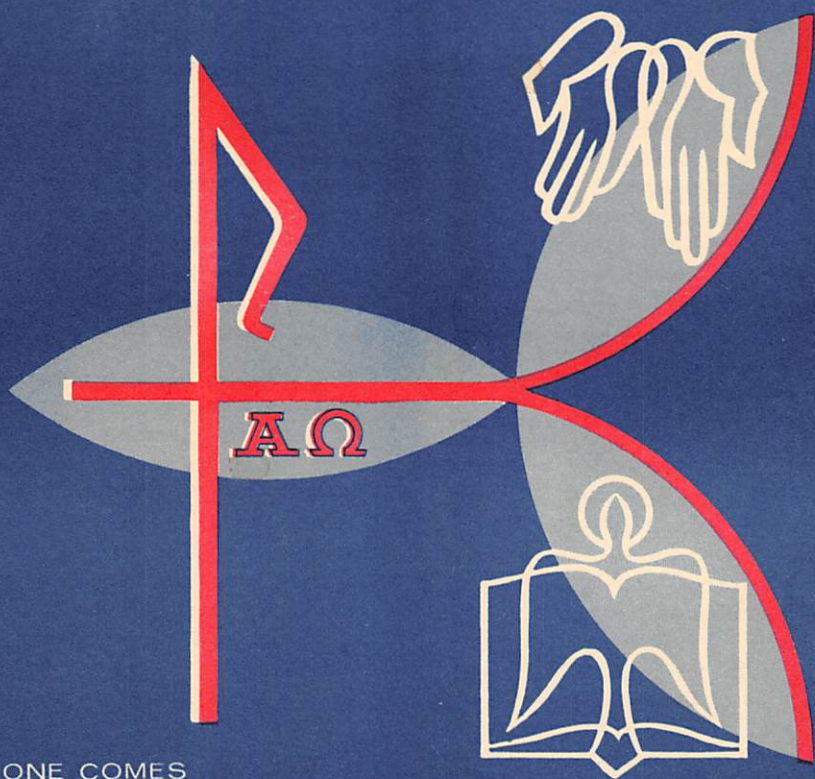


LUTHERAN SPOKESMAN



NO ONE COMES
TO THE FATHER
BUT BY ME

NOVEMBER 1964 Vol. 7 No. 6

BUILDING FOR THE FUTURE

Ezra 3:11b-13

"And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the Lord was laid. But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard afar off . . ."

Ezra 6:14-16

"And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. And this house was finished . . . And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy."

Re-building after a disaster can be a slow and painful task. This truth is brought home to us when we consider the struggles of those Jews who returned home after their deliverance from 70 years of Babylonian captivity. Confronted by the ruins of the temple at Jerusalem, they faced the work of reconstruction and reestablishment of worship according to the Word of the true God.

It was something like 18 years after their return before any work could be done at all, due to physical shortages and especially to the schemings of the heretical and unionistic Samaritans who were dwelling in the region. And from the laying of the cornerstone of the temple to the day of its dedication — that is, between the two parts of our text, lie four years of building.

To build soundly takes a long time. We who are engaged in re-building, in reestablishing a church after the pattern of our fathers, are becoming aware of this. Our annual convention of August past showed

it. But we shall not become impatient or ungrateful. After all, what we under God put together is not for today or tomorrow only, but for our children and theirs. We can afford to take the time it requires; the important thing is that we have what it takes.

I. Memories and Hopes Are the Tools

Seldom has there been such a day of rejoicing among God's people as the one whose drawing saw the foundation of the Lord's house finished. After the years of frustration during which the opponents had done everything imaginable to prevent the restoration, the first step in the work was finally before the eyes of all.

Yet there was a strange sound in the hymn of thanksgiving. Our text tells us one could hardly determine whether it was a festival or a funeral, whether the basic was a melody of joy or of mourning. For the two were intermingled. The old men stood and wept as loudly as the younger generation rejoiced. Of the exiles who had returned from

Babylon many were aged people, especially in the number of priests and Levites. Who can describe the sad memories that gathered like evening mist about their aged lives as they stood before the new foundations amid the surrounding ruins of Jerusalem? Once they had lived here in the shadow of the glorious Temple of Solomon, where some of them may have served in their youth. Perhaps their thoughts reviewed also the sins of those years, of their nation, the sins and unfaithfulness that had resulted in destruction. But no doubt some of their tears were tears also of joy in the mercy that permitted them to see the beginning of reconstruction and the return of glory to Israel. We may be sure that in those years was a firm resolve and determination that the sins of history must not repeat themselves and that they would contribute of their wisdom toward a true and proper re-building.

At their side stands the younger generation. They had never seen ancient Jerusalem, but were born in Babylon; and they were only carrying on the faith and following the hope their parents had taught them. For these there were

no tears on the festal day, but youthful eagerness and desire to get on with the work. On this spot, they knew, the Savior of men would one day appear, in whom men would find the great cornerstone and foundation of the true, eternal Church of God.

Men think the foundation of the temple was completed by means of hammer, chisel, and trowel. It is not so; the foundation was laid by memories and hopes. These were the tools. Here age and youth each contributed of its genius. A spirit of reverend regard for the past combined with the progressive spirit of those to whom the future belonged. The greybeards and the beardless together brought to God's house the understanding only experience can give and the enthusiasm only youth can have.

So it is and will be with us as we proceed with the work of re-establishing ourselves as a true visible church. In a sense we laid the foundation four years ago when the Church of the Lutheran Confession was formally founded. The event could not leave us without aching memories of what lay behind us. The older we are, the more our hearts are involved in what

Second Class Postage paid at New Ulm, Minnesota

Published monthly at New Ulm, Minnesota as an official organ of the Church of the Lutheran Confession. The issues appear on or near the 25th of each month.

