

LUTHERAN

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SPOKESMAN

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



A True Merry Christmas

We try desperately to capture the joy of Christmas. "What kind of Christmas will it be without any toys?" our children ask us. Are gifts under a tree the secret of a merry Christmas? Our children open one gift, but want another, and still another. They are not satisfied but become more greedy. The merry Christmas has a way of ending in disgust.

Could it be we are trying to celebrate Christmas by just celebrating? Who told us that eats and drinks, toys and gifts will give us happiness? The Christmas angels tell us where to find it. Our happiness lies in a manger at Bethlehem. But all we find is a baby. Yet not just another baby. This infant is "robed in majesty, he is girded with strength," (Psalm 93:1). He is the King who rules forever.

We have such need of Him. When the glory of the Lord appeared to the shepherds, they were terrified. The holiness of God exposes us as sinful people. And we are afraid, terrified at God's punishment. This is what robs us of any joy no matter how many the gifts under a Christmas tree.

From the glory of God come the words: "Unto you is born a Savior." The holiness that brings wrath and destruction promises help, forgiveness, peace, joy, life. The Holy, Holy, Holy has so loved us that He gave His Son to be our Child. Our Child is the mighty King who is able to bear our sins, rescue us from our death, put the powers of darkness to rout for us.

Without Him we are helpless. Disease and war, famine and poverty, greed and cruelty, envy and bitterness, injustice and tyranny so harass our lives. Like a flood they roar against us and threaten to overwhelm us in destruction.

Our child in the manger is "mightier than the thunders of many waters, mightier than the waves of the sea," (Psalm 93:4). He came and conquered all these evils against us and now rules over them. Through Him we also rule over our woes, our sin and death. We have the life He gives us, a life eternally free from all the ills and fears that so harass us.

With Him cradled in our hearts we have happiness. Do not leave this gift of God unopened this Christmas. Let all the gifts you open remind you of this one Gift. Your Christmas will be merry.

L. G. BERNTHAL

THIS LITTLE BABE

This Little Babe, so few days old,
 Is come to rifle Satan's fold:
 All hell doth at his presence quake,
 Tho he himself for cold do shake:
 For in this weak unarmed wise
 The gates of hell he will surprise.

*With tears he fights and wins the
 field,
 His naked breast stands for a shield:
 His battering shot are babyish cries,
 His arrows looks of weeping eyes,
 His martial ensigns Cold and Need
 And feeble Flesh His warrior's
 steed.*

His camp is pitched in a stall,
 His bulwark but a broken wall;
 The crib his trench, haystalks his
 stakes;
 Of shepherds he his muster makes;
 and thus, as sure his foe to wound,
 The angels' trumps alarum sound.

*My soul, with Christ join thou in
 fight;
 Stick to the tents that he hath pight.
 Within his crib is surest ward; . . .
 This little Babe will be thy guard.
 If thou wilt foil thy foes with joy,
 Then flit not from this heavenly
 Boy.*

Robert Southwell

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from the EDITOR

MISSOURI'S NEW WORSHIP

We were happy to see the supplement to the Lutheran Hymnal recently published by Concordia. Being involved in mission work we have felt the need for new forms and up-dated language. We are more than ready to admit that the old forms do not always communicate the good news to modern man.

The "Worship Supplement" is a supplement to the "Lutheran Hymnal" of 1941, which was produced by the Synodical Conference churches of that time. The supplement was authorized by the Commission on Worship of the Lutheran Church-Missouri Synod and the Synod of Evangelical Churches. The *Worship Supplement* is issued in two books: one, a tune-text edition for the orders of service and the hymns; the other, a keyboard edition containing the accompaniments.

The authors were very daring, and for this they need not be faulted. Liturgics and hymnology have suf-

fered many cruel blows in the Lutheran Church in recent centuries. Pietism and rationalism inflicted severe injuries. In America, the transition from German to English all but killed the battered body. The field of worship has been crying in pain for help. Some things had to be put to sleep, some things demanded radical surgery, and some things needed the curative powers of miracle drugs. And all must be performed by healthy physicians.

