

*The Lutheran*  
**SPOKESMAN**

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**“THE SCRIPTURE  
CANNOT  
BE BROKEN.”**

**John 10, 35**

**MAY  
1963**

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**HIS NOBLE TRIUMPH DAY**

Vol. 5

No. 12

## A LITTLE WHILE

Satan hates the festival of the Ascension of our Lord. He has not been able to make it worldly for its very nature is other-worldly. Satan rather enjoys Christmas because he has distracted most people by glittering earthly celebrations, turning their hearts from the true joy of the Child in the manger. The Devil has succeeded in making people celebrate Easter without celebrating the resurrection of our Lord Jesus. For most it is a general rejoicing in spring, in flowers, and in new clothing. But what can the old Foe do with Ascension? It teaches so vividly that there is nothing on earth worth clinging to, for Jesus did not stay here. It rings out loud and clear that the work of the Church is to witness for "a little while" in a world that hates the Word, but the glory comes later.

The forty days after Jesus' resurrection must have been filled with both joy and excitement for the apostles. In the first week they came to the joyful conviction that He really lived, their Lord and God. Then came the trip to Galilee and the reunion with Jesus, the full pardon, and their restoration as an apostolic band. What now? What would come next? One day Jesus electrified them with the word they waited to hear: they should gather in *Jerusalem* and wait for the Father's promise.

This brought them all together. Their enthusiasm became feverish. For Jerusalem can mean only one thing. Now Israel will rise again, and under the risen Messiah shall

rule the world. The heartaches and disappointments of the last three years are over. No more antagonism by Pharisees and Saducees; no more rejection by the people; gone is the ridicule and scorn; crucifixion and death are passed. Now the Master will take His power and rule. "Lord, now you are going to restore the kingdom to Israel, aren't you?"

Then came an answer that must have been more shocking than His suffering and death. Oh, His words were gentle and kind as He directed their minds to a strange channel. "Ye shall be my witnesses." But the real answer was given in the action which stunned them. Just as their minds are filled with visions of some mighty acts by which Jesus will take care of Sanhedrin and Roman; just as they begin to taste the sweet wine of victory and success;—then Jesus' feet leave the earth. Jesus is gone! Jesus will not establish the rule of Israel. They must go back to a Jerusalem filled with power and hate, and begin all over again. Jerusalem would be a beginning, but never the end. For Jesus would not be confined to Jerusalem. In this stunning moment they learned that all their dreams were gone, though Jesus would indeed rule them and protect them wherever they may be. But existence on earth would always be incomplete. They would have Jesus' blessing, but not Jesus as they had known Him and seen Him.

We need the Ascension experience and again. Though Satan could not dress up this festival with material-

ism, he has attacked it in another way. He has managed to make people forget it or ignore it. It has become the least of the festivals. In many churches Ascension Day services are being dropped. In others this service sets new records for poor attendance. And Satan breathes freely again.

For most churches have accepted the pre-Ascension thinking of the twelve. Let's restore the kingdom now; let's make Christ ruler on earth. Attack the social problems; reform the world; establish peace between nations; integrate the colored people; free nations from communism; stop the population explosion; spread democracy; build large congregations; build larger and stronger synods and church organizations. Everything is becoming earthly in

the churches, with earthly visible goals. We also are children of the age, prone to find joy in external growth, in the success of programs, looking for a continuing city on earth.

We need the Ascension experience to gain the Ascension Day posture of gazing upward into heaven. After the Lord had been here a little while to perform His work He left the earth. That in itself is a condemnation of this earth. Jerusalem is above. We are here a little while with a temporary call to be witnesses to all men. Both the right perspective and the strength for this great task come from the knowledge of a Lord who left this earth but keeps His hands over us in blessing wherever we may be. But Jerusalem will be destroyed in 40 years.

W.S.

### NOTICE

Due to a change in postal regulations, please notify us immediately of any change of address. For undelivered mail returned to our office we have to pay a ten cent fee. In some months this has doubled our postage bill. Thank you.

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Editor.....W. Schaller, Jr.  
2360 Bellaire Denver 7, Colo.

Church News Editor.....D. C. DeRose  
2868 Elm St. Denver 7, Colo.

