

# Lutheran Spokesman



*In all seasons give thanks to the Lord*

# More Than Enough!

*Thanksgiving is the day when we wonder if we'll have enough. We bought a 20 pound turkey. Will it be enough to feed everyone? We plan on mashing a dozen potatoes, but what if that's not enough? We baked three pies. But that might not be enough if Uncle John shows up. — Yet how often does it ever happen that we don't have enough for our Thanksgiving meal? It's almost always the opposite. We usually have so much that we end up eating leftovers clear 'til Christmas.*

Isn't that the way it is in all aspects of our lives? The Lord not only gives us enough. He usually gives us more than enough. Who of us can't join David in saying: "My cup runneth over!"?

Unfortunately we don't always see it that way. How often don't we find ourselves complaining and worrying because we feel we just don't have enough? We need a new car but the money just isn't there. That couch is ready to fall apart, but we have too many bills to think about getting a new one. The remodeling project we planned—well, we just can't afford it!

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On and on it goes. We never have enough. But is this true? Are we really lacking the things we need?

If we take an honest look at the situation, we will probably find that the things we don't have are things we really don't need. The old Ford really could be repaired, and we could get by with the old couch a little while longer. The things we really need, the basic necessities of life, we still have. The Lord has never failed to give us these.

In fact, He usually gives us way more than we need. Even the poorest of us have television sets, microwaves, and VCR's. Most of us probably have two or more vehicles. Many of us have boats, snowmobiles, and RV's. Few of us can't afford to take a nice

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vacation once in awhile. Is it really that we don't have enough of this world's goods, or could it be that we don't have enough faith to see that the cup of our life is filled to overflowing?

But our dissatisfaction comes from more than just failing to recognize that we have been richly blessed with all that we need for our physical lives. *The deeper problem is that we often fail to recognize what it means to be truly blessed.* Daily we are tempted to believe that our personal happiness is based on the amount of earthly possessions we own. "He who dies with the most toys wins!" is today's attitude. This is in sharp contrast to what Jesus says: "What will it profit a man if he gains the whole world, and loses his own soul?" (Mk. 8:36)

### Checking Our Attitudes

How can we tell if we've begun to be sold on the "buy it and you'll be happy" sales pitch of the world?

We could look at our offerings to the Lord. Is a love for material things keeping us from giving the Lord our firstfruits? We could look at how much time we spend at work. Does a desire for more of this world's goods cause us to spend so much time working that it cuts into the amount of time we spend with God's Word? Does such a desire cut into family time? We could look at our decision to be a double-income family. (We are thinking in particular of families with preschool age children.)

Maybe both we and our spouse do need to work in order to make enough money to clothe, feed, and shelter the family. But maybe both spouses work because dad doesn't make enough to

buy the things the world says we need to make us happy. Only with the Lord's help can we evaluate these things as we ought. Only the Lord knows our hearts. Only He can truly judge our motives.

—And only He can renew our hearts and help us see that true satisfaction and contentment are the result of knowing His Son by faith. Whether we always fully realize it or not, we as Christians have more than enough: We have Jesus! With Him we have what money could never buy!

- We have all our sins washed away.
- We have peace for our guilt-tormented hearts.
- We have the guarantee that God hears and answers all our prayers.
- We have the assurance that all things in this sin-troubled world work for our good.
- We have an escape from death and hell.
- We have the resurrection of the body and eternal life.
- We have the Word and Sacraments to lift us above the worldly idea of what true happiness is all about.

Jesus once said: "I have come that they may have life, and have it to the full" (Jn. 10:10). Jesus fills our lives to overflowing! More than likely (even if Uncle John is in attendance) we'll have more than enough food for our Thanksgiving meal! *Most certainly*, since Jesus is our God and Savior, we already have more than enough of everything we need!

—Pastor Michael Wilke

“Our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ” — *Philippians 3:20.*

## Jesus' Advent Exceeds All Expectations!

What's the best movie you've ever seen? Hollywood producers would like to make you think it's the one opening soon in a theater near you. They saturate the airwaves and video tape rentals with “trailers,” that is, the previews for upcoming attractions. These previews are skillfully edited to show the most exciting, dramatic, or humorous moments of the film they are promoting. Previews can make almost *any* movie look great, but the expectations only rarely live up to reality. The hype and build-up for a given film often leads to a big letdown.