EditorW. Schaller, Jr.
8503 Noble Ave., Sepulveda, Calif. 91343

Church News EditorD. C. DeRose
2868 Elm St., Denver 7, Colo. 80207

Associate EditorG. Sydow
1004 E. 8th Ave., Ellensburg, Wash. 98926

ContributorsO. J. Eckert, J. Lau, N. Reim,
R. E. Reim, C. Thuraw, F. Tiefel, R. Ude

POSTMASTER: Send notice on Form 3579 to The Lutheran Spokesman, Box 145, New Ulm, Minnesota 56073

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 Pastor DeRose. Subscriptions and address changes and requests for sample copies must be sent to the Business Office, Box 145, New Ulm, Minnesota 56073. Subscriptions are \$2.00 per year, paid in advance. Blanket subscriptions are \$1.75 to congregations.

once was. But the more also we are conscious of the sins that brought about deterioration of the synodical bodies in which we grew up and flourished; and we are not able to claim personal exemption from responsibility and guilt. The older we are, the better we understand that too; and experience brings tears of repentance. Without these, no reconstruction can succeed. Yet alone they cannot serve the need either. Looking back is wholesome; looking forward with confidence and hope is equally necessary. This too is a tool we must hold in our hand. Memories are valuable; and let us never cast aside with impatience the wisdom of those who have been through the past. Building a church requires their mature knowledge and counsel. The fathers have much to teach us without which we might quickly fall into the same old foolish mistakes. On the other hand, let not the old with their memories spend their energies bemoaning what is past. Let not their tears make the road of progress slippery. Let them rather be kindled with the spirit of the others who would press forward with determination and assurance.

Thus when young and old, memories and hope, labor side by side, we shall come to the day of fulfillment, as did the exiles in Jerusalem, who not only had the right tools, but used them correctly. We see from the account of the text that, in the building process,

II. Faithfulness to the Word Prosper the Work

Four years it took. The great cedars of Lebanon, carried by ship to the nearest port and hauled over-

land to the building site, were fashioned by skilled craftsmen day after day and month after month as the new building rose to the sky. But what was it that really made the work go forward? God's Word tells us that the success week by week was due chiefly to the efforts of two great prophets who labored among them preaching the Word of hope. Haggai and Zechariah — these inspired leaders with their sermons were the mainspring of the enterprise and did more for the building of the Temple by their words than an army of laborers with their hands. They kept before the people the nature and the purpose of the project, the glorious blessings that were theirs, the singular place they held in the world as the bearers of light in the darkness. Listen to Haggai: "The glory of this latter house shall be greater than of the former, saith the Lord of Hosts; and in this place I give peace, saith the Lord." In this way the prophets kept pointing to the salvation that would come out of Israel, and heartened the builders with the knowledge of the importance of their task.

But there was another element present that prospered the work. The people not only heard the prophets, but were especially mindful of the commandment of the Lord. He had in His Word given specific directions as to the manner in which the House of God was to be constructed, so that it might serve the truth of salvation in all things. It was not to be just another temple, but the house of the Redeemer and His grace. From here forgiveness of sins was to go out

to the sinful world. And the builders, realizing the importance of every angle and corner and vessel of the temple, built according to divine blue-prints. Perhaps the temple could not be as rich and costly as was that of Solomon; but it lacked nothing of all that God prescribed. Thus, with His blessing upon it, the work prospered to the day of dedication.

These things apply to our task in hand. As we labor to build our church body, we know that our success will depend upon how the Word is preached in our midst as we build. Without faithful servants to teach, admonish, exhort, comfort, and inspire us with the Gospel of our peace in the Lord Jesus, to remind us constantly of what we are by His grace and what we can be to others, the work would soon slacken and fade like water into the sand. In every way our knowledge must be renewed, increased, and our faith strengthened through the Word.

And then, as we build, we attain

our goal if we build according to the commandment of God. He has told us clearly of what kind a true visible church is to be, what doctrines it is to confess, what falseness to avoid. Here we cannot skimp or cut corners. Here we cannot improvise; and neither the wisdom of the old nor the enthusiasm of the young may determine our procedure. Obedience to the Word must be our highest concern, lest we build our house on sand. Where truth is diminished by the intrusion of human judgment, we not only lose our right of existence as a church body but risk the ultimate loss of our personal salvation. The redeemed of the Lord prosper in their holy task when they stand in awe and reverence under the blessing of that Word which in its truth and purity is able to save men's souls, because it is the voice of the redeeming blood of Jesus and proclaims the gift of that righteousness which alone avails before God. In this preserve us, Heavenly Father.

E. SCHALLER

CHURCH *NEWS*



A New Beginning

Faith Lutheran Church of rural Markesan, Wisconsin, was one of seven congregations received into voting membership with the Church of the Lutheran Confession at its

1964 convention. This congregation was formed when St. Paul's Lutheran Churches of Manchester and Marquette severed their fellowship with the CLC. Surprising as it may seem, both of those congregations



Faith Lutheran School at Markesan, Wisconsin

served as hosts to the 1962 convention of the Church of the Lutheran Confession. But in January and February respectively, they rejected their called servant, Pastor Egbert Albrecht, and the CLC, without any charge of false doctrine or practice against either. They voted to re-affiliate with the Wisconsin synod. Neither congregation ever held formal membership with any synod.

Dissatisfaction with the opening of a Christian day school was the major cause of their action. Interested members had formed a Lutheran School Association, bought a school building, and without any cost to either congregation, opened the first Lutheran school in the Markesan area.

Faith congregation has 141 communicant members. It holds its services in its school building, which is located four miles north of Manchester and five miles east of Marquette. The school opened in

September of 1963 with an enrollment of 23 children. This year the enrollment is 40 children.

Three women of the congregation are teaching the classes. Mrs. Velma Kelm teaches grades 1-4 in the morning, and Mrs. Joyce Schwandt teaches them and Kindergarten in the afternoon. The four upper grades are taught by Mrs. Lois Albrecht.

