

The Lutheran SPOKESMAN



“THE SCRIPTURE
CANNOT
BE BROKEN.”

John 10, 35

DECEMBER
1963

“A Little Child, Thou Art Our Guest”

UNDER GOD

"Weep not for me, but weep for yourselves and for your children." We have been weeping, for who is so hard that he would not weep as he watched the widow and her little children lay the broken body of the vigorous young leader of the nation to rest. But as Jesus pointed out to the women of Jerusalem, the situation calls for more than human pity. With that bullet we learned again that all we hold dear in this nation — its institutions, its liberty, its justice, its leaders and statesmen — are gifts from God, gifts which can be taken away without a moment's notice. And we are indeed a nation under God, *under God's judgment*. Now it is time to take off the black garments of mourning and put on the sackcloth and ashes. It is time to give ear to the indictment of Jesus spoken a few days before He warned the women of Jerusalem on His way to Golgotha. The indictment He gave when He answered the hypocritical Pharisees is our indictment:

Render unto Caesar the things which are Caesar's; and unto God the things that are God's.

We Have Not Rendered Unto Caesar

We know what we owe to Caesar, to the government. *Be subject! Submit yourselves! Honor the king!* To king, emperor, president, magistrate — and must we say it, democrat or republican — we owe honor, respect, obedience. And who can cast the first stone at the assassin? The increase in the past decades

of disrespect for law and order, of hidden disobedience and open flaunting of laws, of crime and graft has reached anguishing proportions. Yes, we advocate and approve of peoples rebelling against their governments, forgetting that Peter and Paul insisted upon honor for wicked Nero, who had both of them killed a few years later.

Such universal disrespect and rebellion and disobedience against authority does not go unpunished. And God has a way of dealing with sin. He simply allows it to reach its own ugly end. He turns man over to his lusts. America has not appreciated law and order and liberty and justice; America will not submit to authorities even when we are allowed to elect and un-elect them; we become so partisan in our interpretations of the Constitution that we cannot even see the blessings of that Constitution; we become so obsessed with exactly what we as individuals want, that we fail to thank God for 175 years of excellency in the presidency by any human standards in the history of the world. Now God simply leaves sin take its toll. Disrespect for authority and leaders breeds greater and greater disrespect. Cheating on Caesar's tax builds disobedience into the fiber of the nation. Each individual carries his disrespect and dishonor for government and leaders to his own extreme. Not content to dissent and criticize they form groups who slander and defame the character

of all who do not share their partisan views; if Congress and the Executive consider it wise to work for peace in the United Nations, there are some who with omniscience know they are wrong and they cannot wait for the ballot box to express this; they cannot wait for the majority to decide. They stop honoring the ambassador of the United States and strike him with their miserable picket signs! Others have no need of judge or jury but can smell communists and subversives and know when it is right to throw tomatoes at the chief justice of the land! We show respect only for the people that share our views. And if they don't — we write venom, we riot, we turn out in a mob, we throw tomatoes, we aim a rifle at the presidency of the United States of America.

But it is always wrong to observe God's judgment without introspection. We leave it to each one to see how he has contributed to disrespect for authority in child-centered homes; in approval of extreme individualism and self-deter-

mination; in leaving uncensored and unpunished disobedience and disrespect for parents, elders, teachers, policeman, minister; in failure to distinguish between disapproval of policies and respect and submission due the representatives of God.

Weep for yourselves! Will this country more and more resort to force and violence? Has the riot replaced the vote? Has the ballot box been exchanged for the sword? Has the self-appointed executioner superseded the judge and jury? Will our lack of thankfulness for the Eisenhowers and Kennedys lead God to permit a Stalin? May all whose citizenship is in heaven plead for mercy and find strength in Christ to render Caesar his due and be blameless before men. We do it because our Savior-God asks it of us.

We Have Not Rendered Unto God

The greater indictment lies in the words; Render unto God what is God's. How petty and ugly the question of the Pharisees must have

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appeared to our Lord who had come to render unto God all that was due from man. How horrible their concern for taxes and what Messiah would do about taxes, when He had arrived in Jerusalem that week to drink the cup of God's wrath over all the sins of man. They were concerned with their "rights" and He came to be obedient unto death that His "Father - forgive - them" might be spread over mankind in a blanket of mercy and life. And they rejected Him that the nation might not perish.

"Weep for yourselves and for your children." You rejected the Christ from God because He did not serve your national interests. In a horrible crescendo of wrath the judgment fell. First come the thunderous words of the apostle: lo, we turn to the Gentiles. And they lost everlasting life. And as a signal it goes to Vespasian in Rome and Titus is dispatched to Israel and Jerusalem is utterly destroyed by the Roman legions.

