

LUTHERAN

DECEMBER 1968

Vol. 11, No. 6

SPOKESMAN

*J. J.
Paul W. Schaller
S. D. G.*



A TREMENDOUS CHRISTMAS GIFT

The season of gifts. Also, the season of searching for the perfect gift for each person. I'm happy to tell you that I have found the perfect gift for each of you. In fact it is there right under your tree.

It is a gift that many people throw away with the wrappings because it cannot be seen with the human eye. This gift is the "mystery of Christmas." Tremendous, indeed, is the mystery of Christmas. Very poor is the man or woman or child who does not rediscover that mystery under the Christmas tree.

This is a mystery because it is a secret — one of God's secrets. The human eye sees only a stable, a father, a mother, a baby, and a manger. Nobody sees the secret unless God tells it to them. God had to send an angel to Mary, an angel to Joseph, and many angels to the shepherds to let them in on this greatest secret, the mystery of mysteries. The secret was that God had entered their world in this Child, that God had come to change their miserable lives, to help them, to make them rich, to set them free, to take away their troubles, to save them.

Many preachers tell us today that we make too much of Christmas, that we shouldn't romanticize about the little Baby and the manger and the stable. They tell us to look at the adult Jesus, the great teacher, the great example. That is to be expected, for they do not see the mystery of Christmas, the miracle of the mighty God becoming our little brother to end our troubles and miseries. Don't just put Christ back in Christmas, put the mystery, the secret of Jesus into your Christmas celebration.

When you find the mystery of Christmas under the tree, you find the mystery of life. With this secret all of the new year becomes an exciting new life. When you have eyes to see God in a manger you have the eyes that will see the Lord at all times. Behind the ugliness of wars, of riots, of failures, of sickness, you will always see the unseen, the God-with-us. If there is no mystery to Christmas, then there is no supernatural power to guide you and guard you through the coming year. Then life is just a cold dark stable.

Open your perfect gift, the mystery of Christmas. When you find the secret, you will use this gift every day in 1969, facing every problem and every day with the sure confidence that all must be well. Why? God has joined Himself to you and to your family.

With sincerest wishes,

The Editor

Christmas Means

JOY

VICTORY

GIFT

RICHES

LOVE

SACRIFICE

SECURITY

GRATITUDE

REST

HELP

COMFORT

PEACE

FORGIVENESS

PURITY

*All my heart this night rejoices
As I hear Far and near Sweetest
angel voices.*

*"Christ is born," their choirs are
singing*

*Till the air Everywhere Now with
joy is ringing.*

Christmas means JOY. Listen to the heavenly messenger:

"I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."

*Forth today the Conqueror goeth,
Who the foe, Sin and woe, Death
and hell, o'erthroweth.*

*God is man, man to deliver;
His dear Son Now is one With our
blood forever.*

Christmas means VICTORY. The Holy Spirit explains it:

"Jesus also Himself took part of flesh and blood; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."

Second Class Postage paid at Sepulveda, Calif. 91343 and at additional mailing offices. Published monthly at 8503 Noble Ave., Sepulveda, Calif., as an official organ of the Church of the Lutheran Confession. The issues appear about the 25ths of each month.

Editor W. Schaller, Jr.
17046 Parthenia St., Northridge, Calif. 91324

Church News Editor Rollin Reim
317 Sycamore St., San Carlos, Calif. 94070

Associate Editor N. Reim
20120 24th Ave. W, Lynnwood, Wash. 98036

Contributors: O. J. Eckert, M. Galstad, C. Kuehne,
D. Lau, J. Lau, B. Naumann, P. Nolting, E. Reim,
C. Thurov.

POSTMASTER: Send notice on Form 3579 to the Lutheran Spokesman, 8503 Noble Ave., Sepulveda, California 91343.

Material submitted for publication should be sent to the editor one month before date of publication. Church and school news items and all announcements should be sent to Pastor Rollin Reim. Subscriptions and address changes and requests for sample copies must be sent to the Business Office, 8503 Noble Ave., Sepulveda, California 91343. Subscriptions are \$2.25 per year paid in advance. Blanket subscriptions are \$2.00 to congregations.