The congregation received a gift of four acres of land in a very attractive location just south of Manchester on Highway 73. Plans for a church with a two-room school wing were prepared by a local designing engineer. Ground was broken on October 4, and some of the preliminary work on the building is under way. The members of the congregation will do as much of the work themselves, as possible.

The Lord has richly blessed Faith congregation and its school, for which the members are truly grateful.

Second Year

Messiah Lutheran School, Eau Claire, Wisconsin, opened in September, 1963, with 24 pupils. All eight grades were represented. Miss Shirley Wendland was the teacher and principal.

The enrollment for 1964-1965 is 31. Mrs. Robert Mackenson assists Miss Wendland on a part-time basis. Pastor Arvid Gullerud teaches the 7th and 8th grade religion courses two mornings a week. Professor Paul Koch of ILC teaches a Monday morning art class for all grades. At the present time the upper grade geography classes are taught by two students from the ILC Normal Department.

Messiah plans for a school addition which it hopes to erect as soon as feasible.

A Different Educational Thrust

The third annual meeting of the Minnesota Conference Sunday

School Teachers Institute was held at Grace Lutheran Church, Sleepy Eye, Minnesota, September 27. Host pastor Paul Nolting was in charge of the opening service.

Pastor H. C. Duehlmeier, Sanborn, Minnesota, presented the principal essay, "What kind of a *Savior* are you presenting to your children?" Pastor E. Hallauer of Hancock, Minnesota, and Pastor Gordon Radtke of Mankato spoke on "Presenting the Lesson to the Sunday school class."

An evening meal was served by the ladies of the host congregation.

At the business meeting a constitution was read and approved. Chairman Albert W. Affolter of Mankato, and Mr. Arlen Gilbertson, secretary-treasurer, of Austin, Minnesota, were re-elected to serve another year.

Attendance was good. Sixty-four persons were registered, representing 11 congregations. The invitation of the Nicollet-Eagle Lake



Teacher Shirley Wendland and Messiah Pupils

parish to host next year's institute was accepted.

Unique and Growing

Our Redeemer's school of Red Wing, Minnesota is not large but it is growing and active in unique ways. Enrollment this fall for grades one through five and grade eight stood at 17, four more than a year ago. Kindergarten classes are offered all day during May. A large number of pre-school children promise a potential of 40 or more pupils. The Sunday school provides classes for the 15 per cent who live beyond reach of the bus.

The day school pupils have their own school paper, appearing monthly, prepared by themselves. And they are perhaps the only elementary school children in the CLC offered a foreign language. German was introduced into the curriculum this fall. Four of the school's 11 graduates have attended or are attending Immanuel Lutheran College. In 1963 they formed their own alumni association.

School facilities include one large basement classroom, and an auxiliary room used this year by grade eight. The building is a split-level with the church on the upper

level and the school rooms on the lower level. This building arrangement has been quite satisfactory.

Mr. Alvin Sieg is the principal and teacher. Pastor George Barthels instructs the confirmands twice a week, on Wednesday evenings and Sunday mornings.

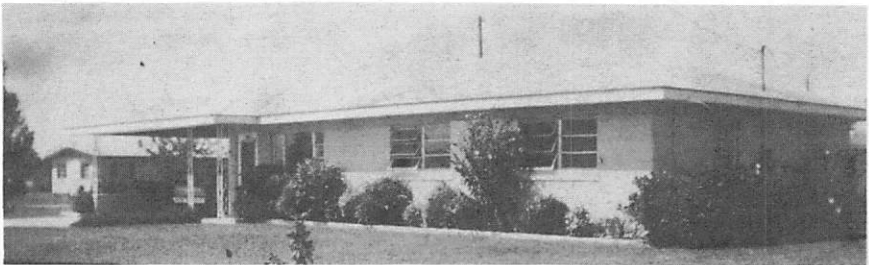
A New Parsonage

Immanuel Lutheran Church of Winter Haven, Florida, purchased a functional and beautiful three bedroom parsonage. It has a spacious knotty pine finished study with its own entrance and carport. Pastor Martin Galstad describes it as the Florida room. The dwelling is of cement block construction, situated on a beautifully landscaped double corner lot. The purchase price was \$10,500.00.

Fifth Anniversary

Trinity Lutheran, Watertown, South Dakota, observed the fifth anniversary of its organization on July 26. Professor Robert Dommer, Eau Claire, Wisconsin, and Pastor Marvin Eibs, St. Paul, Minnesota, were the festival speakers.

In an anniversary folder, Pastor Christian Albrecht calls the congre-



Immanuel Parsonage at Winter Haven

gation's attention to several memorable dates. The first is May 22, 1959. This was the date on which about half the members of Emanuel Lutheran Church, Grover, South Dakota, notified the other members that they could no longer worship with the regularly called pastor and those who held with him in the controversy concerning church fellowships. Reorganization of the congregation was first suggested in a meeting on May 31. The first service away from the former church home at Grover was held in the First Federal Savings and Loan building in Watertown, July 12.

On August 4, in a meeting in the Community Room in the Court House, it was resolved to organize what is now Trinity Ev. Lutheran Church, several families of St. John's Lutheran Church of Mazepa joining in this undertaking.

On August 16, the new congregation decided to purchase a building site on East Kemp Avenue, and on October 11 the building committee was authorized to proceed with the erection of the present church building. Despite cold, snow, and rain the heroic efforts of volunteers made it possible to hold the first, never-to-be-forgotten, service in the basement on Christmas Eve.

January 31 was the date of Pastor Albrecht's installation and of the cornerstone laying. Professor E. Reim was the guest speaker.