On the one hand there is no respect for Caesar. But when Christ comes they try to make Him the instrument of their national interest. And in our land this is a frightening spectacle of repetition. We are to pray for government that we may lead quiet lives and bring to mankind the Mediator between God and man; that we may have opportunity to share in the Savior's work and bring the fruits of His passion to every miserable sinner. But the Christ of forgiveness is set aside and the churches again would make Christ a partisan poli-

tician, a servant of national and social interests. Paul used the protection of Rome to exert all his energy to preach Christ crucified. But the churches in our land have no time for a Gospel dealing in eternal values and are trying to reform the Roman empire, to achieve social equality for all, to politick for or against internationalism. No one has time to go to Golgotha because there is too much to do in Washington. Instead of using God's blessings of democracy to preach the Gospel, they use the Gospel to strengthen democracy.

And is introspection due also here when we see the judgment of God on a nation that refuses to render unto God the things of God? What use have *we* been making of the unlimited opportunities God has given us in this land of freedom, of plenty, of wealth and convenience? Do we really follow Christ with that single-minded devotion He had for the salvation of sinners? How much God has given us in money, in time, in opportunity, in unhindered freedom and liberty, and how puny and weak have been our efforts to use the opportunities, these gifts, these last fleeting hours before the final judgment falls. How comfortably wrapped up we have been in our petty little selves and forgotten the purpose of the daily bread God has been giving us *this day*. We hardly deserve a tomorrow.

Spare us, O God! Spare our land, O God! And deal not with us after our sins.

W. S.

ILC Alumni Association Formed

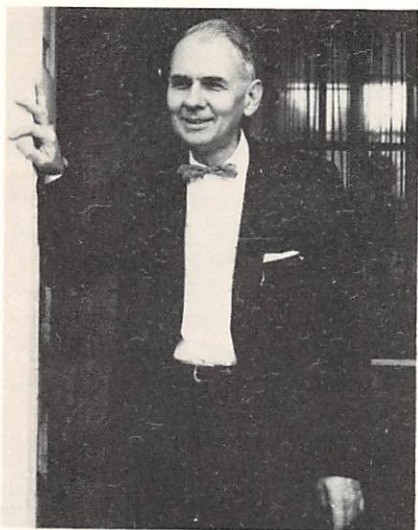
In answer to a call for a gathering of ILC alumni, graduates began to arrive on the campus on October 25, the day before the scheduled meeting. Campus and buildings were inspected as each group guided itself from place to place. For some it was a new experience, while for others it was but a repetition of many previous walking trips over the wooded acres of what is now Immanuel Lutheran College. For all it was a joyous experience of fellowship on the part of former and present students.

On Saturday the young people gathered in the chapel for a vesper hour conducted by Pastor Norman Harms. It was a joy to hear young voices singing praises to the Lord to the accompaniment of the new Baldwin organ provided by ladies' circles of our CLC. After the chapel exercises a banquet was served in

the Ingram Hall dining room which had been extended into the lobby to serve the many who had gathered for the occasion. After the meal a meeting was held and steps were taken for the formation of an Alumni Association. Officers were elected, a constitution committee was appointed, and plans made for future meetings. A social hour with song and instrumental music was enjoyed before a crackling fire in the library.

Open House At Immanuel

The November day was warm, sunny, and ideal for the open house at Immanuel College. Preceding days had been busy days for students, faculty, and personnel. Dormitory rooms, classrooms, and campus must present their best appearance. All labored hard and long. Ladies of the faculty family had been at work preparing to serve the guests with refreshments. Student guides had been busy studying their routes and their speeches. All was in readiness. And people did come from congregations of our CLC, from the City of Eau Claire, and from the faculty of Wisconsin State College. In orderly fashion the guests were escorted over the grounds and through the buildings. It was a good turnout as our guest register shows. All the labors were well repaid; for the comments were favorable and the guests departed with promises to come back next year and perhaps sooner. And we at Immanuel hope that it will be sooner.



President C. M. Gullerud

C. M. GULLERUD

"AND THEY WERE SORE AFRAID"

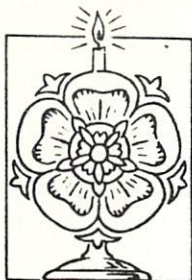
The shepherds were used to the darkness. That did not frighten them. One soon learns the dangers of the darkness and how to cope with them. But when that light suddenly encircled them at midnight's darkest hour they were terror-stricken. Not only did it break suddenly into the darkness, but it was the brightest light they had ever seen. It was a revealing light that exposed them completely. For the glory of the Lord shone round about them. These angels had come from the presence of the Holy of Holies. They reflected the glory of God; it was the light of His holiness. The holiness that flamed at the gate of Paradise; the holiness that devoured Sodom and Gomorrah; the lightning and fire and smoke of Mount Sinai. It was radioactive light, light charged with the glory of the holiness that exposes and destroys all that is darkness, all that is sinful, all that is not a part of the light.

But it did not destroy them. From the midst of this fearful brilliance comes the softness and gentleness of a love that casts out fear. It is the fire of the burning bush which does not destroy but sends forth the voice of rescue and deliverance. How can such a thing be? From the holy, destroying power of the glory of God come the words: unto you is born a Savior. The holiness that brings wrath and destruction promises help, forgiveness, peace, and life.