*Shall we still dread God's displeasure,
Who, to save, Freely gave His most
cherished Treasure?*

*To redeem us, He hath given
His own Son From the throne Of
His might in heaven.*

Christmas means a GIFT and the assurance of more gifts. For how else can we answer Paul's question:

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

*Should He who Himself imparted
Aught withhold From the fold,
Leave us broken-hearted?
Should the Son of God not love us,
Who, to cheer Suffers here,
Left His throne above us?*

Christmas means poverty to Christ and RICHES for us.

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

*If our blessed Lord and Maker
Hated men, Would He then Be of
flesh partaker?*

*If He in our woe delighted,
Would He bear All the care Of
our race benighted?*

Christmas means not hate, but LOVE. Who can improve on Jesus' own words to Nicodemus:

"God so loved the world, that He gave His only begotten Son."

*He becomes the Lamb that taketh
Sin away And for aye Full
atonement maketh.*

*For our life His own He renders
And our race, By His grace,
Meet for glory renders.*

Christmas means SACRIFICE. Beth-

lehem is not very far from Calvary.

"He hath appeared to put away sin by the sacrifice of Himself."

*Hark! a voice from yonder manger,
Soft and sweet, Doth entreat:
"Flee from woe and danger.*

*Brethren, from all ills that grieve you
You are freed; All you need I will
surely give you."*

Christmas means SECURITY, the only kind that really counts. Jesus is with us in the storms of this life.

"Why are ye fearful, O ye of little faith?"

*Come, then, banish all your sadness,
One and all, Great and small;
Come with songs of gladness.
Love Him who with love is glowing;
Hail the Star Near and far Light
and joy bestowing.*

Christmas means GRATITUDE. God's love melts our cold, cold hearts. John, who calls himself the disciple Jesus loved, says it for us all:

"We love Him, because He first loved us."

*Ye whose anguish knew no measure,
Weep no more; See the door To
celestial pleasure.*

*Cling to Him for He will guide you
Where no cross, Pain, or loss
Can again betide you.*

Christmas means REST, spiritual rest. The Christchild grew up to offer us this standing invitation:

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

*Hither come, ye heavy-hearted,
Who for sin, Deep within, Long and
sore have smarted;*

*For the poisoned wounds
you're feeling*

*Help is near, One is here Mighty
for their healing.*

Christmas means HELP and HEALING. And we sinners are greatly in need of both. Oh, let us treasure our Savior's words:

"They that be whole need not a physician, but they that are sick . . . I am not come to call the righteous, but sinners to repentance."

*Hither come, ye poor and wretched;
Know His will Is to fill Every
hand outstretched.*

*Here are riches without measure;
Here forget All regret, Fill your hearts
with treasure.*

Christmas means COMFORT. There on a mountain in Galilee surrounded by His beloved disciples our Lord spoke these words:

"Blessed are they that mourn: for they shall be comforted . . . Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

*Let me in my arms receive Thee;
On Thy breast Let me rest, Savior,
ne'er to leave Thee.*

*Since Thou hast Thyself presented
Now to me, I shall be
Evermore contented.*

Christmas means PEACE. The old man Simeon held the Baby Jesus in his arms and said:

"Lord, now lettest Thou Thy servant depart in peace, according to Thy Word: for mine eyes have seen Thy salvation."

*Guilt no longer can distress me;
Son of God, Thou my load Bearest
to release me.*

Stain in me Thou findest never;

*I am clean, All my sin Is
removed forever.*

Christmas means FORGIVENESS. As Christ was the perfect Lamb of God without spot or blemish, so are we spotless in God's eyes by faith in Him.

"Your sins are forgiven you for His name's sake."