That is the sad part of the tale. Missouri is much too sick itself in this last half of the 20th century to take on the job. This creative work must gush forth from a pure fountain of living water. To produce good work the church must be a church filled with enthusiasm and excitement about one thing: God has rescued us from the devil, disobedience, and death by the precious blood of the Lamb. Only where this activity of God in Christ dominates can the theologians and

by His Presence share with us the precious fruits of His victories?

Accordingly, the outstanding change in worship coming from Luther's reformation was twofold: the sermon became important for here Christ truly came and poured into the hearts of His people the good news of His wonderful works; second, the Lord's Supper was no longer a sacrifice on the part of man but a giving of Christ by Christ to His wretched body in exile.

It is with shock, amazement, and deep sorrow that we find in this new supplement from Missouri, that the Lord's Supper is now a sacrifice made by men to God. The celebration of the Lord's Supper is the church's sacrifice of praise and self-offering. The supplement directs that in place of the recitation of the Words of Institution there should be a eucharistic prayer, which incorporates the words of institution. The Romans and Anglicans have always done this, and in 1948 the ALC and LCA Lutherans adopted that form in their revised version of the Common Service.

Three forms of the eucharistic prayer are provided: El Culto Cristiano, Cambridge, and Hippolytus. In Cambridge we read these words after the words of institution: "Remembering therefore his whole work of redemption, his conception and birth, his suffering and death, his resurrection and ascension, and looking for his glorious coming again, we here present before you the remembrance which your Son has commanded us to make, beseeching you graciously to accept *this* our sacrifice of praise and thanksgiving." (Italics mine, Ed.)

The body and blood are the remem-

brance Jesus commanded, and we present that remembrance to the Father, and *this* is our sacrifice of praise and thanksgiving. The Roman Pontiff may well read this with glee. Lutherans are now offering up the Lord's Supper as a sacrifice to God. That is quite a return to Rome, a long return from the precious emphasis of Luther on "given for you" and "shed for you."

And lest you think this writer is placing the worst construction on these new forms we refer you to the text of a joint statement on "Eucharist as Sacrifice" prepared and issued by theologians of the Roman Catholic and Lutheran communities in the United States (including theologians of the Missouri Synod). A few quotes from that document: ". . . the celebration of the eucharist is the church's sacrifice of praise and self-offering or oblation . . . The members of the body of Christ are united through Christ with God and with one another in such a way, that they become participants in his worship, his self-offering, his sacrifice to the Father. Through this union between Christ and Christians, the eucharistic assembly 'offers Christ' by consenting in the power of the Holy Spirit to be offered by him to the Father . . . God acts in the eucharist, *effecting a change in the elements* (ital. mine, Ed.) . . . the true body and blood of Christ are present not only at the moment of reception but throughout the eucharistic action . . . as long as Christ remains sacramentally present, worship, reverence and adoration are appropriate." The statement says in its concluding paragraph: "Despite all remaining differences in the ways we speak and think of the eu-

poets and musicians of the church produce the right forms of worship. For is it not to be central in the worship that the Holy, Holy, Holy descends Jacob's ladder to bring life and strength to the miserable beggars on earth? When we gather together in His name is it not primarily that we wait with hushed breath for our Brother from Bethlehem to return and charistic sacrifice and our Lord's presence in his supper, *we are no longer able to regard ourselves as divided in the one holy catholic and apostolic faith on these two points.*" (Ital. mine, Ed.)

In view of the above, other innovations will not be surprising. In a list of "suggestions for the worshipper" we read: "The *sign of the cross* is made by touching the tips of the fingers to the forehead, the breast, and then both shoulders in turn." Before taking your place, "pause and bow toward the cross as a sign of your reverence for God. Having come to your place, bow your head or kneel, make the sign of the cross as a reminder of your baptism . . ." The sign of the cross "is appropriately done at the Trinitarian Invocation, at the last phrase of the Creed, before and after receiving the elements of Holy Communion, and at the benediction." When I told a very good friend and theologian of this, he saw nothing amiss. I asked him whether our boys should also make the sign of the cross before shooting a free throw. I was not being facetious. For the past centuries Roman Catholics have made the sign of the cross with superstitious faith that the sign itself drove the devils away. All

symbols (including words) acquire their meaning from the usage. The usage has been superstitious and one cannot today cross himself without communicating an idolatrous thought. And it is quite different to make the sign of the cross at the altar, as our pastors do, and to cross one's self. It is the latter action that has been performed superstitiously many million times over and given the symbol its horrible meaning.

