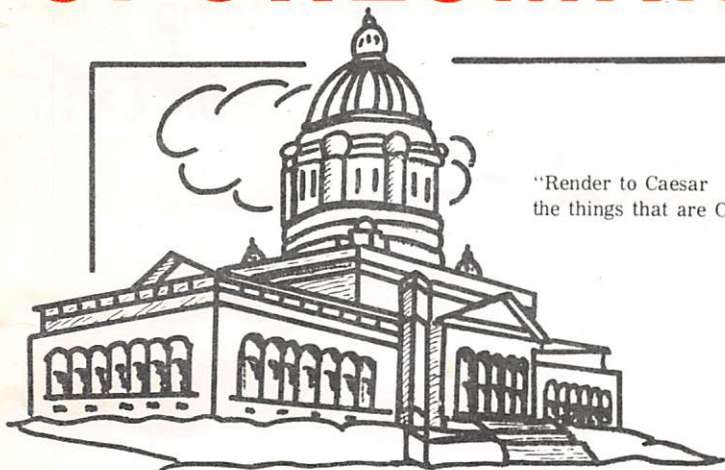


J. J.
Paul W. Schaller
S. D. G.

July, 1971
Vol. 14 No. 1
55

LUTHERAN

SPOKESMAN




"Render to Caesar
the things that are Caesar's. . .

...and to GOD the
things that are God's."

—Mark 12, 17



FROM
THE

EDITOR

Citizenship on Earth

This month we remember Independence Day, a national holiday which has to do with our country and a concern for this life. In our kind of Christianity we tend to by-pass such secular matters in a public way as a church, and lay emphasis rather on what Paul says in Colossians, "our citizenship is in heaven." This is as it should be, but we wonder whether this emphasis, with the fear of drifting into a "social gospel" which goes with it, hinders us from saying what might well be said on a scriptural basis to give guidance and direction to our people.

When we think of the Fourth-of-July, military things come to mind, which lays before us the entire matter of warfare, and in particular our nation's current war and the role we Christians play in relation to it. Giving attention to this can hardly be escaped in view of the much demonstrating and protesting, most of which is profane, disorderly and violent, which is being done against it. In the Twin Cities recently a "Dump the War Rally," which attracted thousands, was sponsored by the Ministerial Association. It isn't just the "cop-outs" and the "off-beats," the young, the immature, the irresponsible, who are involved. Such presumably honorable citizens as clergymen have jumped into the vanguard of this wave of

pacifism. This means little. For the most part they are without abiding principles. History shows them to be fickle. From pacifism they can go without much ado into making the nation's wars "holy wars."

WHAT ABOUT KILLING

As might be expected, churchmen, when they protest a war, appeal to the Bible for support and invariably rely on the 5th Commandment, "Thou shalt not kill," implying in this instance that our nation's fight in Viet Nam is a violation of this precept of God. Many are confused. If we have trouble with this, it isn't a matter of just this current war. The supposed problem is set before us in Scripture itself. At the same time that the Lord laid down, "Thou shalt not kill," He also established the Sabbath Day with a requirement of absolute rest. The penalty for breaking the Sabbath was death, and was so carried out by the stoning of a man who picked up sticks on the Sabbath. Is our God a blood-thirsty God? Such a severe penalty for such a seemingly trivial violation appears entirely out of line, especially for an injunction that was temporary and came to an end at the coming of Christ. Repeatedly, however, we find "killing" advocated by the Lord. Dare we fault Him for this? Surely we understand, lest we blaspheme, that we are in no position to "reply against God." And there is no greater problem here than there is in the entire matter of His pronouncements overagainst sin — the curse of death and the penalty of adverse judgment, eternal damnation and punishment, on the "ungodliness and unrighteousness of men."