*I am pure, in Thee believing,
From Thy store Evermore Righteous
robes receiving.*

*In my heart I will enfold Thee.
Treasure rare, Let me there, Loving,
ever hold Thee.*

Christmas means PURITY for me. God made this holy Christchild "to be sin for us; that we might be made the righteousness of God in Him." By God's grace we shall also appear with the saints of God in John's vision:

"These are they which have washed their robes, and made them white in the blood of the Lamb."

*Dearest Lord, Thee will I cherish.
Though my breath Fail in death,
Yet I shall not perish,
But with Thee abide forever
There on high In that joy Which
can vanish never.*

Christmas means LIFE, and that forevermore. Jesus rose again from the dead after His sacrifice, and He will die no more. Oh, listen to His voice, and be not faithless, but believing:

"I am the Resurrection and the Life . . . Whosoever liveth and believeth in Me shall never die."

"I will come again, and receive you unto Myself; that where I am, there ye may be also."

"And so shall we ever be with the Lord."

D. LAU



from the EDITOR

ALC DECLARES FELLOWSHIP WITH THREE CHURCHES

The American Lutheran Church, meeting in Omaha in October, declared pulpit and altar fellowship with three Lutheran bodies in America. In separate resolutions, adopted without debate by a unanimous standing vote of nearly 1,000 delegates, the ALC embraced first the Lutheran Church-Missouri Synod and the Synod of Evangelical Lutheran Churches and then the Lutheran Church in America.

Under constitutional requirements this action must be referred to the 18 districts of the ALC for ratification at their conventions next spring and summer. In addition, the LC-MS and the SELC must vote acceptance or rejection of the proffered fellowship at their conventions next year. The Missouri Synod will meet in Denver, July 12-19.

No convention action will be required by the LCA as it has already assured all Lutheran bodies that it is ready to practice fellowship with any church that accepts the Lutheran Confessions, particularly the Augsburg Confession and Luther's Small Catechism.

Comment. What effect will this

action have on the Missouri Synod convention next year? The Missouri leaders have been trying to convince their people that ALC is in accord with the historic position of Missouri. Since ALC can embrace the extremely liberal LCA, it is obvious that the ALC has not turned to the Lutheranism of Dr. Walther — the Lutheranism that insists on strict adherence to the God-breathed Word. Are Missouri pastors really ready and willing to transfer their sheep to shepherds that deny inspiration, that deny creation, that deny our Lord's virgin birth, that deny the Lord's physical resurrection, that approve of the World Council of Churches, that approve of (at least, tolerate) membership in the Masonic lodge, that embrace a social gospel?

LUTHERAN FORUM HAS THE SOLUTION

The *Lutheran Forum*, (October, 1968) sees no problem in this. ALC should vote fellowship with both LCA and Missouri. If Missouri cannot fellowship with LCA they should not hesitate to declare fellowship with ALC. "Missourians who may still be uncertain about what their future relationship to LCA ought to be need

not, according to their synod's official viewpoint, draw any necessary conclusions about it from a declaration of fellowship with the ALC. That is a matter to be worked out between the LC-MS and LCA." As precedent the *Forum* points out that Missouri has fellowship with certain European churches who have fellowship with the Wisconsin Synod, though Missouri and Wisconsin are not in fellowship.

Comment. Missouri cannot fellowship with LCA because they teach and tolerate false doctrine beside the Word of God. ALC can fellowship the LCA. The Missouri pastor can transfer his sheep to the ALC pastor. The ALC pastor can transfer that sheep to the LCA pastor. But the Missouri pastor would never have transferred the sheep to the LCA pastor. God forbid! In regard to the Missouri-European-Wisconsin situation that writer pretends that the parties involved voted to create such a situation, just as ALC and Missouri are now voting on these issues. He fails to point out that the three had been in doctrinal agreement and on that basis had a mutual fellowship. When Wisconsin felt compelled to sever relations with Missouri that placed the Europeans in their difficult situation. They must now struggle for the solution. They surely are not happy with the situation, and surely they would never have voted themselves into such a situation. Does the action or inaction of the European churches suddenly become the divine criterion for Missouri?