Likewise, the bowing toward the cross upon entering church could be quite innocent. Is it innocent when Rome has said for over 500 years that this is bowing to the body of Christ present in the host (the communion bread) on the altar? It is even less innocent after one reads the Roman-Lutheran agreement on the sacramental presence of Christ. The Roman acts idolatrously when he bows. What does the Lutheran bowing communicate to men?

As with symbols so with words. The Supplement would have us say we believe in the "holy catholic church" instead of the "holy Christian church" in the creeds. Are we being anti-Roman in our reluctance to use the word "catholic?" The late Professor Edmund Reim answered that well when he discussed an earlier Lutheran attempt at revising the order of service. He wrote in the *Quartalschrift* (October, 1948, p. 277): "The Committee seems to have been overpowered by a sense of the ideal meaning of the word *catholic*, and has forgotten what McGiffert pointed out a generation ago, namely that the word as it was originally used in the Creeds already referred to a

particular church organization, the Church of the Roman Empire as it emerged in the days of Constantine. What kind of liturgical inferiority complex is it that makes these committees so fearful of being different from other churches, and particularly in some matter that is sanctioned by ancient tradition?"

The ecumenical movement did not only show its face toward Rome. Equal homage was paid to the political and social causes of the Protestant kingdom of God on earth. Some of the prayers revealed political overtones. "Let us pray . . . for a feasible plan for general disarmament in our time." "For the United Nations . . ." This facet came out more clearly in some of the new hymns. There is a new section called "Social Concern." This section includes a hymn by Harry Emerson Fosdick which is devoid of any Gospel content. The influence of the ecumenical age showed itself especially in Hymn 779: "Lord of all nations, grant me grace To love all men of every race And in each fellowman to see My brother, loved, redeemed by thee. 2. Break down the wall that would divide Thy children Lord, on every side. Let me seek first my neighbor's good *In bonds of Christian brotherhood.*" (Ital. mine, Ed.) The mission of the church in neo-Missouri is revealed in the 2nd stanza of no. 776: "I hear my people crying In cot and mine and slum; No field or mart is silent, No city street is dumb. I see my people falling In darkness and despair. Whom shall I send to shatter The fetters which they bear?"

The supplement includes almost 100 new hymns, and many of them are excellent. Some fill great needs where certain types of hymns have been lacking. There are also three samples of services "of prayer and preaching." These are non-liturgical services and are extremely well done. In our congregations we have experimented with these and found them very useful. It is sometimes incongruous and difficult and unbeautiful to attempt the traditional liturgical service with a very small number of people, in the setting of a woman's club, without organ or choir, and with people who have not been accustomed to our traditional forms. But it is also difficult for the amateur in liturgics to substitute something satisfactory, something beautiful. Just tampering won't do the job. At present we use these services on all Sundays except the first of the month. On that Sunday we use the customary liturgy with the celebration of Communion. Thus we do not discard the treasures of the past while we attempt to make most services more intelligible and simple for the outsider. It is also feasible to incorporate a little of the old with these new services. They are very flexible.

There is much more to be said about this supplement. This must suffice for now. "Something must be dared in the name of Christ," and for this the commission must be praised, How sad that such great a labor should be so marred by these items that do not flow from faith in the crucified Christ.

W. S.

Rock and Beam

The rock was the stone of the floor and of the wall, the beam was in ceiling and roof. The room that resulted was a storehouse for fruits, or so it was in simpler times. Men worked with nature, the blessing of God was added, and grain was in store for the needs of the day. That was prosperity, Old Testament version.