But isn't that the way it is for most things in life? The anticipation that we have for the things that we eagerly look forward to is only rarely matched by what actually happens.

### Advent “Previews”

Advent is refreshingly different. During this season of the year we look back fondly to the “previews” that the Lord revealed to His Old Testament people about the coming of Christ. These are impressive in themselves! The coming Savior was billed as the Head-crusher, who would destroy the power of the devil (Gen. 3:15). He would come as the Miracle-Child, born of a virgin (Is. 7:14). He would be, at one and the same time, a Man of many sorrows (Is. 53:3), and the Lord our Righteousness (Jer. 23:6). He would be exceedingly humble (Zech.

9:9), yet also the King of Kings (Ps. 2:7-8).

With this kind of advance billing, could *anyone* really fulfill the expectations of those who waited for the arrival of the Messiah? Many, in fact, were disappointed with Jesus of Nazareth. They were looking for an entirely different kind of King, one who would bring independence and prosperity to the nation of Israel. Therefore His own people did not accept Him, but sent Him to the cross in shame instead.

Yet, behind the scenes the Lord was working a far greater glory. The Lord had a greater kingdom in mind, a nation of people made righteous through the death of their King. And like many lesser dramas, this glorious outcome was not apparent to most people until the surprise ending. Jesus' resurrection proved without a doubt that when our Lord makes a promise, He not only meets all expectations, but *exceeds* them!

### The Best Is Yet To Come

What are your expectations for Advent this year? Be sure that you do not set your sights too low, for in our Lord Jesus we have much more than the memory of a glorious story of long ago. We ourselves are part of the ongoing story, as we are brought into the Kingdom of Christ by faith. And the best is yet to come. The story of God's love is set to continue with a

sequel, and the second coming of our Lord promises to be even greater than the first!

What sort of previews have we been given? The Lord has shown us some tantalizing glimpses of victory, glory, and eternal joy.

The coming of our King will not be in lowliness and poverty this time, but in power and glory (Matt. 25:31). All the dead will rise, and those who are part of Jesus' kingdom by faith will have their bodies glorified and made ready to be in the presence of the King (1 Cor. 15:51-52).

Our inheritance of grace will then

commence, as we see and meet our Jesus personally and abide with Him forever (1 Thess. 4:17), where no sickness, pain, or tears will ever diminish our joy (Rev. 21:4).

As we remember the love that God has already shown to us in Christ this Advent, we look as well to the coming glory when Jesus returns.

In anticipation of His arrival, don't be afraid to expect the best. Our Lord has shown us that, when it comes to keeping His promises, He always exceeds our expectations!

—Pastor Bruce Naumann



## ADVENT INTROITS

The introits for Advent (*The Lutheran Hymnal*, pp. 54-55) have been written into poetic form by Gerhardt Mueller of Luther Memorial Church, Fond du Lac, Wisconsin. The hymn stanzas are written to be sung with the melody of *O Lord, How Shall I Meet Thee* (TLH #58).

The author, a choir director and retired teacher, writes: "The congregation could sing the Introit for the four Sundays or the choir could sing them in unison or four-part. It would provide a bit of variety to the liturgy during the four Advent Sundays. They could also be used in home devotions."

### *Advent I — Psalm 25:1-4*

*Unto Thee, O Lord, do I lift up my soul: O my God, I trust in Thee.  
Let me not be ashamed: let not mine enemies triumph over me.  
Yea, let none that wait on Thee: be ashamed.  
Show me Thy ways, O Lord: teach me Thy paths.*

**I lift my soul to Thee, Lord;  
O God, I trust in Thee.  
Let me not be ashamed  
Before mine enemy.  
O may He not o'ertake me  
Nor triumph o'er my soul;  
Teach me Thy ways and paths, Lord,  
That I may reach the goal.**



## ***Advent II — Isaiah 62:11 & 30:30, Psalm 80:1***

*Daughter of Zion: behold, thy Salvation cometh.*

*The Lord shall cause His glorious voice to be heard: and ye shall have gladness of heart.*

*Give ear, O Shepherd of Israel: Thou that leadest Joseph like a flock.*

**Behold, Daughter of Zion,  
Salvation now draws near;  
The Lord will speak His message  
That all may rightly hear.  
Grant us a heart with gladness,**