ALC AND OTHER DENOMINATIONS

The ALC also laid down guidelines to govern its relations with other Christian bodies. In a statement, formally described "as guidelines for a fraternal attitude toward, and possible cooperation with, other Christian churches," the ALC affirmed: "Our obligation to recognize that God is at work in and through other Christian churches. Our obligation to help one another as churches to make a united witness in proclaiming the Gospel of Jesus Christ to all men and nations. Our obligation to cooperate with other Christian churches in works of love, in order to manifest the concern of God and of his people for the welfare of all men, such as the relief and eradication of human misery and injustice, the search for world peace, and the establishment of the rule of law in international affairs."

Comment: This is the heart of the matter. This is what draws churches together in spite of doctrinal divisions. The churches today are convinced that their mission is an earthly one and differences in doctrine have nothing to do with this earthly mission. If our mission is to bring peace between God and man it is important that we agree on all teachings that relate to Jesus Christ and the forgiveness of sins. If our mission is to bring peace in Vietnam it is not important whether Jesus was born of a virgin or not. If our mission is to bring people the hope of everlasting life it is most vital to agree on Jesus'

resurrection from the dead. If our goal is to end poverty and bring people wealth here and now, such doctrinal agreement is quite irrelevant.

SELECTIVE CONSCIENTIOUS OBJECTION

In the most controversial and longest session of its convention, the American Lutheran Church refused to endorse selective conscientious ob-

jection to a particular war. Meeting far into the night the convention voted 479 to 292 to refer for further study a statement on the issue recommended by the ALC's Commission on Research and Social Action.

Last June the Lutheran Church in America gave its support to selective conscientious objection at its convention in Atlanta. The Lutheran Church-Missouri Synod rejected such a stand in 1967.

CHURCH NEWS



TEACHING TEACHERS

FOND DU LAC, WISCONSIN — October is the time for the annual conference of those in the CLC whose Gospel ministry is performed in the classroom. It is a case of teachers teaching teachers in search of mastery for a most demanding craft. But the mood is light and lively and full of spirit, for all the high purpose.

The conference asked Mrs. John Pfeiffer (nee Barbara Schierenbeck) to send us her notes. Here, for the flavor of the conference, are her memoranda:

The Candidate

Unlike other conventions held in recent months, the 1968 CLC Teachers' Convention lacked the "excitement" of others with respect to riots, hippies, policemen, and candidates. But we made up for this in our "excitement" over the renewed fellowship with other dedicated "delegates" of our "Candidate," the Father of all present.

With seventeen grade school teachers present on Wednesday, October 23, sessions officially began with praise and prayer. After a "cold" (31 degrees) but hearty welcome by our congenial hosts, we began in earnest the work outlined for us.

Continuing with three more sections of H. Klatz's *History - An Outline from the Christian Point of View* and guided in our study by Mr. A. Sieg, we considered God's use of an "ungodly war" (The War for Independence) to an ultimate good, so that in the end the democratic United States became the "seat of the Gospel."

After a round-table discussion of "tuition-students" and government aid to our schools, as well as our policies toward these subjects, a caravan of cars headed out for a breath of lake air and some drizzle-dampened scenery. The Horicon National Wildlife Refuge gave us a first-hand view of thousands of Canadian geese pausing for rest on their long trek south.

The day was concluded with a bit of propaganda about our host city, a film entitled, "The Four Seasons of Fond du Lac."

With the arrival of more teachers the next day the attendance was doubled. In presenting the first assigned paper, Professor G. Radtke gave a stimulating talk on the "Ultimate in Student Handbooks," a glimpse into the Book of Proverbs and its poetic description of everyday conduct in everyday situations for everyday Christians.

Following this, poetic language continued in a different form as Mr. H. Hasse presented his study, "ENABLING-Stewardship of Time and Talent." The deep probing of the paper provoked a rather lively discussion of just how *much* a teacher can allow a child to be "free to tread the paths whose ends we need not know," free to find out for himself the "how" in life.