But just how is it with this "killing" permitted by God. The 5th Commandment is directed to the individual. He is not to kill, not even to hurt nor harm, not even to hate, either by starting such activity or doing it by reaction, seeking to get even. Christians often fail to understand this. They readily agree that they are not to start hurtful action against their neighbor, but should another start it they justify like action by way of retaliation. Taking vengeance is ever and always forbidden the individual. The Lord says, "Vengeance is mine; I will repay." Rest assured, all this will be taken care of to perfection, if not in time, then at the last day.

THE POWERS THAT BE

However, this is a sin-cursed world. Because of the disorder and wickedness that goes with it, the Lord for order's sake has authorized a certain vengeance to be exacted in this life. We hear of this in Romans 13:1-7. Governments, the "powers that be," are set up by divine ordinance as servants of God for the "praise of them that do well," but are a "revenger to execute wrath upon him that

doeth evil." This authority is symbolized by the expression "the power of the sword," which, however, carries with it a certain literal connotation. The sword is an instrument used to hurt and to take life. Through this authorization to "the powers that be" the Lord's word is carried out, "he that sheddeth man's blood, by man shall his blood be shed."

Thus it is, the Christian has no problem with government exercising its authority in capital punishment or waging war. "Conscientious objection" finds no support in Scripture. That governments will not always carry out this authority to perfection may well be true. Even Jesus was a victim of a miscarriage of justice, permitted to be put to death by an authority that had openly declared His innocence. Nevertheless, that abuses arise does not set aside God-ordained authority and the power that goes with it.

AND VIET NAM

How about the application of this principle to the current conflict in Vietnam? Does the use of the power of the sword to execute wrath upon the evil-doer have bearing here? We speak in terms of personal opinion, but not without supporting evidence. In the broad picture, this is a part of a fight against Communism. Let us understand about Communism. Its aims and purposes are openly recorded, and they apply internationally. Its avowed intention is to make the entire world a socialist state, and it aggressively seeks this end. When Krushev said of the United States, "We will bury you!" he was giving expression to this principle. Communism seeks the destruction of our nation. The intention is evil. In fighting it our nation is using the power of the sword over against an evil-doer. We don't question our country's right to wage this battle.

Whether the conflict in Viet Nam is the right war at the right time may be debated. In our opinion, for the last 25 years our nation has been retreating. A divided Germany, a divided Korea, a divided Viet Nam, represents defeat, a giving way to Communism. The question is whether our country has the will to face up to this threat in a decisive manner, and where this is to be done.

We wouldn't gainsay the Lord in what He has in mind for our country. We readily acknowledge that we have been greatly blessed in this land, especially in that which is closest to our heart, the freedom of worship and the separation of church and state. In all history, confessing Christians "never had it so good." Chauvinism isn't to be recommended, and yet, a little emotional affection for our nation on this point is not entirely out of line. We don't say that Christianity couldn't endure under Communism. We don't make our

country's conflicts "holy wars," as if fighting Communism is a "fight of faith." And yet, would we not like to continue to live under the political principles of freedom of religion and separation of church and state? In a socialist state, as we have seen it carried out in our generation by either Naziism or Communism, these principles are put into jeopardy and religion for the most part is discouraged.

HAWKS OR DOVES

In all this, we might ask, "Are we hawks or doves?" Here again, these broad labels used by the world do not fit the Christian. In spite of what has been said, we are not "hawks." We do not want war. We fight against it, starting with ourselves, fully agreeing with James when he says, "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members." In preaching the Gospel we are doing the one thing that could have some lasting effect on doing away with war. In the power of the new life which comes with faith in Christ the Christian is given potential to fight somewhat successfully against the lusts of the flesh, greed and pride and love of power, that are the breeding ground of wars.

Obviously, however, from what has been said, we are not "doves" either. In saying that the government has the authority to exercise the power of the sword to execute wraite upon the evil-doer we are saying that it has the right to take life. The scriptural principle is clear. Christians of every age will have to give attention to its application. Lord, help us in these evil days!

