

The Lutheran
SPOKESMAN



**“THE SCRIPTURE
CANNOT
BE BROKEN.”**

John 10, 35

**AUGUST
1963**

A VISIT TO THE EAU CLAIRE CAMPUS

"I've never seen the likes of this anywhere else . . ." This was the observation of an Eau Claire building materials dealer after watching the construction under way on the new ILC campus. Some were skeptical when it was proposed that we undertake the construction program with volunteer labor. They had reason to be. Those who have visited the campus lately, however, have lost all doubt. In fact they usually express their amazement in some fashion such as the above.

It's a pleasure to bring this report. Not only does it excite the hope of ready-to-use dormitory and classroom facilities for the opening of the school term in September. It also demonstrates that we have a great measure of enthusiastic support for our joint venture in Christian higher education. Immanuel College has many friends. They are able and they are generous in their service.

Use of Campus Buildings

As the registration pattern became clear and further study was



given to the most efficient use of the buildings, it was decided to use the main residential building to accommodate the women rather than the male students as had at first been planned. The men of the college will be housed in the Annex building. The Southwest Building is to be known as "Seminary House." Here our seminary stu-



dents will have their residence, library, and study area. As reported in the June issue of the Spokesman, the first floor of the large Northwest Building is being converted into temporary classrooms. The second story will be the dormitory for the boys in the high school department and the supervisor, Mr. Fleischer. It is only by special arrangement with the Industrial Commission that the first floor of this dormitory may be used for classes during this coming term.

Dollar Stretching

At the time of this writing, the total cost of all materials and hired labor for the two buildings being reconstructed is only about \$10,000.

This does not include the heating contract or the materials for the completion of the second story in the Northwest Building. You wonder how this can be possible? Here are a few reasons:

Doors A large item in this type of building. Slightly imperfect flush doors of good quality were bought directly from a factory for an average of \$5.00 each.

Concrete work A crew of cement finishers from Nebraska came with their equipment to do the job.

Wall finishing "Professional" volunteers came from as far as South Dakota for this. Superb craftsmanship.

Contracting No cost. All in the very capable hands of Pastors Paul and Christian Albrecht, whose congregations have graciously placed them "on loan" to the project. Both have wide experience and skill in building design and construction.

Purchasing By dint of much shopping, it has been possible to buy building materials at substantial discounts.

Food and Housing Mrs. Paul



Larsen, our caretaker's wife, was engaged to cook during the summer for the workers. Other women have been coming regularly to help with the cooking and cleaning. They have accommodated as many as 30 working "guests" at one time. No cost for this labor.

Transportation Two different parties provided trucks and drivers to haul equipment, mostly bunk beds, from Mankato. Total cost for \$600-\$800 worth of transfer: \$25.00.

Equipment A group of men in

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Michigan are looking to the construction of table tops for the dining room. Some men in Austin,



Minnesota, are making custom designed built-in beds and storage units. A cabinet maker in Eau Claire is donating his labor in remodeling the kitchen.

Surplus Furnishings Sold

When we purchased the estate we got quite a few furnishings which had to be removed in order to make room for campus life. Mr. and Mrs. Ed Brown of Eau Claire, specialists in antiques, were kind enough to donate their services as agents in selling these materials. During three days of public sale, they disposed of \$2,600 worth of items, and did so in a most dignified manner. These funds will go a long way in purchasing the classroom furniture and equipment so essential to effective teaching. For the sake of those who have expressed their concern, we hasten to add that the gracious decor of the first floor of Ingram Hall has been

preserved nearly intact. This was possible because this area will be used mainly for administration purposes. This was desirable because of the aesthetic values involved — values which also need to be taught.

Never In Vain

We are telling you all this because we trust it will hearten you for the work we still must do and the offerings we need to bring before this project is completed. The Apostle Paul “provoked” many to sacrificial effort by telling of the zeal of the Corinthians. It works that way. When you see what these people have been doing at Eau Claire, you can’t help getting excited. The right kind of excitement will see our relocation project through!



“Ye know that your labor is not in vain in the Lord!” said Paul. One of the volunteers expressed his knowledge in a fine way. When about to leave after a week of 12 hour work-days, he said, “*You know, this has done more for me than I could ever do for the school.*”

ROLLIN A. REIM

CHURCH NEWS

MINISTRY BY MAIL

There is a concern among us for the solitary, the spiritually isolated, the worshiper who has no church nearby to which he can go and with which he can wholeheartedly and in good conscience worship with and join.

