

LUTHERAN SPOKESMAN

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BEWARE FUNDAMENTALISM!

Are we Fundamentalists? We are sometimes referred to as Fundamentalists by critics on the outside. Occasionally we find people in our own midst identifying us as such. Some careful thinking is required before we accept the name.

First, it is inaccurate. The name belongs to the groups within certain sections of Protestantism that reacted to liberalism in their bodies in the years from 1909 to 1930. The strongest reactions and battles took place among the Presbyterians and the Northern Baptists.

At the turn of the century liberalism was advancing on all fronts. Liberalism embraced the "religious experience" theology of Schleiermacher (which makes man and his own feelings the final authority for truth), the "Biblical Criticism" of European scholars who treated the Bible as an ordinary book — questioning anything and everything in Scripture and completely undermining the authority of Scripture, the theory of evolution, which when carried out made Christianity only another development in

the history of man's search for the truth; and the "Social Gospel" which taught that the work of the church was to transform society and remove the social evils of the day.

For forty years prior to 1910 the conservatives had been raising loud voices against the liberal trend, but usually in a losing cause. In 1909 a series of volumes, called "The Fundamentals," was published, and this united conservatives in several churches and gave impetus to the movement. The publication of these volumes gave impetus to a Fundamentalist Crusade which flourished from 1910 to 1930.

The strategy of the Fundamentalists was to defend certain basic doctrines which they considered indispensable to true Christianity. Usually five points are listed as the fundamentals: the divine inspiration and inerrancy of the Bible, the deity of Christ, His virgin birth, substitutionary atonement, physical resurrection and bodily return. Sometimes these points are expanded to nine, and sometimes reduced to two.

This was the fatal flaw in the movement called Fundamentalism. Christianity dare not be reduced to a certain number of doctrinal points. Christianity is a relationship to Jesus Christ. This relationship is trusting Him, following Him, submitting to Him and His Word. The "Five" points allow for compromise on other doctrines, such as the Sacraments. The Fundamentalists tolerated much division as long as the five points were confessed. Loyalty to Christ had been replaced by loyalty to a position which had been set up.

Worse even than compromise is the spirit which this kind of battle engenders. Defining the Gospel in formulated doctrinal statements changes the eternal good news of our rescue from sin into material stuff, something that can be touched, handled, learned, and even mastered. Faith is seen defined as acceptance of certain doctrinal truths instead of trust in the God-man as *my* Lord, who has redeemed *me*, a lost and condemned creature.

This must result in making the Gospel partisan material. Are you for me or against me? If you adhere to the right points you are a Christian. Faith can now be defined according

damentalist movement and then studies the interaction between this to the intellectual acceptance of certain doctrines. As a result the battle soon degenerated into an earthly fighting. It became vicious, hateful, bitter and soon lost the respect of most people.

The final result was that the Fundamentalists did not separate from their church organizations. With the exception of a very few, who followed J. Gresham Machen from the Presbyterian Church, the majority stayed in their church bodies and continued to fight in a losing battle. They found a way of life in being her majesty's loyal opposition.

This is not to say that men like Machen did not begin with high motives and principles. But because of the flaw in Fundamentalism the movement soon degenerated among the followers, the fellow-travelers, and the successors. In 1941 various bodies of a fundamentalist bent formed the American Council of Christian Churches.

A helpful book on this subject was recently issued by Concordia, *Fundamentalism and the Missouri Synod*, by Milton L. Rudnick. This is a historical study in which the author first gives us the history of the Fun-

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movement and the Missouri Synod.

Though the Missouri Synod fought liberalism with equal vigor and also defended fundamental truths, Rudnick shows that this overlap is quite coincidental. Missouri based its polemics on Scripture, the Lutheran Confessions, and the orthodox writings of the 17th century. Missouri always called for a total adherence to all doctrines and was never happy with the Fundamentalists, limiting orthodoxy to 5 points. He concludes from his study "that Fundamentalism and the Missouri Synod were not related closely enough for either one to exert major and lasting influence on the other."

The author makes another observation of particular interest to us. Noting that the Missouri Synod has been "changing its interpretation of certain doctrinal points as well as its attitude toward relationships with other Christians," he then observes that "these changes have evoked a Fundamentalist-like reaction within the Synod." He believes "the memory of Fundamentalist-liberalist conflicts has, no doubt, intensified the determination of these conservatives to resist changes in their midst, and has probably also inspired some of their tactics."