.G. Sydow

Below the Salt

Classes persist among people, however much they work for their elimination. Nobility of mind will not come down, just as baseness of soul will not move up by its own efforts, for by definition the motivation is not there — and we are concerned with the aristocracy of mind and soul. Left to himself, sinful man chooses to stay below the salt.

We must explain. In ages past, called dark, there was a class called nobles,

not always as high-thinking perhaps as they were thought to be, but at least they had a reputation. They had done something, they were distinguished and admired for it, whatever the exploit might be. Especially among the knights at table this was recognized, and there were those who yet must prove themselves; but until they did, they had to sit below the salt. (Some may remember Thomas B. Costain's novel on this theme.)

The seasoning of food has always been important to mankind, and even animals, as any landsman knows who has seen the licking-blocks of salt put out for cows. Ancients were happy to have a little salt-money. Their pay was often called just that, salary — the word derives from salt. Among us still, the finest table spread can be a disappointment because the one who cooked it was not skilled with the salt-shaker. Salt in the meal is a bonus.

MEANINGS CHANGE

Now, words and meanings sometimes transfer, and this makes word-study a fascinating subject. No change is more delightful than the figure used in Acts 1:4, where Jesus and the disciples "had salt together." Take it as you wish, that they had tasty food together, or extend it further, that they had a delightful time together; it comes out that the flavor of the evening was in what Jesus said to them, that they should keep close to one another until the promised Spirit should envelop them and send them forth with the Good News. There would be something to share.

Thereafter the disciples were the salt of the earth and the light of the world with what they had to say, note well.

Your speech betrays you, as the hired-girl said to Peter. And if you can't "frame to pronounce it right" (precisely the term of a speech therapist), you are in trouble. In the shibboleth account of Judges 12, forty-two thousand Ephraimites went down in slaughter at the Jordan on the command of Jephthah because of a speech defect; but untold numbers will go down because they have not learned to pronounce that "Jesus is Lord," by the Holy Ghost. Language can be that important!

All those who are without the right words will be below the salt and stay there forever for the reason given

above, for "by the words thou shalt be justified, and by the words thou shalt be condemned" (Matthew 12:37)

Small wonder that St. Paul was so urgent: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Colossians 4:6). He asked for prayers that God would open to him a door of utterance, to speak the mystery of Christ, "that I may make it manifest, as I ought to speak." We are to be above the salt, partake of it, and flavor our speech with it; or we are below the salt, ignoble, savorless, bland — and our talk fits us only to be trodden under foot, despised.

RAPPING

Some historical character once said that he cared not who wrote a nation's laws if he could write its songs. He knew that what passed for common coin (to mix a figure) on people's tongues was more important than what went for legal in the land. "Out of the abundance of the heart the mouth speaketh." Is this full of graciousness and seasoned with salt, or is it that language which once was forbidden at least in public and banned from the books?

It would be unthinkable as well as tedious to sully the pages of this paper with the vocabulary that is the coin of the realm today. Scripture asks that it be not once mentioned among us. But we are urged to "rap" with them, as the slang goes, to use their words, to talk their language, as if the solution of dirt were to be gained by washing in mud.

We have always suspected rapping. It does not take much understanding of psychology to know that mouthing obscenities is more salacious to many people than the actual performance of the evil deeds. The evils themselves turn to ashes, but the talk of them titillates, even as Satan's promises and

lies were more "to be desired" than the actual consequences of the disobedience.

Putting hidden evil into words, "telling it like it is," has been called one of the merits of our times; actually, it is their outstanding fault. It is the blaming of others at the cost of personal responsibility. The rapping of one uncorks what is "desperately wicked" in the other, and the volcano of evil belches forth. Filling the land with violence in Noah's time did not cure the evil, but ripened it for the final destruction.