This concern expresses itself through readers who ask for a listing in the *Spokesman* of such groups or families who worship alone whether by tape recording or with help of the printed word provided by a home congregation.

We list, by location, six groups or families currently worshiping by tape. We do so in the hope that the Lord may perhaps use it in setting the solitary in families, leading them to others and others to them. The groups are listed by city. Contact can be made through the pastor whose name accompanies each listing. His address is in the directory of CLC pastors and congregations.

Bohemia, Long Island, New York
Pastor D. C. DeRose

Hobbs, New Mexico
Pastor Carl M. Thurow

Pueblo, Colorado
Pastor Carl M. Thurow

Reydon, Oklahoma
Pastor Carl M. Thurow

Toledo, Ohio
Pastor J. B. Erhart

Trenton, New Jersey
Pastor J. B. Erhart

Undoubtedly there are other groups. If there are others which who together with his congregation, was instrumental in encouraging the congregation in its earlier infant days. This group once used a tape recorded examination sent by Pastor Erhart in the examination service of one confirmation class. Pastor Carl Thurow also has used a tape recording of the Lamar confirmation class in instructing a class in Pueblo. A tape recording can never be a completely satisfying substitute for active participation in a live church service or instruction class, yet it evidently serves a need and therefore has a rightful place in the ministry of the Church to the geographically separated.

Grace Lutheran of Sleepy Eye, Minnesota, rather than sending you feel should be listed, send the information to the Church News editor.

The Trenton group numbers six and has its own Sunday School.

Pueblo numbers about ten and will have an ILC seminary graduate working in its midst soon.

Before Pastor John Johannes arrived in Carlsbad, New Mexico, the members were served, among others, from St. Louis via tape recording by Pastor J. B. Erhart,

tape recordings of its services, mails about 175 copies of each week's sermon and the Sunday bulletin to its servicemen, out-of-area members and to 20 congregations who have submitted names to the mailing list.

The 1962 yearbook of Grace Lutheran listed 223 communicants. Thirty-eight of these were not living in the geographical area served by the congregation. Grace Lutheran is not alone in being affected by the mobility of its members. Several cases might be cited. For instance, St. Peter's Lutheran Church of Denver, Colorado, a much smaller congregation, for more than a year had a third of its communicants living elsewhere than in Denver, and yet not in an area where there was a church to which these geographically separated brethren might go. This points up an area, a ministry by mail, where more work might be done by all of us . . . perhaps jointly.

Two Installations

1. LOS ANGELES, CALIFORNIA

Thirteen months ago, in July, 1962, a letter was sent to President Albrecht inquiring whether the mission program of the CLC was able to assist . . . The letter spoke for seven communicants, representing three families, who were worshipping in their own homes and joining in the Sunday services of their home congregations via tape recorders. On August 19 they held their first service with Pastor Wm. H. Wiedenmeyer in charge. Thereafter Pastor Wiedenmeyer came from Phoenix, Arizona, and conducted services from time to time.



Los Angeles Parsonage

The worshipers were dedicated to forming a congregation and stated as their first objective the obtaining of a resident pastor. They have reached this first objective. Spokesman editor, Winfred Schaller, formerly of Cheyenne, Wyoming, and Denver, Colorado, was installed as pastor on July 7, by Pastor Wm. H. Wiedenmeyer. The congregation is looking for larger quarters in which to hold services. It purchased a four-bedroom home for the pastor and his family, with a sizeable down payment.

2. HECLA, SOUTH DAKOTA

The events which preceded Pastor Arthur Schulz's coming to Hecla go back several years. He had served Zion congregation, Tracy, Minnesota, nine and a half years. In 1957 he presented a memorial to the synod convention (Norwegian) urging his synod to withdraw from the Synodical Conference and to reorganize a new synodical conference on the basis of the old principles. He urged this action because continuing in the Synodical Conference had become inconsistent with the scriptural principles concerning church fellowship. His memorial was turned down. Each of the following years similar memorials were presented,

but these too were turned down. In June, 1960, the Tracy congregation presented a memorial fellowing a similar line of thought. This memorial was tabled to a special convention in November, 1960, when matters were to be decided once and for all. Since, however, the synod (ELS) decided not to withdraw from the Synodical Conference, Pastor Schulz resigned from the synod. He had previously told his congregation that this would become necessary if the synod should fail to withdraw from the Synodical Conference, and reported to the congregation the Sunday following his resignation, that this had become necessary. At its annual meeting in January, 1961, the congregation took no action in the decision which lay before it, whether to follow its pastor or the synod, wishing rather to study matters further.