Associate Editor.....G. Sydow

Contributors..... L. Bernthal, O. J. Eckert,  
B. Naumann, R. A. Reim,  
E. Schaller, C. Thurow

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# CHURCH NEWS

Sleepy Eye, Minnesota—

The General Pastoral Conference met at Grace Lutheran Church, Sleepy Eye, Minnesota, April 16-18, 1963.

Three essays were read. Pastor Arvid Gullerud read an exegetical study of the first chapter of 1 Timothy. Professor Martin Galstad's paper on existentialism was both an evaluation and introduction. It evoked much interested discussion. The title was *The Influence of Existentialism on Modern Theology*. The third essay dealt with Baptism, and was read by Pastor M. H. Eibs. Its title was, *The Abiding Comfort of Our Baptism*.

President Paul Albrecht reported on the correspondence with President Naumann of the Wisconsin Synod. The Mankato meeting of November, 1962, ended with no definite plans for further meetings between the representatives of the respective doctrinal committees of the Wisconsin Synod and the CLC.

The report of the ILC Board of Regents brought the news that there is already further need for more dormitory space for girls. The new classroom building is expected to be completed by the opening of school in September, 1963. Student applications numbered 68 at the time of the conference. It appears that the enrollment for the 1963-64 school year will exceed the present enrollment and that it is urgent that the students planning to enroll get their

applications into the hands of the respective department heads as soon as possible.

Professor E. Schaller was the speaker at the opening Communion Service. Pastor Robert Reim was the speaker at the conference service held in the municipal hall Wednesday evening.

The conference accepted the invitation of St. John's congregation of Okabena, Minnesota, to host the 1964 conference.

The progress of the ILC Relocation Collection is noted in the report of the Treasurer on page 7.

Pastor Paul F. Nolting, pastor of Grace Lutheran was the host pastor.

## Ordination

Fridley, Minnesota—

Norman Harms was ordained on Laetare Sunday, March 24, 1963, at Grace Lutheran Church of Fridley, Minnesota (Northeast Minneapolis). Here he will serve as supply pastor until pastor Otto R. Abrams returns from a leave of absence, granted for reasons of health.

Professor E. Reim preached the ordination sermon, using as his text, 2 Corinthians 4:1-7.

Professor C. M. Gullerud performed the rite of ordination, assisted by Professor E. Reim.

## Youth Camp Planned

Okabena, Minnesota—

Okoboji Lutheran Youth Camp is planning a third season. It is especially for young people of our con-

gregations, age 9-21. Adults are also welcome under a special arrangement. The camp is sponsored jointly by three Minnesota congregations: St. John's of Okabena, Grace of Sleepy Eye, and St. Paul's of Austin.

The camp has a threefold purpose:

- 1) To provide group study and discussion of Bible topics which are of particular interest to young people,
- 2) To provide opportunity to meet other like-minded young people,
- 3) To provide a vacation for young people with wholesome activities and entertainment.

The camp site is Camp Foster on the east shore of East Lake Okoboji, about four miles south of Spirit Lake, Iowa. It has 47 acres of wooded land, a sandy beach and dock for swimming, 13 cabins, a large assembly lodge, and a large dining hall seating 130 campers at round tables. The physical program emphasizes water sports, because the facilities for these are excellent.

The camp fee of \$20.00 is for five full days, July 8-13, 1963.

For an application blank and detailed information write to Pastor R. H. Ude, Box 86, Okabena, Minnesota.

### **A Congregation Moves**

Seattle, Washington—

On March 17, Redemption Lutheran Church of Seattle, Washington, took a deep breath, moved ten miles north to a fast growing suburb, and became Redemption Lutheran Church of Alderwood Manor, Washington. For the time being, services are conducted in the auditorium of a new public school.

After well over a year of worshipping in rented quarters in the

north end of Seattle, the conclusion was reached that there was not much of a future in trying to establish a new church in a part of the city that had already been built up and occupied by numerous large churches. To flourish, a church should grow



**Missionary Norbert Reim**

with its community. Surveys were conducted in several areas outside the city limits in search for a permanent field that would satisfy the following requirements: 1. An area with optimum mission potential; 2. A new area with most of its growth still to come, preferably with two thirds of the lots not yet occupied; 3. Existing homes in the moderate price bracket; 4. Good prospects for continued rapid residential construction; 5. No nearby obstructions, such as cemeteries and freeways, to limit

the number of potential prospects; 6. Not too heavily churched; 7. Church sites available on an important through street, preferably an arterial street or avenue.