"Don't be fooled by those who say such things. If you listen to them you will start acting like them. . . Now is the time to cast off and throw away all these rotten garments of anger, hatred, cursing and dirty language. . . These men who argue, their minds warped by sin, don't know how to tell the truth. . . keep away from them" (Living Letters, Taylor). Parents know that children act like the characters they imitate in talk and dress. So it is with speech. Whoever lives and talks and acts like those below the salt is base and bad and rude until he rises above. "Birds of a feather flock together." Rapping with the wrecks of life is not the way to rise above their company.

Koinonia

This is to "share," to have in common the many "whatsoevers" St. Paul

wrote of to his Philippians. People of God like to picnic, have salt together, as they did in the early church, not only their doctrine but their meals. But especially their ideas! "Fix your thoughts on what is true and good and right. Think about things that are pure and lovely, and on the fine, good things of others. Think about all you can praise God for and be glad about."

Keep above the salt, enjoy the savor with which it seasons conversation. "Follow God's example in everything you do just as a much-loved child imitates his father. . . Let there be no sex sin, impurity or greed among you. Let no one be able to accuse you of any such things. Dirty stories, foul talk and coarse jokes — these are not for you. . . Don't be fooled by those who try to excuse these sins, for the terrible wrath of God is upon those who do them. Don't even associate with such people. . . Talk with each other much about the Lord, quoting psalms and hymns and singing sacred songs and making music in your hearts to the Lord" (Ephesians 5 in Living Letters). "Clown," if you must, as Michal thought mistakenly that David did before the ark of the covenant, but let it always be at the noble end of the table.

"Have salt together," as did that foot-loose club from Galilee with life abundant from above. The shakers are full.

—Martin Galstad



Church News

Dedication, Los Angeles



Servant of Christ Lutheran Church

In 1964 they resolved to build a place of worship in a place that is central to the million or so residents of the San Fernando Valley. On April 25, 1971, the point of completion was reached, and the people praised God.

It is not unusual for dedication services to declare, "To God alone be glory." It is rare, however, to have that pious phrase made as honest as it is in the following statement from the dedication booklet:

"This church is truly to God's glory alone. This is a living testimony that God's strength is made perfect in our weakness. Our contribution to this building is weakness. Financial weakness. Physical weakness. Numerical weakness. Spiritual weakness. All we have

accomplished is to hinder the work. Yet in spite of our weakness, God has accomplished this, and it is wonderful in our eyes. God was able to use weak and sinful mortals and make them his instruments. But let us ever remember, we contributed nothing. The only good accomplished was done by the Holy Spirit through weak earthen vessels."

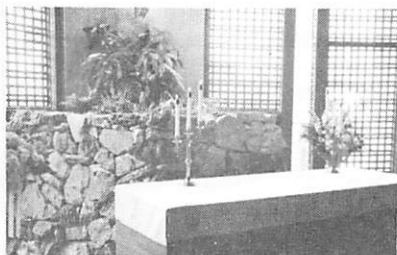
In spite of this plea, the casual observer will be less inclined to glorify God than to admire the perseverance of the people who saw the project through to completion. Throughout the night before the service, members were still at work. Early in the morning the landscaping was being finished, with a large crane transplanting two forty-year-old olive trees on the flanks of the main entrance. The efforts of man are seen. The gracious God who moves them to such effort remains hidden.

A feature article in the *Los Angeles Times* made much of the fact that so much of such a fine building was completed with unskilled volunteer labor. And also the manner in which the architect, Mr. Marty Martinez, came to be the designer of the building. The story begins in the time of the Korean war, when service personnel of Warren Air Force Base came to worship with

the congregation in Cheyenne, Wyoming, then served by Pastor Winfred Schaller. Among them was an airman who also enrolled in the church's inquiry class. After he had completed the class he told Pastor Schaller that he would one day design and build a church for him. Not much thought was given to the idea, for the young man soon moved on to pursue his architectural studies at the University of California. The two met again in the Valley, however, and the dream took shape.