Finally, in the congregation's quarterly meeting, April, 1963, the congregation invited the president of the synod to speak on synodical matters. He came May 9 and presented the position of the synod. The congregation then decided to come to a decision at that meeting. The president of the synod formulated some resolutions and a member of the congregation made a motion to adopt them. These resolutions to terminate Pastor Schulz's call were adopted by a majority of those voting. Pastor Schulz left.

Later he and his family moved to Eau Claire, Wisconsin, where he found secular work. When Pastor Clifford M. Kuehne, of Prince of Peace Lutheran Church, accepted

the call to the high school opening this fall in Mankato, Minnesota, the congregation called Pastor Schulz. July 21 was the Sunday of his installation. Pastor H. E. Rutz was in charge of the installation and also preached the sermon, *The Message That Blesses You*, based on Micah 2:7-13.

Progress Report

SEATTLE, WASHINGTON

Redemption Lutheran, Alderwood Manor, a congregation of 15 communicants had a summer Vacation Bible School enrollment of 85. Seventy-five children were non-members; fifty-one had not previously been in the congregation's Sunday school. The enrollment resulted from a systematic canvas conducted by the members of the congregation and Pastor Norbert Reim.

After well over a year on Seattle's north side, the congregation moved in March of this year, to Alderwood Manor, a suburb of Seattle and held its first service there in the auditorium of a new public school. The congregation is now acquiring a plot of land as a permanent site and is beginning to develop plans for the first unit in its construction program, a parsonage-chapel. A loan, the first to be made from the CLC Church Extension Fund, will assist the fledgling congregation in making the down payment.

Silver Wedding Anniversary

JAMESTOWN, NORTH DAKOTA

On June 2 Pastor and Mrs. H. E. Rutz observed the twenty-fifth anniversary of their marriage. An informal open house was arranged

in the church basement for members of the Our Savior's Lutheran Church. Close relatives also attended. Pastor and Mrs. Rutz were given an anniversary gift, a brief program was presented, and Pastor Paul Albrecht addressed the assembly. Pastor and Mrs. Rutz were married at Zion Lutheran Church, Hidewood Township, Clear Lake, South Dakota, June 12, 1938.

Youth Camp

Pastor Ruben Ude reports that the CLC youth camp held July 8-13, at East Lake Okoboji, near Spirit Lake, Iowa, was favored with wonderful weather, so that children and counselors could enjoy all the sports activities available to them. There were 44 campers, 10 boys and 34 girls; 8 counselors, 3 men and 5 women. D.

PROFILES IN CHURCH HISTORY

LUTHER AND ERASMUS

The Elephant Trumpets

The gnat buzzed and the elephant trumpeted. Loud and clear the clarion tone resounded through the jungle of pagan and humanistic error that had grown up in the visible church. With the roar of a lion Luther faced the squeak of a mouse that confronted him in Erasmus' *On the Free Will*. He did so in his *On the Enslaved Will*.

This reply to Erasmus was straight to the point. It was a magnificent writing, courteous, humble, and dignified, exceptionally so for a controversial writing at that time. Luther thanked Erasmus for "having stated the fundamental issue and having grabbed him right by the throat." He pleaded: "My dear Erasmus, for Christ's sake I pray that you hold yourself to what you have promised in saying that you will yield to anyone who teaches better things. Do not consider the person. I acknowledge that you are a great man, blessed by God with many noble gifts, not

mentioning others, your genius, learning, and your eloquence which border on the miraculous. I truly am nothing and have nothing except that I glory in being a Christian. God taught Moses through Jethro, and Paul through Ananias." Patiently and at length Lutehr analyzed scripture passage after scripture passage in dealing with what Erasmus had trampled to pieces.

Much is found in the 252 pages of *On the Enslaved Will*. Luther discusses philosophers, church fathers, the scholastics, the lack in the achievements of the noble heathen, the wrong of blindly accepting human authorities, and going along with the crowd, the true nature of the Church, law and gospel, justification and faith. He upholds the clarity and authority of the Scriptures and the need of taking a definite position on them because the salvation of souls depends on them. Since the Holy Ghost is no doubter, Christians too should be of

firm conviction and not say yes and no at the same time.