## ***Advent III — Philippians 4:4-6, Psalm 85:1***

*Rejoice in the Lord always: and again I say, Rejoice.*

*Let your moderation be known unto all men: the Lord is at hand.*

*Be careful for nothing: but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God.*

*Lord, Thou hast been favorable unto Thy land: Thou has brought back the captivity of Jacob.*

**Rejoice, rejoice, ye Christians,  
Again I say: Rejoice!  
Lead lives of moderation,  
The Savior is at hand;  
Be full of care for nothing,  
Address the Lord in prayer.  
He leads us out of prison,  
Brings Jacob safely there.**



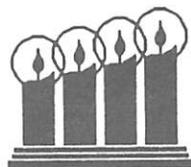
## ***Advent IV — Isaiah 45, Psalm 19:1***

*Drop down, ye heavens, from above: and let the skies pour down righteousness.*

*Let the earth open: and bring forth salvation.*

*The heavens declare the glory of God: and the firmament showeth His handiwork.*

Drop down with grace, ye heavens,  
Drop down now from above.  
And let the skies show favor  
With righteousness and love.  
Let earth bring forth salvation,  
Let His bright light arise!  
The heav'ns declare His glory,  
The firmament His praise.



# Reformation Dignettes

## 2. LUTHER AS PASTOR

*“My sheep hear My voice, and I know them, and they follow Me. And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand.” — John 10:27-28*

As we read the history of the 16th century Reformation it is quite easy to get caught up in the debates of the theologians of the day. I just finished preparing an overview of the Smalcald Articles for our Minnesota Pastoral Conference. The study was very fascinating and edifying.

But is that it? What about the people? What about the souls for whom Christ died? It might be easy to read the doctrinal formulations of the period and conclude that Martin Luther stood aloof from the people, above their every day trials and afflictions and lacked concern for the individual souls.

For example, as I reviewed the history of the Smalcald Articles we see how they were written in preparation for a General Council of Christianity. Why a General Council? Luther did everything he could to convince the Emperor to convene such a Council. Why? For more debate? More argu-

mentation with the Romanists? No! Luther was tired of debate without a God-fearing resolution. He was convinced that the Roman Church would not listen to the Truth of God. But the common people—the souls out there—were utterly neglected. This was his greatest concern.

Therefore he writes: “We see in the bishoprics everywhere so many parishes vacant and desolate that one’s heart would break, and yet neither the bishops nor canons care how the poor people live or die, for whom nevertheless Christ has died, and who are not permitted to hear Him speak with them as the true Shepherd with His sheep.” (Smal. Art. Preface, Conc. Trig., p. 457)

Upon visiting various congregations Luther cries out in alarm, “Mercy! Good God! What manifold misery I behold! The common people, especially in the villages have no knowledge whatever of Christian doc-

trine, and, alas! many pastors are altogether incapable and incompetent to teach . . . O you bishops! What will you ever answer to Christ for having so shamefully neglected the people and never for a moment discharged your office?" (Sm. Cate. Preface, Conc. Trig. p. 533)

He pleads with his fellow pastors and preachers, "Therefore I entreat you all for God's sake, my dear sirs and brethren who are pastors or preachers, to devote yourselves heartily to your office, to have pity on the people who are entrusted to you, and to help us inculcate the Catechism upon the people, and especially upon the young." (Same ref.)

He just wanted the sheep to hear the voice of the Good Shepherd clearly. He loathed preaching which was over the heads of the people. His desire was to speak to the people, as he put it, as simply as a mother speaks to her child while nursing it.

As a true pastor Luther addressed the sins of the day, clearly and plainly. He was convinced that the only way properly to address sin was with the Law of God laying sin bare in all its

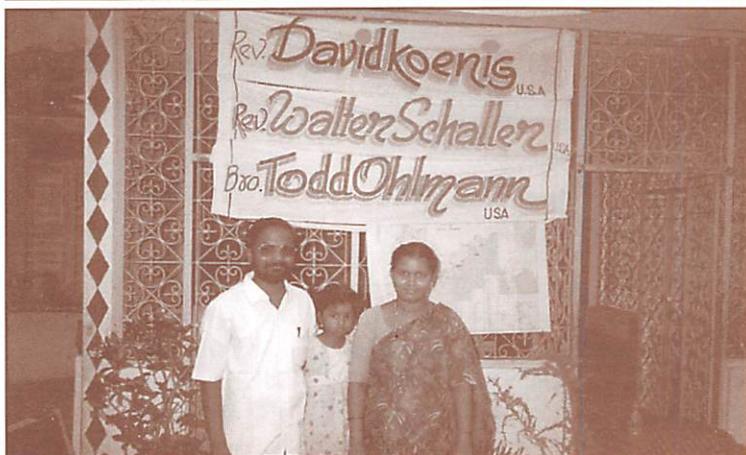
wretchedness. And the only way to comfort the heart and raise one up from the devastation of sin was with the sweet Gospel of God's love. The people had to hear the voice of the Good Shepherd, for there alone was true comfort and peace for the soul for time and the assurance of God's love for all eternity.

