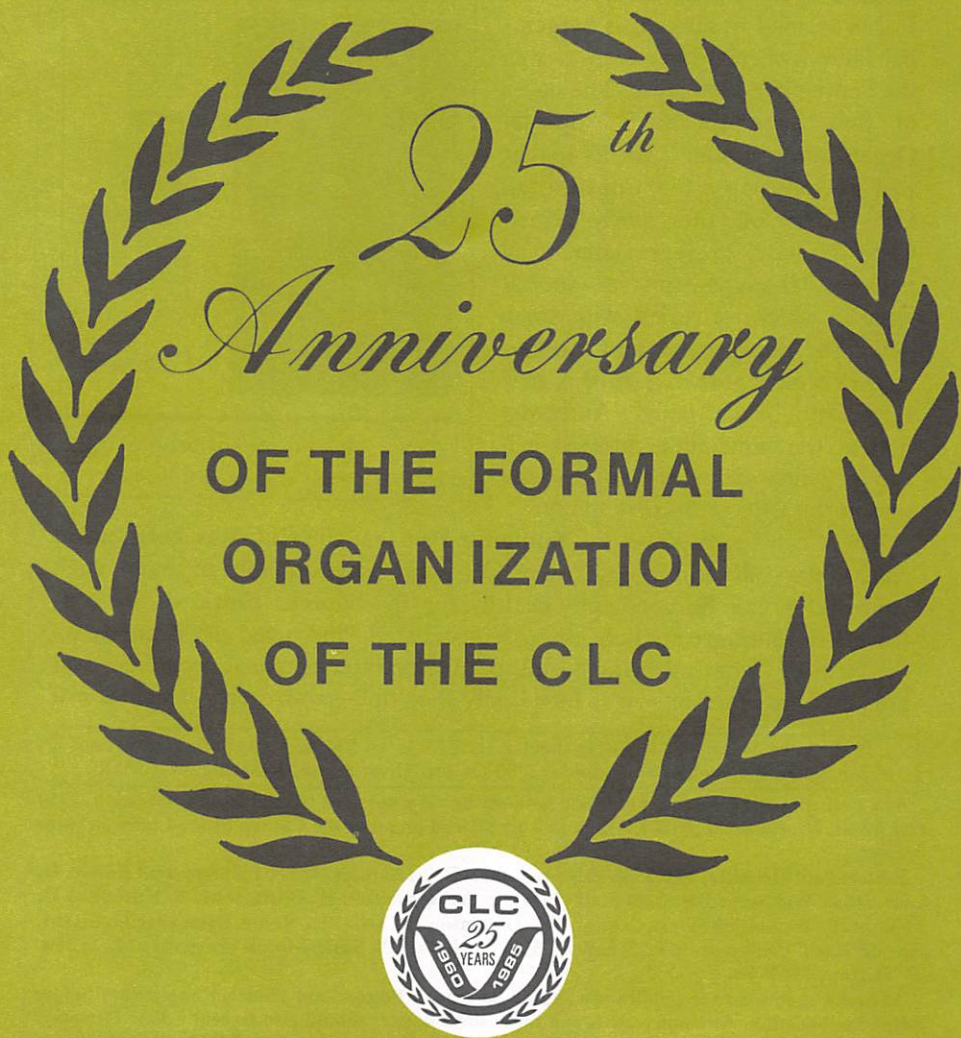


September 1985
Vol. 28, No. 3
(ISSN 0024-7537)

lutheran spokesman



CHURCH OF THE LUTHERAN CONFESSION

A Special Anniversary Issue—

Agonizing For The Faith

This 25th anniversary year of the Church of the Lutheran Confession (CLC) every other issue of the *Lutheran Spokesman* has been devoted to observing this milestone. It was decided to make this September issue a special one, even as was the September 1960 issue. The cover of that issue specified: "Special Organization Issue." In its pages was a synopsis of the Constituting Convention of the newly-formed CLC. Exactly 25 years later, why not—we thought—run a special issue in which we review with some detail the background and circumstances which gave rise to this new Lutheran church body? And why not, at the same time, present evidence which helps to explain the reason the CLC still exists today?

There can be, need be, no hiding the fact that the CLC was born out of controversy—doctrinal controversy. Contrary to the opinions of many, such controversy can be good and healthy for the church, provided the controverted issues are studied, discussed, debated, and acted upon purely on the basis of "what saith the Scripture?" If private, personal prejudices and personalities enter in—yes, how easily they do!—controversy becomes evil

Postmaster: Second Class postage paid at Lake Mills, IA 50450. Send address corrections (Form 3579) to *Lutheran Spokesman*, 2750 Oxford Street North, Roseville, MN 55113.

The *Lutheran Spokesman* is published monthly by the Church of the Lutheran Confession, 2750 Oxford St. N., Roseville, MN 55113, and is an official organ of the Church of the Lutheran Confession.

Editor: Paul Fleischer, 12145 W. Edgerton Ave., Hales Corners, WI 53130; Assistant Editor: D. Lau; Artist: Waldemar Bernthal; Staff (Also District Reporters): H. Duehlmeier, S. Kurtzahn, D. Menton, P. D. Nolting (West Central), K. Olmanson (Minnesota), Rollin Reim (Pacific Coast), Ronald Roehl (Wisconsin), P. Schaller, W. V. Schaller, J. Schierenbeck (Eastern), M. Sydow, T. Thurow, M. Weis.

Material submitted for publication should be sent to Editor Paul Fleischer one month before date of publication. Announcements and other short notices should also be sent Editor Fleischer.

Business Manager: Benno Sydow, 2750 Oxford St. N., Roseville, MN 55113. Individual subscriptions: \$5.00 for one year; \$9.00 for two years; \$13.00 for three years. Subscriptions sent in bulk to congregations: \$4.00.



and devilishly disruptive of the body of Christians.

Since the new church body was formed in 1960, there are those, we know, who have been waiting for the CLC to disappear from the church scene—either that its comparatively small membership would weary of the struggle to maintain itself, or that it would simply disintegrate from continuous and unabated internal controversy. Neither of these has happened. The CLC continues, and in fact maintains a confident look to the future under the guiding and directing hand of Him Whose pure Word and doctrine brought it into existence.

No, it has not been an easy quarter century for the CLC. Far from it. But who of those within it, who of those who are firmly committed to the Truth for which the new church body was born to contend, ever thought it would be? Within ourselves individually and within our church body collectively there has been much earnest contending (literally: agonizing) for the faith once delivered unto the saints (see Jude 3). But the Lord Who called the CLC into existence has been with it to provide its people with the necessary strength and vision to persevere in its holy purpose and resolve during these latter evil days of the twentieth century and the world.

With the Lord, the only Head of His Church, at the helm, the “agonizing for the faith once delivered” goes on. The battle is His, not ours! That has been the case from the beginning, is now, and ever shall be! To God all praise and glory!