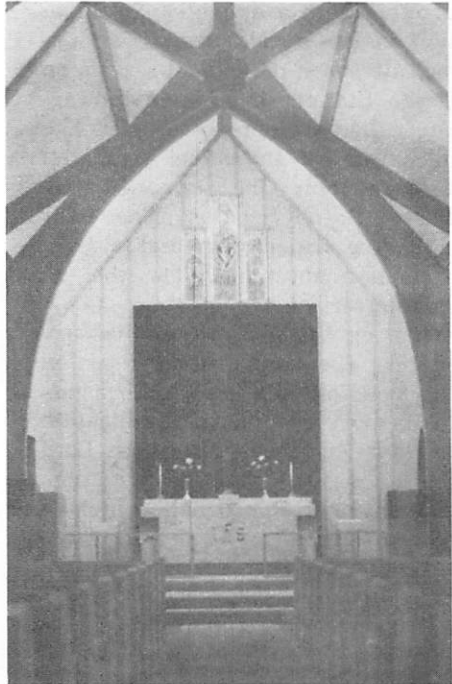
The congregation held its first service in the superstructure on June 26; the first wedding was solemnized on the afternoon of the same day, and the first confirmation service followed on July 3.

Dedication Sunday, July 31,

1960 was a day of great joy. Pastor H. E. Rutz, Jamestown, North Dakota, and President Paul Albrecht, Bowdle, South Dakota, preached the festival sermons.

On October 8, 1961, the congregation resolved to purchase the home in which the pastor was living, which he had purchased the preceding September, 1026 East Kemp Avenue.

Trinity congregation hosted the Interim Conference, August 9-12, 1960. At this meeting congregations and pastors who had severed their synodical ties because of doctrinal deviations in their former affiliations, organized the Church of the Lutheran Confession.



Trinity Interior, Watertown, S.D.

Another Fifth Anniversary

It happened to be the exact date and the exact Sunday of the Church Year. On Pentecost Sunday, May 17, Faith Lutheran of Coloma, Michigan, celebrated its fifth anniversary. Faith Lutheran began with 80 communicants. In five years membership has just about doubled. This was the congregation whose members were told by others who had no faith in their future, that collapse of the new undertaking was inevitable.

The statistics at the end of September, 1964, read like this: Baptisms, 62; confirmations, 46; marriages, 16; burials 7; Sunday school enrollment, 60.

Faith Lutheran of Coloma, together with a daughter congregation in Dowagiac, sponsors a Sunday afternoon devotional service on Radio Station WDW in Dowagiac, called Lutheran Vespers. The music is by Immanuel Lutheran College choir, the sermonette by Pastor Ralph Schaller. The choir sings the benediction and a brief announcement concludes the 15 minute service.

During the morning anniversary service, the congregation repeated the Vow for Lutheran Confirmands in memory of and in rededication to their vow made before the Lord on the day of their confirmation. The pastor, Ralph Schaller, preached the sermon in the morning Confirmation Reunion service. His sermon, *Reclaiming Lost Ground*, was based on Joshua 8:30. Guests from Saginaw and Milwaukee joined the congregation at the anniversary dinner, and in the anniversary thanksgiving service which followed

at 7:30 o'clock. Professor Martin Galstad, now pastor at Winter Haven, Florida, preached an inspiring sermon on *the Gifts of the Holy Spirit as these apply to our life and work in God's kingdom*. His text was 1 Thessalonians 5:19.

In Retrospect

Members of Faith Lutheran held their first service May 17, 1959. The place was the Coloma Township Hall. Within a month the young congregation became organized and had drawn up its constitution. Its aim was to hold fast for itself and to uphold for others the Gospel which it had learned to trust and to cherish.

In the fall of 1959 the present property on Paw Paw Avenue was purchased. The home was dedicated on March 6, 1960, and on October 23 of the same year ground was broken for the new church building. With the exception of some furnace work the entire church was built by the members. After four and a half months of hard labor, the congregation dedicated the new house of worship on March 19, 1961. By their cooperative efforts they achieved a saving of more than \$20,000.00. In November, 1961, the congregation dedicated its Thomas transistor organ.

More recently the congregation has busied itself improving its property. This includes constructing sidewalks, landscaping and lawn work, and converting a cloak room into a much needed mother's room.

The Savior's blessing has been very much in evidence. May He continue to nourish a faith which has its strength in His Word.

D.

A STATEMENT

An item of particular importance for our readers and all members of our Church of the Lutheran Confession is a notice that appeared on page 339 of the October 18th issue of the *Northwestern Lutheran*, over the signature of its Editor and under the following heading:

CORRECTION

Dakota-Montana District Convention Report

The report on the Dakota-Montana District Convention in the August 9, 1964 issue (page 254, third column), contains the accusation that the Church of the Lutheran Confession has 'blasphemed the Gospel.' We are informed that the report of the Floor Committee on Doctrinal Matters did not make this statement. Rather, it stated that the actions of the Church of the Lutheran Confession have caused "outsiders to blaspheme the Gospel."—The Editor.

So far the notice in the *Northwestern Lutheran*.

The careful reader will note that while the form of the accusation is modified by this correction, the charge of "causing" the Gospel to be blasphemed still stands.

The grave implications of such an accusation, which we must reject as unfounded slander, have been brought to the attention of the President of the Wisconsin Synod.

Paul G. Albrecht, *President*
Church of the Lutheran Confession

E. Schaller, *Chairman*
Board of Doctrine, CLC

NURTURING TENDER PLANTS

In the Faith that God Created the World in Six Days

Some people believe that the world and all that is in it was created by God as the Bible says. Other people believe that the world and all that in it is gradually evolved out of some accidental collection of matter. Neither group, however, can say anything more than "I believe." The former group is limited to saying: "I believe that God created the heavens and the earth in six days." And the latter group is limited to saying: "I believe that the heavens and the earth came by evolution."