This is, in my judgment, a very accurate observation. Much of the reaction in the Missouri Synod has been spoiled by the intrusion of these Fundamentalist-type characteristics. The critics of the liberals have lost the respect of many who would be sympathetic to a conservative position because of bitterness, negativism,

ever-suspiciousness, and a resistance to all changes, even good changes. That the association is real is evidenced by the approval given to the American Council of Churches in "Lutheran News."

Dissenting groups, and we too were born out of a dissent, should be very aware of the dangers which so frequently accompany theological reactions. We have much to learn from Luther. Though he was extremely outspoken in his condemnation of conditions in the church, this negative work never became central. Everything in his work flowed from faith and trust in His Savior. This channeled his energies into positive work such as translating the Bible into German. This made his catechism an expression of child-like faith instead of a doctrinal treatise. Even in times of great conflict the defense of the Gospel must remain secondary to the primary task of preaching the good news to wretched sinners.

Fundamentalism is a corruption of the Gospel which is every bit as destructive as liberalism. Sometimes it is worse. Let's make sure our loyalty is to Jesus, not to a position. When we fight for Jesus then we cannot become partisan for He is the Savior of all men. When we fight for Jesus we cannot become hateful and antagonistic toward *people*, because He died for *people*, all people. When we fight for Jesus we will stand uncompromising on the holy ground of His Word, but in humility, for that Word always reveals me to be the greatest of all sinners.

W. S.

WHAT IS A THEOLOGIAN?

It may seem presumptuous to claim space in our SPOKESMAN or to use up the time of our readers for a simple question to which any dictionary can give a pat answer. Yet this word as well as its companion term, theology, is used so carelessly, even deceptively, in these times, that it may be worthwhile to take another good hard look at the word, and also to the persons to whom it is being applied with such indiscriminate abandon.

The occasion for these reflections is an article in TIME Magazine (May 19, 1967) on what it calls "New Views of Heaven and Hell." It speaks of "many theologians" who are now attempting to "re-define" heaven and hell. It goes on to say, "Most Christian theologians readily agree that eschatology — the doctrine of death and the afterlife — owes more to superstition than to supernatural wisdom." It quotes an imposing list of writers, three of whom are Catholic, four who are identified only as "Protestant," one Lutheran, one Methodist, and one a Jewish Rabbi. It adds two additional Protestants who declare that they do not know the answer to the problem, who are willing to wait and see. On the other hand it mentions three Catholics, one Protestant, one Methodist, one Calvinist, and one Episcopalian, all of whom think there must be some form of afterlife, but are rather indefinite

in what they say about it. The strange thing is that two of these have already been quoted for the other side of the question. But a German Protestant Theologian — name of Dorothee (!) Soelle — caps the climax for vagueness by venturing the opinion that "emphasis on this world means an intensification of the death experience. The new theology says that life is definite, not indefinite, that our chances are limited."

Taking all these opinions together, they have a wide range, from downright blasphemy (that the doctrine of eternal perdition "makes a demon out of God") to pitifully feeble attempts to make the concepts of heaven and hell acceptable to the modern mind.

We hold no brief, either for or against any of these writers quoted. The quotations are too short to provide a basis for fair judgment. The context is not available. But we do feel that the time has come to speak out against this indiscriminate and superficial use of the terms applied to these writers. Just what *is* a "Theologian," or for that matter, a "Biblical Scholar"? Just what *is* "Theology"? What is the true meaning of these words? — The dictionary does little more than merely to record the current use of these terms which men have invested with such ill-defined authority. Nor does the Bible offer any quick and ready answer. For neither of these terms, theology or

theologian, is to be found in the Bible. They did not come into use with reference to the Christian religion until quite some time after the days of the apostles. But the Bible does have something to say about the afterlife, and when it speaks on this or any other subject, it speaks with full authority. And though it does not use the term, it does tell us what goes into the making of a theologian, if he is to be at all worthy of the name.