In October, 1962, it was decided that the Alderwood Manor area was the nearest community fulfilling these requirements. A house-to-house canvass conducted by the members and Pastor Norbert Reim is still far from complete, but has already resulted in a large list of prospects.

The Lord is graciously granting

His blessings on the move. Church attendance is up almost 50 per cent, with an average of 13 new people present in each of the six services held to date in the new location.

The Sunday school enrollment increased more than five-fold, from 12 to 64.

The greatest problem now facing the congregation is acquiring a site worthy of the potential and yet within the limits of available financial resources. D.

## ***"We Make God's Gift Our Own"***

### **Christian Education—**

#### **Immanuel Lutheran College**

Do you believe in Christian education? Do you want your sons and daughters to attend Christian schools? Consider some of the blessings which go hand in hand with Christian Education.

In this present age it is a common occurrence to have the children carry home from the public classroom incident upon incident which the Christian parent cannot condone. Those of you who have had this situation firsthand in your home could probably compile quite a long list of just such incidents. The prayers and other religious elements are all too common. The theories in direct opposition to Scripture, especially in certain areas of science in which theories are often presented as fact, is another example of the "problems". It is difficult enough to try to counteract some of these which do filter home, but there are many other

thoughts expressed by the teacher which impress themselves on the child but of which the Christian parent never becomes aware. You will agree that the children and youth have, to varying degrees, a faith in their teacher. Moreover, they do not question many of the things that are told them. Probably you have heard remarks to the effect that their teacher said so, and that is that! They look up to their teacher as an authority on many things; how easy then for the teacher to cultivate this fertile soil and bring forth the product he wants to see.

On the other hand think of the blessing for a child of God if he has the opportunity of a Christian education. In the Christian school the Word of God is the supreme authority, all teaching is centered around Christ and the salvation won for all men. In a Christian school with Christian teachers we have a means of teaching which is free of distressing worldly elements already

mentioned, in which—in a unity of faith—prayers, devotions, and study of God’s Word can be carried out in a God-pleasing manner.

Two blessings are especially evident then 1) Eliminating the harmful elements found in the public school, replacing them instead by Christ-centered instruction; and 2) being privileged to study God’s Word. This second blessing adds impressive weight to an affirmative answer to our original question.

It is through this Word that the Holy Spirit strengthens and nourishes the faith. And what is more important than this? The picture of Jesus, seated on a rock with a circle of children surrounding Him, and the all familiar “Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God,” always comes to mind as the ideal classroom. Here with Jesus, the child of God receives the “one thing needful.” In Matthew 18:20 we read, “For where two or three are gathered together in my

name, there am I in the midst of them.” We have the assurance then that He is present in a Christian school. What a blessing this is: Christ ever present—Christ the center of all that is taught—the soul’s salvation of prime importance. This is the character of a Christian school.

Need we consider the blessings to the Church? Without Christian education at all levels we could not begin to supply the needed pastors and teachers. Or need we consider the blessings of comfort to the troubled heart upon recalling a Bible passage or hymn verse once learned? Surely more of this can be done and is done in a Christian school than by other means. Need we, in fact, consider anything but what is best for the precious souls delivered into our care? Are not the blessings of a Christian education indication enough that this is what all of us want for our children?

James Pelzl

**ILC RELOCATION FUND**

RECEIPTS:

Offerings .....	\$ 15,205.38
Accounts Payable (Loan) .....	10,000.00
<b>Total Receipts .....</b>	<b>\$ 25,205.38</b>

DISBURSEMENTS:

Property Payments .....	\$ 9,900.00
Other Disbursements .....	3,749.54
<b>Total Disbursements .....</b>	<b>\$ 13,649.54</b>

CASH BALANCE MAY 1, 1963..... \$ 11,555.84

Orville Noeldner, *Treasurer*  
South Shore, South Dakota

# Profiles in Church History

## Luther and Erasmus

### Luther Makes the Pope Tremble

In the days of the Reformation the Pope silently and reluctantly swallowed many a bitter pill. He gulped on Erasmus' *Praise of Folly* with its satire on monk, priest, bishop, and pope—many editions of it. Though the pope issued a less formal writ, he never did issue the severe bull demanded by the Dominicans against the *Letters of Obscure Men*. Like Erasmus' writings they too did not touch the heart of matters. Better to let the embarrassing laughter they produced die down than give the impression of trying to defend the mangy heroes of the beer mug, and the off color story and adventures that romped and rollicked through the pages of these letters.