The picture has changed, but not the truth and the thought. Today people bank their profits in a similar place of security, not to be in store and lie idle, but to be let out for further earnings, in securities of one kind or another. All this is within the good stewardship of gains that have been promised to those who are diligent.

One could wish that this were all to say, that the benediction of God upon good king Josiah could be an epitaph for all men: "Did not (Josiah) eat and drink, and do judgement and justice, and then it was well with him? He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the Lord." Jeremiah 22.

The structure of storerooms has a conscience. The rocks in the building are uneasy, sometimes, and the roof lies uncomfortable in playing its part of a cover. Perhaps it is mostly at night that something disturbs their quiet. "The stone will cry out from the wall, and the beam from the woodwork respond." Habakkuk 2:11, RSV. "The stone shall cry out of the wall, and the beam out of the timber shall answer it." AV. So there are *two* witnesses that something is wrong among

the securities that are stashed for the owner.

The culprit is Babylon, of course, as "Babylon" stands for all evil. Babylon shall be banished for ever, as those who know their Bibles are aware. Here is what its master had done, and with him the whole nation: In the drunkenness of his power he at home with his legitimate business. But with desire as large as hell and death, he gathered to himself all nations, and heaped to himself all people, harvesting their stuff and enslaving them.

The words about Jehoiakim fit him, Babylon: "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work; that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermillion. Shalt thou reign, because thou closest thyself in cedar? . . . Thine eyes and thine heart are not but for they covetousness." Jeremiah 22.

The victims made this response: Woe to him that increaseth that which is not his! How long will this go on, that you fatten yourself with their promises to pay, wrung from them in return for permission to stay alive? Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and you will be plundered by them? Woe to him that gains by covetousness so he can build a big house, to set his nest on high, thinking thereby to escape all problems, and be his own little king in the earth!

Somehow, things and people just will not lie still. Jeremiah spoke specifically to Babylon and generally to all oppressors: O thou that dwellest upon many waters, on the mighty rivers of Mesopotamia, abundant in treasures, thine end is come, the thread of your life is cut, "the measure of thy covetousness is full." Jeremiah 51:13.

Covetousness is the culprit. The covetous take their cuts, they are reaching for it in everything they touch. "What is the slice of this for me?" When you are more stupid in the deal than I am, why should I not take advantage? So says the king, who is in position where he can; so is the peasant, though he be in a fix where he can't; the sentiment is the same.

It is easy to cast for conviction when the prisoner is Babylon, when the oppression is from someone in power — oppression is the right word, for it is applied whenever the imposer is in position of strength. To covet with the power of an army at one's back is no different from coveting the incorrect change from a harried clerk. —How far away the "Do unto others" can seem sometimes.

Oh, for the riches that come of "to do justly, and to love mercy, and to walk humbly with thy God!" The joke is that that is for Sunday, for solemn assemblies, or whenever liturgical talk is the fitting thing. Yet it is ultimate as God.

The stones in our storehouse will talk. What they know will rock us to the depths; the beams in that same building will answer: that's the way it is, something lies here of ill-gotten gains. The covetous have taken their cuts, and the cuts have caused some-

body pain. "The violence done to Lebanon will overwhelm you" because you cut her cedars for unholy purposes. "The destruction of the beasts will terrify you" because you misused them to haul the booty to your palaces. Nature screams her anguished cry at those who exploit her, and this is the voice of God's justice, quiet now, perhaps, but the vibration already set humming that will rise to a crashing crescendo when the Lord adds his breath in Judgment.

Conscience can hear the fretting among gains that come of covetous cuts. The mark one got by cheating in school somehow doesn't *read* quite right. There's a bit of a rattle in many a machine that only the owner can hear. And the steak doesn't taste just right when it has been stolen. It is somehow a part of the system that God has set up—remember, something about "their thoughts the mean while accusing or else excusing one another?"