This is so because no one was there when the world came into being and because there is no conclusive scientific evidence to prove either faith. While science-falsely-so-called has tried to prove that the world came into existence through evolution, it has never been able to do so. Thus the theory of evolution remains just a theory, an unproven idea. Although unbelieving scientists gibberingly speak of the millions, billions, and trillions of years which it took for the world to develop, they actually have no factual proof for their statements. It could just as well have come into being through a sudden creation and been revamped by the catastrophe of a sudden world wide flood. Such a catastrophe gives far better answers for the problems of ice fields, fossils, etc. than does the theory of evolution. All that the unbelieving scientists can really say, if they are honest, is "I believe in an evolution which took a long period of time."

On the other hand, we also must not think that we can scientifically prove that the world has been created by God in six days. The writer to the Hebrews says: "Through *faith* we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

All that the Christian scientist can hope to prove through his research is that the similarities in creatures point just as much, or more, to all having been created by one Creator as they point to all having evolved from one living thing. Why should not the Creator use similar members in His various creatures? Why must the similarity between man and the ape prove that man evolved from the ape? Does it not just as much prove that both man and the ape could have been created by the same God? Science will never be able to prove either one or the other.

But if this is so, we ask: How can we nurture our children to believe that God did create the world in six days? Maybe those who believe in the theory of evolution are just as right as those who believe that God created the world in six days. We can nurture our children to believe that God created the world in six days because our faith is based on the solid foundation of the Bible, while the theory of evolution has no such solid foundation. The Bible has proved itself in every other instance. Jesus said of it: "The Scripture can not be

broken." Therefore, we can also be confident that it speaks the truth when it declares that God created

the world and all that in it is in six days.

R. UDE

GO!

A MISSION STRUGGLES — THE LORD BLESSES

On October 6 Redemption Congregation was finally able to move its pastor and family the 10 miles from rented quarters in north Seattle to its newly constructed parsonage in Alderwood Manor, Washington. Having the pastor live in the area being served and having a place to hold instruction classes and meetings should greatly speed the task of spreading the good news in this community.

Looking back now, one can realize how much of a struggle it was for a small mission congregation of 22 communicant members to reach this point. Mission work on a financial shoestring in this day and age involves problems aplenty. But these are all opportunities for the Lord to demonstrate how *His* strength is made perfect in our weakness. One cannot help but marvel at the regularity with which *He* stepped in when no solutions could be found.

For long months it had looked as if suitable property could not be purchased at a price within reason. But finally a landowner was found who was unwilling to have another housing development crowd in upon his own home, but would agree to sell over two of his acres for a church property. A land contract for \$10,500 with monthly payments of \$100 was agreed upon. It just *happened* that the Mission Board

had previously agreed on a monthly subsidy for parsonage purposes of just that amount.

Then there was the problem of financing a parsonage. No Church Extension Fund monies were available for such a purpose, and the congregation felt that such methods as selling church bonds, and urging special offerings should be reserved for the more difficult task of financing a chapel. So the building committee set out to find an institution willing to lend the entire \$17,000 anticipated as the cash cost of the house. One application after the other was turned down. Vice-president after vice-president perused the congregation's short membership list, smiled at its financial statement, wondered who the CLC was, and politely kept the money under lock and key. One bank finally agreed to a loan, but for less than the needed amount, and under terms considered unacceptable.

At just about the time when doubts were beginning to arise as to whether the Lord really wanted us to go ahead with this project, *He* Himself provided all the answers. One of the men who had been attending the adult instruction classes *happened* to be a builder. He thought the Savings and Loan that usually financed his projects would be willing to lend him \$17,000 to

build such a house. They were willing, and they did — with the understanding that the congregation would assume the mortgage from him after construction was complete. The monthly payments will be \$110, which is only \$15 more than the previous monthly rent had been.

The building measures 52 x 24 feet on two levels, with the front entry halfway between the upper level and the daylight basement. The upper level has the living room, dining area, kitchen, 4 bedrooms, 1¾ baths, and a sun deck. The basement level contains the study, recreation room, a lavatory, utility and storage areas, and a garage. The recreation room is large enough to be used for worship purposes when necessary, and will be so used on Thanksgiving, Christ-

mas, and for midweek Lenten services.

Members contributed generously of their time, donating all the labor for applying the aluminum siding, installing the hot water system for heating the house, doing the electrical work and all the painting and varnishing. Dedication is to take place soon after taking legal title from the builder.

Much encouraged by the manner in which the Lord has graciously helped them through this undertaking, the congregation is now preparing plans for a small but expandable church building with a daylight basement for classroom space. May all the efforts serve the single purpose of bringing more people to rejoice in their Savior and glorify their God!

N. REIM

HI FIDELITY PREACHING

With the joyous season of carols approaching again, those looking for *good* Christmas records will want time to choose wisely. Although the traditional carols are fine, we tire of hearing them for a whole month, tastelessly blaring from department store sound systems, often blasphemously performed by popular singers and bands. Most of the discs suggested below will not even be stocked in the average record shop because the general public doesn't *go* for them. But our readers are not of this world; they want this type of record *just because* it sings so richly about the Christchild.

The following comments are intended to avoid disc-by-disc repetition. Because of the many-voiced and antiphonal character of this older instrumental and vocal music, stereo reaches its peak of effectiveness in these records. However, *unless one concentrates on stereo listening*, mono is just as satisfactory. Mono order numbers are listed first, stereo second, prices following in same order. More companies are dropping the stereo dollar. Among them are *Cantate*, *Deutsche Grammophon—Archive*, *Musical Heritage Society*, *Nonesuch*, *Westminster—Music Guild*, *Vox*. Text, translation, and notes will be mentioned only if their absence is a definite hinderance.

All discs (except MHS) may be conveniently ordered from *CLC Book House; Box 145; New Ulm, Minn. 56073*. There is only a 35c mailing charge per total order, and a 20% discount is allowed on records. Orders will need to be placed very soon.

In some instances entire discs are suited for pre-service playing, in others only a side or selected numbers.

At times we prefer something other than singing. Several fine organ and instrumental discs are listed at the end.