But when Luther persistently pummeled the Pope's pet poodle, the doctrine of the freedom of the human will, he really stepped on the papal corns. If the pope kept still and swallowed that it would blow him to bits. For Luther was kicking at the very props that upheld his whole system of human work-righteousness found in penances, works of satisfaction, purgatory, masses and so forth. So Luther's pill had to be spit out and his doctrine rejected. Otherwise the separate blocks of the papal house of error would tumble and come clattering to the ground, leaving the pope buried under the dust and rubble of the crash, his authority gone. That is why he shook in his

boots before this man Luther who by the grace of God had been turned away from the pagan, papal, humanistic exaltation of the human will, to the unconditioned fullness of the divine power of the cross, which the pope, as the very Antichrist, denied then and still denies today.

### SOS to Erasmus

The colonel's lady and Mrs. O'Grady are sisters under the skin. Birds of a feather flock together. So why shouldn't the pope turn to Erasmus, the greatest of Humanists, to defend his humanistic papal system? He did so by sending a special messenger to him. But Erasmus was not too eager to comply. He would rather agree to disagree than engage in an open conflict with Luther. This would be defending the papacy which he had so violently attacked before and forsaking a cause for which he had formerly stood. So in addition to the pope's messenger it took the urging and prodding of the Louvain and Cologne faculties, of Duke George of Albertine Saxony, and of Henry VIII of England to enlist Erasmus against Luther. Erasmus stood in high favor with Henry and received an annual pension from him. Pressed especially by him, Erasmus agreed in April, 1524, to defend the freedom of the human will against Luther.

Luther heard about this and in a letter written also in April, 1524, most earnestly and humbly pleaded



with Erasmus not to become a spokesman for the opposition but to stay on the sidelines as a spectator of his (Luther's) tragedy. In this letter Luther still expresses his high appreciation of Erasmus' achievements in languages and calls him "highly loved" Erasmus.

### Erasmus Decides to Attack

But Erasmus looked on the side on which his bread was buttered and also to the flattery and the honors that were now coming his way. So in the autumn of 1524 he wrote to Henry: "The die is cast, the book on free will is published. I have done a bold thing believe me. I expect nothing less than to be stoned for it. But I take comfort from your majesty's example whom the rage of these people has not spared." Ridiculous words when one considers Erasmus' characteristic lack of courage and principle. But they were doubly ridiculous because they referred to the whole sordid affair when Henry VIII in 1521 earned the coveted title of Defender of the Faith for carrying the ball for the pope by writing against Luther.

Luther's eyes were opened. He wrote later: "I will defy both the King and Erasmus, their God and all devils.—But I really do not blame

the King who gives these fellows so many English ducats every year, if he in return makes good use of their skill, knavery, and hypocrisy; though I wish they would realize what they are really looking for in him. English ducats make men wise and eloquent, just as Persius says, that even magpies will finally learn to speak well if only there is money in it."\*

In deserting the truth, Erasmus was "serving his own belly and by good words and fair speeches deceiving the hearts of the simple" (Rom. 16:18). That applies not so much to any purely materialistic interest Erasmus may have had but above all to his whole humanistic inclination. In it he was influenced by his own belly that is his humanistic tastes and appetites. So Erasmus became the pawn of the pope and the Judas of the Reformation. How many when put to the test have not like he betrayed the truth because of their human feelings and appetites and fears for their security and position and standing among men? So lies go marching on, on the feet of those who love their bellies more than they love the truth.

Otto J. Eckert

\*Translated from Erlangen Vol. 30, 2.