After an enlightening report on ILC by its president, Professor C. M. Gullerud, the group stretched its legs on a tour of the Computer Center of the Fond du Lac Vocational and Technical Institute.

With the computers still buzzing in our ears, we settled back to hear an enjoyable and informative paper by Professor R. Dommer, "Demonstrations of Listening Principles by Means of Musical Selections." His actual demonstrations of the "listening program from the aspects of mood, tone, melody, rhythm, form and harmony" gave all present a chance to experience just the idea he formulated, as well as a list of several records to have in order to try out his ideas.

At an evening conference service Professor G. Radtke preached on John 15:9, "As the Father hath loved me, so have I loved you: continue ye in my love." He helped us better to see how love must be predominant in our everyday task of witnessing for Christ, as well as our everyday living.

Afterwards we were treated to a magical hour and a half presented by the "spirit of St. Louis," Dr. David Menton. His *Bag of Tricks* kept everyone captivated at his proof that the hand is quicker than the eye.

Test-tube Life?

The following morning we met Dr. Menton on somewhat more serious ground as we heard his lecture, "How Far Are We From the Creation of Life in a Test Tube?" He held his audience in the same captivating manner. What a joy it was to hear a gifted scientist base his studies on the Word of God, upholding script-

ments! His explanation of the difficulty that scientists are having in trying to "create" something gave everyone a few more formulas to take home.

"The Challenge to Christian Education in the CLC" once again reminded us of the problems confronting our christian schools as well as the need for more schools founded on the solid cornerstone of Christ. Mr. C. Kuehne's paper caused us to rejoice on the opening of one new school (Watertown, South Dakota) while wishing for more.

Professor Roland Gurgel presented the final paper on "Using Letter Grades on Report Cards." Fulfilling the adage, last but not least, he convincingly pointed up the necessity of letter grades. While the teachers' need for such grades is apparent, he showed the need for parents and students as well. And grades remain a necessity for precision in transfers from school to school.

The Bond

The entire three days in Fond du Lac were surrounded by a special air of peacefulness and contentment, not often found in today's time-ruled world. The joy of sharing classroom anecdotes as well as unburdening to sympathetic ears the teachers' special problems left many of us light-hearted as well as exhilarated and encouraged. The ever-present bond of Christian fellowship was the dominant feature.

JOYFULLY SOBER

Delegates to the August convention came away with the feeling that they had experienced Bible study in a new dimension.

Professor E. Schaller of Immanuel Lutheran College is a specialist in the languages of the Bible. He applied his skills to search out the rich meaning of the concept of *sobriety* as it is spoken of particularly in New Testament literature. As the study progresses you begin seeing a great virtue which the Holy Spirit instills in people through the Gospel. Words like *balance*, *appropriate*, *saving* become close relatives of *sobriety*. It is not — as the Bible uses the term — the opposite of drunkenness.

As you read the convention paper you begin to realize that this quality is a priceless asset in every phase of Christian living. The writer applied it by way of example to such diverse matters as clothing styles and the evaluation of Bible translations.

By convention resolution the essay was published and is now available. In this reporter's opinion, it is very well suited to adult discussion meetings. From it will come a rich sense of meaning for this quality, especially if it is issued with a few questions to lead attention to the main points. An alert group will enjoy applying the concept in a great number of ways not even mentioned in the paper.

Prize the quality of Christian sobriety, pray for it, cultivate it. Then watch how much better things can be!