M. Martinez, architect



Altar treatment in Palos Verde stone

If you don't reckon the price of human toil and patient planning, figuring cost only in dollars, the plant is truly a bargain by any west coast standard. The total money investment of \$85,000 could easily be spent today for a piece of undeveloped land alone in a comparable area.

The sanctuary is truly distinctive, free of any "copied look." Yet it shuns the bizarre. The buttresses needed to support the heavy tile roof (part of the design intention of reflecting the architectural heritage of the Valley) have a way of lightening and broadening the structure at the same time. This made possible the addition of auxiliary rooms at the corners of the building for office purposes and classrooms. The nave seats 140, the choir loft an additional 20.



Pastor. W. Schaller

Members of CLC churches in Phoenix and the San Francisco Bay area were there in some force to join the local people. "Local" means the congregations of Baldwin Park and Fresno as well as Valley residents.

The sustained effort and devotion of the Servants of Christ congregation has evidently commanded the interest of

people in the community. When someone introduced himself to a visitor he hastened to explain that, though he is an agnostic, he came "out of respect." Completely caught up with the spirit of things, he later gave much help in the taking of some of the pictures that appear with this report.

-Rollin A. Reim

10th ANNIVERSARY, VALENTINE

Ten years have passed for another of those congregations which have been the stable strength of the CLC fellowship. For a feel of the way things have been with Grace Lutheran congregation of Valentine, we are offering some paragraphs from the resume which was prepared by the Rev. John Pfeiffer, a graduate of Immanuel Seminary who now serves that church together with Immanuel of Thedford.

The following is from his report:

Grace Evangelical Lutheran Church is a gift from God, forged and refined in the fire of controversy. She came into being as a result of a doctrinal division within Zion Evangelical Lutheran Church of Valentine, Nebraska. By the gracious working of the Almighty God, "she was born out of love for, and in obedience to, the clear Word of God; born out of the conviction that God's Word is clear and that it speaks with authority; born in the prayerful hope that her testimony would be used by the Lord to show forth the preciousness of His Word; born that our God and Savior alone might be glorified." (taken from the dedication bulletin)

It all began in January of 1961. On the eighth day of the month, a group of people recognizing the bond of faith and faithfulness by which the Lord had tied them together, met to find a way to

continue the "assembling of themselves together for the sake of hearing and worshipping God, as well as being strengthened by one another." An organization was set up and a place of worship was found. The place of worship was the church building of the Seventh Day Adventists. The officers of the newly-born organization were: President; Helmuth Ohlmann; Trustees, Dean Schmidt, Paul Schemm, Carl Klug; Secretary, Arnold Hoffman; Treasurer, Marvin Porath.

Desiring not to be "separatists", they sought out others who believed and practiced the same confession as their own. On the 25th of January, Pastor Herbert Witt, the shepherd who had guided them through troublesome times, and their delegate, Donovan Ohlmann, journeyed to Sleepy Eye, Minnesota and joined in the forming of a new organization, becoming charter members of the Church of the Lutheran Confession.

In order to function efficiently, to do things "decently and in order", and so that there might be a published statement of their confession, they prepared a constitution. Twenty-four voting members signed the final document on April 9, 1961.

A building committee, had been busy, preparing plans for the construction of a church and parsonage. Work began early in July. Knowing the joy of being able to have their own house of worship, the members worked many evening hours and Sunday afternoons. By November 15 the Witt family had moved into the new parsonage, and by early December the church was ready for dedication. On December 17, the members of Grace assembled to dedicate the new church.

In 1969, Grace congregation bid farewell to the shepherd by whom the Lord had guided them for so many years. In March, Pastor Witt accepted

a divine call to Redeemer Evangelical Lutheran Church of Cheyenne, Wyoming. But, the Lord does not ignore His flock. He had promised to feed them, and He kept his promise. In June of that same year, Pastor John Pfeiffer came from Mankato, Minnesota and took up the shepherd's staff.

