good stewards, there has been and will be no lack of opportunity.

—Pastor Paul Fleischer



### *Part III. Doubting The Means Of Grace*

The Reformed and their semi-Lutheran followers (who make so much about small groups and discipleship) need outward proof of the faith. The Bible recognizes only two groups, according to C. F. W. Walther: 1) believers; and 2) non-believers. The child, theologian, mother, or convict who believes in Christ has the same treasure. When the recipient of the treasure is distinguished, then people are being taught they must be worthy of the Gospel. This turns Moses into Christ and Christ into Moses.

Small group participants must constantly prove their worthiness by outward acts of piety, whether prayer or kinds of prayers, or hours in prayer. Man is exalted; God is diminished. Doubt spreads until only the outward act remains. Today the modern heirs of Pietism put on clerical robes and fire up the incense, but openly mock every doctrine of the Bible. ELCA is a clear example.

A third method of Pietism is unionism. Many Lutherans no longer trust in the Means of Grace (the Gospel in the Word and Sacraments) which is the only method personally endorsed by God to produce forgiveness, defeat death and Satan, and promote good works.<sup>1</sup>

For this reason we shall now relate, furthermore, from God's Word how man is converted to God, how and through what means namely, through the oral Word and the holy Sacraments, the Holy Ghost wants to be efficacious in us, and to work

and bestow in our hearts true repentance, faith, and new spiritual power and ability for good, and how we should conduct ourselves towards these means, and how we should use them.<sup>2</sup>

The Reformed do not believe the Word is effective (efficacious), so they reject the Means of Grace. Semi-Lutherans who endorse the "effective" methods of the Reformed are at the same time rejecting the Biblical method of the Means of Grace.

The Reformed do not think that unionism means giving up their false doctrine, but rather Lutherans turning away from theirs. The Promise Keepers are typical Pietists in moving people out of churches and into stadiums and cell groups. Those who object will be branded as "quenching the Spirit."

In fact, everyone who encourages people to forsake the historic liturgy, the Creeds, the Sacraments, and Law/Gospel sermons is removing people from the Spirit-borne Word and its divine blessings.

—Pastor Gregory L. Jackson

<sup>1</sup>"In so far as Pietism did not point poor sinners directly to the means of grace, but led them to reflect on their own inward state to determine whether their contrition was profound enough and their faith of the right caliber, it actually denied the complete reconciliation by Christ (the *satisfactio vicaria*), robbed justifying faith of its true object, and thus injured personal Christianity in its foundation and Christian piety in its very essence." Francis Pieper. *Christian Dogmatics*, III, p. 175.

<sup>2</sup>Formula of Concord, Solid Declaration, Article II, Free Will, 48, *Concordia Triglotta*, p. 901. Tappert, p. 530.

# Is The Human Embryo Essentially A Fish With Gills?

Almost from the beginning evolutionists have attempted to equate the process of evolution with the progressive development of the embryo. During the famous Scopes “Monkey Trial” in 1925, for example, lawyers and expert witnesses defending teaching Darwinism in public schools repeatedly confused evolution with embryology. The lawyers even insisted that evolution must be taught if physicians are to understand the development of babies in the womb! The very word “evolution” (which means “unfolding”) was taken from the name of an early theory of embryonic development of the baby. Obviously the blind-chance process of Darwinian “evolution” has nothing whatever to do with the exquisitely-controlled process of embryological development. Still, evolutionists have long attempted to relate embryology to evolution, presumably in an effort to extrapolate the readily-observable process of embryonic development into the unobservable process of macroevolution. Embryology continues to play a role in current evolutionary dogma. Generations of students have been told, for example, that the human embryo developing in the womb passes through stages of its evolutionary ancestry—even at one point having gills like a fish!

Like most students of biology, I was required to memorize the “biogenetic law” which states that “ontogeny recapitulates phylogeny.” This means that the developing

embryo (ontogeny) of each vertebrate species retraces (recapitulates) its evolutionary history (phylogeny). Specifically, each embryo in the course of its development is said to pass through a progression of abbreviated stages that resemble the main evolutionary stages of its presumed ancestors. Thus, in the case of the human embryo, the recapitulation scenario goes something like this: 1) The fertilized egg starts as a single cell (just like our first living evolutionary “ancestor”). 2) As the fertilized egg repeatedly divides it develops into an embryo with a segmented arrangement (the “worm” stage). 3) These segments develop into vertebrae, muscles, and something that sort of looks like gills (the “fish” stage); 4) Limb buds develop with paddle-like hands and feet, and there appears to be a “tail” (the “amphibian” stage). 5) By about the eighth week of development, most organs are nearly complete, the limbs develop fingers and toes, and the “tail” disappears (the human stage). Now the mother can finally claim the baby as her own, or at least one of her own species. This ludicrous scenario has actually been used as a justification for abortion—after all, you are only killing lower animals!

The “biogenetic law” was first promulgated in the late 1800s by the German biologist Ernst Haeckel, a committed disciple of Darwin. Impressed by the general similarity among vertebrate embryos, Haeckel chose to ignore their differences.