To obtain copies in any quantity, send thirty cents per copy to:

Prof. E. Schaller
513 W. Grover Road
Eau Claire, Wisconsin 54701

ROLLIN REIM

CHRISTMAS MUSIC

Christmas releases seem fewer than usual this season. That may be all to the good because the common run of albums serve only to defame our Christchild. Some good new offerings and a few older ones have much Christmas joy to offer the music loving believer:

IN DULCI JUBILO, A Baroque Concert, by Leopold Stokowski and his orchestra. Vanguard BGS-70696, \$5.79. This conductor is perhaps more responsible than any other for today's interest in the soul-stabilizing music of Bach and other composers of that age. It was this conductor who, in my early student days, first introduced me to the three Bach selections on this record: "Jesu, Joy of Man's Desiring," "Sheep May Safely Graze," and "Shepherd's Christmas Music." In those days of the old 78's, Stokowski's approach was loving but far too lush and sentimental. No longer; still loving, but the bigness has given way to the authentic and delicate treatment this music deserves, every line and every instrument standing out as it should. Also included: Corelli's "Christmas Concerto" and a well known one by Vivaldi. A fine album.

BEHOLD, I BRING YOU GLAD TIDINGS, Vox Turnabout TV-34180S, \$2.50. The title is from the first selection, the angel's announcement to the shepherds. This is by Henry Purcell. It is followed by "A maid, a servant, Mary confesses herself to be," an Advent work by Joseph Haydn. This lovely melody wins the

heart at once; unforgettable. The second side offers a Christmas Cantata by Scarlatti, sung in Italian, easily followed with English text. This is the high point. To write such music about the Christchild, Scarlatti must have believed in the Christchild. All are new to records.

CHRISTMAS IN THE GREAT CATHEDRAL OF REIMS; MHS 818, \$2.50. This album has not arrived yet, but it promises to be *THE* album of the season. The spacious acoustics, the music written mostly for original performances in this cathedral, the famed blind organist Andre Marchal playing four colorful French organ carols on that great instrument, "In a Lowly Stable" by Praetorius — if it disappoints, return it; but do try it.

A MUSIC BOX OF CHRISTMAS CAROLS, Vanguard VGS-10015, \$3.50. Our favorite Christmas carols, sung in dignified and intimate manner by a small and well directed American chamber choir, in English. Nine carols interspersed, played on 150-year-old music boxes from the Bornand collection. I fault this album on only one point: the a capella singing. The St. Olaf's choir has made so much false propaganda for the capella singing that for years the chief mark of a good chorus was thought to be its ability to sing without musical accompaniment. Our Lutheran composers of two and three centuries ago knew better and wrote their music to be sung only with instruments. Today we are rediscovering

their wisdom. Notwithstanding, the choir sings well, and music boxes are just right for carols. Highly recommended for quiet, late evening listening.

CHRISTMAS ORATORIO, by Heinrich Schuetz. *Vanguard SRV-232SD*, \$2.50. Of the four albums listed in SCHWANN, this rates second, right after the *ANGEL* versions (36211-SD, \$5.98). It is the Gospel account, sung in German, English text on the cover. The story is so simply told as to conceal Schuetz's great art. The scenes are painted in such sparse tonal colors that by the sudden appearance of a viol or trumpet or trombone Schuetz is able to give rich expression to his joyous faith in Mary's Child — true God, yet fleeing from wicked Herod, needing protection by the Father's angels. Precious!

THE MAGNIFICATS of Bach and Buxtehude, *Vox Turnabout TV-34173S*, \$2.50. Sung in the usual Latin, but the King James text is printed also. This is Mary's song of praise after the angel tells her that she is to be the mother of the long expected Holy Child. The most magnificent arrangement of all is Bach's. Of the many others, Buxtehude's is usually thought of next. And that is the fortunate coupling we have here — a chance to hear two very different sermons in music by two of the greatest Lutheran composers. Each preacher in his own way holds every Scripture gem before us and helps us to plumb its wealth of comfort and joy in realizing what this Holy Babe means to us. No true collection is without a *Magnificat*.

BACH — CHORALE PRELUDES FOR THE CHRISTMAS SEASON, Walter Kraft, organist, *Vox-Turnabout TV-34084S*, \$2.50. On famous organs of Bach's time, each listed as played. The performance is good and the organs well recorded, but the worth of this album lies in the programming. The first sixteen chorales of Bach's *Orgelbuechlein* (Little Organ Book), which cover the Advent-Christmas season. Most of these are at once followed by from one to three other Bach preludes on the same tune. Good for all seasons.