They had better hurry to Bethle-

hem. They must find this safety the angel promised, safety from the burning fire of God's Glory. It couldn't be true, but it must be true. The glorious messengers said not a word about judgment and anger and punishment. They talked about babies in diapers. And they found the Babe; they found Him; they found Him. And though it cannot be true it is; there stand the descendants of David; there is the manger; and there is the Child; the Glory of the Holy God wrapped in swaddling clothes. The Holy, Holy, Holy has so loved us that He has given His Son to be our Child. For unto *us* He is born. He is our *Savior*, for so the angel said. Here in the manger lies the eternal powerful God of whom we have been so terribly afraid. The eternal Light has become part of our family and made us children of the Light.

And so the shepherds are finally back on the hillside and there is darkness again. But they look up to heaven without fear of light. They have been embraced by the glory of the Lord and were not harmed. They wait now for the light to come; they wait confidently for the holy angels to return with the Son of God in glory. They wait without fear for the day of God's terrible judgment, for the final exposure of all the dark and evil thoughts and deeds of men. The glory of the Lord cannot harm them for they held the Glory of the Lord in their arms. From the manger



the Child lighted them and made them partakers of the Light.

Man, that miserable creature, still prefers the darkness. He has learned the patterns and rules of darkness. He has a fifty-fifty chance with the dangers and problems of sinful man. Lights from heaven bother him. It is better to solve man's problems through the darkness of the mind of man. It is simply too terrifying to think of the holiness of a God who destroys everything sinful. It is ridiculous to think of such a holy God sending us all to Bethlehem to find His own Son as our only protection against this terrifying wrath. Oh God, even in our Lutheran churches they tell us not to believe the "facts" of a Virgin Birth. The shepherds should have simply stayed on the fields and tried to understand the meaning of their "encounter" with God. They should have used their "darkness" rules to solve this mystery. They should have followed their reason which tells all men that you never find God in a manger. The angel was telling them a truth, but their Savior wasn't really wrapped in swaddling clothes.

Oh wretched man, why do you cling to your darkness? Why do you prefer the blackness of man's proud and sinful reason to the clear light of God's saving Word which is shining upon you? Surely it is true, the light of Scripture is a brilliant glory which exposes man in all his ugliness and makes him naked before the judging eye of His Creator. But it is also true that this heavenly light brings us the knowledge of His Son, who now with us mortals is one. There is no need to cope with the terrifying brilliance of the Glory of Heaven; simply listen to the kind and loving words: Ye shall find Him wrapped in swaddling clothes and lying in a manger.

But thanks be to God, they shall never quench the light. The way to Bethlehem is still clearly marked. And the Christchild is still waiting for you and me to embrace Him as we hasten to His manger. With Him in our arms we need not fear the darkness of this sinful world; but above all, we need not fear the Light of God's Glory when it is revealed to all flesh.

W. S.

Thou comest in the darksome night
 To make us children of the light,
 To make us in the realms divine,
 Like Thine own angels, round Thee shine.

Hallelujah!

CORNERSTONE LAID CHURCH DEDICATED

PHOENIX, ARIZONA

The Lord had answered their prayers, fulfilled their hopes and blessed their labor. And therefore the members of Holy Cross Ev. Lutheran Church laid the cornerstone and dedicated their new church to the glory of the Triune God. Dedication Sunday, September 15, 1963, was a typically beautiful September day. The pastor, the Rev. Wm. H. Wiedenmeyer, officiated at the cornerstone laying and dedication, and conducted the festival service. Nearly every seat was taken. Visitors from the immediate neighborhood and from as far away as 90 miles joined the congregation in praising God.

Holy Cross congregation is less than four years old. Its members came from the various Synods of the Synodical Conference. They had

left their former synodical homes where aberrations in doctrine and practice were both denied and defended. Having one faith, one hope, and one purpose, they organized their own congregation and immediately planned for the future: a church building in which they could worship the Triune God and teach their children God's Word. After many, many months of looking, pricing, and discussing various locations and properties, the northwest Phoenix area was selected. There, at 39th Avenue and West Dunlap, two lots were purchased and the building erected. The work was done by a contractor for less than \$16,000. Gifts and loans from members and a loan from a commercial lending institution financed the purchase and construction.



The building is 30 x 50 feet with truss roof and pumice block walls. It is cooled by an evaporative cooler and is piped for gas heating in the winter. There are two rooms which provide space for the Sunday school and the divine



Pastor W. H. Wiedenmeyer

services. Seating capacity is a comfortable 110. However, the first Sunday after the dedication it became evident that some further arrangements would need to be made to be able to conduct two Sunday school classes and two Bible classes simultaneously indoors.

Being now located in an area of 1500 homes where there is no other Lutheran church, prospects for growth are positive and an increase in attendance at the worship services and in Sunday school is anticipated.

Many hours of labor donated by the members held building costs to

a minimum. They did the painting inside and out. The altar, the altar cross, and the altar drapes were made by a member. Other gifts have been ordered and will be put into service soon. Used pews were purchased at two dollars each, and a used electric Estey reed organ was obtained for less than \$200.

Plans for next year center around the reopening of the Christian day school, after the teacher returns from his year's leave of absence.