And so he wrote letters, published pamphlets and prayer books—gradually to wean the sheep from the words of the hirelings and lead them to eat of the green pastures and drink of the still waters of God's wondrous grace in Christ Jesus.

Luther humbly prayed to his Good Shepherd: "*Lord God, you have appointed me in the church as bishop and pastor. You see how unfit I am to attend to such a great and difficult office, and if it had not been for your help, I would long since have ruined everything. Therefore I call upon you. . . .*"

Thank you, Lord, for Martin Luther. We pray, Oh Lord, that You give all of our pastors such a shepherd's heart.

—Pastor L. D. Redlin



Pastor Jyothi and Rani Benjamin with daughter Becky, in front of sign on Mission House in Nidubrolu, India, welcoming the 1997 CLC Visitation team.

## SMORGASBORD

### ● ELCA DECLARES FELLOWSHIP WITH NON-LUTHERANS

You read in the secular press how the largest Lutheran synod, the Evangelical Lutheran Church in America (ELCA), approved fellowship relations this summer with three major Reformed synods {the Presbyterian Church (USA), the United Church of Christ, and the Reformed Church in America}. Now ELCA Lutherans can commune with, and its pastors can exchange pulpits with, those synods.

Rejected by a slim vote (six votes short of a two-thirds majority) was a similar relationship with the Episcopal Church. Some synod delegates were concerned about the fact that they would be approving the “historic episcopate” of the Episcopal Church which states that there is “an unbroken succession of bishops dating back 2,000 years to Saint Peter.”

From our view, it’s just a matter of time before another vote will be taken and the ELCA will declare fellowship also with the Episcopal church. After all, if the synod could so easily push aside the doctrinal differences\* which for centuries have separated Lutherans from Reformed (Calvinistic) churches—which difference re: the Lord’s Supper one participant called “no big deal”—the same synod will soon find a way to work around and even accept the “succession of bishops.” The next logical step will be finding a way to accept the leadership and authority of the Pope, thus returning this largest of Lutheran synods to fellowship with the Roman Catholic Church.

It is sad. How easily, even blithely, doctrinal differences are set aside these days by church leaders and “theologians” as well as, apparently, by lay-delegates.

The newspaper accounts stated that one of the hymns sung after the vote to establish Lutheran/Reformed fellowship ties was “The Church’s One Foundation.” Let’s look at it (cf. #473 in *The Lutheran Hymnal*). Yes, that hymn sings of a unity among those who are members of Christ’s Church—one line reads: “one Lord, one faith, one birth.” But careful reading indicates that the reference is not to a unity which overlooks doctrinal differences for the sake of superficial unity. Rather, the hymnwriter would have us rejoice in and sing the praises of a unity which is already found within “the Holy Christian Church, the communion of saints.”

There is also ample evidence for the fact that the hymnwriter understands the need for, and praises, an orthodox confession of the doctrines of God’s Word. Words such as these are used: “false sons,” “foe,” “traitor,” “schisms,” “heresies.” . . . Who are “false sons” and “traitors” in the church if not false teachers (cf. Jeremiah 23:21ff)? To what does “schism” and “heresy” refer if not to rifts brought about by doctrines contrary to that which we have learned (cf. Romans 16:17f)? Who is a “foe” of Christ’s Church except those who, according to the words of Christ Himself, are “false prophets (who) come to you in sheep’s clothing, but

## ● Among the Doctrinal Differences:

True Reformation Lutheranism teaches that Christ's body and blood are truly present "in, with, and under" the bread and wine, and that the Supper is a Means of Grace in which God actually gives forgiveness of sins, life, and salvation. The Reformed churches deny the Real Presence and that the sacrament is a Means of Grace. Rather, they embrace the teaching that bread and wine only represent Christ's body and blood, so cannot offer forgiveness of sins, life, and salvation. When Luther, the "Reformer," debated this doctrinal point with Ulrich Zwingli, the "Reformed," at the Marburg Colloquy (A.D. 1529), Luther refused to give Zwingli the hand of fellowship for lack of agreement on the issue at hand.