TEN CHRISTMAS CAROLS. Boys Choir of Eppendorf, Hamburg Town Choir, soloists, and instrumental ensemble. *ARCHIVE-3216* or *73216*, \$6. Notes even include which instruments join various voices, stanza by stanza. Sometimes there are as many as five four-voiced choirs singing. The "choirs" are combinations of instruments and voices. This may sound complicated, but what beauty! Stereo adds a heavenly quality to the interplay and directionality of the opposing choirs. Savor the names of the composers: Eccard, Crappius, Schein, Othmayr, Praetorius, Freundt, Oslander, Schaerer, Walther, Scheidt, Gumpelzhaimer, Bodenschatz. All ten carols are outstanding. Among them is the only recording of the *Quempas Carol*, which many of us have used and love. It seems to pour forth from the four corners of the church. If family finances allow only one Christmas disc, this should be it.

CHRISTMAS ORATORIO. By Heinrich Schuetz. Windsbach Boys Choir, soloists, organ, and orchestra. *ANGEL 36211* or *S-36211*, \$5 and \$6. In a few points this new release has a slight edge over its excellent competition on *CANTATE-640201* or *650201*, \$6. Choice is difficult and may depend on personal taste. Anyone needing mono should surely save with *Angel*. This work is a simple and vital choral-sermon on the Christmas story from Luke and Matthew — simple because Schuetz polished it until no unnecessary note remained, and vital because of how he picks up every word and phrase to reveal its Gospel beauty. One minor example: The angel's urgent "Arise, arise, Joseph, arise, take the young child and flee . . ." This Babe could have slain Herod with a mere wish, yet He allows an angel to almost push Him and His parents out of Herod's angry claws. How great our sin, that our Christ should so humble Himself! No child of God can hear this short oratorio without being eternally enriched by Schuetz's touchingly simple treatment of the Christchild's Gospel. There is no finer Christmas music.

MAGNIFICAT IN D. There are two new releases. 1) Schola Cantorum Singers, New York Philharmonic, Leonard Bernstein conducting. *COL-*

UMBIA ML-5775 or *MS-6375*, \$5 and \$6. 2) Munich Bach Choir, Bach Festival Ensemble, Carl Richter conducting. *DGG-ARCHIVE-3197* or *73197*, \$6. Hundreds of composers tried their hand at it, but *The Magnificat* always means the one by J. S. Bach because it towers above them all. This hymn of praise which Mary sings when greeted by her cousin Elizabeth has been a favorite among Christians through the ages. These new recordings are the best of the nine now listed in the *Schwann Catalog*. The Bernstein is dramatic, bold and rugged, very striking. The Richter is spirited, bringing out Bach's intent very well, and soprano Maria Stader sings as beautifully as always. The *Archive* has the more complete notes; it also has the bonus of *Cantata No. 78*, overside, "Jesus, by Thy Cross and Passion," and thereby avoids changing sides in the middle of *The Magnificat*. I would not want to part with either disc. Mono: save with *Columbia*. Stereo: choose between the bonus of the cantata on *Archive* or the slightly preferred *Columbia*.

SING NOWELL, Elizabethan Singers of England, Simon Preston organist. *LONDON 5809* or *OS-25809*, \$5 and \$6. Fourteen carols from the fifteenth century and other dates unknown. Text included is best of any disc we've heard. Every carol deserves mention. One example: *Ding Dong Carol*, swift-paced, sparkling clarity in every syllable — bells ringing and angels singing in the heavens. No sopranos have ever equalled this truly angelic "Gloria! Hosanna in excelsis!" The lovely Mariot tune is used for "Away in a Manger." (The Book House can also supply the tender organ arrangement of this tune.)

ENGLISH MEDIEVAL CHRISTMAS CAROLS, New York Pro Musica Singers, Noah Greenberg directing. *COUNTER-POINT CPT-521*, \$5. Mr. Greenberg's hobby is ancient music. This is his earliest record; it stands today as a milestone in content, performance, and sound. We so easily forget that England was the birthplace and nursery of the carol. The fifteen in this collection are as lovely as they are unknown. Except in three that border

on Mariology, the Gospel shines forth in simple beauty. Good notes. Every word can be understood.

MEDIEVAL ENGLISH CAROLS. New York Pro Musica Singers and Instrumentalists, Noah Greenburg directing. *DECCA DL-9418* or *DL-79418*, \$5 and \$6. With the addition of several numbers, this new release repeats the above program. Through continued research Mr. Greenburg has learned how to add the ancient instrumentation; that is the worthy addition to this disc. The *Agincourt Carol*, alone, is worth the price. These carols are like the early stained glass church windows, whose chief purpose was to teach Jesus in simple language to people who could not read. Truly childlike and lovely. Scholarly notes.

A CHRISTMAS FESTIVAL, Recorded at the annual "Feast of Lights," by University of Redlands Choir, organ and instrumental accompaniment. *EPIC LC-3871* or *BS-1271*, \$5 and \$6. Although numbering 140 voices, this non-professional mixed choir sings with such clarity and effortless precision that lack of text is hardly noticed. A dedication performance of several traditional carols, but mostly little known ones and even several not heard before. The quality of the singing and the contents explains why tickets for this festival are sold a year in advance. It is always a joy to discover new carols and hear the childlike simplicity in which they paint the Christmas story. These are "finds," reverently performed, making for an often-played disc.

JOY TO THE WORLD. The Roger Wagner Chorale. *CAPITOL P-8353* or *SP-8353*, \$4 and \$5. A tasty mixture of standard and non-standard carols, slightly over-arranged at times, but surging with Christmas joy. Highlights: *He Is Born*, France; *Jesus, Jesus, Rest Your Head*, a treasure from the mountains of Kentucky; *O Come, O Come, Emmanuel*, from an ancient chant; *Coventry Carol*, the shocking news that Herod intends to slay the babes of Bethlehem.