Grace Evangelical Lutheran Church has experienced ten years of grace. No member can lay claim to any credit for what has been accomplished, for all glory belongs to God alone. Though none has deserved it, nevertheless, by His grace, God kept them faithful, fed them on the green pastures of His Word, and brought them much joy. At the day of their dedication, He made great promises. He has kept every one of them, and He assures us of His continuing kindness. May he bring the congregation which He has assembled on earth to their glorious home in heaven.

**25th ANNIVERSARY,
WATERTOWN**

Trinity and Zion congregations of Watertown and Hidewood Township, So. Dakota, joined in hosting a service of thanksgiving in remembrance of their pastor's 25 years in the public ministry of the Gospel. Pastor Vernon Greve was ordained in St. Paul's Ev. Lutheran Church, Tacoma, Wash. Before coming to Watertown last fall, he served congregations in Snoqualmie, Spokane and Withrow, Washington, and the Lemmon-Firesteel parish in South Dakota. At the service Pastor L. Grams was the speaker, using the words of II Cor. 4:1-10 to emphasize that the service we do for men is to preach Christ to them. A social hour followed the service.

COMMENCEMENT, EAU CLAIRE

Commencement exercises at Immanuel Lutheran College, Eau Claire, Wis., were held on May 27 and 28 this year. There were the usual gatherings, Class Day and the concert on Thursday, with the graduation service the following morning. This year was marked with the use for the first time of the recently completed amphitheater. All the exercises were held in this beautiful, outdoor setting. This amphitheater is entirely a student project, developed over the years with student work and student financing. Perhaps some day a public address system which will help the hearing in the upper tiers can be added. The students are to be commended for their enterprise and their addition of this feature to the campus. One cannot but exult and in his heart thank God for the wonderful gift given us as he walks about the campus, so luxuriant and green in the spring of the year.

Pastor P. Larsen and students Paul Tiefel and Paul Schaller were the featured speakers at the Class Day exercises, at which awards were given for both athletic and literary achievement. In the evening concert under the direction of Prof. R. Dommer, the Pep Band, the Tour Choir, and the Student Body Choir, were presented.

At the graduation service Pastor A. Gullerud was the speaker with Pastor E. Hallauer the liturgist. Graduated from the Seminary were: Vance Fossum, called to Mt. Olive congregation, Lamar, Colorado; David Koenig called to the Mission-White River parish in So. Dakota. From the college department: Constance Bernthal, called to teach at Messiah School, Eau Claire, Wis.; Kathleen Gurgel,

called to teach at Immanuel school, Mankato, Minn.; Robert Wehrwein, to enter the Seminary. From the high school department: Kathleen Bernthal, Kandy Blumke, Mary Dommer, Alan Drager, Harley Fuerstenau, Joel

Grams, Rachel Gullerud, Janice Hallauer, Connie Kolb, Rae Ann Maier, David Mueller, David Naatz, Andrea Schaller, Kristine Schaller, Doris Smith, Paul Mark Weiss, Linda Wiste.

An Unwarranted Dilemma

Such publications as "Christian News," "Sola Scriptura," and "Affirm," are keeping us well informed on the "conservative-liberal" battle developing for the July convention of the Lutheran Church — Missouri Synod. These publications are Missouri oriented, are on the conservative side, and are struggling with the long-standing problem of what to do about fellowship in connection with false teaching. Since about 1940 this has plagued a good many who were once members of the Synodical Conference. In recent issues of these papers, we find a dusting off of the old Lutheran proposition, "in statu confessionis," (in the state of confession). Precise definitions of this are hard to come by these days, but "Sola Scriptura" at least puts some meat into it when in the May-June, 1971 issue is advocates a separation of fellowship in terms of not communing: "How can those who avow and defend Scriptural truth approach the same Communion Table at conventions, conferences and other church gatherings with those who disavow it and in spite of admonition persist in defending and proclaiming their errors?"