O Lord, look down from heav'n,  
 behold  
 And let Thy pity waken;  
 How few are we within Thy fold,  
 Thy saints by men forsaken!  
 True faith seems quenched on  
 ev'ry hand,  
 Men suffer not Thy Word to  
 stand;  
 Dark times have us oer taken.

Defend Thy truth, O God, and  
 stay  
 This evil generation;  
 And from the error of its way  
 Keep Thine own congregation.  
 The wicked everywhere abound  
 And would Thy little flock  
 confound;  
 But Thou art our Salvation.  
 (LH 260)

## High Fidelity Preaching

Jesu, my Rejoicing,  
 And my heart's true pasture,  
 Jesu, my own Grace,  
 Ah, how long, how long now  
 Is my heart affrighted  
 And doth yearn for Thee!  
 God's true Lamb, my bridegroom Thou!  
 Beside Thee, will for me earth hold  
 Nothing dearer ever.

(Literal translation)

With these words the chorus of our Immanuel Lutheran College in its concert tour and in the coming graduation concert introduces a treasured work by Johann Sebastian Bach. *Jesu, Priceless Treasure*, is the third of his six motets, based on one of our most comforting hymns (LH 347). Since this is the highlight of the concert, some are seeking more information on the work itself, as well as on available recordings.

While the concert version is slightly condensed due to time restrictions, all recordings contain the complete motet, bringing us the wealth of spiritual food which Bach wove into it.

Several cantatas have been mentioned in this column. Motets differ somewhat. A cantata is more fancy, leans more toward opera and oratorio in style with recitatives (solo reciting of Scripture or text), arias (solo portions with repetition and ornamentation to bring out the thought), choral portions with rich instrumental accompaniment, as well as orchestral preludes and interludes. A motet is simpler. The chorus sings only chorale stanzas or Scrip-

Jesu, priceless Treasure,  
 Source of purest pleasure,  
 Truest Friend to me.  
 Ah, how long I've panted,  
 And my heart hath fainted,  
 Thirsting, Lord, for Thee!  
 Thine I am, O spotless Lamb!  
 I will suffer naught to hide Thee,  
 Naught I ask beside Thee.

ture passages and is accompanied by only several instruments.

*Jesu, Priceless Treasure* is the favorite motet. It begins with the first stanza of the hymn in a plain four-part setting. This is followed by the first of five verses from the eighth chapter of Paul's letter to the Romans. These are verses 1, 2, 9, 10, 11, inserted one at a time between stanzas. Bach reveals the full comfort in the words: "There is now no condemnation to them which are in Christ Jesus." Emphatic pauses drive home the point that "there is now NO, NO, NO condemnation." Much like Martin Luther, Bach often rephrases his thought to make sure the congregation grasps it fully. Thus, while the women's voices sing the remaining words of the Bible verse, the men remind us in counterpoint that "there is now NO. there is now NO, there is now NO . . ." Bach has said it in such a way that the congregation will never forget—and will want to hear it preached again and again.

The second stanza speaks of Christ's protection. The women's voices carry the tune with men's voices countering

them in lullaby time, suggesting the contented safety of a child nestled against its mother's bosom. In lines four and five, as Satan rumbles, the men repeat the above counterpoint, but with a more insistently pounding beat, which increases to a staccato as the thunders of hell crash and threaten in lines seven and eight. But the lullaby rhythm returns as the last line assures that "Jesus will me cover."

Bach forsakes the hymn tune entirely in the next stanza, the better to display that fire-breathing Dragon, whom I bodily defy by standing at ease and singing in perfect peace. What utter folly—were it not that "God's great might holds me so dear."

In "Hence all earthly treasure" the sopranos carry the tune while the other voices counterpoint with a happy rhythm suggesting the struggle between our fleshly desire for the things of this life as opposed to the New Man's desire for Jesus. Bach indicates the outcome most beautifully as this gay rhythm yields to the calm tones of "Jesus, all my Choice," soaring heavenward.

Romans 8:10 assures us that if Christ be in us the flesh is dead. That leads into the glorious fifth stanza in which the new man is able to say a victoriously cheerful "Good Night" to devil, world and flesh. The motet is rounded out with the sixth stanza being sung in the exact choral arrangement as the first, a master touch.