RING OUT, OH CHRISTMAS, *Great German Christmas Carols*. Erich Bender Children's Choir of forty girls, at times combined with Bergedorfer Chamber Chorus, fitting instrumental

accompaniment. *PHILIPS PHM-200034* or *PHS-600034*, \$4 and \$5. Truly the finest German carols, including "*Daughter of Zion*," set to the majestic tune from Handel's *Judas Maccabaeus*. No text or translation, but no great need for one. What is more touching than children singing about the Christchild? Among children's choirs, this one stands high.

HALLELUJAH AND OTHER GREAT SACRED CHORUSES. Cleveland Orchestra Chorus and some members of the Orchestra, Robert Shaw conducting. *RCA VICTOR LM-2591* or *LSC-2591*, \$5 and \$6. These are great sacred choruses. The *Hallelujah Chorus* is the reason for naming this all season disc in this list. There is another well chosen, from each, Brahms, Mozart, Beethoven, Haydn, Mendelssohn, Schubert, Bach. Shaw has matured in his handling of this music, both as to sonics and historical style, and the chorus sings from the heart. For a cross-section of great choral works well done, this is **THE** disc.

MUSIC FOR A MERRY CHRISTMAS. E. Power Biggs at organ, Columbia Chamber Orchestra, arranged by D. Pinkham. *COLUMBIA ML-5911* or *MS-6511*, \$5 and \$6. The arranger lost his footing in *We Three Kings of Orient Are*, but his slip proves the universal language of music. The introductory music to this carol struck me as suitable for an oriental snake charmer or a harem. A recent review, while otherwise praising this disc, calls this part "harem music." An hour ago my fourth-grade daughter came in to listen. At the point in question, her face clouded and she said, "Daddy, isn't that funny for a Christmas record? I can just see the snake rising out of the speaker."

The rest of the disc is tastefully and brilliantly done. Noteworthy: *Coventry Carol*, a bassoon and recorder (early flute) are set off against the organ; *In Dulci Jubilo*, Bach's sparkling organ prelude is followed by Praetorius' antiphonal brass arrangement; *March of the Kings*, the bassoon and the organ have the time of their lives singing both with and counter to each other; this happy technique is again used in part of Johann Georg Ebeling's arrangement of *All My Heart This Night Rejoices*. Exceptional!

CHRISTMAS SONGS. Obernkirchen Children's Choir of forty girls and six boys. *ANGEL 35914* or *S-35914*, \$5 and \$6. Twenty carols: half from Germany, the rest from other countries, some unusual ones. The singing of this internationally famous group is so angelic that one even enjoys the quaint sound of Negro spiritual and English carols sung with German accent. No text, but there is a summary of each carol's content. A very pleasing disc.

THE THINGS THAT COME TO PASS

G. SYDOW

A Second Look !

In the CLC confessional writing "Concerning Church Fellowship" there is this statement (#65, p. 33): "But we emphatically teach that the admonishing per se and by itself is not an absolute must, or a condition sine qua non, for the application of 'avoid them.'" There is evidence that this proposition causes serious question, even to the point of saying it is a direct contradiction of Titus 3: 10, which says, "A man that is an heretick after the first and second admonition reject;" With such a charge before us we do well to take a second look and ask ourselves just

what is our Lord telling us in these words.

The passage before us is negative. In spite of the disfavor which the negative has in our day we should know and acknowledge that Scripture uses it very much. However, negatives are seldom understood properly without first full comprehending the corresponding positives. In this instance the contrasting positive to the separation implied in "reject," is the scriptural concept of unity and oneness.

Among us it is hardly necessary to develop the truth that God is one. With Him there is only unity. And that applies to everything connected with Him, all He has established and ordained; one saving truth, full, complete and unified; one unified revelation of that truth, the Holy Scriptures; one unified body created and sustained by that truth, the Communion of Saints. The vertical and horizontal aspects of the fellowship existing in this oneness is expressed by John in his first letter (1: 6-7): "If we say that we have fellowship with him and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, . . ." And thus it is said of believers that they be "of one mind, of one spirit;" that they "speak the same thing," and "be perfectly joined together in the same mind and the same judgment."

The CLC in its confessional statement makes use of this truth (#47), "We must therefore maintain steadfastly that the only basis for fellowship is complete unity in the doctrine of Christ and that

when this unity is broken, there is no basis for fellowship." Drink deeply at what Scripture here presents and then stand in holy awe. We weary of hearing pious words about the wonder and glory of God's Word and then see it rationalized away to the point of contradiction.

In looking at the Titus passage we might first ask ourselves whether it is possible that we are reading into it something that is not there. Are we putting a meaning and force in the "reject" that it does not have. Are we so steeped in our organizational arrangements that we read into Scripture meanings that we think will best fit our synodical and intersynodical setups?

Considerable attention has always been focused on the point of admonition mentioned in this passage. Let us concentrate a moment on the first thing mentioned, "an heretic." And then we ask the question, "Does an heretic have fellowship with God." Review what was just said about oneness. Remember what Paul says, "What communion hath light with darkness?" By his disagreement with God, by his departure from His holy will, by his disobedience to His Word, an heretic has broken the fellowship of oneness, has separated himself from God and all things pertaining to God, including also those who abide in His Word. How then can it be said that when an error of doctrine or practice arises and is defended, there still may be inducements to practice fellowship most vigorously? Are we to say that a fellowship exists and should be maintained

where God says it doesn't and shouldn't? Come now, let us not blaspheme! Separation exists because of disobedience. It is not something brought about by a process of admonition. This is what the CLC is saying.

It is to be feared that because of our preoccupation with organization we have built into the "reject" the thought that this is a crucial point at which we make a momentous decision and formally and solemnly declare fellowship broken. Such a meaning is unwarranted by the text and is made impossible by the very essence of the matter. This word of God simply tells us that one may indeed speak to a heretic, but having done so, let him alone. Lenski says it well, "disdain to be bothered with."