(Haeckel was a scientific charlatan who even stooped to publishing two copies of the same woodcut side by side to demonstrate the “remarkable similarity” between human and dog embryos!) Haeckel’s “law” was shown to be unsound by many of the most distinguished embryologists of his own day, but its appeal to evolutionists was so great that it remained impervious to scientific criticism. In her book *Essays in the History of Embryology and Biology* (MIT Press, 1967, pg. 150) Jane Oppenheimer said that the work of Haeckel “was the culmination of the extremes of exaggeration which followed Darwin.” She lamented that “Haeckel’s doctrines were blindly and uncritically accepted” and “delayed the course of embryological progress.” Embryologist Erich Blechschmidt, considered Haeckel’s biogenetic “law” to be one of the most serious errors in the history of biology. In his book *The Beginnings of Human Life* (Springer-Verlag Inc., 1977, p. 32) Blechschmidt minced no words in repudiating Haeckel’s “law”: “The so-called basic law of biogenetics is wrong. No buts or ifs can mitigate this fact. It is not even a tiny bit correct or correct in a different form. It is totally wrong.” We could ignore this whole sorry chapter in the history of evolutionism, were it not for the fact that the biogenetic “law” is still being taught as a fact in our public schools! Of 15 high school biology textbooks being considered for adoption by the Indiana State Board of Education in 1980, nine offered embryological recapitulation as evidence for evolution.

Evolutionists themselves have conceded that the biogenetic “law” has

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**It is a well-established fact that the human embryo . . . never has gills in any sense of the word. . . . The human embryo does not *become* human at some point during its development. Rather, it is uniquely human at every stage of its development.**

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become so deeply rooted in evolutionary dogma that it cannot be weeded out. For example, Paul Ehrlich said “its shortcomings have been almost universally pointed out by modern authors, but the idea still has prominent place in biological mythology” (*The Process of Evolution*, 1963, p. 66). Even Dr. Benjamin Spock saw fit to perpetuate Haeckel’s recapitulation myth in his well-known book, *Baby and Child Care* (Cardinal Giant Edition, 1957, p. 223). Spock confidently assured expectant mothers that “each child as he develops is retracing the whole history of mankind, physically and spiritually {sic}, step by step. A baby starts off in the womb as a single tiny cell, just the way the first living thing appeared in the ocean. Weeks later, as he lies in the amniotic fluid of the womb, he has gills like a fish.”

It is a well-established fact that the human embryo (like all mammalian embryos) never has gills in any sense of the word. The fanciful notion of gills is based upon the presence of four alternating ridges and grooves in the neck region of the human embryo (called pharyngeal arches and

pouches) that bear a superficial resemblance to gills. While similar arches do give rise to gills in certain aquatic vertebrates such as fish, their developmental fate in mammals has nothing to do with gills or even breathing. In man and other mammals, these arches and pouches develop into part of the face, muscles of mastication and facial expression, bones of the middle ear, and endocrine glands.

The embryological development of the heart has been another popular textbook example of embryonic recapitulation, and thus “proof” of evolution. Evolutionists argue that as the human heart develops, it goes from a two-chambered “fish heart,” to a three-chambered “amphibian heart” and, finally, forms the four-chambered mammalian heart. In his book *Comparative Anatomy and Embryology* (Ronald Press, 1964, p. 509), William Ballard said “no false biological statement has had a longer or more popular life than the one about the ontogeny of the four-chambered

heart.” Ballard pointed out that “in real life, all vertebrate hearts are composed of the same four chambers at the pharyngula stage.” As the heart develops these four chambers become specialized in different ways which are uniquely suited to the demands of aquatic, amphibious, or terrestrial life.

Embryologists are now aware that the embryos of each species of animal are unique and dynamically functional systems. The human embryo does not *become* human at some point during its development. Rather, it *is* uniquely human at every stage of its development. While scientists continue to learn much about the marvelous process of development in the embryo, the inspired words of King Solomon (*Ecclesiastes 11:5*) remain true: “As you do not know the path of the wind, or how the body is formed in a mother’s womb, so you cannot understand the work of God, the Maker of all things.”

—Dr. David N. Menton



The ILC Fieldhouse, Eau Claire, awaits another line-up of delegates speaking their mind. The above is a scene from the 1994 Convention.