To have an ear for the sound of the rock, and to detect the voice of the beam! "He that hath ears to hear, let him hear." Jethro's advice to Moses was to the point: "Be thou for the people to God-ward, that thou mayest bring the causes unto God. And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, *hating covetousness*; and place such over them." Find men who can listen to the tones of inherent truth, and respond before the crunch.

Martin Galstad

STATISTICS FOR 1968: LUTHERAN CHURCH BODIES IN THE UNITED STATES AND CANADA

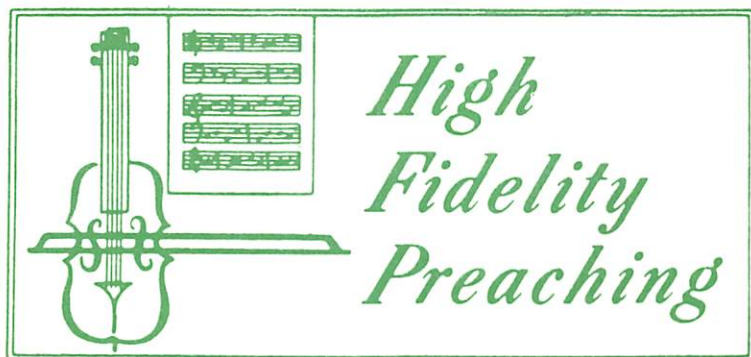
Church Bodies	Total Ordained Ministers	Ministers Serving Congregations	Congregations*	Baptized Membership	Confirmed Membership	SUNDAY SCHOOLS			CONGREGATIONAL FINANCES					
						Number	Teachers	Pupils	Property Evaluation	Indebtedness	Local Expenditures	Work-at-home	Total Expenditures	
MEMBERS OF THE LUTHERAN COUNCIL IN THE U.S.A.														
1 Lutheran Church in America	7,535	5,111	6,271	3,279,517	2,274,383	6,047	139,952	879,218	\$1,368,501,752	\$247,308,564	\$162,830,739	\$43,142,307	\$205,973,046	
2 The Lutheran Church-Missouri Synod	6,962	4,779	6,078	2,870,355	1,934,910	5,924	103,270	845,509	1,168,699,167	312,431,479	180,954,292	48,499,095	229,463,387	
3 The American Lutheran Church	5,939	3,978	4,876	2,575,300	1,767,102	4,607	84,866	738,802	845,774,480	203,959,000	137,260,390	27,363,950	164,624,340	
4 Synod of Evangelical Lutheran Churches	62	50	64	20,556	15,247	57	640	5,525	10,083,049		1,587,154	229,898	1,817,052	
TOTAL	20,498	13,918	17,289	8,745,728	5,991,642	16,635	328,728	2,469,054	\$3,393,058,448	\$763,699,043	\$482,642,575	\$119,235,250	\$601,877,825	
ALL OTHERS														
5 Wisconsin Evangelical Lutheran Synod*	792	694	914	371,048	256,792	844	6,762	55,147	\$	\$1,126,390	\$5,733,486	\$3,308,054	\$603,795	\$3,911,809
6 Evangelical Lutheran Church of Canada	230	169	335	82,857	50,564	331	3,324	24,320	5,117,300	892,700	241,919	1,086,184	1,086,184	
7 Evangelical Lutheran Synod	55	42	85	15,787	10,886	78	508	4,038			562,503	133,885	696,788	
8 Church of the Lutheran Confession	77	59	66	8,958	6,266	59	299	1,698			730,333	27,248	95,898	
9 Apostolic Lutheran Church of America	27	21	115	7,203	4,957	36	312	2,006			5,482,071	1,754,065	246,992	2,001,057
10 Church of the Lutheran Brethren	121	81	88	7,193	4,597	83	989	7,337			80,000			
11 Erlsen Synod	3	2	7	500	490									
12 Association of Free Lutheran Congregations	36	26	101											
TOTAL	1,341	1,094	1,711	493,546	334,512	1,431	12,194	94,546	\$ 28,536,094	\$ 6,653,434	\$ 24,264,818	\$ 7,933,825	\$ 32,198,643	
GRAND TOTAL	21,839	15,012	19,000	9,239,274	6,326,154	18,066	340,922	2,563,600	\$3,421,594,542	\$770,352,477	\$506,907,393	\$127,169,075	\$634,076,468	
Total U.S. only	21,047	14,425	17,948	8,943,907	6,136,536	17,078	329,935	2,485,611	\$3,346,745,400	\$748,365,034	\$496,617,017	\$124,429,237	\$621,046,254	
Total Canada only	792	587	1,052	295,367	189,618	988	10,987	77,989	74,849,142	21,987,443	10,290,376	2,739,838	13,030,214	