This thought is supported by the following verse, which is really the completion of the sentence. Too often it is overlooked. "Knowing this that he that is such is subverted, and sinneth, being condemned of himself." The antecedent of this is "an heretic." This tells us clearly what he is. It does not say that this is what he becomes after admonition.

Consider again the question, "Does an heretic have fellowship with God?" Scripturally speaking, and what other way do we speak, there is only one answer to this question. Once that answer is made one will be speaking as does the CLC, and will understand why the CLC cannot abide the teaching that fellowship with an heretic continues until we make up our mind that there has been sufficient admonition.

TREASURER'S STATEMENT BUDGETARY

July 1, 1964 to November 1, 1964

RECEIPTS

Cash Balance July 1, 1964.....	\$ 4,257.04	
Offerings	24,778.36	
Memorials	260.00	
Revenues, Tuition	7,291.75	
Revenues, Board and Room	11,950.80	
Revenues, Miscellaneous College	265.00	
Total Receipts		\$48,802.95

DISBURSEMENTS

General Administration	\$ 1,459.41	
Home Missions and Administration	13,596.65	
Japan Mission	2,350.00	
ILC, Educational Budget	14,137.81	
ILC, Auxiliary Services Budget	8,654.73	
ILC, Miscellaneous Expenses (Extra-Budgetary)	2,991.97	
Transfer of ILC Relocation Fund, as a result of verifications from congregations	5,294.23	
Total Disbursements		\$48,484.80
CASH ON HAND, NOVEMBER 1, 1964		\$ 318.15

ILC RELOCATION FUND

Running totals to November 1, 1964

RECEIPTS

Offerings	\$77,040.65	
Bequest	6,602.68	
Estate Sale	2,988.85	
Insurance Adjustments	4,542.70	
Total Receipts		\$91,174.88

DISBURSEMENTS

Property Payments (Principal)	\$24,400.00	
Property Payments (Interest)	3,989.38	
Remodeling & Relocation Expenses	57,765.03	
Total Disbursements		\$86,154.41
CASH ON HAND, NOVEMBER 1, 1964		\$ 5,020.47

Lowell R. Moen, Treasurer
1309 Seventh Avenue N.W.
Austin, Minnesota 55912

Minnesota Pastoral Conference

Place: Faith Lutheran Church
Sanborn, Minnesota
Pastor: H. C. Duehlmeier
Date: November 22, at 3:00 P.M.
Agenda: A Study of Micah 3:1ff, P. Nolting; Pastoral Calls, G. Becker; Lutheran Synods, Present Alignment and Doctrinal Position; E. Halleuer; A Study of *gune* as it concerns Engagement and Marriage, E. Schaller; The Pastor as Constant Student, K. Olmanson; A Discussion: Does anything in the paper *The Kingdom of God*, by John Schaller, violate the analogy of faith? L. Schier-neck.
Keith Olmanson, *Secretary*

New Addresses

Professor Roland A. Gurgel
Route 22, Rudolph Road
Eau Claire, Wisconsin 54701

The Rev. Norbert Reim
20120 24th Ave. W.
Alderwood Manor, Washington 98001
Phone: 206-774-1978

The Bread of Life

Date	Reading	Hymn
Thanksgiving		
Nov. 25—2	Cor. 1:3-11	36,1
Nov. 26—	Luke 17:11-19	36,2
Nov. 27—1	Thess. 5:16-24	36,3
The Lord Who Comes		
Nov. 28—	Luke 1:67-79	73,1-2
Nov. 29—	Psalm 24	73,3-5
Nov. 30—2	Sam. 7:1-16	95,1-3
Dec. 1—	John 18:33-37	95,4-7
The Coming Redeemer		
Dec. 2—	Luke 12:35-40	67,1
Dec. 3—	Is. 26:1-12	67,2
Dec. 4—	Mal. 3:19-24	67,3
Dec. 5—	Rev. 1:9-20	67,4
Dec. 6—	Psalm 80	67,5
Dec. 7—	Mark 13:5-13	67,6
Dec. 8—2	Peter 1:3-11	67,7
Our Lord's Forerunner		
Dec. 9—	Matt. 11:11-15	61,1
Dec. 10—	Luke 1:5-25	61,2
Dec. 11—	Is. 40:1-11	61,3
Dec. 12—	Jer. 1:4-19	61,4
Dec. 13—	Psalm 85	75,1
Dec. 14—	Matt. 3:1-11	75,2
Dec. 15—	Luke 3:10-20	75,3-4
The Approaching Joy		
Dec. 16—	Mark 3:31-35	62,1-2
Dec. 17—	Rom. 1:1-7	62,3-4
Dec. 18—	Deut. 18:15-19	80,1
Dec. 19—	Is. 11:1-9	80,2
Dec. 20—	Psalm 19	80,3
Dec. 21—	Luke 1:39-56	80,4
Dec. 22—	Is. 7:10-16	80,5

Spokane 17, Washington
 Mrs Tom Gaulton
 W. 3327 Woodside

NEW CLC DIRECTORY

The new edition of the CLC Roster and Directory is now ready. Contains a complete directory of congregations affiliated with the CLC and a schedule of their services; addresses and phone numbers of CLC pastors, teachers, and candidates; the officers, boards, institutions, agencies and publications of the CLC.

For a single copy send 50¢
 Dozen lots: \$2.00 per dozen

CLC BOOK HOUSE

P. O. Box 145
 New Ulm, Minnesota 56073

WANTED

St. Stephen Lutheran Church, the newly formed congregation in the San Francisco area is in need of communion ware. Also, if anyone knows of people in the San Francisco Bay Area in need of the services of the CLC, please contact the undersigned.

W. Schaller
 8503 Noble Avenue
 Sepulveda, California 91343