In the first of his postoral letters the Apostle Paul addresses young Timothy in a most solemn manner as a "*Man of God*" (I Timothy 6:11). This expression is used to the Thesalonians. "But as touching brotherly love ye need not that I write unto you: for ye yourselves are *taught of God* to love one another" (I Thesalonians 4:9). Here the Greek original compresses the entire idea of being taught by God into one single, compact, and vigorous word, "*God-taught*." This is what is needed above all for the making of a true theologian, that he be God-taught. And conversely, every one who is God-taught is by that very fact a theologian, a true man of God. For this, and this alone, is true Biblical scholarship.

Let this be the test we apply to the "theologians" who figure so prominently in the public press, and note how in spite of their public prestige they will fall from their false and shoddy pedestals. For the great majority of those quoted in the article referred to above base their opinions not on Scripture but on reason. They find it *unthinkable* that there should

be such a thing as an eternal punishment, so they call it superstition. They *think* that the plain words of Scripture must be the language of mythology, so they proceed to demythologize the Word according to their own thought and reason — a most treacherous basis, indeed. And instead of letting themselves be God-taught, they undertake to teach God what He should have said in the first place, and how He should have said it. This is the arrogance of the new theology!

As for those who read their pronouncements, awed by their professional status and prestige, taking each successive opinion as it is delivered as the last word, whether it be on the afterlife or on religious matters in general, let them remember that the privilege of speaking the last word belongs to God. And let us be assured that He has already spoken it and given it to men in His prophetic and apostolic revelation. For the true test is still the same as when Isaiah, the Prophet, referred his people to the Word of God, saying, "To the law and the testimony: if they speak not according to this Word, it is because *there is no light* in them" (Isaiah 8:20).

Let the test be made. And if it be but a child that ventures to challenge the opinion of some internationally known "Biblical Scholar," if what was said against the rationalizing of that scholar was the simple truth of the Word of God, then it will be the child that is the true Man of God, rather than the other.

E. REIM

STINGERS AWAKE

Many say that the times are blah, people are conformists, and the age is callous — they who are trying to tell us how we are doing. They are trying to say that people do not want to be characters — take that word either way, as “sketches” or as “stalwarts.” Just “don’t *bother* me!”

As usual, this fallout hits the schools; and the schools reflect us, remember. It is pointed out as an error there: we *tell* children things so they don’t have to discover them, but just learn them. This has always been considered a favor.

One writer is reported saying that “Children are being served dried old scraps of information and made to swallow them by rote while a whole world of ideas and opinions is denied them. The result is one generation after another of weak, enfeebled minds — they follow orders and challenge no one very big or important, and they desire for their children at school little but a repeat performance of their own boring, stifling experience.” He adds that “our larger society encourages just the kind of conformity, unquestioning obedience, thickness of skin, and intellectual stupor that its school children are asked to display — and proudly at that.”

Small wonder that there are movements afoot to let children grow up normally, more among adults, to learn to know “this big booming, buzzing confusion” at first hand. A return to normalcy in this world, of course, be very upsetting to our whole current

way of life. There is little chance that many of us retain enough sense to try it. “School” is so ingrained in our thinking that we are unable even to doubt that it is the best place for a child to be.

Wherever the child is kept, the least that we can do is to make childhood an opportunity for finding and inventing. We hope for teachers with imagination to foster such a process in school. At home we must do all in our power to expose children to what stings them awake in this world where we live.

The penalty for failure in this is that youth will turn to pointless wrongdoing, to delinquency and to crime. Some observers ask seriously, what else is there for the average child in the typical sanitized home to do. It is a question that tortures modern parents every day. What a price we have paid for a way of life that has everything supplied the convenient way!

We imagine of course that we cannot start over, learning from the beginning the “accomplishments” of our culture, for that would take too much time and seem very foolish. But we can use the books of knowledge in such a way that each one does his own finding out. Learning would then be rediscovery, a sort of reinvention, without which no one enters into the things of this world or into the kingdom of God. Being twice born is never easy.

The Bible is, again, our inspira-

tion and our guide. The entrance of its words gives light. It comes by flashes, insights — “think of that!” “All things are yours.” “Get thee behind me, Satan.” “I sent you to reap that whereon ye bestowed no labour.” “Salvation is of the Jews.” “A man’s life consisteth not in the abundance of the things which he possesseth.” “Wisdom is justified of her children.” Such are a few of the findings of him who looks. They are words that wake one up. They “turn one on.”