The little church with the Christ-entered message, the little church at 39th Avenue and West Dunlap, just over a mile west of the heavily traveled Black Canyon Highway, stands as evidence of the oneness of hope, and oneness of purpose. To God alone be all glory, praise, and honor!

Since the dedication an automobile struck the front wall, breaking blocks, and causing nearly the entire wall to crack. Although how or by whom the damage was done is not known, fortunately, for the congregation, the insurance carried covers the damage.

WM. H. WIEDENMEYER

Birthday of a Congregation

On December 1 the CLC preaching station in Los Angeles organized as *Servant of Christ Lutheran Church*. The festival sermon was based on the congregation's motto: "You have one Master, the Christ." (Matt. 23:10) We own no other master; but *Him* we serve completely. After a festive dinner, the voters chose their first 9 trustees to guide this little flock.

ONE HUNDRED YEARS

GREEN GARDEN, MICHIGAN

St. Paul's Evangelical Lutheran Church, Green Garden, Michigan, southeast of Marquette, marked the one hundredth anniversary of its beginning, September, 29, 1963. Pastor George Tiefel, Sr., of St. Peter's Lutheran Church, Stambaugh, Michigan, addressed the centennial gathering in the morning service. He based his sermon on Matthew 17:1-9, and spoke of *The Reason For Your Rejoicing: The Fruit Of Your Rejoicing*. The only living former pastor, the Rev. Egbert Albrecht, of Manchester, Wisconsin, was the guest speaker in the evening service. He addressed the celebrating congregation, on the basis of Joshua 4:19-24, with words looking to the future, *Remembering Is Not Enough*. Under the direction of Mr. Frank Paull, Jr., the joint choir of Calvary and St. Paul's congregations sang in both services. In the evening service the choir spotlighted the pervading theme for the day with a special arrangement of *Lord Keep Us Steadfast In Thy Word*. The weather, too, contributed to the happiness of the congregation. It was a perfect autumn day, sunny and mild. The church was full at each service. Even standing room was taken. The women's society served a turkey dinner to 200 guests, and a luncheon after the evening service. Confirmation pictures dating back to 1897 were on display in the parish hall.

Centennial Booklet

A 12 page historical booklet, *One Hundred Years Of Grace*, containing more than 30 pictures, tells the story of the past, how the congregation's Gospel heritage came to the present generation and how it was preserved during 100 years of grace. In concluding the congregation's history, it relates the past, not only to the present, but to the future in a stirring directional way.



The First Families

In 1863 the founding families of St. Paul's congregation came from Germany by boat to Marquette. Prompted by a longing for religious freedom, and lured by the promise of 160 acres of farm land under the Homestead Act of the Grant administration, four men with their

families, settled in the area now known as Green Garden: Carl Kunde, Siegfried Zerbel, Ludwig Koepf, and Julius Zerbel.

Encouraged by letters from these friends and relatives, other German immigrants were drawn to the Green Garden area. Among these settlers who followed the original pioneers were Martin Koepf, Carl Heitman, the Dorow family, and the Priebe families. In those days Chocoley Township was a forest of unmarketable, virgin timber, and the city of Marquette, with an estimated population of 1700, was a weathered town of frontier shops and homes, with three iron ore loading docks jutting out into Lake Superior.

The First Services

Despite the backbreaking dawn-to-sunset labor necessary to clear the land, the Green Garden pioneers immediately began divine services. During the first years the founding families worshiped in each other's homes on Sundays. Mr. Siegfried Zerbel led the group in singing the hymns and in reading prepared sermons. It was a young Church in action, a grass roots Church without any ecclesiastical organization to set it on its feet and to support it during its first years. The year 1863 was the real beginning of what later became known as St. Paul's Evangelical Lutheran Church at Green Garden.

Circuit Riders

After other settlers had arrived and a school had been built, the first families held regular services in the schoolhouse. At long inter-

vals, usually not oftener than once a year — and not necessarily on Sundays — traveling missionaries, or circuit riders, visited the people, held services, and administered the Sacraments.

Instant Christians

In 1873, a man who posed as a traveling missionary came to Green Garden. He had no theological training and he was not ordained. It is said that Mr. Schnitzler attempted to produce "instant Christians" by baptizing, instructing, confirming, and serving the Lord's Supper to prospective converts — all on the same day.

The first ordained circuit rider who served the Green Garden pioneers was a Pastor Walker.

Missouri Synod Pastors

During the next years historical records mention seminannual and annual visits from Missouri Synod Lutheran pastors from Calumet and Hancock in the Copper Country, among them Pastors Carl Ebert, Philipp Wambsganss, and Dr. Edmund H. Huebner. During intervals when no pastor was available, Mr. Theodore Huebner became Siegfried Zerbel's successor in conducting regular Sunday worship.

In August, 1874, Trinity Lutheran Church in Marquette, then St. Paul's sister congregation, called a theological candidate, E.W.A. Kaeselitz, from Concordia Seminary, St. Louis, Missouri. It is presumed that Pastor Kaeselitz served also the Green Garden group. He left Marquette after only a few months. In a brief historical account, the

confirmation class of 1921 reported that the next pastor was ordained in Marquette four years later in September, 1878. He was the Rev. Henry A. E. Schaefer, and the first to hold regular services also in Green Garden. He, too, was called elsewhere after serving but a few months.