Most Reformed churches likewise err with regard to Baptism. To us Baptism too is a sacrament—a Means of Grace in which God, through the Spirit working through water and the Word, brings about regeneration and actually washes

away sins. Put another way, in Baptism, as in the Lord's Supper, God is the doer and man, the sinner, is on the receiving end of His grace (cf. Titus 3:5-6, 1 Peter 3:18-22, Romans 6:4). By contrast Baptism to the Reformed is reduced to a "holy ordinance" in which man is the "doer" with God being placed on the receiving end of a human commitment.

Other areas of historical disagreements between the two churches include the doctrines of 1) predestination and 2) the proper use of the Law in the Christian life. On the former, the orthodox Lutheran position has always been that God wants all people to be saved (cf. 2 Peter 3:9, 1 Timothy 2:4), whereas the Reformed teach that God chose some to be saved and others to be damned. On the latter, the Reformed emphasis is on the Law of God as a rule book for God-pleasing living (sanctification). By contrast, the traditional and orthodox Lutheran emphasis is on the Law of God as a mirror to reveal the sinner's lost condition (cf. Rom. 3:19-20) and subsequent desperate need for a God-provided Savior from sin (justification).

inwardly they are ferocious wolves" (Matt. 7:15)? Of such Jesus adds: "Watch out" for them.

False teachings and their teachers were and are a "big deal" to the Master.

We of the CLC are where we are and what we are in Protestantism—a small, orthodox Lutheran synod separate from mainline Lutheran and Reformed denominations—as an ongoing protest against the doctrinal compromising we are here witnessing. We are where we are because we

knew we had to "resist the beginnings" of the leaven of error. When false doctrine in the form of elevating human judgment above Holy Scripture made its way into the Wisconsin Synod (over the fellowship doctrine, by the way), we went our separate way for conscience reasons grounded in the Word. Still today, for the same reasons, we cannot join in religious fellowship with any church body, Lutheran or Reformed, unless and until there is agreement in doctrine and practice. "I appeal to you, broth-

ers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought” (1 Cor. 1:10).

To that end, God help us.

The haughty spirits, Lord, restrain  
Who o’er Thy Church with might would  
reign  
And always set forth something new,  
Devised to change Thy doctrine true.

And since the cause and glory, Lord,  
Are Thine, not ours, to us afford  
Thy help and strength and constancy,  
With all our heart we trust in Thee.



# The Dating Game

Much of the controversy between evolutionists and creationists concerns the age of the earth and its fossils. Evolution, depending as it does on *pure chance*, requires an immense amount of time to stumble upon anything remotely approaching the complexity we see in even the simplest living things. For over 1200 years, geologists have attempted to devise methods for determining the age of the earth that would be consistent with evolutionary dogma. At the time Darwin’s *Origin of Species* was published (1859), the earth was “scientifically” determined to be 100 million years old. By 1932, it was found to be 1.6 billion years old. In 1947, geologists firmly established that the earth was 3.4 billion years old. Finally in 1976, they discovered that the earth is “really” 4.6 billion years old. These dates indicate that for 100 years the age of the earth doubled every 20 years. If this trend were to continue, the earth would be 700 thousand-trillion-trillion years old by the year 4000 AD. This “prediction,” however, is based on selected data and certain assumptions that might not be true. As we will see, selected data and unprovable assumptions are a problem with

all methods for determining the age of the earth, as well as for dating its fossils and rocks. It has all become something of a “dating game” in which only the evolutionarily-correct are allowed to play.

The most widely-used method for determining the age of *fossils* is to date them by the “known age” of the rock strata in which they are found. On the other hand, the most widely-used method for determining the age of the *rock strata* is to date them by the “known age” of the fossils they contain. This is an outrageous case of *circular reasoning*, and geologists are well aware of the problem. J. E. O’Rourke, for example, concedes: “The intelligent layman has long suspected circular reasoning in the use of rocks to date fossils and fossils to date rocks. The geologist has never bothered to think of a good reply, feeling the explanations are not worth the trouble as long as the work brings results” (*American Journal of Science* 1976, 276:51). In this “circular dating” method, all ages are based on evolutionary assumptions about the date and order in which fossilized plants and animals are believed to have evolved.