**In these last days of sore distress
Grant us, dear Lord, true steadfastness
That pure we keep, till life is spent,
Thy holy Word and Sacrament.**

**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. (TLH 292)**

—The Editor



—In the Spokesman 25 Years Ago—

September 1960 (Vol. 3, No. 4): CONVENTION HIGHLIGHTS. "Hallelujah! Let praises ring! . . ." It was the convention singing. All business had stopped that we might rise and sing God's praises. The report of the constitution committee had just been adopted, unanimously. The conference was now organized. Later that same Friday afternoon, August 12, sixty-one persons walked to the secretary's desk and signed the constitution.

Our New Name: Our name is *Church of the Lutheran Confession*. We call ourselves *Church* because we are gathered together in Christ's name. We call ourselves *Lutheran* because we are continuing as children of the Reformation. We take seriously our heritage: Scripture alone, faith alone, grace alone. We say *Confession* because our faith must be a living faith, unashamed of its God. We want to confess its Author and Preserver before both friend and foe, that His name be hallowed in the hearts and lives of all.

Our Fellowship Basis: Concerning *Church Fellowship* was adopted in its final form. It stands as our confession of faith on that doctrine which continues to divide the Synodical Conference, of which we were formerly members . . .

Our Commission: The Mission Committee reported that more and more funds are becoming available, that new congregations have been organized . . . Necessary information from each field will be solicited by the Mission Committee to enable it to make the wisest possible distribution of the monies it receives.

Our Schools: Erection of a new temporary building began in August. Four laymen of Immanuel congregation (Mankato, MN) pooled their borrowing power to make immediate construction possible . . . Control of the property is expected to be transferred as soon as possible to the Board of Trustees of the CLC. Estimated high school enrollment for the coming year is 60, in the college freshman class, 12. Six students are enrolled in the seminary . . .

* * * * *

ANOTHER LUTHERAN CHURCH. No doubt most people in Lutheran circles will deplore the organizing last month of the *Church of the Lutheran Confession*. In the merger age, a group has left the Synodical Conference and formed a new church! Was not the Synodical Conference confessional enough? The need for a *Church of the Lutheran Confession* rests on one sad fact: the Synodical Conference synods have ceased to be confessional, that is, not only *having* a creed, but requiring adherence to that creed . . . This collapse of confessional Lutheranism is why we organized a *Church*

of the Lutheran Confession. Our joy was confused with cries of sorrow, for we too remembered with the people of Ezra's day a previous temple, far more beautiful. Who could be happy that we had to build a new building because the Babylonian hosts of unionism had destroyed an organization once built according to the specifications of Jehovah? But how can we, children of this age, dare to hope that we can live up to the name we chose, *Church of the Lutheran Confession?*

Lord, have mercy upon us! Lord Jesus, come quickly!

* * * * *

"Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105).

Our church body has selected the name, "Church of the Lutheran Confession." Those who joined in the selection of this name were united in the conviction that this shall not be an empty symbol, but shall be an open declaration of steadfast adherence to the principle that Scripture alone is the rule and guide for doctrine and life. This has been and will be the strength of true Lutheranism. The doctrine and practice of a church body, true to the Lutheran confession, is not determined by the resolutions of a synod nor is it established by theological opinions handed down by a seminary faculty.

Churches which have become spiritually bankrupt resort, indeed, to various stratagems in order to hold the line in an attempt to maintain at least an outward display of unity. When God's Word, as the clear standard and rule, has been side-tracked there is nothing left but the vain and empty attempts of men to hold together that which has already been rent asunder. In the process those who accuse others of legalism have themselves become the crassest legalists. Faith in the Gospel as the only unifying force has been lost, while man-made laws and experts' evaluations become the object of a man's trust and hope for the future of the church. Under such conditions it is a little wonder that organizational strength is held in such high honor that the number one assignment becomes the preservation of the federation.

A departure from God's Word as a clear guide becomes evident when questions concerning doctrine are shifted from one committee to another, from one forum to another, while the simple "yes" or "no" answer is not forthcoming. A denial of the clearness of Scripture is shown when the refrain is heard, "This Scripture passage does not apply." And so, while lip service is paid to sound statements, unscriptural practices are permitted without rebuke or discipline. It is nothing short of an insult to the Holy Name of God! This may be a shocking statement, but it is true.

The Lord God in His goodness and wisdom has given us His Holy Word in order that we might know what we are to believe and what we are to do. To say that this Word is not clear enough for us to know the direction we are to take in a given instance is to accuse God of not being able to cause His Word to be expressed clearly enough for us to follow. God has not only caused His will and counsel to be expressed clearly in every instance, but He has expressed it so that we might know it, believe it, and follow it. It is no mere academic thing when the Apostle Peter, under inspiration of God, says: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

The men, who pride themselves on being more scientific in their theology than our fathers were, have come up with this nonsense that it is not so much the Word of God that is divinely inspired as the acts of God. Thereby a shadow has been permitted to descend upon the authority and clearness of the Word. The final conclusion of such "scientific" thinking is that the acts of God are also obscured. Fortunately the much heralded "scientific" thinkers of our age find no following on the part of the child-like believer who recognizes the darkness and turns to the Word of God which is clear and leaves no room for doubt or private interpretation.

"We believe, teach, and confess that the sole rule and standard according to which all dogmas together with (all) teachers should be estimated and judged are the prophetic and apostolic Scriptures of the Old and the New Testament alone, as it is written Ps. 119:105: *Thy Word is a lamp unto my feet and a light unto my path*" (The Formula of Concord. Epitome. Trig. p. 777). God's Word lights the way for us so that we may clearly see the goal. God's Word lights the way for us so that the way of salvation through Jesus Christ our Lord may not be obscured but may ever stand in the halo of light where shadows shall not fall. God's Word lights the way for us so that our feet may walk the way of His commandments. "God is light, and in him is no darkness at all" (I Jn. 1:5b).

God's Word is our great heritage
And shall be ours forever;
To spread its light from age to age
Shall be our chief endeavor.
Through life it guides our way,
In death it is our stay.
Lord, grant while worlds endure,
We keep its teachings pure
Throughout all generations.

—C. M. Gullerud

OUR 25TH ANNIVERSARY THEME:

"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Matthew 5:14-16.

Anniversary Series, No. 5—

HOW DO WE LET OUR LIGHT SHINE?

How do we let our light shine? Be what Christ says we are.

He says, "You are the light of the world." Then He says, "... shine ..."

Oh yes, we didn't and don't come by this distinction naturally. Our normal circumstance is a lengthy essay on the absence of light. The real and worthwhile light is perfect harmony with almighty God. There's no room for sin there. Obviously, also no death. This is the realm of Christ, very God of very God, "who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power" (I Tim. 6:16).

We'll never be God! Even in Eden Adam and Eve were not God. But He made them like Him—with perfect knowledge, living in righteousness

and true holiness. That's all gone now—this "image of God." Well, for sure at least concerning the inner strengths and insights of humans to have—or recreate—what was lost. However, we won't tie God's hands. He chooses to use the time of our lives to do His own type of recreating—of restoring what was lost—of turning on the light again.

We are light because of a miracle done to rescue us from the darkness of our being. The Light of the world chose to subject Himself to the ravages of darkness and suffer its consequences. This is the death that alone has an atoning quality about it. Now the miracle: "For it is the God who commanded light to shine out of darkness who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6).