After a lengthy introduction three parts are presented in *The Enslaved Will*. Part I refutes Erasmus' proposition that "free will is the ability of the human will according to which man may either turn toward or away from that which leads to eternal salvation." Part II shows that the human will is not free but enslaved by sin. Part III proves that God's grace does everything, free will nothing, leaving no room for free will.

In this connection Luther makes it clear that he is not speaking of the ability to choose in civic matters, in observing law and order in this world, and in other things of this life. Here man has a freedom of will to choose to go one way or the other. He is speaking only of the lack of any ability in the natural will of fallen man to gain eternal life for himself. In this the human will is like a horse ridden by Satan without any power to rid itself of its rider. It is by nature Satan's bondsman. Only God's will and grace can deliver man by choosing him from eternity and in time bringing him to faith in the Savior, by whose merits alone all men are declared righteous without any merit or effort of their own.

Luther Subjects Reason To The Word

The following paragraph well summarizes what Luther has to say on this: "That many are converted and saved must be acknowledged to be due to divine grace alone. That many others are not converted and perish comes about solely by their

own fault. In this simple divine truth the Christian mind can rest secure, even though it cannot at all solve all the problems that come up, especially in connection with the individual case of those who are lost." Why some are lost and not others is something beyond the grasp of man's mind. Luther would solve no mysteries. In faith he subjects his reason to the Word and rejoices in the Savior whose power came to him through the Word. Trustingly he says: "Since God has taken salvation away from my will and placed it in His own, and has promised to keep me not by my working and running, but by His grace and mercy, I can be certain that I am safe, for God is true and does not lie and is so great that no demons nor other opposing forces can take me away from God."

So Luther's *The Enslaved Will* brings us to the very heart and center of the issues of the Reformation and of true Lutheran theology. All who thus take their position on God's Word alone will stand without compromise over against every humanistic, liberal, and unionistic encroachment on the Word in the church and in the world. Today the pope is "hailed by Catholic, Protestant, and Jew alike", and the Antichrist, like a true Erasmian, would bring all churches into his fold by his ecumenical endeavors. Many are flirting with him for much in their own church bodies has also become Erasmian.

OTTO J. ECKERT

*Translated from Varil Arg. Latina Opera, Erlangen 7, 116-368.

HI FIDELITY PREACHING

A year ago in Vienna the Vanguard Company recorded a specially arranged performance of *Saul*. Prior to this time there was only one album. It was afflicted with many cuts, poor performance, horrible recording, and — of all things — German words (the original is in English). That is why the release of Vanguard's album was so eagerly awaited. Besides a year or more of advance planning for a production like this, transforming the live concert into a marketable form on discs is a long and painstaking process. Last month it was finally released. All reports sing the highest praise, and we can only agree.

The performance is in English by well-known principal soloists and the Copenhagen Male Choir, which includes well-disciplined boys' voices. This cast is ably supported by the Vienna Symphony Orchestra, with Anton Heiller at the organ. Conductor Mogens Wol-dike is respected for his interpretations of Handel, Bach, and similar composers.

The story takes up the history of King Saul in 1 Samuel 17, after David kills Goliath. It ends with the first chapter of 2 Samuel, when David becomes king after Saul's death.

The mighty opening chorus, "*How excellent Thy Name, O Lord,*" praises God for granting David the victory over the Philistine giant. The music soon lays bare the characters of Saul's daughters. Merab looks down her nose at

this peasant lad; Michal loves him.

When David comes home after more victories, the women come out to meet him and sing his praise. That welcome chorus is worth the price of the album. Children (and this writer) love to hear it again and again because it describes the joyous scene which they imagine as the women sing a welcome to their boy-hero.

With this scene begins the build-up of drama and tension. As Saul hears the women's singing, his jealous nature reveals itself. The Old Adam performs a dance of joy in Saul's heart, and then Saul hurls his javelin at David. Handel expertly contrasts Jonathan's respect for his father Saul with Jonathan's recognition of Saul's jealous hatred and his determination to protect David from Saul's wicked schemes. The love duet of David and Michal in their engagement scene is touching. When Saul tries to kill Jonathan, the chorus sings "*O Fatal Consequence of Rage,*" expressing the people's helplessness under a king gone mad with a hatred that will drive him to destruction and bring harm to the whole nation. Saul finally stoops to consulting the witch of Endor and committing the very sin which he had proclaimed illegal for his people. The music and words cause one to listen with bated breath as she conjures up the ghost of Samuel, and as Samuel pronounces God's verdict of death in battle the next day.