# CLC Exploratory Services

See comments in Announcements section

LOCATION	PASTOR IN CHARGE	LAY PERSON TO CONTACT
Arizona, Gold Canyon	Pastor Michael Eichstadt 602-866-2341	Gerald & Kathy Gehling 6140 S. Kings Ranch Road Gold Canyon, AZ 85219
California, Stockton	Pastor Michael Sprengeler 510-886-3252	
Colorado, Colorado Springs	Pastor Peter Reim 970-663-3594 or 800-777-4316	Leroy Baumgarn 929 Arcturus Dr. Apt. 1E Colorado Springs, CO 80906 719-636-3253
Colorado, Denver	Pastor Peter Reim 970-663-3594 or 800-777-4316	
Florida, Jacksonville, (Orange Park)	Pastor Wayne Eichstadt Missionary at Large 904-272-0911	
Florida, North Port	Pastor Keith Olmanson 813-423-2468 thru 6-1-96	Bob Peters Englewood, FL 941-474-4385
Florida, Orlando	Pastor John Schierenbeck 813-299-4084	
Florida, Pompano Beach (Deerfield Beach)	Pastor Wayne Eichstadt 904-272-0911 or Pastor John Schierenbeck 813-299-4084	Bob Doriot 4800 NW 77th Court Pompano Beach, FL 305-429-0063
Georgia, Atlanta area	Pastor Warren Fanning 803-796-0005 home 803-791-0770 office	
Michigan, Reed City	Pastor Mark Bernthal 517-7792-9390	
Minnesota, Kimball (St. Cloud area)	Pastor Daniel Fleischer 612-784-8784	Reuben Streich 612-453-7562
New Mexico, Albuquerque	Pastor Norbert Reim Sun City, AZ 602-974-8911	Robin Voglsland Albuquerque 505-892-6934
Ohio, Columbus	Pastor Leroy Dux Detroit, MI 810-433-1951	Paul Tiefel, Sr. 4956 Smoketalk Lane Westerville, OH 43081 614-890-8880
Oregon, Portland area	Pastor Paul Naumann 712 Dupont Ave. DuPont, WA 98327 Ph. 206-964-7849	
Texas, Amarillo	Pastor Joel Fleischer 811 S. First St. Lamar, CO 81052 719-336-5773	Local Contact 3409 Sunlite St. 806-358-3717
Virginia, Fairfax (Washington DC area)	Pastor Terrel Kesterson Hendersonville, NC 704-692-7731	David Loop 703-250-2020
Washington, Withrow	Pastor Paul Schaller 4724 N. Wall St. Spokane, WA 99205 509-327-4203	
Wisconsin, Dodgeville	Pastor David Koenig 3232 Westpoint Rd. Middleton, WI 53562 608-233-2244	
Wisconsin, Fairchild	Pastor Paul Tiefel, Jr. 2015 N. Hastings Way Eau Claire, WI 54703 715-832-0316	Prof. Gordon Radtke 1105 Rainetta Dr. Eau Claire, WI 54703 715-834-6280

## Announcements

### New Subscription Rates

Bulk to congregations:	\$7.00
Individual rates:	1 yr. \$9.00
	2 yrs. \$17.00
	3 yrs. \$25.00
Foreign rates:	1 yr. \$12.00
	2 yrs. \$23.00
	3 yrs. \$34.00

### Change Of Address

Pastor Peter E. Reim  
620 E. 50th St.  
Loveland, CO 80538  
(907) 663-3594

Pastor Wayne Eichstadt  
4054 Corvette Lane  
North Port, FL 34287  
Home phone: (941) 423-1822  
Church phone: (941) 423-2728

### Denver/Colorado Springs Worship Services

Weekly worship services are being held in the North Denver area, near I-25 and 120th St. They are held at the La Quinta Inn at 8:00 a.m. For more information call (970) 663-3594, or in the Denver metro area (800) 777-4316.

Monthly worship services are being held in the Colorado Springs area. For more information call (719) 636-3253 or (970) 663-3594.

### Kimball (St. Cloud Area) Worship Services

The new worship site for the members of Ascension Lutheran Church, St. Cloud, Minnesota area is at 50 Hazel St. (corner of Hazel and Oak) in Kimball. The Sunday service time is 10:00 a.m. For more information contact Reuben Streich at 612-453-7562 or Pastor Daniel Fleischer at 612-784-8784.

### Table Of Exploratory Services

The CLC Board of Missions, along with several congregations and their pastors, are presently holding exploratory services on a regular basis in many areas throughout the United States (see table on p. 15). These are in addition to the regular established mission congregations of the CLC. We would encourage you to attend services in these communities when you are in the area. Pastors who have members, or those

Pastor P. W. Schaller  
4724 N. Wall Street  
Spokane WA 99205

who know of individuals in these areas who may be interested in attending these services, are asked to contact the pastors in charge. Check for dates, times, and locations. We ask your prayers for these outreach efforts.

—Don Ohlmann, Chairman  
CLC Board of Missions



Dear ILHS/ILC Alumni,

The early eighties ILHS classes ('80-'84) are having a reunion this summer in Eau Claire—June 14–16. On Saturday June 15, from 12:30 p.m.–3:30 p.m., there will be a picnic at Carson Park to which ALL ILHS/ILC ALUMNI ARE INVITED! There is no set charge for the picnic meal. Bring your own beverages, and we'll pass the hat. Please join us!

But wait! There's more . . .

ALL ILHS/ILC ALUMNI ARE ALSO INVITED to join us for a special ILC campus work day ("Labor Day") on Sunday June 16. This work day is being coordinated with Mr. Duane Riggert who heads the ILC Volunteer Project effort. The schedule as of right now is as follows: 1) Meet in the ILC Fieldhouse at 8:15 a.m. for work assignments; 2) Break for a chapel service in the Fieldhouse at 10:30 a.m.; 3) Break for lunch at 12:30 p.m.; 4) Work for however long we can.

Hope you can join us for these two special events!

—Pastor Michael Wilke