First Resident Pastor

It was not until 1881 that the Green Garden settlers were able to welcome their own resident pastor. The Green Garden group called Pastor Edwin Heinecke who that same year had been called to Trinity congregation. He continued to served Trinity and since then Marquette and Green Garden have been one parish. With the coming of the resident pastor, the congregation began to flourish. The congregation organized and took the name St. Paul's Evangelical Lutheran Church. Pastor Heinecke was the first to keep an orderly record of his pastoral acts, beginning in 1881. This was an invaluable aid in the establishment of birth dates which were destroyed by fire in the Marquette County Courthouse. During his pastorate at Green Garden, Pastor Heinecke married Miss Auguste Dorow from St. Paul's congregation. He is known for his translation of the Bible and Dietrich's Catechism into Spanish, which he completed during a pastorate in California.

Church Dedicated

From 1885 to 1889 Pastor Conrad C. Engelder, Sr. served the congregation. It was during his pastorate, in December, 1889, that

the main part of the present church building was dedicated. The total cash outlay for the new church was held to a surprisingly low \$1700, because of volunteer labor. The land on which the church was erected had been given by the early pioneer and charter member of the congregation, Mr. Ludwig Koepf.

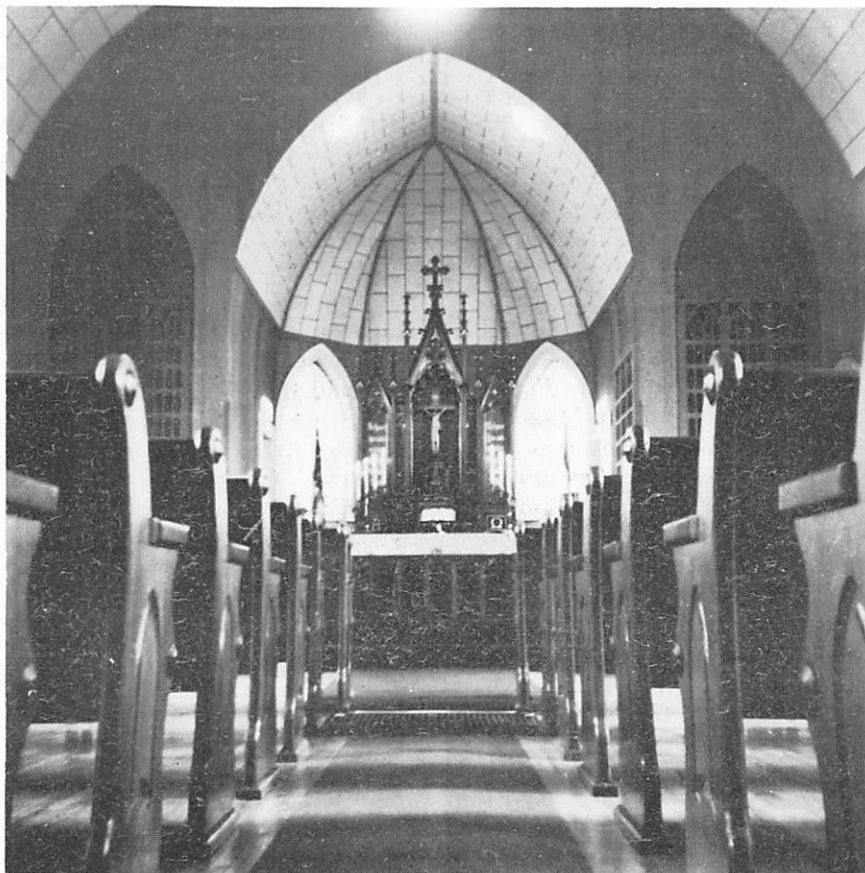
Wisconsin Synod Pastors

The congregation's third resident pastor was the Rev. W. O. J. Kistemann (1890-1891). he began his preparation for the holy ministry at Concordia Seminary, Springfield, Illinois, later transferring to the Wisconsin Synod seminary, then located in Wauwatosa, Wisconsin. He thus became the first Wisconsin Synod pastor to serve the congregation. During his pastorate the first church-owned parsonage was built in Marquette on West Ridge Street.

Very little is know about the next pastors, Pastor Martin Busack (1892-1898) and Pastor Carl Aeppler (1898-1908). During Pastor Aeppler's time the new chancel area was added to the church building, in 1904.

Pastorate

In 1909 Pastor William J. Roepke accepted the congregation's call, and served for nearly forty-four years, until 1953. Many changes took place, and many of these, some even from the early days, remain vivid in the minds of the members. Some fondly recall the sight of Pastor Roepke riding from Marquette to Green Garden in Henry Priebe's horse-drawn cut-



ter. A few years later Pastor Roe-
pke took the train as far as Man-
gum, then a motorcycle, and finally
the Model T Ford.