Handel fittingly expresses David's deep respect for the wicked

Saul insofar as he had been the first king God had given Israel. The majestic "Death March" at the return of the bodies of Saul and Jonathan is about the only portion of this work that is heard now and then.

Handel's *Saul* is as great as his *Messiah*. He follows the Bible account faithfully, and his music explains it scripturally.

Order BG 642/4 mono for \$10 or BGS 5054/6 stereo for \$12. Both versions are flawlessly engineered.

The mention of Handel (1685-1759) at once brings to mind *The Messiah*. Masterpiece though his *Messiah* is, some of its popularity is due to its dealing with the greatest subject in the world, the life of Christ. The "Hallelujah Chorus" and "I know that my Redeemer liveth" are fine music, but they are doubly precious to us because they sing about the resurrection of our Lord and assure us of our eternal inheritance.

The popularity of *The Messiah* has kept Handel's other works in the shadows. He wrote a number of oratorios on Bible stories and characters. Among them are *Belshazzar*, *Saul*, *Judas Maccabaeus*, and *Israel in Egypt*.

The stereo separation is just right and worth the extra cost. We thank Vanguard for making this work available to the world and for the special price of two records for the cost of three, which will help give the album much wider circulation.

Not long ago Vanguard released the loveliest disc we have run across in a long time: *Instrumental Music*

of the Year 1600, from France, England, Germany, and Italy. It is performed by the Concentus Musicus, an ensemble using ten instruments of that period.

One of the French numbers is the reason for mentioning the record here. Eustache du Caurroy (1549-1609) wrote five variations on a popular French song, "Une jeune fillette." This is such a sweet tune that one wishes the composer had written fifty variations instead of five. A tune so fetching could not help but cross national borders. In Germany it was adapted to a popular song, "Once I went a-strolling." By the late 1500's it was already found in a hymnal for family devotions as the hymn, "Von Gott will ich nicht lassen." The opening notes of Caurroy's variations at once sound so familiar that one wishes there were a musical score to follow. Turn to No. 393 in *The Lutheran Hymnal*, "From God Shall Naught Divide Me." That's it, note for note. We can only thank our all-wise Lord who caused those Christians of four hundred years ago to bind these words to a folk tune which so well expresses their thought and is now one of the most comforting of hymns.

We have played this hundreds of times for the sake of this one tune, but the entire record is a delight. Morley, Cooper, Sommer, Posch, Scheidt, and Corelli are some of the other composers represented. Anyone will treasure this Vanguard disc: BG 618 for \$5, mono only.

C. THUROW

the things that come to pass

THE FOURTH ASSEMBLY OF THE LUTHERAN WORLD FEDERATION was held in Helsinki, Finland, July 30 - Aug. 11. The Executive Secretary of the organization, Kurt Schmidt-Clausen, has written an article concerning this gathering. (NLC News Bureau, July, 1963) HE makes these comments: "It seems to be rather astonishing in a world confessional family that not all of its members are bound together in altar and pulpit fellowship. This appears all the more astonishing when those churches fulfill the requirements of the Augsburg Confession, Article VII, for church fellowship — namely, insofar as they are bound together by common 'doctrine,' by unanimous proclamation of the Gospel." . . . The LWF "does not tend towards Lutheran uniformity in matters of external affairs. World Lutheranism presents a variety of divergent forms of church structure." . . . The LWF "cannot be properly understood if one only looks upon it as an organization. It is an organization, but it is much more; the expression of a worldwide spiritual movement for renewal and unity." . . . "The ecumenical contribution of both the LWF in general and its Fourth Assembly in particular cannot be separated from the basic presupposition that the Word of God has the absolute priority in the Church," . . . "We are under obligation to continue the ecumenical approach of the Reformation; namely, that the Word of God may

become again the dominating force for the whole of Christianity."

This sounds very good, but it isn't true. It is quite misleading to say that Lutherans are bound together by a common doctrine and that the only differences between them are in the area of external church structure. And surely it is quite generally known that when the bulk of Lutherans today speak of the Word of God they mean something else than a verbally inspired Scripture to be kept holy and sacred, undefiled by profane hands.