*Includes both formally organized congregations and regular preaching places.

All statistics for Apostolic Lutheran Church of America as of 1961.

*All statistics for Association of Free Lutheran Congregations as of 1967.

*All statistics for the Wisconsin Evangelical Lutheran Synod as of 1967.



C. THUROW

By early November notice has usually been sent to us about any Christmas albums to be released. This year we have heard of less than half a dozen, two of them worthy of mention:

Now Make We Merthe, ARGO ZRG-526, \$5.95. Christmas carols from the 12th through 16th centuries, 18 selections. "Joseph, dearest Joseph, mine," and two others will be familiar to many. Performed by adult and boys' choirs, accompanied by such varied instruments as organ, brass, bagpipes, oboe, harp, psaltery, lute, and heckelphone. And it is just that delightful!

Glad Tidings, ARGO ZRG-590, \$5.95. Subtitle: "Baroque Christmas Music from England, Germany, Italy, France, and Spain." Schuetz, Praetorius, and Hassler are among the Lutheran composers represented. Exceptional music handsomely performed, but it appeals to a more specialized audience than the first one.

Here is something we've been wanting to shout about since last spring, but the time was not till now. Every Christmas we have urged the splendid Kings College series, David Willcocks directing, LONDON RECORDS. But we have gotten many letters and untold personal comments to the effect that record shops either run into confusion with these special orders from LONDON, or they just won't bother to order. Only a very few have been fortunate, and they consider these their most prized albums. Well, now you can *all* enjoy them. Seemingly aware of the trouble, LONDON has transferred these albums to one of their import labels, ARGO, which is handled by a separate company.

The arrangement on these albums might best be described as a vesper service with our carols ringing out sublimely in all the grand majesty of the holy Christmas message, interspersed with fitting readings from

Scripture. One never tires of these—all year. The three are listed in the order of my preference:

A Festival of Lessons and Carols, ARGO ZRG-5190, \$5.95, as sung on Christmas Eve, 1958.

A Procession with Carols on Advent Sunday, ARGO ZRG-5240, \$5.95.

A Festival of Lessons and Carols, ARGO ZRG-5450, \$5.95, Christmas Eve, 1964.

Also two others:

On Christmas Night, ARGO ZRG-5333, \$5.95. The same choir; but a concert, no Scripture readings. And the unsurpassed 1965 album: *In Dulci Jubilo* (Old Choir Music for Christmas), DAS ALTE WERK SAWT-9419-B, \$5.95.

All the above offer complete texts and translations. If you are not near a record shop or do not get cooperation,

mention this column and your problem and mail your check to: *Miss Marsha S. Slater, Record Dept.; McGraw-Hill Book Co.; Text-Film Division, 37Pk; 330 West 42nd St.; New York 10036.*

A suggestion to please anyone: *Christmas Album*, MHS 101/2/3/4, \$7.50. One record each of highlights from Handel's *Messiah*, from Bach's *Christmas Oratorio* and his *St. John's Passion*, and one of favorite carols. *The Musical Heritage Soc.; 1991 Broadway; New York 10023.*

Finally, *The Golden Age of Wind Music*, VANGUARD VCS-10046, \$3.98. Sparkling tower and festival music for brass and woodwind ensembles. Several of our Lutheran composers represented. Much variety. Not for Christmas as such; but very festive, and what color!