Most people are surprised to learn that there is, in fact, no way to *directly* determine the age of any fossil or rock. The so-called “absolute” methods of dating (radiometric methods) actually only measure the *present* ratios of radioactive isotopes and their decay products in suitable specimens—not their age. These measured ratios are then extrapolated to an “age” determination. This extrapolation is based on the fact that an unstable (radioactive) chemical element, called the *parent isotope*, breaks down at a *presently known rate* to form a more stable *daughter isotope*. In the case of radiocarbon dating, an unstable isotope of carbon (C14) decays to a more stable form of carbon (C12). This currently occurs at a rate which would be expected to *reduce* the quantity of the parent C14 by *half* every 5,370 years (the half-life). In other words, the less of the parent isotope (and the more of the daughter isotope) we measure in a specimen, the older we assume it to be.

Radiocarbon dating is actually of little use to evolutionists. There are several reasons for this. First, no rocks and very few fossils contain measurable quantities of carbon of any kind. Second, because of the short half-life of C14, the radiocarbon method can only date specimens up to about 40,000 years of age. Essentially nothing of evolutionary significance is believed to have occurred in this “short” time frame. The most commonly used radiometric methods for “dating” geological specimens are potassium-argon, uranium-thorium-lead, and strontium-rubidium. All three of these decay processes have half-lives measured in billions of years.

**. . . Radiometric dating is actually of little use to evolutionists. . . The problem with all radiometric “clocks” is that their accuracy critically depends on several starting assumptions which are largely unknowable.**

None of these methods can be used on fossils or the sedimentary rock in which fossils are found. All radiometric dating (with the exception of carbon dating) must be done on igneous rocks (rocks solidified from a molten state such as lava). These radiometric “clocks” begin keeping time when the molten rock solidifies. Since fossils are never found in igneous rocks, one can only date lava flows that are occasionally found between layers of sedimentary rock.

The problem with all radiometric “clocks” is that their accuracy critically depends on several starting assumptions which are largely unknowable. To date a specimen by radiometric means, one must first know the *starting amount* of the parent isotope at the beginning of the specimen’s existence. Second, one must be certain that there were no daughter isotopes in the beginning. Third, one must be certain that neither parent nor daughter isotopes have ever been *added* or *removed* from the specimen. And fourth, one must be certain that the *decay rate* of parent isotope to daughter isotope has always been the same. That one or more of these assumptions are often invalid is obvious from the published radiometric “dates” (to say nothing of unpublished dates) found in the literature.

One of the most obvious problems is that several samples from the same location often give widely-divergent ages. Apollo moon samples, for example, were dated by both uranium-thorium-lead and potassium-argon methods, giving results which varied from 2 million to 28 billion years. Lava flows from volcanoes on the north rim of the Grand Canyon (which erupted after its formation) show potassium-argon dates a billion years "older" than the most ancient basement rocks at the bottom of the canyon. Lava flows from underwater volcanoes near Hawaii (that are known to have erupted in 1801 AD) have been "dated" by the potassium-argon method with results varying from 160 million to nearly 3 billion years. No wonder the laboratories that "date" rocks insist on knowing in advance the "evolutionary age" of the strata from which the samples were taken—this way, they know which dates to accept as "reasonable" and which to ignore. Of one thing you may be sure: whenever "absolute" radiometric dates are in substantial

disagreement with evolutionary assumptions about the age of associated fossils, the fossils always prevail.

As far as the plausibility of evolution is concerned, it really doesn't make any difference if the earth is 10 billion years old or 10 thousand years old. Indeed, if the whole of evolution were reduced to nothing more than the chance production of a *single copy of any one biologically useful protein*, there would be insufficient time and material in the known universe to make this even remotely likely. Time by itself simply does not make the hopeless evolutionary scenario of chance and natural selection more reasonable. Imagine if a child were to claim that he alone could build a Boeing 747 airplane from the raw material in 10 seconds, and another were to claim he could do it in 10 days. Would we consider the latter less foolish than the former, simply because he proposed spending nearly a million times more time at the task? Our Creator tells us that "the fool has said in his heart, there is no God."