Perhaps these things can be best understood if one remembers that for the most part denominational names, including Lutheran, mean very little today. One might know that he belongs to a church organization called Lutheran, Presbyterian, Methodist, but whether he knows what these names mean in terms of belief is a big question. The whole of the Protestant world has succumbed to an existential philosophy which makes a historic confessional name meaningless. Paul in Romans speaks of the Jews of his day in this way, "They are not all Israel, which are of Israel." Likewise not all those of Lutheranism are Lutheran.

THE EVANGELICAL LUTHERAN SYNOD (Norwegian) of the Synodical Conference withdrew from that body at its June convention in Mankato, Minnesota. In 1955 the ELS "suspended" fellowship with another member of the

Synodical Conference, the Missouri Synod. The recent decision is a final, formal termination not only of fellowship but also of organizational contact with the Missouri Synod. The resolution stated: "Since the 1962 convention of the Lutheran Synodical Conference no effective steps have been taken to correct matters such as public toleration of public error, unscriptural position of church fellowship and a vacillating position on the doctrine of Holy Scripture."

A *THREE-DAY HEARING* in a District Court at International Falls, Minnesota, ended with both sides having 30 days to present more information. At issue was the use of "Lutheran Free Church (Not Merged)" as the name for a group of former Lutheran Free Church congregations which refused to join in the merger of the LFC with the ALC. Those of the LFC who joined the ALC are seeking to prevent the anti-merger group from using the name. Since the temporary injunction of last November the group has been calling itself "The Association of Free Lutheran Congregations." It now numbers some 60 congregations.

THE NATIONAL EVANGELICAL LUTHERAN CHURCH (Finnish) gave final approval to a merger with the Missouri Synod at its recent convention held at Esko, Minnesota. It will become a part of the Missouri Synod on January 1, 1964. The NELC since its organization in 1898 has always remained independent although it was close-

ly allied with the Synodical Conference. The 64 congregations of the body will join various districts of the Missouri Synod; however, present NELC congregations may also continue to meet separately for the next few years to take care of matters pertaining to the use of the Finnish language.

THE JOURNAL OF THEOLOGY (CLC) (April, 1963) brings to our attention a glaring inconsistency in the doings of the Wisconsin Synod. On the one hand, speaking well over against an invitation to partake in the formation of a new association of Lutherans in our country; on the other, permitting joint Milwaukee radio and TV service broadcasts with the Missouri Synod to continue eighteen months after Wisconsin suspended fellowship with that body. The Journal states: ". . . this action could not but cause confusion, cause men everywhere to ask, Just where *does* Wisconsin stand?" . . . "This is what is compounding the confusion that is already too great. Unless the 'official' voice of Wisconsin will make itself heard widely also on this issue, not only those who enjoy criticizing Wisconsin, but also those who sincerely support the principles that it expressed so well in the matter referred to before, will be faced with an inscrutable problem over this discrepancy between words and actions and will have to say with perplexed and troubled old Isaac: 'The voice is Jacob's voice, but the hands are the hands of Esau.'" . . .

G. S.

G O !

Any Percentage Pays

Some who have tried canvassing for mission prospects have given it up in discouragement after ringing a number of doorbells and finding no one interested, and perhaps even having a few doors slammed in their faces. How does the secular salesman keep on when he meets such negative influences? The answer is given by the insurance agent who had failed to get a signature after two hours of sales talk. When the lady prospect apologized for having "wasted" his time, he replied, "Oh no, it was not a waste of time, Madam. You have helped me on to the fifth prospect who should turn out to be a customer."

No salesman expects to sell every prospect. Sometimes it seems he cannot sell any. But he is certain that if he keeps at it long enough, his best friend, the *percentage principle*, will see him through:

Hit enough places, and you will find a prospect; talk to enough prospects, and you will make a sale!

The percentages vary widely with the product and the field. The real estate salesman does not enjoy the high ratio of successful sales to possible sales that the ice-cream vendor does, nor need he with his higher commission basis. But he knows that his percentage, low as it may be, will hold up in the long run. Experience proves it true.

Our Lord's promise assures the validity of the same principle for the messenger of Peace. "My word shall not return unto me void, but

it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The Gospel of a Savior crucified for men's sins is not a message that will have a high percentage of buyers. Many are called, but few are chosen. We are always faced with the problem that the number of successful contacts is relatively meager for the amount of territory that must be covered. There is a limit to what any individual can accomplish. The solution? Multiply the number of canvassers! This is work that belongs just as much to the laity as to the pastor. The universal priesthood of all believers applies here too! Indeed, if the pastor must carry on full time secular employment for a living, the members ought to do most of the door-to-door work, at least in the first survey. But even then the pastor should train, and demonstrate, and lead.