ORGAN MUSIC FOR CHRISTMAS; *MHS 673*, mono or stereo, \$2.50. Have you heard Marie-Claire Alain play the Daquin and Dandrieu organ noels? Majestic and lofty, but sparkling with happiness!

NINE GREAT CHORUSES, by Handel, Mozart, and Bach, *MHS 636*, mono or stereo, \$2.50. Well described by the title. The "Messiah" is included, but top mention goes to "We hasten with eager yet faltering steps," from Bach's Cantata 78. Perhaps our ILC choir can some day muster the proper instrumental accompaniment to perform this happy music. There is no better medicine for depression. Lines of worry ease, and the heart is filled with the merriest Christian laughter you have ever known. You will denounce my description as totally inadequate; and you will be right.

MHS records must be ordered directly from *The Musical Heritage Soc., Inc.*; 1991 Broadway; New York

C. THUROW

The Bread of Life

ROMANS

"What?" you say! "Study the Letter to the Romans during the season of the coming and birth of the Christ-child? That's odd! We should be studying the Christmas story."

Not unthinkable. Just never thought of. The whole story of Christmas is the story of God stepping into human form to win man back from the stronghold of Satan and sin and ruin ever lasting. Of God doing everything that man was powerless to do anything about for himself. Of the God-man keeping the Law which man could not possibly keep and establishing the Gospel man could never even have imagined or thought of.

And the Letter to the Romans is God's powerful and everlasting Nevertheless to His condemnation of man and man's performance in the Law.

Pointing up the value of this letter is like pointing out that the Grand Canyon is deep. But we should garner — and never lose sight of — the fact that this letter is a missionary document. The breadth and depth of this unfolding of the Gospel is a constant warning to the people of God not to make of its missionary efforts a vague and sentimental humanitarian activity in which penicillin or social progress becomes a substitute for the power of God to save, the Gospel.

Religion and the church have not

always been able to resist this temptation. They have not always remembered that what the angel clarions heralded, and the shepherds could not wait to proclaim, was "the story about This Child." Romans is, above all, a reminder that the content of our missionary preaching is to be "the story about This Child" and all the Father has done in and through Him for mankind.

Finally, Luther, who knew and loved and proclaimed the Christchild as deeply and at least as well as the church of today, praised the letter so highly it might lead to blush any one who knew his words.

"This epistle is the very heart and center of the New Testament and the purest and clearest Gospel. It well deserves to be memorized word for word by every Christian man; and not only that: A man ought to live with it day by day, for it is the daily bread of souls. One cannot read it too often or too thoroughly or consider it too often or too well; and the more one deals with it, the dearer it becomes and the sweeter it grows upon the tongue . . . Thus we find in the epistle all that a Christian ought to know, and that in great abundance, namely, what the Law is, what the Gospel is, what sin and punishment are, what grace, faith, righteousness, Christ, God, good works, love, hope, and the cross are, and what our attitude toward all men ought to be, toward saints and sin-

ners, the strong and the weak, friend and foe, and toward ourselves. And all this excellently supported by Scripture and proved by examples, some of them Paul's own and some taken from the prophets, so that there is nothing left to be desired here. Wherefore it would seem that Paul intended this epistle to give a kind of summary of the whole Christian

Gospel, and to open up for us the Old Testament. For there is no doubt that if a man has well learned this epistle by heart, he has the light and the power of the Old Testament for his own. Therefore every Christian should be familiar with this epistle and practice its teachings constantly. May God grant His grace to that end."