C. Thurow

Bread of Life

"I Chose You an Appointed You"

The Gospel, Letters, and Revelation of John

"I chose you and appointed you"

The Gospel, Letters, and Revelation of John

"The Word of the Lord grew." It continued to grow to the very end of the apostolic period, to the time of

the death of John, who outlived all the apostles. The words which John heard Jesus speak to His disciples during His last meal with them might be written over all his works: "I chose you and appointed you" (John 15:16). In all his writings John takes great pains to underscore the fact that he is freely giving what he has received freely, that in all his life and ministry it is the Christ who reigns and powers His people, and to Him alone belongs the glory for His undeserved and steadfast love and kindness.

The writings of John are, as it were, a summary of the whole New Testament. For their own day they meet the same needs of the church and defend it against the same dangers as the earlier New Testament writings.

The Gospel of John, for example, holds before the church a true and mighty picture of the Christ who is the Author of her salvation and the Lord of all her life, just as the other three gospels had done.

In his first and second letters, and in the letters to the churches in Revelation, John strives to open the eyes of the church to the satanic weeds that grow among God's wheat, even as Paul, Peter, and Jude had done in their letters.

John's third letter defends his apostolic authority against the arrogant presumption of men, even as Paul had to in Galatians and Corinthians. It also advances the cause of missions, as Paul's letter to the Romans had.

The last book of the Bible, the Revelation of Jesus Christ to John, strengthens persecuted churches in order to make them brave and submis-

sive and to keep their hope pure and strong, even as Peter and Paul had done.

John in his writings meets the same needs, in the same way, by the same means as the earlier writers and writings had done. The three basic themes of the New Testament proclamation are sounded by John with thunderous fullness and insistence: 1) He proclaims Jesus as Lord; 2) He proclaims the power and reality of the Holy Spirit; 3) He is conscious of the fact that he is living in the world's last days.

THE GOSPEL ACCORDING

TO JOHN

The central theme and purpose of this Gospel is stated by John himself: "Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written *that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name*" (John 20:30-31).

John is highly selective in the "signs" he chooses to comment on and interpret. He is teaching a church which is in the world, and therefore is in conflict and under temptation. He deals a great deal with the Gospel of the Crucified, which is a "stumbling block to the Jews," whose fierce hatred and dogged determination to destroy all those who taught and believed it hounded John and his congregation(s), just as it had Paul.

This Gospel of the Crucified was not only a stumbling block to the Jew, but also "foolishness to the Greek." John's Gospel, therefore, also is directed against a Greek perversion of the Gospel, which was in fact an

outright denial of the Gospel. This perversion had at its root some form of denial of the deity of Christ in His creating, living, dying. This John forever lays to rest with his powerful first chapter.