Each hearing of this motet brings to light more golden nuggets of Gospel preaching.

Only one company offers both mono and stereo: VICTOR LM-2273, \$5; VICTOR LSC-2273, \$6. *Cantata Number 4, Christ Jesus Lay in Bonds of Death*, is included, and both are sung by the Shaw Chorale. We cannot recommend this, because we have neither heard it nor been able to find so much as one recent comment by a reviewer.

Nor have we heard the *Deutsche Grammophon* version. From other reviews we gather that the sound is excellent, but the chorus is larger than Bach used and the instruments are not authentic. DDG ARCHIVE 3041, \$6. It's companion, 3040, completes the set of six motets.

VOX is sold only in the complete set of six motets on two records, VUX-2010, only \$7. The sound lacks some fidelity, but the instruments and the size of the boys' chorus are authentic and the interpretation is good. Brief notes, no word text; but well worth the price.

For authentic instrumentation, sharp fidelity, and fervid performance, the choice is CANTATE 641 206, \$6. Since this will create a yearning for the whole set of motets the other record is 641 203.

*Archive* and *Cantate* always offer detailed notes and good translations. Unfortunately our *Lutheran Hymnal* version is poor, losing much of the original flavor and meaning. Because all recordings are in German, we have asked a friend to prepare a new translation. The parallel first stanzas are found at the beginning of the column. The translator ignored rhyme, concentrating instead on accuracy in thought, in identical metric

position of words and syllables, even in duplication of word sounds where possible. Any on-German hearer can follow this word for word, losing almost none of Bach's sermon. Mim-

eographed copies are available to anyone sending a stamped envelope to the writer at 208 West Parmenter, Lamar, Colorado.

C. M. Thurow

SATAN, I DEFY THEE;  
 DEATH, I NOW DECRY THEE;  
 FEAR, I BID THEE CEASE.  
 WORLD, THOU SHALT NOT HARM ME  
 NOR THY THREATS ALARM ME  
 WHILE I SING OF PEACE.  
 GOD'S GREAT POW'R GUARDS EV'RY HOUR;  
 EARTH AND ALL ITS DEPTHS ADORE HIM,  
 SILENT BOW BEFORE HIM.

**— GO! —**

## **MATERIALS FOR CANVASSING**

In a recent article of this series, the necessity of house-to-house canvassing was discussed. One need but face squarely the increasing apathy in the general public toward the Gospel today to realize how appropriate for Gospel salesmen is the old selling principle, "If the prospects do not come to you, you must go to them." The Lord Himself applies this idea to the work of His Kingdom when

He specifically bids us to counter indifference to the Gospel invitation by going "out quickly into the streets and lanes (alleys) of the city . . . and into the highways and hedges (of the countryside) and compel them to come in, that my house may be filled."

Can the secular salesman's manual help us in carrying out such a canvass? The first suggestion from that

source would be to choose and define the field of activity. Members and prospects may come from a wider area, but there is advantage in blocking out a specific field where it will be the congregation's aim to contact *every home*. The size of this area may vary widely. Where a congregation in a small prairie town might map out a field with a radius of 25 miles or more, some city churches might have all the unchurched prospects they can handle within a radius of one mile. It may be advisable to begin with a smaller field and extend it later. The important thing is to establish an area for which there is a particular feeling of responsibility.

Successful salesmen dealing with a large number of prospects know the importance of keeping organized records. *Survey Sheets* should be filled in with the address of each house on every street, together with the family names and a designation of the denominational affiliation of husband, wife and children. These sheets should be kept for future reference and periodic up-dating. The primary purpose of this preliminary survey is to determine which people are prospects and which are outside the area of our responsibility. Secondary aims may be accomplished at the same time, such as an enrollment drive for VBS or Sunday school, but the main purpose should never be lost sight of: to establish as large a prospect list as possible, which will serve also as a mailing list and a working log for the pastor.

Those who are designated on the

Survey Sheets as prospects (that is, all those not actively participating in the program of some church) should be transferred to *Family Prospect Cards*, where more more detailed information can be recorded. You would be surprised at the amount of information a good salesman keeps on you, if he considers you a prospect for real estate, a new car, or even a set of encyclopedias. It is important for us to keep notes on occupation, religious background, personal problems, doctrinal views, and the like.