“A merry heart doeth good like a medicine; but a broken spirit drieth the bones.” “Who can understand his errors? cleanse thou me from secret faults.” The fruitful lessons of modern psychiatry were well learned long ago by those who really knew their Scripture. Unrelieved guilt has always taken its toll: “When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me; my moisture is turned into the drought of summer.” “I am forgotten as a dead man out of mind; I am like a broken vessel,” says the man who is depressed. But he is coming up by way of the path of tribulation. And what other way is there to come up? He has learned by taking part, and that is the point.

It is a disturbing thought: the only one who will learn and accomplish is the one who has somehow become curious, perhaps miserably and distressfully, like the Ethiopian occupied with Isaiah, or like Nicodemus stealing his way to Jesus by night. A problem brought the centurion to Jesus.

But fulness is fattening, and with it goes degeneration of the heart. “When thou hast eaten and art full . . . and hast built goodly houses . . . and thy silver and thy gold is multiplied . . . and thou forget the Lord thy God, which brought thee . . . from the house of bondage . . .” — then the word is *beware*, there is trouble ahead, there is something you have not learned.

Something like this seems to be our situation. Why should youngsters want to work when everything is done for them? Why should there be the self-denial of effort when self-assertion gets you what you want? Why should people strive for success when they *are* a success — or so they imagine.

Only when God stung Israel did the people awaken to righteousness — for a little while. Captivity did some good for a few. But even the destruction of Jerusalem did not bring many to their senses.

We are most concerned about spiritual awakening to reality. That the same principles apply in the practical world is important, but secondary. Yet when it is said that we live in an age of cool incineration, and that “the norm of our day is to cope with a life of tedious horror,” we wonder what we can do to save these people from impending wrath.

The sting of truth is all that we know that can somehow save from the spiritual sleep of death. In this we are almost alone, for visible Christendom itself has largely turned to the secular city for the needs of mankind. Even the churches are now telling

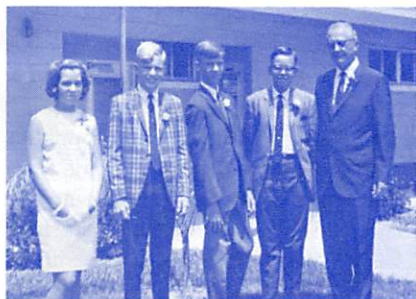
the world that, indeed, man does live largely by bread alone. Economic issues are almost the sole concern on the program of the World Council of Churches meeting in Sweden in July.

God has stingers in store. What they will be is His secret. It is a

mercy that we are not told. May we use those that are revealed, writ down in His holy Word, so sharp in our ears that they will either open those ears or leave them deaf as stone.

MARTIN GALSTAD

CHURCH News



CONFIRMATION

WINTERHAVEN, FLORIDA — Pictured with Pastor Martin Galstad are four members of this year's youth confirmation class at Immanuel Church. This will be of some special interest to those who know the history of this congregation, since they were all members of the first kindergarten class in their school, a school that has served well in reaching youngsters of the community. Evidence here that a Christian Day School has "holding power." The other members of the confirmation class were not present for the picture.

THE CHICAGO STORY...

... is unusual.

It began, by the grace of God, in the heart of one elderly layman long before he himself ever imagined the difficult road over which his scriptural testimony would lead him. We suspect that he is still not so sure of the road ahead, and still not worried about it just so long as the infallible Word remains the foundation of his faith and fellowship. The man is Mr. Emil Ruch. We are certain that he is surprised to find himself the founding father of Immanuel Lutheran Church of Chicago.

Before the CLC, or its predecessor, The Interim Conference, was ever formed, Mr. Ruch had followed his Missouri Synod Pastor out of that church body and into the Orthodox Lutheran Conference. A few years later he found himself excommunicated from his congregation without scriptural cause, alone among the metropolitan millions with only his



Pastor B. J. Naumann and Chicago Congregation

Bible. Undoubtedly he came to know, in spirit if not by letter, the truth of Luther's statement that "One man and the Bible are a majority."

During this time a CLC pastor from Northern Minnesota kept encouraging a young family which had moved into Chicago that the Lord would not forsake them. They were brought into contact with Mr. Ruch. He conducted services and Sunday School for and with the young family, reading prepared sermons, teaching the children, and even beginning confirmation instructions for the oldest child. Other CLC people began moving into the area, and were informed of their fellow-Christians' whereabouts.