In 1910 a horse barn was built
for the convenience of the church-
goers. In 1914 the English language
was introduced into the church
services. In 1915 frosted glass win-
dows were replaced by stained
glass, shipped from Germany, all
gifts and memorials from mem-
bers. On September 17, 1939, the

golden jubilee was celebrated. By
1940 the jubilee organ fund was
completed, and a two manual pedal
pipe organ was installed.

Pastor Egbert Albrecht

On February 1, 1953, Pastor E.
Albrecht was installed as the new
pastor. During the first years of his
pastorate in the St. Paul's-Trinity
parish, both pastor and congrega-
tion were severely tested by the
Lord. As a faithful pastor, already

in 1953, he warned his congregation of the rift between the Wisconsin Synod and the Lutheran Church-Missouri Synod. Problems arising from the differences between the synods in doctrine and practice were an ever increasing source of trouble in the congregations and in their relationship with each other. In the spring of 1955 Trinity congregation rejected Scriptural admonition and terminated Pastor Albrecht's call, severed fellowship relations with St. Paul's congregation, and called a Missouri Synod pastor. Some members of St. Paul's also transferred their membership to Trinity congregation at that time. St. Paul's congregation together with the minority group in Marquette, which reorganized as Calvary congregation, continued as a joint parish. Both congregations experienced new life and growth under the Lord's blessing during the following years.

Pastor Bertram J. Naumann

St. Paul's and Calvary congregations submitted a joint call to the Wisconsin Synod for a seminary graduate of the class of 1957. Pastor Naumann was accordingly ordained and installed, on July 14, by Professor Edmund Reim, then president of the Wisconsin Synod seminary.

During the next two years the congregation was kept up to date with the upheaval in the Synodical Conference concerning church fellowship. The Missouri Synod had changed its historic position in the face of the present day ecumenical movement, which regards doctrine

expedient for the sake of union among churches. The Wisconsin Synod's position disintegrated when it failed to take decisive action over against the situation against which it had valiantly protested. Countless meetings were held between the local congregations and among area Wisconsin Synod churches. In the October quarterly meeting of 1959, the congregation voted to suspend fellowship relations with the Synodical Conference and the Wisconsin Synod. In 1960 St. Paul's congregation sought membership in the Church of the Lutheran Confession, where it found the fellowship of other former Synodical Conference congregations which had left for the same reasons, on the basis of Romans 16:17-18.

Together with Calvary congregation, St. Paul's hosted the Fourth Annual Convention of the Church of the Lutheran Confession, held in Marquette, August 8-13, 1963.

Eternity

St. Paul's congregation took a close look at the past and recorded it for posterity in its anniversary booklet, *One Hundred Years Of Grace*. But remembering the past, even thankfully remembering the past is not enough. It closes its centennial history by invoking the Lord's continued guidance for the years to come, that it keep its eyes of faith on God's Word and through the Word on eternity. Pastor Naumann points out the direction for the future with Peter's words to Christ, "Lord, to whom shall we go? Thou hast the words of eternal life," John 6:68.

HI-FIDELITY PREACHING

ALL THEY FROM SHEBA SHALL COME

With these words of Isaiah 60:6, Bach sets the tone for his *Epiphany Cantata No. 65*. The lively introduction of horns and chorus pictures the wise men and the world streaming to worship the child now revealed as the Savior of mankind. Splendid describes it. Then follows the fourth stanza of a lovely Gregorian Chant hymn, "To Us Is Born a Little Child," known to many of our choirs and available in *Dr. Martin Luther College Series I:14*. A bass and tenor area carry out the opening thought. Arias, stale? These as well as the introduction are so spirited and melodic and are accompanied with such grand instrumentation that they soon become as dear as the chorale stanzas. The work closes with the tenth stanza of a Paul Gerhardt hymn that is not in our hymnal but is sung to tune 517 (LH).

One recording is *Cantate 641 204*, \$6, mono only. Overside is *Cantata No. 46* for the 10th Sunday after Trinity, Jesus weeping over Jerusalem, a work easily loved.

The other is *Epic LC-3861*, \$5, or *BC-1261*, \$6. Overside is the only recording of *Cantata No. 6* for the Easter Monday Gospel of the Emmaus disciples. Bach employs two stanzas of hymn 292, and also hymn 261:2 (LH).

Both performances are good. *Epic* has satisfactory sound; *Cantate's* is flawless. Stereo adds some depth. Both oversides are fine works, but the chorales of *Cantata 6* on *Epic* are the more appealing. Both have text, but *Cantate* again has the greater wealth of priceless information and help.

HI FI — LO FEE

An unusual record society has come to our attention: no membership fee, no obligation to buy even one record. The several monthly discs (about thirty in all) bring fine religious and secular works of the 17th and 18th centuries by composers both known and almost unknown. Performance and sound rate highest praise. Some recordings have been commissioned, others purchased from *Errato Records* of France. The low price of \$2.50 per disc is not a gimmick; it creates the volume sales which make the price possible. Record companies please take note!