That's how we become what we are.



Shine

So the light is bestowed, not innate.

This brings to mind the Strategic Defense Initiative—"Star Wars"—proposal of our President to thwart the threat of nuclear holocaust. In one of the suggested configurations of this defense is the use of mirrors deployed in space. The idea is to reflect a powerful, land-based laser beam from these mirrors toward incoming missiles and destroy them or render them harmless. The system depends on the mirrors.

**How do we let our light shine? Like a mirror!* We recognize that the real energy is the Lord and from the Lord. The saving message is His. He's the One who gives any and all success in our use of it. We're mirrors in this light-spreading system. Jesus talks about letting our light shine so that people see what we are from what we do (cf. Mt. 5:16) and "glorify the Father in heaven."

**How do we let our light shine? Well, in one sense, just by being there!* It's the Lord who places the mirrors! He told Paul, "I have set you to be a light to the Gentiles, what you should be for salvation to the

ends of the earth" (Acts 13:46). And the rest of us? "... that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world" (Phil. 2:15).

**How do we let our light shine? Don't let the mirror get dirty!* Sin is dirt. The "works of darkness" are dirt. Being ashamed of Christ is also a material that will smudge the reflection and cause us to "hide our light under a basket." "For you were once darkness, but now you are light in the Lord. Walk as children of light" (Eph. 5:8).

**How do we let our light shine? By being what Christ says we are.* We acknowledge the power of the Gospel to change and affect our own and other's lives. That's letting God be God and recognizing His converting, life-giving Spirit as necessary to any and all endeavors, including this one.

A Different Manual

"How . . ." often suggests a manual for a step by step approach to success. Not this time, though. The "how-to" of light-shining is a recollection of what made us what we are! This "how-to" is a reminder of the power of the saving Word from heaven concerning forgiveness of sins in Jesus Christ. This "manual" simply talks about the steps God has taken for our spiritual and eternal welfare in Christ. He invites us to recognize that He is using us as a cog in the process. We reflect the divine goodness by **PREACHING THE GOSPEL.**

This becomes an interesting sequence of events: The Spirit uses the Gospel to create and sustain faith in Christ and hope for our eternal future. The Spirit also uses this powerful message to conquer sin in our lives—anything that might muddy up the mirror. This same Gospel generates an enthusiasm for worship and study of the Bible-Word. This Gospel produces an awareness that we look for the opportunities the Lord invariably leaves for us to “let our lights shine.” It is the Gospel which prepares us to use the opportunities to give a reason

of the hope we have—yes, learning to know what to say and when.

No more of daring people to discover whether or not we are Christian. The light reflecting from us will tell what we are. No more of doubting a conviction would issue from a trial in which we were accused of being a Christian. It is the nature of light to radiate energy. For us, that’s the Gospel. Christ invites us to be what He says we are. We are the light of the world. Shine! We are Christians. Act like it! And the Father will get all the glory.

—M. Sydow

Doctrinal Differences Between The CLC and Other Major Lutheran Church Bodies

The Bible is the only source and standard according to which all things in our worship, confession, and lives must be tested. This remains true through every age because the Bible is in its entirety God's eternal Word to man.

Our Confessions

Lutherans seeking to remain firmly fixed in God’s pure Word and Sacraments also hold to the symbols contained in the Book of Concord of 1580. Included in these symbols and confessions are: the three creeds (Apostles’, Nicene, and Athanasian); the Unaltered Augsburg Confession and its Apology (explanation); the Smalcald Articles (with the treatise on the Power and Primacy of the Pope); the Small and Large Catechisms of Dr. Luther; the Formula of Concord and its Epitome (summary). These confessions are received by us as the true confession of biblical truths.

Since the sixteenth century we have also received as part of our confession the Brief Statement of 1932 from the Lutheran Church-Missouri Synod (LC-MS). From that document we describe the dividing line between the Church of the Lutheran Confession (CLC) and all other Lutheran church bodies: “The orthodox character of a church is established not by its mere

“THE DIFFERENCES OF DOCTRINAL TEACHINGS AMONG OTHER LUTHERANS CANNOT BE CONFINED TO AN EXAMINATION OF THEIR CONFESSIONS AND STATEMENTS OF FAITH. . . DIFFERENCES MUST BE FOUND IN THE RESPECTIVE SYNOD’S OFFICIAL PUBLICATIONS, PERIODIC LITERATURE, BOOKS, AND RECORDED STATEMENTS OF THE SYNOD’S OFFICIALS.”

name nor by its outward acceptance of, and subscription to, an orthodox creed, but by the doctrine which is *actually* taught in its pulpits, in its theological seminaries, and in its publications. On the other hand, a church does not forfeit its orthodox character through the casual intrusion of errors, provided these are combated and eventually removed by means of doctrinal differences.” (*Brief Statement*, “Of the Church,” paragraph 29)

From the beginnings of our own church body there come down to us the doctrinal confessions “Concerning Church and Ministry” and “Concerning Church Fellowship.” Differences between the CLC and other Lutherans and, for that matter, all other denominations are exposed through these confessions which rest on the foundation of God’s unchangeable Word and put that Word into practice. (See I Cor. 1:10, Rom. 16:17-18, Jn. 8:31-32)

Where Differences Are Found

The differences of doctrinal teachings among other Lutherans cannot be confined to an examination of their confessions and statements of faith. If that is all we looked at we would find statements very much like our own.

For instance, the American Lutheran Church (ALC) still maintains a statement on biblical inerrancy in its official doctrine, but in practice some of its theologians and publications reject such a belief. The Lutheran Church in America (LCA) did not include such a statement in their 1970 document. After all, why should they confess something almost entirely rejected in their church body? (We recognize that there may be many lay people and some pastors in the three more liberal Lutheran church bodies [ALC, LCA, and AELC-Association of Evangelical Lutheran Churches] who do not accept the errors of their respective church bodies. Some of these are quite outspoken against the unscriptural tendencies of their church bodies.) Differences must be found in the respective synod’s official publications, periodic literature, books, and recorded statements of the synod’s officials.

The ALC, LCA, And AELC

The material for documenting the departures from God’s Word in these church bodies is immense. The occasions of unlutheran and even unchristian statements revealed in the written form suggests far more than an occasional dip into modernist theology. False teachings are found in the areas of secular humanism (man is the center and authority in all things); in the historical-critical approach to the Scriptures (the Bible is to be regarded and treated

“WHEN A CHURCH BODY TOLERATES THE WRITINGS OF SUCH (FALSE DOCTRINE) IN IT PUBLICATIONS—BE THAT A MAGAZINE, A THEOLOGICAL JOURNAL, OR A TRACT—THEY ARE IN FACT DENYING WHAT THEY OTHERWISE CLAIM TO CONFESS . . .”

like any other book written by man); in a generally applied liberalized sex ethic (pre-marital and extra-marital sexual relations, whether married or not does not matter); in a promotion of gay (homosexual) rights and the freedom of choice for abortion; finally, there are found such outright denials of scriptural truths as the triune God, the deity of Christ, the resurrection of Christ in a physical manner, and the inspiration, inerrancy, and authority of the Bible.