This is much better than the once-tried, reworked "in statu confessionis," called a "vigorously protesting fellowship," which was in terms of fellowship a "business as usual" proposition." The very words are a contradiction. The Syndical Conference used the word "unionism," and had some classic definitions for it: "Religious unionism consists in joint worship and work of those not united in doctrine," (Con. Ency. p. 774); "We repudiate unionism, that is, church-fellowship with the adherents of false doctrine," (Brief Statement). Unionism was also commonly spoken of as "an agreement to disagree agreeably." When a "vigorous protest" is thrown into fellowshiping, this would read, "an agreement to disagree disagreeably," but fellowship continues. When a smile is changed to a frown it becomes all right. So it says.

A HANG-UP

But "Sola Scriptura" is not out of the woods. The quotation

above has the words "... in spite of admonition persist . . ." In this lies a hang-up — one that confuses and leads to an unwarranted and unnecessary dilemma — whether to continue to admonish the errorist or to sever fellowship with him. Once this "admonition-persistence" syndrome is started, perplexity and futility follow. Just where does it come to an end. "Human judgment" provides no absolute criterion, and it becomes arrogance to deny to others the use of a principle we have been using ourselves.

The matter is not complex. Only too often in this sensitive and subjective matter of fellowship faulty behavior is excused, and justified because "the situation is so complex." Since this "admonition-persistence" syndrome is so entrenched in the thinking of most conservative Lutherans, a few defining propositions are called for. All agree that the Holy Spirit enlightens. It gives the ability to know truth, and to recognize error. All agree that there is to be a separation from error. Now what? Admonition and persistence should not be allowed to foul up the picture.

- When error arises an immediate distinction is made between a weak Christian and a false teacher, and each is handled differently.

- In both cases, if what appears to be error is a matter of inadvertence, careless or unintentional speaking, the matter is settled.

- In the case of a weak Christian a procedure of patient admonition is called for.

- In the case of a false teacher (those causing divisions and offenses, thereby deceiving the simple) prompt isolation and identification by severance of fellowship is called for.

- In dealing with a false teacher, protecting the flock, is the essential. By its very nature, dealing with a false teacher will take on the characteristic of admonition, but this is the incidental.

- In dealing with a false teacher, because of our finite nature, time will pass, but time (an element in "persistence") dare never be used as a justification for unionism.

- This distinction between dealing with a false teacher and a weak Christian is clearly evident in the letter to the Galatians. The false teachers are summarily condemned; the mislead Christians patiently dealt with. Scripture nowhere deals patiently or gently with a false teacher. In keeping with "deceiving the simple" is the passage that has to do with "offending one of these little ones which believe in me." Of those guilty it is said, "it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea."

- Pastors, teachers, professors who err, by the very nature of their public ministry, fall into the category of false teachers.

● Resolutions containing error adopted by conventions, conferences and congregations, by the very nature of their public status, fall into the category of false teaching.

SAID BEFORE

This has been the teaching of the Church of the Lutheran Confession from its very inception. It banded itself together under a writing called "Concerning Church Fellowship." In the paragraphs (62-66) dealing with the "Argument Concerning Weak Brethren," we find a strong distinction made between weak brethren and errorists, teachers and learners. Then this is said: ". . . but we most assuredly object to this that this teaching and admonishing function be of necessity carried into the process of separating from errorists;" "but we emphatically teach that the admonishing per se and by itself is not an absolute must, a condition sine qua non, for the application of 'avoid them.' "

For over ten years this has been openly stated, and yet, "who hath believed our report." Many there are who over the years have said they agree with what has been said in "Concerning Church Fellowship," and yet reveal that they don't by continuing to ask what role the Church of the Lutheran Confession ascribes to admonition and persistence in the matter of severing church fellowship. The answer has been ready at hand all these years. In dealing with false teachers the Church of the Lutheran Confession ascribes no essential place for the process implied in the expression "in spite of admonition persist." Only superficiality or lack of comprehension will lead one to say that the Church of the Lutheran Confession has no scriptural issue over against other conservative Lutherans in this matter.