Anyone interested should write to Roger Lindley, *Musical Heritage Society, Carnegie Hall, New York 19, N. Y.* Being without application blank, the writer should mention this column and *THE LUTHERAN SPOKESMAN*. Ask for the sample introductory records. Discs No. 500 and 511 will be mailed. (Specify mono or stereo.) These contain works by Handel, Haydn, Bach and Stamitz. After ten days both discs can be returned — or kept for a total of one dollar. If interested in Bach Cantatas, ask Mr. Lindley to kindly substitute discs No. 516 and 526: five splendid cantatas with thrilling instrumental and choral work to preach the message, three being "only recordings."

Having heard half of the discs in the listing, we assume that the other fifteen have been just as widely chosen for rich content and quality of performance and engineering. However, after thirty days of listening, any disc can be either paid for or returned. Unusual indeed!

C. THUROW

GO!

More Hints On Canvassing

The following is a continuation of the public reply to specific questions that have been asked about the canvassing methods used by the author's congregation in the Seattle area. Better methods may be found, but these suggest one way the work may be done.

"What times in your opinion would be best for canvassing suburban areas?"

Not before 9 a.m. (10 is better), and never after dark, when many will hesitate to open the door for a stranger. Usually the late morning hours and the afternoon after the children start coming home from school work well, but these things may vary with local custom and living habits. Week-end time is good because you have a chance of finding both husband and wife home.

"Are your opening words: 'We're conducting a religious survey', or more specific? Do you announce yourselves as simply Lutheran, or as members of Redemption Lutheran Church?" Honest opinions differ considerably on this point. It might be best to try different approaches and then use the one that seems most natural. In this way we have come to prefer waiting with the personal introduction and stating immediately the purpose of the call: "We are taking a religious survey of this area, and would like to ask about the religious affiliation of

your family." This is exactly what we are doing with this first call. Unless it develops of itself, this is not the time for lengthy discussions. We want to find out who is churchd and who is unchurchd. We want to know which people are to be put on our prospect lists for future concentrated attention. So we begin immediately with the questions about the individual members of the family. You often get more objective answers when people do not yet know your own denomination. If you find that the entire family regularly attends mass at St. Mary's on the hill, you enter this information on the Survey Sheet on your clipboard, thank the busy housewife for her time, compliment her on her lovely home, and move on to the next house. If she asks whom you represent, you tell her of course, but if she is not interested in knowing anyway, you are wasting her time and yours by offering that information. Time is valuable. Spend it where you find what you are looking for: unchurchd PROSPECTS! When you find these, your heart beats a bit faster and you go right into the next step and tell about your church, invite them to services, try to enroll the children in the Sunday School on the spot, and leave literature with the church address, times of service, and the like.

"Do you ask for the names of prospects only, or for the names of

all persons in your area?"

We request the family name and initials of the head of every home, regardless of prospect status. This makes the survey sheets valuable for the future. When you update your sheets (as you should every few years), a comparison with the city directory or phone book will quickly reveal which homes have had a change in occupancy and should be revisited. Thus we avoid disturbing again and again the families we have once found to be church-ed. This reason can be given if the homeowner wonders why he should give his name. Usually it is best to leave the question about the name to the last, since it is the touchiest answer to obtain. The individual you are interviewing will have more confidence in you at the end of your interview than at the beginning. And don't hide your survey sheet. Let the person see that his name is only being added to a list of other names already given by the neighbors.

"What form of questioning can be used to separate nominal church members from active members?"

The question that seems to get to the heart of the matter quickest is this: "In which church is your husband *actively participating at this time?*" This will often bring out the true state of affairs at once. If the reply comes that he belongs to the Baptist Memorial Church, one can go on to ask whether he is a full member of that church or only attends occasionally. The survey records should then indicate whether he is an active Baptist,

nominal Baptist, attends occasionally, or merely has a Baptist background. Perhaps the most common mistake made by new hands at canvassing is to be too quick to write people off as "no prospect" as soon as the name of some denomination is dropped. The answer "He's a Methodist" may be based on nothing more than the fact that in infancy he was baptized in that denomination. Further questions about the location of the church, the pastor's name, etc. will reveal whether there is actually an active participation in the affairs of some church.

One cannot take for granted that all members of the family have the same religious status. One should ask separately (and record separately) the situation of the husband, wife, and the children. Frequently the children may be attending Sunday School somewhere, but the parents have no active church life. All this information can be recorded in code using only one line of the survey sheet per family. It is advisable to ask first about the religious status of the absent members of the family. If the lady of the house answers the door, ask first about her children and husband, then about her. You will more likely get candid answers.

(Note: Anyone desiring samples of survey materials, or having suggestions for carrying on such activity more effectively, is asked to contact Pastor Norbert Reim, 11331 Corliss Ave. N., Seattle, Washington 98133).

NURTURING TENDER PLANTS

Is More Than Providing Them With All Material Blessings

The Holy Scripture describes Job as a man that "was perfect and upright and one that feared God, and eschewed evil." Job was honest and above board in all his dealings. He avoided evil. He was diligent to do good works. He was quick to make an honest confession of all his sins. He did not claim merit or worthiness for his good works but trusted alone in the promised Redeemer for forgiveness, eternal life, and salvation. Job had an honest love for God and as he was in his heart, so he lived.