- Dec. 8-1:1-18 The WORD became flesh; men would not heed 98,1
 Dec. 9-1:19-34 The Lamb of God, Son of God, Giver of the Spirit 98,2-3
 Dec. 10-1:35-51 The Messiah of Prophecy 98,4-5
 Dec. 11-2:1-12 The first sign at Cana: Jesus reveals His glory 73,1-2
 Dec. 12-2:13-22 Jesus makes His messianic claim and zeal felt 73,3-5
 Dec. 13-2:23-3:21 Jesus is the Giver of Life, by His death 65,1-2
 Dec. 14-3:22-36 The Baptizer's last witness: He must increase 65,3-4
 Dec. 15-4:1-42 Jesus, the Giver of Living Water & World-Savior 65,5-6
 Dec. 16-4:43-54 The second sign: The gift of healing and faith 58,1-3
 Dec. 17-5:1-47 Jesus one with God; Jews at odds with both 58,4-6
 Dec. 18-6:1-15 The Bread of Life feeds the body 58,7-9
 Dec. 19-6:25-40 The Bread of Life taken only by the soul 85,1-3
 Dec. 20-6:41-59 He must be taken completely or not at all 85,4-6
 Dec. 21-6:60-69 Hard sayings, except to faith 85,7-9
 Dec. 22-7:37-39 Jesus is the Water of Life Eternal's Spring 85,10-12
 Dec. 23-8:12-20 Jesus is the Light of the World 85,13-15
 Dec. 24- 77,1-3
 Dec. 25- A BLESSED CHRISTMAS IN JESUS! OUR EVERYTHING!
 77,4-6
 Dec. 26-9:1-41 Two kinds of blindness and seeing 77,7-9
 Dec. 27-10:1-21 Jesus, the Door to the sheepfold & the Shepherd 77,10-12
 Dec. 28-11:17-44 Jesus, the Resurrection and the Life 77,13-15
 Dec. 29-12:1-19 Jesus, your King, is coming 361,1-2
 Dec. 30-13:1-20 Jesus, the King, serves His subjects 361,3-5
 Dec. 31-14:1-14 Jesus, the Way, the Truth, and the Life 89,1-5
 Jan. 1- A BLESSED NEW YEAR IN JESUS! OUR EVERYTHING!
 97,1-4
 Jan. 2-15:1-17 Jesus, the Vine; we the branches 99,1
 Jan. 3-16:1-15 Jesus and the Father send the Counselor-Comforter 99,2
 Jan. 4-17:1-26 Jesus and His Father: Let all the earth keep silent! 99,3
 Jan. 5-18:33-38 O Jesus, King Most Wonderful! Not like others 105,1-2
 Jan. 6-19:1-18 "Shall I crucify your King?" Yes—for us! 105,3-4
 Jan. 7-20:1-31 Jesus did many signs—that we may believe Him 105,5-6
 Jan. 8-21:1-19 Lord Jesus, I believe; help my unbelief 105,7-8

NORMAN F. HARMS

CHURCH OF THE LUTHERAN CONFESSION
TREASURER'S REPORT

July 1, 1969 to November 1, 1969

	<i>October</i>	<i>To Date</i>
RECEIPTS:		
Offerings	\$17,929.08	\$41,012.30
Memorials	50.00	158.00
Revenues, Board & Room	5,067.00	23,027.00
Revenues, Tuition	2,056.00	10,219.00
Revenues, Other College	30.00	315.00
	\$25,132.08	\$74,731.30
DISBURSEMENTS:		
General Administration	\$ 878.07	\$ 1,804.40
Insurance		164.00
Capital Investments	870.00	4,011.48
Home Missions & Administration	5,280.32	21,776.79
Japan Mission	575.00	2,300.00
ILC, Educational Budget	4,444.40	16,827.71
ILC, Auxiliary Services Budget	5,098.86	9,772.37
ILC, Extra Budgetary		9,330.00
	\$17,146.65	\$65,986.75
Cash Balance	\$ 7,985.43	\$ 8,744.55
Cash Deficit, July 1, 1969		(\$-4,007.15)
Cash Balance, November 1, 1969		\$ 4,737.40
10th Anniversary Thankoffering	\$12,261.90	\$110,789.07
Respectfully Submitted	<i>LOWELL R. MOEN, Treasurer</i>	

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COMPARATIVE FIGURES

	<i>October</i>	<i>4 Months</i>
Budgetary Offerings Needed	\$11,288.50	\$45,154.00
Budgetary Offerings Received	\$17,929.08	\$41,012.30
	\$ 5,640.58	
Surplus		\$ 4,141.70
Deficit		
	\$16,244.08	\$36,822.62
Budgetary Offerings, '68-'69	\$ 1,685.00	\$ 4,189.68
Increase, '69-'70		
Respectfully Submitted	<i>L. W. SCHIERENBECK, Chairman</i> Board of Trustees	

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

INSTALLATION

As authorized by President Robert A. Reim, the Rev. L. G. Bernthal was installed as pastor of Holy Trinity Lutheran Church of Missoula, Montana, on October 19, 1969, by the Rev. M. J. Witt, assisted by the Rev. John Schierenbeck.

M. J. WITT

INSTALLATION

With authorization from President Robert Reim, I installed Lester H. Schierenbeck as pastor of Messiah Ev. Lutheran Church of Eau Claire, Wisconsin, on November 2, 1969.

ROLAND A. CURGEL

NEW ADDRESSES

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