—Dr. David N. Menton



## For this family, 'Son'day is a day of work

When it comes to passing down the family occupation, the Rev. Bertram Naumann seems to know best.

After all, four of Naumann's six sons are pastors.

The Naumanns reunited last week at the annual Pastoral Conference of the Church of the Lutheran Confession at Immanuel Lutheran College.

Last month James Naumann became the fifth "Pastor Naumann" in

the family and the fourth brother to graduate from seminary at Immanuel Lutheran.

James joined Paul, David, and Bruce Naumann in the pastoral occupation.

Some might assume the sons were pressured to become pastors.

But Bertram wanted his boys to "use God's gifts to excel at whatever we chose to do," Bruce said. "We rec-



The Pastors Naumann (l-r): Bruce, Paul, Father Bertram, David, James

ognize that it is the Lord who really issues that call.”

“I almost encouraged my children in the opposite way,” Bertram says.

The Naumann family seems determined to fulfill the call that has been in the Naumann family for generations.

Bertram’s grandfather, Justus, immigrated from Germany in the late 1800s and served in Lutheran congregations.

Bertram’s father, Paul, was also a Lutheran minister until he died of heart failure in his early 40s.

“I never met my grandfather, but I know he had the gospel at heart,” Paul said. “That gave me a strong desire to pick up the torch and carry on the work of proclaiming God’s forgiveness in Christ.”

Bertram and his wife, Alice, of Seattle, Wash., have raised eight children—six sons and two daughters.

The Naumanns serve in congregations across the United States.

Their oldest son, Paul, serves Ascension Lutheran Church in Du

Pont, Wash. David is pastor at Holy Truth Lutheran Church in Ketchikan, Alaska.

Bruce graduated from seminary in 1990 and leads Faith Lutheran Church in Markesan. James accepted a pastoral position in Lamar, Colo., and will move there later this month.

Bertram’s daughters, Ann and Gail, have served churches by teaching.

Sons Thomas and Steven chose different vocational paths. Thomas is a restaurant manager in Seattle, and Steven is a pharmacy technician in Eau Claire.

The Naumann brothers hope to continue the pastoral service tradition through the next generation. However, they plan to follow their father’s example by not twisting any arms.

The Naumanns agreed that the mission statement for their next generation is simple: “If the Lord has need of them in public ministry, He will seek them out.”

—Reprinted, with permission, from the *Sunday*, June 22, 1997 Eau Claire Leader-Telegram; article by Christa Farris; photo by Jeff Thompson.



# Announcements

## Installations

In accord with our usage and order Karl Olmanson who was called by Immanuel Ev. Lutheran Church and School of Mankato, Minnesota to teach in our Immanuel High School was installed on August 31, 1997.

—Pastor L. D. Redlin

In accord with our usage and order Michael Wheaton who was called by Immanuel Ev. Lutheran Church and School of Mankato, Minnesota to teach grades 1 & 2 in our Immanuel Grade School was installed on August 31, 1997.

—Pastor L. D. Redlin

## Change Of Address

Kurt Koenig  
1421 Jackson  
Saginaw, MI 48602  
Phone (517) 249-1974

## Time Of Service

St. Paul Lutheran Church of Golden, Colorado (Delwyn Maas, pastor) has a new time of worship. The new service time on Sunday is 9:30 a.m., with Sunday School and Bible Class at 10:45 a.m.

**In our October issue:** A printing error appeared in President Fleischer's Reformation article, p. 6. The sentence should read: "... Disagreements are never agreeable!"

## Just in Time For Christmas

Our May issue included a review of Mrs. Celeste Reim's book *A Peek Into My Nigerian*

*Diary*, written when she accompanied her missionary husband, Norbert, to Nigeria in the 1940's. The initial printing of 50 copies (intended only for family!) soon ran out.

A new offset print full-color-glossy-cover edition will be ready for shipment by Christmas at \$9.95 each, plus \$3.00 postage (congregations please note: no postage for 10 books or more to one address!) Orders may be placed with the ILC Bookstore in Eau Claire, or directly to Pastor & Mrs. Norbert Reim, 11060 Fargo Dr., Sun City, AZ 85351. Cash with order is preferred.



The 1997 Visitation team snapped this picture of the orphans cared for at Ikot Obio, NCLC (Nigeria).