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Dec. 22-11:1-24		85,10-12
Dec. 23-11:25-36		85,13-15
Dec. 24-12:1-8		87,1-4
Dec. 25-12:9-21		79
Dec. 26-13:1-7		89,1-3
Dec. 27-13:8-14		89,4-5
Dec. 28-14:1-12		90,1-2
Dec. 29-14:13-23		90,3-5
Dec. 30-15:1-13		90,6-8
Dec. 31-15:14-33		97,1-4
	IN THE CHRISTCHILD KING	
	WHOM GOD PREPARED, THE	
	ANGELS HERALDED, THE	
	SHEPHERDS WORSHIPPED,	
	PAUL PREACHED, LUTHER	
	AND ALL TRUE CHRISTIANS	
	LOVE AND PROCLAIM . . .	
	IN WHOM WE LIVE AND MOVE	
	AND HAVE OUR BEING . . .	
	WHOSE NAME IS HALLOWED,	
	WHOSE KINGDOM COMES, AND	
	WHOSE WILL IS DONE	
	WHENEVER WE LIVE WHAT	
	WE ARE . . .	
	A MOST BLESSED CHRISTMAS	
	A MOST JOYOUS NEW-YEAR	
	A VICTORIOUS NOW & ETERNITY	

**CHURCH OF THE LUTHERAN CONFESSION
TREASURER'S REPORT**

July 1, 1968 to November 1, 1968

BUDGETARY

	October	To Date
RECEIPTS:		
Offerings	\$16,244.08	\$36,822.62
Memorials	47.00	122.00
Revenues, Tuition	888.00	9,631.00
Revenues, Board & Room	2,206.00	18,392.00
Revenues - Other College	7.00	467.00
	<hr/>	<hr/>
TOTAL RECEIPTS	\$19,392.08	\$65,434.62
DISBURSEMENTS:		
General Administration	\$ 63.25	\$ 934.62
Insurance	50.00	1,110.00
Capital Investments	870.00	4,011.48
Home Missions & Administration	5,150.89	20,347.65
Japan Mission	625.00	1,950.00
ILC Educational Budget	5,042.19	16,998.20
ILC Auxiliary Service Budget	3,900.91	11,195.48
	<hr/>	<hr/>
TOTAL DISBURSEMENTS	\$15,702.24	\$56,547.43
Cash Balance	\$ 3,689.84	\$ 8,887.19
Cash Deficit July 1, 1968		1,387.03
Cash Balance November 1, 1968		\$ 7,500.16
10th Anniversary Thanksgiving receipts to date	\$ 3,735.31	\$ 3,735.31

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

COMPARATIVE FIGURES

	October	Four Months
Budgetary Offerings Needed	\$11,141.66	\$44,566.64
Budgetary Receipts	\$16,244.08	\$36,822.62
Surplus	\$ 5,012.42	
	<hr/>	<hr/>
Deficit		\$ 7,744.02
Budgetary Offerings '67-'68	\$11,266.77	\$32,780.81
Increase '68-'69	\$ 4,977.31	\$ 5,041.81

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

West-Central Pastoral Conference

Dates: November 5-7, 1968

Place: Peace Lutheran Church, Mission,
S. Dak. Paul Larsen, pastor

Agenda:

- 1) The Benefit of a Sense of History
to the Pastor — L. Grams
- 2) A Study of I Tim. 1:8-11, with
Reference to the Confessions —
H. Witt
- 3) Comparative Exegesis of 1 Cor.
9:19-23 — D. Redlin
- 4) Annihilation or Renewal? Study of
2 Peter 3:10-13 — V. Greve
David Lau, Secretary

1969 CLC DIRECTORY

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The CLC Book House
Box 145
New Ulm, Minnesota 56073

AN EXPLANATION

In the September Spokesman I wrote the following statement: "God didn't intend woman to be man's equal in the home, or *anywhere else*." I wish to explain these last three words, since they are capable of misunderstanding.

Woman's position as a believer in the Holy Christian Church is one of *equality* with man. Woman's position as a participant in public church activity (as well as in the home) is one of *subordination* to man.

We "are all the children of God by faith in Christ Jesus . . . there is neither male nor female: for we are all one in Christ Jesus." (Galatians 3:26-28)

Male and female are "heirs together of the grace of life." (1 Peter 3:7)

D. LAU