On November 6, 1960, regular divine services began to be held in the suburb of Hinsdale by The Rev. Paul G. Koch of LaCrosse, Indiana, on Sunday afternoons. Pastor Koch has since left the fellowship of the congregation and the CLC. But Pastor John H. Lau, having moved into the suburb of LaGrange, agreed to con-

tinue serving the group, in addition to his full-time secular employment. By February of 1962, the group numbered 12 communicants. Soon, another preaching station was opened by Pastor Lau just north of Chicago's Loop, and served every third Sunday of the month. But the metropolitan congregation is always changing. Pastor Lau became Professor Lau at our Immanuel Lutheran College in Eau Claire, Wisconsin. Several members moved to other cities where their secular employment led them. A sizeable segment of the Hinsdale congregation returned to their former fellowship. Pastor David Lau, then serving Messiah congregation in Milwaukee, agreed to take on the additional assignment of serving the small remaining group in Chicago. The congregation again prospered. On October 25th, 1966, a formal meeting was held to explore the possibility of organizing the congregation. On November 13th, 1966, a Constitution was formally adopted, and the name of "Immanuel Lutheran Church" was

chosen. The congregation elected a three-man Council, the first officers being Mr. Merrill Wuerch, President, Mr. Maurice Tretbar, Secretary, and Mr. Emil Ruch, Treasurer.

In January of 1967, the congregation issued its first formal call to Pastor B. J. Neumann, who had just accepted the call to serve the Milwaukee parish, vacated when Pastor David Lau accepted a call to serve the Bowdle, South Dakota congregation. Services continued for a few months on Chicago's near north side. The change from afternoon to early-morning services seemed to help and encouraged better attendance. Several families were subsequently contacted in the Joliet area. As a result, the place of worship has just recently been moved to the western suburb of Elmhurst, a more central location for all members and interested families. The present statistics include 14 communicants (which appears soon to be 18), a total of 23 souls (soon to be 32). Three additional families are presently enrolled in instruction classes.



Elmhurst YMCA (Chicago)

Services now are being held in the "Bates" room of the Elmhurst YMCA, 211 W. First Street, every Sunday morning at 8:00. Two Sunday School teachers conduct classes at 9:15 a.m. Readers are encouraged to notify Pastor Naumann of any interested people residing in the greater Chicago area. Because of the ease of express, highway travel, people from a radius of 150 miles regularly attend services.

The congregation hopefully and prayerfully looks forward to the day when the CLC mission budget may permit the placement of a full-time pastor so that the work of proclaiming the saving Gospel in its truth and purity may be carried on more widely and effectively in this center of population.

B. J. NAUMANN

YOUTH RALLY

MARQUETTE, MICHIGAN — The CLC congregations of this city and neighboring Green Garden are a bit remote from most of the sister churches, but these gracious people are no strangers. They have played host to a general church convention and have established a happy tradition in the form of an annual CLC Youth Rally over a weekend in August.

August in this port city on Lake Superior is a time so beautiful that any one would welcome an excuse to be there. And these churches have taken care to offer one which should exercise a lot of pull-power. It's rally good.

When this reporter saw the announcement, called a "Schedule of Excitement," he chuckled at the so called "fee" of \$1.50. Misprint? Apparently not. Probably a lighthearted touch in keeping with the good humor of the whole activity packed schedule. These hospitable northlanders are doing everything to make it possible for a large number of our young people to draw closer to Christ and to one another in His Name.

THE PROGRAM

Friday evening will be spent in the

various homes to which the guests are assigned. The formal program begins with a study session on Saturday morning and closes with Sunday dinner after church services in which the guests will sing as a mass choir. Saturday afternoon begins with a sports program. This is followed by a bit of mountain climbing, swimming, and a picnic supper on the lake shore. The evening program will be at the Green Garden church.

August 11-13 are the dates. Mark it on the calendar.

R. A. R.



from the EDITOR

THEOLOGICAL PROFESSORS URGE CHURCHES DECLARE FELLOWSHIP

ST. PAUL, MINN. — Churches which subscribe to the historic Lutheran Confessions "should hold themselves to be in pulpit and altar fellowship inasmuch as such common subscription means agreement on the Gospel."

This was the conviction expressed here in mid-June in a resolution adopted unanimously by the Lutheran Theological Professors Conference during a three-day annual meeting on the campus of Luther Seminary.