Other materials will be found useful. Some type of *Invitational Folder* giving addresses of church and parsonage, phone numbers, time of service and other pertinent information should be left by canvassers with all prospects. A Guest Register in the Church narthex, if specifically urged upon each visitor, will not only show which of your canvassed prospects are showing up, but will also help get the name and address of that rare but most promising prospect who comes of his own accord. Some congregations send printed or *engraved cards* to guests after their first appearance, expressing joy over having them present in services.

Anyone interested in samples of the various materials referred to above may have them by writing to the undersigned at 11331 Corliss Avenue, N., Seattle 33, Washington. God willing, there will be more on the practical aspects of canvassing in a future issue.

N. Reim

## The Things That Come To Pass

THE WORD IS NOT BOUND! A current attempt to bind the Word of God and make it something less than timeless lies in the repeated statements coming from within that which is called Christianity, "religion is just an irrelevancy in the lives of many . . . the challenge is to make religion relevant to real life . . . the conspicuous failure to make Christianity meaningful to this generation." These samples of self-criticism show that for the most part churchmen consider the historic doctrines of Scripture to have little meaning and use for our modern world, and are now looking for "some new things."

This raises questions to the Christian. We must admit that there is much that is new and changed in the world. Shouldn't our religious teaching change with it? Is it only dogged stubbornness, perhaps also blind, that keeps us clinging to these teachings that we know are so very, very old.

The thinking world of today finds modern life quite complex and considers Scripture inadequate to meet its needs. In spite of amazing progress in the scientific field, and in spite of endless symposiums, seminars, workshops, surveys and research in the religious and moral field they have come with nothing. The problem is great, but the solution is not yet found.

In passing, at the risk of oversimplification, we venture to say that life is not quite so complex as men would make it. Reference to the complexity of life is an easy way out. It be-

comes the scapegoat for all our aches and pains, doubts and difficulties, mistakes and errors. At a recent council meeting one of our laymen set matters straight on this point with words to the effect that at a given moment on a given question it isn't so difficult to determine what is truth or error, right or wrong. We labor over decisions because other things intrude, financial security, position and prestige, social standing and public image.

It hardly need be said among us that to admit that Scripture becomes antiquated is to destroy it completely. We either have an eternal, unchangeable Word of God or we have no Word of God. To say that it is anything less than a word that "liveth and abideth forever," is to deny what it claims for itself, an eternal truth which "shall not pass away." Doctrinally speaking, therefore, we must rule out any suggestion that the true doctrines of Christianity are irrelevant for any age.

But it is not only in the realm of faith, of the spiritual, that we wish to take issue with the charge of irrelevancy. Without hesitation we set forth the proposition that the Word of God in the old and established sense is decidedly relevant to our common, practical, everyday life. This we say, not because we have withdrawn from the world as it now is, and live far removed from the brutal realities of every-day living. Quite the contrary. We not only make an effort to learn about and understand the world in which we live,

but the very nature of our existence throws us right into the midst of it.

With large families, low incomes, unpretentious positions, sub-standard housing, according to all surveys and statistics, we cannot exist, at least not very well. And if we do we are slated to be underprivileged, undernourished, under this, under that, demoralized, with unhappy, delinquent children, and ulcers, a happy hunting ground for the department of welfare.

Why isn't it that way. Because for people like us that very ancient Word of God is so very up-to-date and relevant. It puts meaning into our life, gives us values and purposes, and answers our questions. No matter how low my personal fortunes may sink I still have a God to glorify through my Lord and Savior Jesus Christ. I cannot despise my living because I am bought with a price. And as long as I live I have something to do. By word and deed I must proclaim the Gospel of my salvation. Who says the word of Scripture is meaningless!

Salvation in Christ is the big thing, but Scripture answers more questions, is relevant in other ways. We do not proclaim a social gospel, and yet God's Word sets before us eter-

nal truths as norms and values by which we may evaluate and deal with all manner of everyday problems. Whether it be matters of state and government, of economics, of management and labor, race relations, marriage, child training and education, basic principles are laid down for us. It even provides the athlete a godly motive, if not for competitive sports, at least for physical fitness. The Bible is the most relevant thing we have today. As we see the world hustling about in its confusions we would be amused if it wasn't so pitiful.