In objection to this setting aside of the "admonition-persistence" approach it is said, "What you propose is too hasty." Who says so? It is a thing of man that admonition is made a bugbear and is allowed to create this dilemma theology in the matter of church fellowship. Long years of thinking in only this one way has made it deeply entrenched. We pray for a break-through. Dealing quickly with false teachers is not only scriptural but workable, once we get our thinking attuned to it. And it spares us endless debate and the futile wringing of hands in bewilderment asking, "What do we do now?" There is no problem. Do what Scripture says!

**CHURCH OF THE LUTHERAN CONFESSION
TREASURER'S REPORT
JULY 1, 1970 to JUNE 1, 1971**

RECEIPTS:	MAY	TO DATE
Offerings	\$ 5,655.34	\$112,645.55
Memorials	_____	687.00
Insurance Refund	_____	126.00
ILC Revenue, Board and Room	1,860.00	52,134.00
ILC Revenue, Tuition	1,043.00	24,613.00
ILC Revenue, Other	_____	545.00
TOTAL RECEIPTS	\$ 8,558.34	\$190,750.55

DISBURSEMENTS:

General Administration	2.00	1,861.46
Retirement Fund	200.00	2,200.00
Emergency Support	_____	2,575.00
Capital Investments	1,126.00	11,163.96
Home Missions and Administration	5,963.63	61,146.64
Japan Mission	565.00	8,305.00
ILC, Educational Budget	4,854.24	57,002.81
ILC, Auxiliary Services Budget	4,596.46	41,615.00
ILC, Extra Budgetary	_____	19.00
ILC, Insurance	25.00	1,876.00
TOTAL DISBURSEMENTS	\$17,332.33	\$187,764.87
CASH BALANCE, June 1, 1971	(-\$ 8,773.99)	\$ 2,985.68

10TH ANNIVERSARY THANKOFFERING

Offerings	541.00	\$214,904.91
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Respectfully Submitted,
Lowell R. Moen, Treasurer

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COMPARATIVE FIGURES

	MAY	11 MONTHS
Budgetary Offerings Needed	\$11,250.00	\$123,750.00
Budgetary Offerings Received	\$ 5,655.34	\$112,645.55
DEFICIT	\$ 5,594.55	\$ 11,104.45

+ + +

Budgetary Offerings, 1969-1970	\$ 7,777.75	\$113,408.62
DECREASE, 1970-1971	\$ 2,183.09	\$ 763.07

Board of Trustees,
L.W. Schierenbeck, Chairman

Announcements

NOMINATIONS FOR PROFESSORSHIP

The following have been nominated for the professorship at Immanuel Lutheran College, Eau Claire, Wisconsin, to teach in the field of biblical languages and theology.

Pastor Egbert Albrecht, Markesan, Wis.

Pastor George Barthels, Sleepy Eye, Minn.

Pastor David Lau, Bowdle, S. D.

Pastor Paul Nolting, West Columbia, S. C.

Pastor Winfred Schaller, Northridge, Calif.

Pastor Waldemar Schuetze, Fond du Lac, Wis.

Pastor Gublert Sydow, New Ulm, Minn.

All communications concerning these candidates should be in the hands of the undersigned within the three weeks following July 5, by July 26.

Marlin Beekman, Secretary
Board of Regents
3708 Halsey
Eau Claire, Wis. 54701

CLC PASTORAL CONFERENCE

The General Pastoral Conference of the Church of the Lutheran Confession will be held at Immanuel Lutheran College, Eau Claire, Wisconsin, July 13-15, 1971, beginning Tuesday at 10:00 A.M.

(Cover design, Pastor M. Eibs)

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Material submitted for publication should be sent to the editor one month before the date of publication. Church and school news items should be sent to the Church News editor. Announcements and other short notices should be sent directly to the editor.

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