After adopting the document, conference participants voted to forward it to the presidents of the three major bodies — the Lutheran Church in America, the American Lutheran Church, and the Lutheran Church — Missouri Synod.

The conviction was cited in the first paragraph of a three-paragraph resolution and stressed the belief that "no further requirement for pulpit and altar fellowship is required."

(Such fellowship would permit pastors to exchange pulpits and members to receive communion at services of other Lutheran church bodies.)

Continuing, the resolution observed

that "it is our hope, therefore, that the Lutheran Churches in America may soon be in pulpit and altar fellowship and we encourage every effort toward this end."

The document also held that "in view of recent developments, we see no reason for any delay in the declaration of such fellowship," but it did not outline any particular illustrations.

The concluding paragraph expressed "regret that all Lutherans have not found it possible to celebrate the 450th anniversary of the Reformation in joint worship" and then added:

"It is our fervent hope that this great anniversary will serve as an impetus toward the early realization of pulpit and altar fellowship."

About 40 persons attended the conference, an annual forum sponsored by the seminary faculties of the three major bodies. With the single exception during World War II, the sessions have been held annually since 1943.

ALC MOVES A STEP NEARER INTER-LUTHERAN FELLOWSHIP

MINNEAPOLIS — The first in a series of formalities expected to lead to official fellowship with other Lutheran bodies was taken by the Church Council of the American Lutheran Church here.

Resolutions which, when finalized, will declare pulpit and altar fellowship with three other bodies — probably in 1969 — were given preliminary approval by the 45-member

Church Council at its annual meeting ending June 28.

Named in one resolution are the Lutheran Church — Missouri Synod, and the Synod of Evangelical Lutheran Churches, with which the ALC has been in negotiations during the past several years.

Another resolution given preliminary approval aims at full fellowship also with the Lutheran Church in America. The LCA has offered fellowship to all Lutherans on the basis of existing confessional documents and has declined invitations to engage in negotiations toward that end.

The two resolutions will be processed for action by the ALC's 1968 general convention in Omaha, Nebr. They can become effective after ratification in 18 district conventions in the spring of 1969.

It is only a matter of time (and not much time) before the pressures will force Missouri into fellowship with the ALC and the LCA. Missouri had promised its people that LCUSA would provide for theological discussions which would lead to agreement as a basis for fellowship. It is obvious that the ALC and the LCA have no intention of waiting for such a slow process. It does not take a prophet to predict that the three big synods will have altar and pulpit fellowship before any theological discussions even begin. Will it not seem strange for a Missouri Synod Lutheran to be transferred to a congregation where lodge members are in good standing, where the Bible is not treated as inspired, and where adult inquiry classes are completed in six weeks?



C. THUROW

Because so much of our Lutheran music was written by German composers we are inclined to overlook the worthy contributions made by musicians of other countries. The musical style of the Germans was especially influenced by the Italians and the French. Some recent "budget" recordings offer outstanding selections by several such composers.

Antonio Vivaldi (1678-1741) is an Italian who is well known for his vast output of good secular music, but here is some of his sacred music that brings joy: the *Gloria in excelsis Deo* and the *Kyrie* (the words are part of our regular liturgy) and *Lauda Jerusalem* (a psalm). Vivaldi sets these to vivacious music that preserves all the majesty of God's Word. The fidelity and the performance of chorus and musicians are good. *MUSIC GUILD MG-128* or stereo *MS-128* for \$2.39.

Michel-Richard de Lalande (1657-1726) wrote much church music, reaching his high point under the French king, Louis XIV. His greatest work is the musical setting for Psalm 130, *Out of the depth have I cried unto Thee*. This is an instrumental-vocal motet of haunting beauty, meditative and supplicating, expressing

the psalmist's holy thoughts in truly spiritual manner. It ranks with the finest church music of all time. The best recording is on *VANGUARD BACH GUILD-640* for \$4.79, or stereo *5052* at \$5.79. A performance only a fraction less excellent can be had on *MHS 695-M* or *695-S* for \$2.50. There is nothing heavy or dead about this music; it is exquisite.