In regard to salvation of sinners by faith in Jesus Christ alone, theologians are permitted to write rejections of this truth. In its place some promote Universalism (we are all going to the same place regardless of our beliefs, which includes the Buddhist, Moslem, and any other belief—or non-belief—you can cite) and Reincarnation (as a substitute for the bodily resurrection of the dead).

When a church body tolerates the writings of such things in its publications—be that a magazine, a theological journal, or a tract—they are in fact denying what they otherwise claim to confess (whether they officially stand by such writers or not).

The following is an attempt to list the doctrines rejected completely or in part among these Lutheran church bodies. Errors in these doctrinal areas are either tolerated or actually promoted by officials and conventions. (Passage references are placed alongside each term to establish the scriptural basis against which error or rejection applies.)

- *Holy Scripture: Its application—2 Tim. 3:16, 2 Pet. 1:21
Its inerrancy—Jn. 10:35
Its authority—Jn. 8:31-32, I Thess. 2:13
- *God: Trinity—Mt. 3:16-17, Jn. 14:15-17
Deity of Christ—Mt. 16:16, Jn. 8:58, 10:30, 17:5
Virgin Birth of Christ—Mt. 1:18, 20, 25; Lk. 1:35
Resurrection of Christ—Rom. 10:9, 14:9; I Cor. 15:13, 16, 20
- *Creation: Biblical account—Gen. 1 and 2
Evolution—Job 38:4
- *Sin: What it is—I Jn. 3:4
Its standard—Mt. 22:37, 39
Its origin with Adam and Eve—Gen. 3; Rom. 5:12-19; with the devil—I Jn. 3:8, Rev. 12:9
- *Justification—Rom. 3:28
- *Salvation—Eph. 2:8-9
- *The Church: Its mission—Mt. 28:19-20
Church and State—Mt. 22:21, Rom. 13:1-2, 7
- *Eschatology: Second Coming of Christ—Acts 1:11
Resurrection of all the dead—Mt. 24:31, 25:32; Jn. 5:28
The final Judgment—Acts 10:42, Rom. 14:10
Immortality of the soul—Jn. 3:14, 16; 2 Cor. 5:8

“THE BOTTOM LINE . . . IS THAT WHERE SCRIPTURE IS DENIED ITS SAY AS GOD’S WORD THERE IS ABSOLUTELY NOTHING LEFT THAT IS TREATED SACRED. WHEN THE INERRANCY AND AUTHORITY OF SCRIPTURE ARE QUESTIONED THERE WILL BE NO DIFFICULTY IN QUESTIONING EVEN THE MOST FUNDAMENTAL DOCTRINES.”

*Women in the church: Ordained clergy—I Cor. 14:33-35, I Tim. 2:11-12, Tt. 1:6
 Suffrage (voting rights, officers)—I Cor. 14:33-35; I Tim. 3:12

*Abortion: Ex. 20:13, Ps. 51:5

*Homosexuality: Gen. 19; Rom. 1:26-27, I Cor. 6:9-10

*Unionism: as a failure to apply Rom. 16:17

*Fellowship: as the practice of applying I Cor. 1:10

*Treatment of Christian creeds and Lutheran confessions: the binding nature of both is rejected

An official survey of the LCA among its membership, both clergy and laity, revealed the following results. It was conducted in 1982 by the LCA’s Department of Planning, Research, and Development: (percentages express approval)

Common worship with Roman Catholics	92% clergy; 72% laity
Common worship with Jews	39% clergy; 34% laity
“I know God exists and have no doubts about it”	63% clergy; 72% laity
“While I have doubts, I feel I do believe in God”	29% clergy; 23% laity
Creation: Biblical account	15% clergy
Evolution & Bible in combination	80% clergy
Immortality: The afterlife holds “rewards for some people and punishment for others”	45% clergy; 39% laity
“Something beyond death (with) no idea what it may be like”	23% clergy; 39% laity

All of the foregoing information has errors or rejection tolerated or supported by these Lutheran bodies. These are the three planning to merge into the one large Lutheran Church by January 1, 1988. The bottom line in all these areas as in every aspect of doctrine and life is that where Scripture is denied its say as God’s Word there is absolutely nothing left that is treated sacred. When the inerrancy and authority of Scripture are questioned there will be no difficulty in questioning even the most fundamental doctrines. By what is actually written and professed, we can label the theology of these three Lutheran bodies as both unlutheran and unchristian.

Lutheran Church—Missouri Synod

The LC-MS continues to labor under the pretext of being confessional while permitting departures from God’s Word in several areas. Fortunately, we hope, we find nothing quite so radical as in the other three major groups.

Because of their historical entanglements with the ALC, much of Missouri’s doctrinal error rests in the area of unionistic activities such as scouting, military chaplaincy programs, and joint ecumenical services with other confessions. The membership of the LC-MS in the Lutheran Council in the USA (LCUSA) has resulted in joint ventures with others of a different confession than their own.

The “two party system” in Missouri (of moderates [liberals] and conservatives) was reduced much by the departure of the Seminex group in the seventies (most of whom are AELC members today). But it still exists. This results in doctrinal statements that are accepted by some and not by others without any unity based on Scripture. Woman suffrage has been in use in the LC-MS for a decade or so.

We hope that LC-MS President Bohlmann represented his church body when he told the synod conventions of the AELC, ALC, and LCA in 1982: “Unity in doctrine, we believe, is basic and prior to organizational unity or structure. Structural unity is not an end in itself, but is intended to serve that use of the Gospel and Sacraments by which God gives and preserves the very life and growth of the church. Biblical doctrine is not something apart from or alongside the Gospel, but simply the articulation of the many aspects of the Gospel. To be concerned about agreement in doctrine is to be concerned about the confession of the Gospel itself.”

Wisconsin Evangelical Lutheran Synod

The errors separating us from the WELS are found in the doctrinal area of church fellowship.” Without rehearsing all the details of the history which brought the CLC into existence, we might point to what was stated, for example, at the 1957 WELS convention at New Ulm, MN: “Resolved, that we continue our vigorously protesting fellowship over against the Lutheran Church-Missouri Synod, because of the continuation of the offenses with which we have charged the sister synod, Romans 16:17.” (Proceedings, p. 144). On our part, we fail to find where Scripture justifies what is termed a “vigorously protesting fellowship.” Nevertheless, this position was sanctioned by the 1959 convention of WELS at Saginaw, MI through the report of the protest committee: “Termination of church fellowship is called for when you have reached the conviction that admonition is of no further avail and that the erring brother or church body demands recognition for their error.” (Proceedings, 1959, p. 210)

The unionistic involvements of the WELS continue through the synod’s reception of benefits, grants, and other assistance from the fraternal benefit societies, Aid Association for Lutherans (AAL) and Lutheran Brotherhood (LB). This involvement brings the WELS into direct support of the seminaries, colleges, and activities of the other Lutheran bodies.