The proportion of calls that will turn up prospects, and again the percentage of the prospects that will eventually be won for Christ's Church will vary widely in different areas. Canvassing in a rapidly growing new suburb should produce much greater fruits than in an established rural community. But there will be *some* fruits in any field. The Lord's promise will not fail. And if the eventual fruits number but one in a 100, will not the rejoicing in heaven over that one make all the effort very worth while?

N. REIM

The Bread of Life

Date	Reading	Hymn
Aug. 18—	Matt. 21:12-22	581,1-2
Aug. 19—	Matt. 21:33-46	581,3-4
Aug. 20—	Acts 4:8-20	581,5-7
Aug. 21—	Deut. 4:23-31	326,1
Aug. 22—	Matt. 23:34-39	326,2
Aug. 23—	Acts 20:17-31	326,3
Aug. 24—	I Cor. 3:10-17	326,5
Aug. 25—	Mark 2:13-17	329,1
Aug. 26—	John 9:1-7	329,2
Aug. 27—	2 Tim. 4:1-8	329,3
Aug. 28—	Micah 2:7-13	329,4
Aug. 29—	Luke 7:36-50	329,5
Aug. 30—	Romans 8:33-39	437,1
Aug. 31—	1 Sam. 7:5-12	437,2-3
Sept. 1—	Matt. 9:27-34	34,1
Sept. 2—	John 9:24-41	34,2
Sept. 3—	2 Cor. 3:12-18	34,3
Sept. 4—	Ex. 34:29-35	34,4
Sept. 5—	John 8:31-36	526,1-2
Sept. 6—	Acts 16:9-15	526,3-4
Sept. 7—	I Sam. 16:1-13	526,5
Sept. 8—	John 7:25-31	442,1-2
Sept. 9—	Mark 12:28-37	442,3
Sept. 10—	James 1:2-12	442,4
Sept. 11—	Ex. 20:18-24	442,5
Sept. 12—	1 Peter 2:1-10	429,1
Sept. 13—	Matt. 5:13-19	429,2
Sept. 14—	Acts 20:17-38	429,3
Sept. 15—	Luke 17:11-19	393,1
Sept. 16—	Matt. 12:9-21	393,2
Sept. 17—	Romans 7:14-25	393,3
Sept. 18—	Num. 21:4-9	393,4
Sept. 19—	John 5:1-14	393,5
Sept. 20—	Matt. 10:28-38	393,6
Sept. 21—	Prov. 4:14-23	36,1-3

Immanuel Lutheran College**Opening And Dedicatory Service**

On September 1, at 4:00 P.M., a special opening service will be conducted on the campus of Immanuel Lutheran College at Eau Claire, Wisconsin. This service will be a dedicatory service and will serve as the regular school opening as well. It is planned that this service will be held outside in the beautiful setting that God has provided us on our campus. In case of inclement weather other arrangements will be made. All of our members and friends are cordially invited to this service of praise and thanksgiving.

Immanuel Lutheran College**Registration**

All students enrolling in the High School, and Seminary will register on Monday, September 2, beginning at 9:00 A.M. Fees for tuition, board and room, books, and the activity fund will be received at the same time. In case parents attending the opening service desire to take care of these matters on Sunday, our receiving agents will be on hand and ready to be of service.

C. M. Gullerud

President of Immanuel Lutheran College

Change of Address

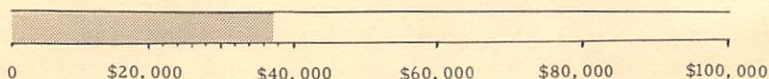
The Rev. Arthur E. Schulz
Box 151
Hecla, South Dakota

STATEMENT OF MR. ORVILLE NOELDNER, TREASURER

July 1, 1963 to August 1, 1963

BUDGETARY

Budgetary Receipts - - - - -	\$5,450.70
Budgetary Disbursements - - - - -	5,815.71
Cash Deficit - - - - -	\$ 365.01
Cash Deficit July 1, 1963 - - - - -	2,271.99
CASH DEFICIT AUGUST 1, 1963	(\$2,637.00)

I. L. C. RELOCATION FUND RECEIPTS TO AUGUST 1, 1963

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