Have you ever noticed how the Holy Ghost proves His description of Job by going on to show what kind of father he was to his children? Job had seven sons and three daughters. Job also had riches so that he was "the greatest of all the men of the east." Job was not the kind of man who would withhold his material blessings from his children. No doubt, he, according to his means, provided his children with the necessities and godly pleasures of this life. His sons each had his own house and they took turns giving feasts for all their brothers and sisters.

Job could give his children many material things because God had given him much. But it was not Job's real concern that his children should have every material blessing. Had God given him less he could have been content to give his children less and would

have urged them to be contented. Job's real concern was that his children should have every spiritual blessing, especially peace with God through the forgiveness of their sins. After each of their parties he would get up early in the morning, so as not to delay this very important matter, and would call all of his children together for a special worship service. He would offer a burnt offering for each one, "for Job said, It may be that my sons have sinned, and cursed God in their hearts." Job had trained his children well and he was confident that they would not wilfully sin against God in words or in deeds. But he also knew that they still had a sinful old heart and that in the excitement of a party this old Adam could stir up sinful thoughts and desires in their hearts. Job was concerned that his children should also confess and have absolution for such secret sins.

This Job did continually. It was his chief and constant concern that the hearts of his children be right with God. This should also be the chief concern of every parent. We should be unselfish and provide our children with earthly blessings according to our God-given means. But it should not be our chief concern that our children be rich in earthly blessings. If God has not given great wealth then both parents and children should learn to

be contented with less than "everything." Our real concern should be to give them every spiritual blessing. As Job rose up early to provide spiritual blessings for his children so we should always be busy praying for our children and help them to find peace with God through an honest confession of sinfulness, and a humble faith in Jesus for forgiveness, life, and salvation.

RUBEN UDE

NOTICE

A special Christmas concert is planned at Immanuel College for the close of school for the Christmas holidays. The time and date: 11:00 A.M. on December 20. It is hoped that this arrangement will make it possible for many parents and friends to attend.

To make it easier for students who live at a distance from Eau Claire, the Christmas recess has been extended one day. Classes will be resumed on Tuesday, *January 7*, instead of on Monday, *January 6*.

C. M. GULLERUD

The Bread of Life

Date	Reading	Hymn
Dec. 29—Romans	10:1-13	137,1-2
Dec. 30—Romans	10:14-21	137,3
Dec. 31—Romans	11:1-12	137,4
Jan. 1—Romans	11:13-24	123,1-4
Jan. 2—Romans	11:25-36	123,5-8
Jan. 3—Romans	12:1-8	80,1-3
Jan. 4—Romans	12:9-21	80,4-5
Jan. 5—Romans	13:1-7	343,1
Jan. 6—Romans	13:8-14	343,2
Jan. 7—Romans	14:1-9	343,3
Jan. 8—Romans	14:10-23	343,4
Jan. 9—Romans	15:1-13	343,5
Jan. 10—Romans	15:14-33	343,6
Jan. 11—Romans	16:1-16	343,7
Jan. 12—Romans	16:17-27	133,1-3
Jan. 13—Genesis	1:1-13	133,4-7
Jan. 14—Genesis	1:14-25	98,1
Jan. 15—Genesis	1:26-2:3	98,2
Jan. 16—Genesis	2:4-14	98,3
Jan. 17—Genesis	2:15-25	98,4
Jan. 18—Genesis	3:1-7	98,5
Jan. 19—Genesis	3:8-15	353,1
Jan. 20—Genesis	3:16-24	353,2
Jan. 21—Genesis	4:1-16	353,3
Jan. 22—Genesis	4:17-26	353,4
Jan. 23—Genesis	5:1-17	353,5
Jan. 24—Genesis	5:18-32	353,6
Jan. 25—Genesis	6:1-10	353,7

TREASURER'S STATEMENT

BUDGETARY

July 1, 1963, to December 1, 1963

Budgetary Receipts	\$54,154.07
Budgetary Disbursements.....	51,119.57
Cash Balance.....	\$ 3,034.50
Less Cash Deficit of July 1, 1963,.....	(\$ 2,271.99)
CASH BALANCE DECEMBER 1, 1963,.....	\$ 762.51

ILC RELOCATION FUND

Running Totals to December 1, 1963

Receipts.....	\$62,569.84
Disbursements.....	63,978.71
CASH DEFICIT DECEMBER 1, 1963,.....	(\$ 1,408.87)

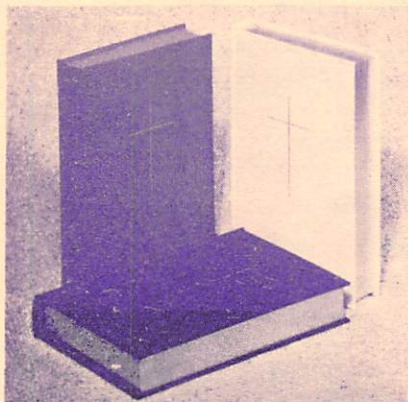
Orville Noeldner, *Treasurer*
South Shore, South Dakota

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