Lord, Keep Us Steadfast In Thy Word

What should be noticed by us all is the consequence of neglecting the authority of Scripture. We or others dare not rely on individuals, faculties of seminaries, or committees more than on what God says to us in His Word. It may easily happen that what sounds reasonable or innocent to begin with leads to compromise of the truth.

We want to recognize that we are separate from other Lutheran church bodies out of obedience and faithfulness to God's Word. At the same time, we want to be made aware of how far those who claim the name Lutheran for themselves have fallen. This is a warning for us lest we forget that we can also fall.

God's Word—as verbally-inspired, without any error, and with the full authority of God Himself speaking to lost sinners—is the only revelation to man offering God's peace and forgiveness for this life and for eternal life. Let us remain faithful to His Word and the confessions which so clearly express the biblical truths. Before a Lutheran voice that knows not the Lord and His Word in its truth and purity, may God keep us in a true confession of His Word.

—Rick R. Grams

(Editor's note: This essay was delivered at the West Central Delegate Conference, St. Luke's, Lemmon, SD in June, 1984.)

Living the Fellowship Principle

When we fellowship we deal with people. These people might be individuals or groups, but they will usually fall into one of three categories: 1) Those who teach the same doctrine; 2) Those who teach a slightly different doctrine; 3) Those who are of a totally different faith and confession. Fellowshiping means dealing with these people in formal and informal worship settings. It means staying true to our doctrine and confession in our day-to-day living experiences.

How do we know with whom we can or cannot fellowship? Can we fellowship with those whom we think have a faith similar to ours, or is there something deeper that we must consider? Since only God can see and truly judge a person's faith, our fellowshiping must be based on the confession, the doctrinal stand of our fellowmen, be they individuals or groups. *We cannot fellowship on the basis of faith, for faith cannot be seen.*

What God Says To Us

The fellowship principle is God's principle. It is what God has said to us on the matter. Scripture is clear and precise when it speaks as the following references bear out. These references apply to one or another of the three categories mentioned above. Please take your Bibles and read the following Scripture references: I Cor. 1:10, Jn. 8:31-32, Rom. 15:6, 2 Jn. 9-10, Gal. 5:9, Rom. 16:17-18, 2 Cor. 6:14-18.

What God Wants Us To Do

However clear these commands of God are, the waters become muddy when it comes to their application to our everyday lives. This is partly due to our human reason and weak understanding of God's Word. It may also be due to the fact that we do not use the wisdom given to us by God as we should. We often do not want to make the decisions that might affect our relationship with our family, friends, fellow workers, employers, and other members of the community. But the fact remains that God wants us to use our Christian wisdom and senses to make God-pleasing decisions when fellowship situations arise. God gives us the principles and He wants us to put them into action through the wisdom and strength His Holy Spirit supplies.

Of course, each of us is an individual. As such we each differ from one another in many ways. Despite these differences, as Christians we should have one common goal in life, namely, to gain eternal salvation through faith in Jesus. As Christians we also want to spread the salvation story to as many as we can. As Christians we have one Lord and Master, as we find by studying the following Scripture references: Rom. 12:5, Eph. 4:4-6, 1 Cor. 12:12-13 & 27.

In other words, God has shown us that we are individual Christians, yet united with one common bond and goal. He expects that we obey His Word in all things, but does not give instructions tailored to each specific case of fellowshiping in our everyday lives.

Some Bible Examples

Let us look at some examples from the lives of Old and New Testament believers. Not all of these are examples of fellowshiping as we usually view it, but they are parallels from which we may draw some important conclusions.

Old Testament:

- 1) For a long time the descendants of Seth had kept themselves unspotted from the world. But gradually they began to forget God, entering into friendly relations with the children of men.
- 2) Whereas God commanded that His children be separate from the world, only Noah and his family heeded God's Word. God spared them in the Flood.
- 3) God separated Abram from the idolatrous world. Gen. 12:1.
- 4) Lot blocked out his Christian judgment, choosing instead a risky dwelling. Abram stayed with the Lord God. Gen. 13:12-13
- 5) Lot walked with, stood with, and now sat with the wicked of Sodom. He and his family hesitate to leave. Gen. 19:1-2, 15-16, 26.
- 6) Abraham chose a believing wife for his son, Isaac. Gen. 24:3, 7.
- 7) Jacob removed his family from the worldly influences around Shechem, and moved to Bethel. Gen. 35:1-4.
- 8) Joseph turned to God rather than compromise his faith with the immorality of the world. Gen. 39:7-9.
- 9) Moses shunned his royal princehood and sacrificed all for his Redeemer. Heb. 11:24-26.
- 10) Joseph was greatly honored in Egypt because of his honesty, sanctified life, and open love for God. Gen. 41:38-41.

- 11) God separated His people from the heathen Egyptians. Ex. 6:7-8.
- 12) There are numerous instances of the Israelites having to face up to fellowship decisions while in the wilderness. Sometimes they stayed with God and other times they deserted Him. Remember how they continually grumbled and wanted to return to Egypt. Ex. 14:11-12, 16:2-3.
- 13) When Moses is on Mt. Sinai the Israelites serve Satan and follow the crowd. Ex. 32:1-6. However, some remained faithful and stayed separate. Ex. 32:26.
- 14) Moses told the Israelites to separate themselves from rebellious Korah and his followers. Num. 16:1-33.
- 15) After Israel had settled in the Promised Land, the influence of the surrounding nations tempted them to make the wrong fellowship decisions. God caused these nations to arise and punish His people.
- 16) Israel insisted on having a king "like all the nations." I Sam. 8:5, 19-20.
- 17) King David did his best to promote the spiritual welfare of his people by keeping them separate from the surrounding heathen nations.
- 18) David's son, Solomon, was more influenced by worldly praise and pressure. During his later rule and the rule of most of the kings that followed in the northern and southern kingdoms, the Israelites often "forgot" that God wanted them to be separate as a holy nation. They eventually fell to heathen powers.
- 19) Prophets such as Elijah, Isaiah, and Jeremiah often warned the people to keep separate from the practices of the heathen nations around them.
- 20) Daniel, Shadrach, Meshach, and Abednego followed the fellowship principle against seemingly great odds and in the face of great danger. Dan. 3:17-18, 6:10-11.
- 21) Queen Esther could have decided to go along with Xerxes' wishes, compromising her faith and love for the Lord. Instead, she exposed herself as a believer in the true God.

New Testament:

How often the apostles endured abuse, scorn, beatings, jailings, and such like for the sake of Christ and His truth, without compromising their faith. They were encouraged by the promises of their Lord such as "Blessed are they which are persecuted for righteousness' sake, for theirs is the Kingdom of heaven" (Mt. 5:10). And Jesus, the Great Prophet, did not compromise the fellowship principle with His unbelieving countrymen, with the Pharisees, the Sanhedrin, or the Roman officials during His Passion.

These Old and New Testament examples illustrate different situations in which believers had to decide how to apply God's fellowship principle. The examples ought to inspire us to live the fellowship principle in our own lives.

What Will We Do?

It ought to be clear that when we compromise our doctrinal beliefs, we are in dire danger of losing our faith. "A little leaven leavens the whole lump" (I Cor. 5:6). Doctrinal error, even though it may seem small, is dangerous.