Another album not to be missed is *Great Pages from French Organ Music*. Composers are Nicolas Lebeque (1631-1702), Guillaume-Gabriel Nivers (1632-1714), Louis Marchand (1692-1774), and Jean-Adam-Guillaume Freinsberg (about 1700). Marie Claire Alain, of the well known MHS Bach series, is the organist. The instrument was built in 1752 by F. Clicquot and has been expertly restored. Its four manuals and pedals boast an array of 35 stops in the truly colorful style of the grand old French organs. Be sure to try this album. The buyer may return any MHS album he does not happen to like, but I doubt if one out of a thousand will return this one. MHS albums must be ordered directly from *The Musical Heritage Society; 1991 Broadway; New York 10023*. Payment may be made later.

CHURCH OF THE LUTHERAN CONFESSION
TREASURER'S REPORT
July 1, 1966 to July 1, 1967
BUDGETARY

<i>RECEIPTS:</i>	<i>June</i>	<i>To Date</i>
Offerings	\$12,750.04	\$ 94,873.23
Memorials	14.00	3,098.00
Revenues, Tuition	1,222.00	15,843.00
Revenues, Board & Room	3,916.00	31,456.00
Revenues, Other College	2.00	497.00
Interest Earned, 1965-1966		100.04
TOTAL RECEIPTS	\$17,904.04	\$145,867.27
<i>DISBURSEMENTS:</i>		
General Administration	\$ 237.95	\$ 3,230.23
Insurance	10.00	1,263.11
Capital Investments	750.00	8,933.96
Home Missions & Administration	3,686.75	45,928.18
Japan Mission	550.00	6,600.00
ILC - Educational Budget	3,576.09	40,284.65
ILC - Auxiliary Services Budget	2,607.27	38,550.44
ILC - Extra Budgetary		180.74
TOTAL DISBURSEMENTS	\$11,418.06	\$144,971.31
Cash Balance this Period	\$ 6,485.98	\$ 895.96
Cash Deficit July 1, 1966		\$ 2,282.58
Cash Deficit July 1, 1967		\$ 1,386.62

Respectfully submitted,
 Lowell R. Moen, Treasurer
 1309 - 7th Avenue N.W.
 Austin, Minnesota 55912

COMPARATIVE FIGURES

	<i>June</i>	<i>12 Months</i>
Budgetary Offerings Needed	\$ 8,349.82	\$101,647.00
Budgetary Receipts	\$12,750.04	\$ 94,873.23
Surplus	\$ 4,400.02	
Deficit		\$ 6,773.77
Budgetary Offerings, '65-'66	\$15,021.70	\$ 92,378.44
Increase, '66-'67		\$ 2,497.79
Decrease, '66-'67	\$ 2,271.66	

Ruth Schaller
304 N. Broad Street
Mankato, Minn. 56001

NEW PLACE OF WORSHIP CHICAGO AREA

The newly organized Immanuel Lutheran Church is now meeting in the suburb of Elmhurst. Services regularly at the Elmhurst YMCA, 211 First Street, at 8:00 A.M., with Sunday School at 9:15. If you supply names and addresses people within a 150 mile radius will be considered contacts.

B. J. Naumann, *Pastor*

CLC TEACHERS' CONFERENCE

Place: Immanuel Lutheran School, Winter Haven, Florida.

Date: August 7-9, 1967.

Program: *Klatt's Outline of History* — A. Sieg; *Creation Research Society* — C. Kuehne; *The Lord's Audio-Visual Aids* — R. Rehm; *The Christian as Citizen* — P. Nolting; *The Christian Child in the Secularity* — M. Galstad; *Proverbs* — G. Radtke; *Direct Method Language Teaching* — M. Schaller; *Music Appreciation* — R. Dommer; *Kindergarten Workshop* — E. Galstad.

Rhoda Duehlmeier, *Secretary*

CLC YOUTH RALLY

August 11-13

Registration Fee: \$1.50

Host Congregations: St. Paul's & Calvary Lutheran, Marquette, Michigan.

MISSOULA, MONTANA

If you know any people in the general area of Missoula, Montana, who would welcome the ministry of a church of our confession, please send their names to:

Pastor E. H. Rutz
316 Burlington Ave.
Missoula, Montana 59801

NEW ADDRESS

The Rev. Paul Nolting
823 Jefferson Drive
West Columbia, South Carolina 29169
The Rev. John Pfeiffer
429 E. Division Street
Mankato, Minnesota 56001