It isn't the Bible, it isn't true Christianity that is irrelevant to life. It's just that men don't want what it gives. The fault is not with God and His Word, but with men. And they are the losers, not only eternally, but here and now. When we were confirmed many of us had this blessing spoken over us, "The God of all grace, who hath called us unto His eternal glory by Christ Jesus, make thee perfect, stablish, strengthen, settle thee, and keep thee through faith unto eternal life." In this topsy-turvy world the words "settle you" take on new and deeper meaning. This God does through his very relevant Word.

G.S.

### TREASURER'S STATEMENT

July 1, 1862 — May 1, 1963

Cash Balance July 1, 1962 .....	\$ 4,998.14
Receipts for General Budget .....	64,685.77
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Total Budgetary Receipts .....	\$ 69,683.91
Total Budgetary Disbursements .....	71,066.58
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CASH DEFICIT May 1, 1963 .....	(\$ 1,382.67)

Orville Noeldner, *Treasurer*

## The Bread of Life

Date	Reading	Hymn
May 19—	Psalm 54	458,1-2
May 20—	Psalm 96	458,3-4
May 21—	Psalm 20	458,5-6
May 22—	Psalm 26	458,7-9
May 23—	Psalm 47	216,1
May 24—	Psalm 21	216,2
May 25—	Psalm 110	216,3
May 26—	Psalm 27:1-6	223,1-3
May 27—	Psalm 27:7-14	223,4-5
May 28—	Psalm 146	267,1
May 29—	Psalm 10:1-9	267,2
May 30—	Psalm 10:10-18	267,3
May 31—	Psalm 119:81-88	231,1-2
June 1—	Psalm 119:89-96	231,3-4
June 2—	Psalm 68:1-10	224,1
June 3—	Psalm 68:11-20	224,2
June 4—	Psalm 68:21-35	224,3
June 5—	Psalm 48	233,1-3
June 6—	Psalm 87	233,4-6
June 7—	Psalm 84	235,1-2
June 8—	Psalm 46	235,5-6
June 9—	Psalm 8	247
June 10—	Psalm 75	250,1
June 11—	Psalm 86	250,2
June 12—	Psalm 115:1-8	250,3
June 13—	Psalm 115:9-18	250,4
June 14—	Psalm 135:1-12	249
June 15—	Psalm 135:13-21	248
June 16—	Psalm 13	429,1
June 17—	Psalm 41	429,2
June 18—	Psalm 5	429,3
June 19—	Psalm 9:1-10	237,1
June 20—	Psalm 9:11-20	237,2
June 21—	Psalm 58	237,3
June 22—	Psalm 39	237,4

### Graduation Service

The Graduation Service for Immanuel Lutheran Seminary, College, and High School will be held May 29, 1963, at 7:45 P. M., (DST) at Immanuel Lutheran Church, Mankato, Minnesota. The Rev. Egbert Albrecht will be the speaker.

C. M. Gullerud,  
*President of Immanuel Lutheran College*

### Appointments

Pastor Bertram J. Naumann has been appointed as a member of the Board of Trustees.

Pastor Egbert Albrecht has been appointed as a member of the Immanuel College Board of Regents.

Paul Albrecht, *President*

### Pastoral Conference

The Dakota-Nebraska-Rocky Mountain-Southwest Pastoral Conference meets July 9-10, 1963, at Redeemer Lutheran Church, Bowdle, South Dakota.

Opening Service: 10 A. M., C.S.T

Speaker: H P. Bauer;

Alternate, K. Brandle

Essays: Making Maximum Use of our Congregational Manpower in Carrying out the Ministry of the Word, D. DeRose

Sponsor Problems, V. Tiefel

Discussion of *Let Us Re-examine Our Position*. Discussion leader, C. Albrecht.

Please announce to the host pastor, The Rev. Paul Albrecht, Box 306, Bowdle, So. Dakota.

Kenneth Hallauer, *Secretary*

### Change of Address

The Rev. Norman Harms  
4633 N.E. Tyler, Apt. 4  
Minneapolis 21, Minnesota