What practical examples can you think of where difficult decisions must be made in regard to the proper application of the fellowship principle in our everyday lives? There are indeed many. It is true that societies have changed and "progressed" from Bible times, but the way in which we are to apply the fellowship principle with groups and individuals in our everyday lives remains the same.

God has given us His clear Word. With the aid of His Holy Spirit we can and should apply the fellowship principle without compromising our Christian beliefs. Each Christian must finally make his own decision and then live with the results before God. Only let us be careful not to dull our consciences for the sake of family ties, job security, social standing, or other

worldly considerations.

Indeed, some God-pleasing fellowship decisions will hurt. But remember what the doctor says as he applies the antiseptic to the wound: "When it hurts you know it is working." Talk to God in prayer about the hurts. He is always there to give strength and comfort.

—T. Thurow

(Editor's note: This essay was delivered at the West Central Delegate Conference, St. Luke's, Lemmon, SD in June, 1984.)

25 Years— A Look Back

The organizing convention of the Church of the Lutheran Confession (CLC) was held at Trinity Lutheran Church, Watertown, SD from August 9-12, 1960. (The convention recessed until January, 1961, so that a future meeting in Sleepy Eye, MN would allow for further attention to the details involved in forming a new church body.)

This writer was not a pastor at the time. He had just completed three years as a student at Northwestern College, Watertown, WI which was and remains the preparatory school for pastors of the Wisconsin Evangelical Lutheran Synod (WELS). The student's fourth and final year lay ahead. Having kept abreast of the doctrinal controversy threatening to disrupt the (now defunct) Synodical Conference, the student was faced with a difficult personal decision. Could he, should he, return to Northwestern, or should he attend his final collegiate year at the new school which had begun in the basement of Immanuel Lutheran Church, Mankato, MN?

It was, we say, a difficult decision for the young ministerial student.

Why? There wasn't the uneasy prospect faced by many of the new church body's pastors and congregations—the prospect, for example, of being without a house of God and/or home for the pastor's family. He didn't have the tremendous responsibility of patient, careful instruction of an entire congregation on the burning issues of the day.

Nevertheless, the student had a trying summer. It is, after all, no minor matter to discontinue studies at a school for doctrinal reasons. And after attending a school with all the tradition, facilities, and trappings of an established Christian college, one is forced to think it over carefully (and to pray much!) before arriving at the decision to enroll in a school which held its college classes in a church basement and its seminary classes in a storage area off a furnace room.

A difficult decision was reached. Convinced by the Spirit through the Word, there had to be a parting of the ways.

By 1960—yea, long before—there was no question that the Lutheran Church-Missouri Synod (LC-

MS) had become guilty of teaching, espousing, and propagating doctrines contrary to those which had been learned (cf. Rom. 16:17-18). When the Wisconsin Synod nevertheless delayed the marking and avoiding of erroristic Missouri, she herself became guilty of disobedience to the Word of Scripture. The student's choice was clear: either live with a troubled conscience within Wisconsin, or for conscience' sake follow the Word of the Lord and enroll at the new Mankato school.

The Bottom Line

The bottom line (as we are wont to say these days) was that "a little leaven leavens the lump" (I Cor. 5:6). Missouri's problems had begun to emerge back in 1938 when it drew up the so-called "Common Confession" with the American Lutheran Church (ALC). After lengthy discussion and debate at all levels, the "Common Confession" was finally accepted by both ALC and LC-MS in 1950. It was a confession which made unclear statements on, for example, the doctrines of justification and election.

The leaven was in the lump. It spread quickly, so that by the early and mid fifties Missouri was departing more and more from certain scriptural positions stated so beautifully in its 1932 *Brief Statement* confession. The most obvious departures were a failure to exercise doctrinal discipline against false teachers within her midst (including against some who began questioning the inerrancy of Scripture), in its condoning of scouting and of the

unionism within the military chaplaincy.

Meanwhile, the Wisconsin Synod had been registering protests with its sister synod in the Synodical Conference. It did so, for example, at conventions in 1953, 1955, 1957 (attended by this writer as a concerned ministerial student), and 1959. By appealing to the "debt of love" it owed, Wisconsin repeatedly delayed the application of separation passages to its big sister Missouri (passages such as I Cor. 1:10, Rom. 16:17-18, 2 Jn. 9-11, 2 Cor. 6:14-18). When, in turn, Wisconsin was confronted with what was perceived by many as its own disobedience to the Word, it began to interject "human judgment" into its fellowship theology: avoiding of false teachers was said to be in order only "when you have reached the conviction that admonition is of no further avail." (This insertion of admonition between the "marking" and "avoiding" of the Romans passage made it necessary that this Bible verse be a frequent topic for study and discussion among us.)

This concerned ministerial student, for one, became convinced—as did no small number of others—that the Wisconsin Synod had embraced an unscriptural course in the doctrine of church fellowship and its application to false teachers. The false teaching of WELS in the area of church fellowship remains to this day a dangerous chink in her armor. Unless and until she recognizes this, the WELS will find it difficult to restrain the inevitable spread of the

leaven of doctrinal error. Since it is a *divine principle* that leaven leavens, the only way to stop its relentless process is to purge that leaven from the midst (cf. I Cor. 5:7).

We of the CLC do not consider ourselves above reproach in the events which led to the birth of our church body. Doubtless the old human nature revealed itself. May the Spirit of God, whose blessed work it is to enlighten through the Word of Truth, preserve among us a godly humility and a desire to obey and follow the Word of the Lord in all things. May He do this to the preservation of the precious, saving Gospel of Jesus among us!

How Leaven Leavens!

In our day every concerned Bible-believing Christian (not that there are any other kind!) has abundant evidence of how permeating is the leaven of unscriptural teaching. If we go back no further than the past 25 years, we have witnessed a frightening spread of the leaven of doctrinal error within the pale of visible Christendom.

In the past 25 years the influence of the Roman Catholic Church, which is the seat of the Antichrist and his cardinal false teaching of salvation by good works, has been expanding upon all continents—thanks, among other things, to the traveling popes and the prejudiced media coverage they receive. Closer to home, the past 25 years has seen the leaven of doctrinal error permeate the very heart of the Protestant—and the Lutheran—church. Almost across the board, Protestant

churches have come to condone and accept, if not propagate, false teachings which even as late as 1960 most of them, at least on paper, were opposing.

The non-denominational charismatic movement, with its emphasis upon the gifts of the Spirit rather than upon Christ, has spread throughout most of the avowedly Christian denominations, often at the expense of allegiance to the inerrant Word of God and the importance of faithful use of the means of grace in Word and Sacrament. Most major Protestant denominations have come to accept and favor women participating in voting assemblies and the public ministry, including occupying the pulpit. Many have given approval to homosexuals, not only as members in good standing but also as church officers and pastors. Pro-abortionists have, in the past 25 years, received acceptance and even encouragement from countless Protestant church leaders and organizations.

All of this, and more, stems from the fact that the “battle for the Bible” has been all but lost in many one-time Bible-believing churches. Church discipline is all but non-existent in most churches. There is less and less “thus saith the Lord” being heard as church doctrine and practice is increasingly determined by how the wind of public opinion is blowing. Rather than the Christian church serving as a counter-attack against the prevailing sins of the society and culture in which we are living, that culture and society has,

instead, come to dictate how and what the church preaches, as well as how and what she practices.

As suggested, much of Lutheranism has been leavened by the errors already mentioned. The leaven of doctrinal error (well underway by 1960) has grown to the point that it has saturated those Lutheran churches which have as their goal the forming of one grand "New Lutheran Church" in 1988 (ALC, LCA, AELC). The formulators of the doctrinal stand of the New Church seem likely to strike the doctrine of a verbally-inspired, inerrant Bible from its foundations. They will be allowing in their midst those who deny such basic biblical teachings as the virgin birth of Christ and His bodily resurrection from the dead. Some hospitals of these liberal Lutherans perform abortions with impunity; blind to Bible warnings against unionism, these Lutherans join in ecumenical worship services with Roman Catholic, Episcopalian, and other non-Lutheran churches; their communion tables are open to

any and all regardless of difference in beliefs; their larger social service organizations condone the use of pornographic materials as therapy; unscriptural divorce, whether of members or clergy, is allowed to pass as "no one else's business"—including God's. These sad facts are practical evidence that the leaven of error has risen so far in these churches that they are ripe for the oven of God's judgment.

Let us of the CLC be encouraged as we continue to do our Lord's work in keeping with the stand originally taken. By God's grace—and that alone—we have the precious treasure of the pure Word and Sacraments in which we find the saving Gospel of Jesus Christ and Him crucified. This only-saving Gospel is ours, but *not* to sit on and hide for safe keeping, but to share! "LET YOUR LIGHT SO SHINE BEFORE MEN, THAT THEY MAY SEE YOUR GOOD WORKS, AND GLORIFY YOUR FATHER WHICH IS IN HEAVEN."

—Paul Fleischer

Born With The CLC—Borne By God . . .

Berea Ev. Lutheran Church Inver Grove Heights, Minnesota

The minutes of the recessed "constituting convention" held at Sleepy Eye, MN in January, 1961 list the mission endeavors of the newly-organized CLC. In addition to supporting a foreign mission in Japan, sites where domestic or home mission work was undertaken by the

new church body included congregations in the following cities: St. Paul, MN; Seattle and Opportunity, WA; Denver, CO; Winter Haven, FL; Milwaukee, WI; Phoenix, AZ; Cheyenne WY; Monroe, MI; Eau Claire, WI; and North Platte, NE. Thirty-six congregations were listed as



contributing to the CLC mission treasury.

The St. Paul congregation listed above had this to say in its anniversary booklet 25 years later: "Berea experienced slow but steady growth. Because of similar doctrinal concerns, Berea's growth paralleled that of the Church of the Lutheran Confession officially organized in 1960. Berea became a charter member and one of its several original mission congregations . . ."

Yes, Berea of St. Paul was one of the charter mission churches of the new synod. It remained so until 1973 when, borne along as on eagle's wings by its God, Berea was able to declare that it could "fly on its own" financially.

Those first years Berea's address was St. Paul. Its first worship service was in the Clifford Schwieger home. Here Pastor Gordon Radtke, then of Immanuel, Mankato, came to conduct a service for confessionally-minded Lutheran Christians. The date was October 31, 1959. When rising attendance dictated the need for more room, sites were sought for a more permanent house of worship.

The Lord guided Berea's members

to purchase a combination church and parsonage at the corner of Marshall and Dunlap in St. Paul. This was 1960, the same year that the congregation organized, incorporated, chose its name, and called its first pastor (Marvin Eibs).

Later in the 1960's thought was given to a possible relocation to a larger, more suitably located, facility. Such was found in 1971 at a location twelve miles south of downtown St. Paul in the suburb of Inver Grove Heights. This property had a ranch-style home with a large finished walk-in basement adequate for worship services and allowing for future expansion.

This basement chapel served the congregation's needs until 1975. At that time a functional two-story church and school building was erected on the property. The much desired Christian Day School became a reality soon thereafter, opening its doors in 1978.

Truly, this charter CLC mission congregation has grown and matured to undertake bold leaps of faith! Earlier this anniversary year Berea decided to construct a home for its teachers. The duplex, which is

nearing completion at this time, will serve as home for teacher Beth Nolting (1979-present) and for 1983 Immanuel College graduate, David Bernthal, who has just accepted Berea's call to serve as a second full-time teacher. Mrs. Marlys Gerth (1978-1984) was the first instructor of Berea Lutheran School.

Those who have publicly served the Lord in the pastoral ministry at Berea include M. Eibs (1960-1970), Paul Larsen (1970-1983), and David Schierenbeck at the present time.

It appears obvious that the Bereans of Inver Grove Heights recognize their spiritual strength to be the same as that of their namesake—the Bereans of Thessalonica, of whom we are told: they “examined

the scriptures every day to see if what Paul said was true” (Acts 17:11). 167 souls gathered to praise the Lord's goodness and mercy at the congregation's June 16th anniversary service. Former pastor, Paul Larsen, brought the message from the Holy Scriptures.

This one-time mission congregation of the synod expressed its feelings in these words in its festival booklet: “As one of the original mission congregations who benefited from the support of our CLC brethren for many years, we are deeply appreciative. It is with joy that we share in important Kingdom labors with our fellowship at large . . .”

—Paul Fleischer

Daily Devotions For October

As we continue our study of the history of God's people in the days of the Divided Kingdom, let us remember that this history was recorded for our learning. And how much there is for us to learn from the experiences of Elijah, Ahab, and Jehoshaphat!

Ahab was an ungodly king, stirred up as he was by his even ungodlier wife Jezebel. Elijah was a mighty prophet of the Lord, and yet how discouraged and depressed he was after the Lord's victory at Mt. Carmel!

And what can we say about Jehoshaphat? He was a godly king, devoted to the ways of the Lord. Yet he had one tragic weakness, his alliance with the ungodly kings of Israel: Ahab, Ahaziah, and Jehoram. How good it is for us in this Reformation month to remember that the combination of the godly and the ungodly is against God's will! Even as God did not want Jehoshaphat to join forces with Ahab and his sons, so today He does not want us to join forces with false-teaching churches. Jehoshaphat himself was saved in spite of his unionism. But the next generation paid for his folly, as we shall see next month. Unionism always moves in the direction of total apostasy.

Date	Scripture	Theme	Hymn
		Ahab, king of Israel—22 years	
1	1 Kings 18:25-40	Baal is no match for the Lord God of Elijah.	19 (4-5)
2	1 Kings 18:41-46	“He prayed, and the heaven gave rain” (J.s. 5:18).	569
3	1 Kings 19:1-10	“I alone am left; and they seek to take my life.”	534
4	1 Kings 19:11-18	The gates of hell cannot prevail against the Church.	474
5	1 Kings 19:19-21	One generation passes down the Lord's words to the next.	483
6	1 Kings 20:1-12	Benhadad counts his chickens before they hatch.	265
7	1 Kings 20:13-22	For His own name's sake God gives Ahab victory over Benhadad.	575
8	1 Kings 20:23-30	The Lord God of Israel is Lord of hills and valleys.	17

9	1 Kings 20:31-43	Let us never consider ourselves wiser than God.	296 (1-2)
10	1 Kings 21:1-16	Ahab is "drawn away by his own desires" (Js. 1:14).	395 (1-5)
11	1 Kings 21:17-29	The Lord pronounces righteous judgment on Ahab's family.	610
12	1 Kings 22:1-18	The false teachers often outnumber the true teachers.	260 (1-3)
13	1 Kings 22:19-28	God's true prophet gets nothing but bread and water.	260 (4-6)
14	1 Kings 22:29-40	A disguise cannot prevent the fulfillment of God's Word. Jehoshaphat, king of Judah—25 years	590
15	2 Chronicles 17:1-9	A truly God-fearing leader is a blessing from God.	580 (1-5)
16	2 Chronicles 17:10-19	Earthly peace and prosperity are blessings from God.	580 (6-9)
17	2 Chronicles 18:1-27	Jehoshaphat makes the mistake of becoming Ahab's ally.	477 (1-2)
18	2 Chronicles 18:28-19:3	Should we "help the wicked and love those who hate the Lord?"	477 (3-4)
19	2 Chronicles 19:4-11	How important it is that earthly judges be righteous and courageous!	402
20	2 Chronicles 20:1-13	In all times of crisis let us turn to the Lord.	534
21	2 Chronicles 20:14-19	Sometimes all we need to do is watch God give us the victory.	651
22	2 Chronicles 20:20-30	Let us give God all the glory for our victories.	568
23	Psalms 83	God's people are surrounded by many enemies.	264
24	Psalms 46	"Be still, and know that I am God."	262
25	Psalms 47	"God is the King of all the earth."	214
26	Psalms 48	"Our God will be our guide even to death."	636
27	2 Chronicles 20:35-37; 1 Kings 22:47-49	Jehoshaphat refuses to be Ahaziah's ally a second time.	269
28	2 Kings 3:1-9	Jehoshaphat again allies himself with the Lord's enemy.	261
29	2 Kings 3:10-19	The Lord helps three kings for Jehoshaphat's sake.	258
30	2 Kings 3:20-27	The Lord mercifully gives Jehoshaphat a great victory.	263
31	1 Kings 22:50; 2 Chronicles 20:31-34	With all his weaknesses, yet Jehoshaphat walked in the ways of the Lord.	463

—D. Lau

Ordinations—Installations

Authorized by President Daniel Fleischer, I ordained James Albrecht as pastor of Good Shepherd Lutheran Church, Rapid City, South Dakota, on July 7, 1985. Pastor Rick Grams and Pastor Paul D. Nolting assisted in the ordination service.

—Egbert Albrecht

As authorized by President D. Fleischer, I ordained Michael J. Roehl and installed him as the CLC Exploratory Missionary serving members of Immanuel in Orlando and Live Oak, FL. The service was conducted in Orlando on July 21, 1985.

—John C. Reim

Zip Code Change: 63201 is the new zip code number for Faith Lutheran Church, Ballwin, MO or Pastor Vance Fossum.

Exploratory Services

Ever since May 19 of this year services have been held every two weeks or so at 7:30 PM at Marwood Motor Inn, 1735 North Central Avenue, Marshfield, WI. For more information call (715) 832-0316. Anyone having addresses of persons in the Marshfield—Wausau—Stevens Point—Wisconsin Rapids area who may be interested in these services should send them to Pastor David Lau, 2015 N. Hastings Way, Eau Claire, WI 54703.

Correction

The July, 1985 issue of the *Lutheran Spokesman* contained an article on Faith Lutheran Church, St. Louis County, MO. The pastor who served the congregation from 1965-1969 should be listed as *Leonard G. Bernthal*. We regret the error.

Wisconsin Pastoral Conference

Dates: October 1-2, 1985

Place: Calvary Lutheran Church, Marquette, Michigan

Agenda:

New Testament Exegesis of Heb. 12:18ff—
E. Albrecht

Old Testament Exegesis—W. Schaller
Critical Review of the "5 points" of Calvinism—T. Barthels

Book Review—ILC Professor
The Nature of Prophetic Prospective—
M. Sydow

A Study of Baptismal Practices in Early NT Church—P. Tiefel

Review of the Present Status of Veterans Organizations (A.L., V.F.W., D.A.V.)—
J. Johannes

A Study of the Difference Between a Typical Prophecy and a Direct Prophecy—
D. Lau

Communion Service Speaker: A. Schulz
(W. Schaller, Alternate)

Chaplain: J. Sandeen

Please announce or excuse to the host pastor, W. Schaller, as soon as possible.

—M. Gullerud, Secretary

South & Eastern Area Pastoral Conference

Dates: October 1-3, 1985

Place: Holy Trinity Lutheran Church, West Columbia, SD

Agenda:

Isagogical/Exegetical Study of Malachi—
S. Kurtzhan

I Thessalonians Exegetical Study—P. Larsen

Hymnal Insert for Visitors—J. Reim

The Different Emphases Which Underlie Lutheran and Reformed Theology—
V. Fossum

Reformation Sermon Study—R. Mackenson

Book Review: Siegbert Becker on Luther's Use of Reason—M. Thom

Zechariah and Dispensational Theology—
J. Schierenbeck

Chaplain—J. Schierenbeck
—V. Fossum, Secretary

Minnesota Christian Education Institute

Date: September 29, 1985

Host Congregation: Immanuel Lutheran Church, Mankato, MN 56001

Time: 3:00 p.m.

Topics:

- 1) "Singing Praises in the Classroom"—
Teaching singing with various types of accompaniment; by Annette Rode

- 2) "An early History of the CLC and ILC Through Lecture and Film" by Pastor Albert Sippert

Please announce to the host pastor, L. D. Redlin.

—Paul R. Eserhut, Secretary

West Central Pastoral Conference

Date: September 17-19, 1985

Place: Zion Ev. Lutheran Church, Hidewood Township, SD

Time: Opening at 10 a.m. Tuesday (CDT) until noon Thursday

Agenda:

Old Testament Exegesis, Dan. 9:3-9, 18-19
—M. Eichstadt

New Testament Exegesis, Heb. 10:19-31—
T. Kesterson

New Testament Exegesis, I Cor. 4:1-5—
R. Grams

Old Testament Isagogics, Zechariah—
D. Reim

Homiletical Study of Mt. 11:16-19—
L. Grams

Review of a Doctrinal Controversy of the Pre-Reformation Period—R. H. Gurgel

Overview of Paul's Three Missionary Journeys—G. Kesterson

Study of the Theology of Thomas Aquinas
—P. D. Nolting

The Relationship of the Concept of the Old Testament Kinsman-Redeemer and Redemption—W. Mielke

Book Review: *Christian Counselor's Manual* by Jay Adams—D. Koenig

Conference Speaker—J. Klatt

Conference Chaplain—P. Gurgel

—P. D. Nolting, Secretary