

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



LUTHERAN SPOKESMAN



LET US NOW GO EVEN UNTO
BETHLEHEM, AND SEE THIS THING
WHICH IS COME TO PASS, WHICH THE
LORD HATH MADE KNOWN UNTO US.

LUKE 2, 15

DECEMBER 1973
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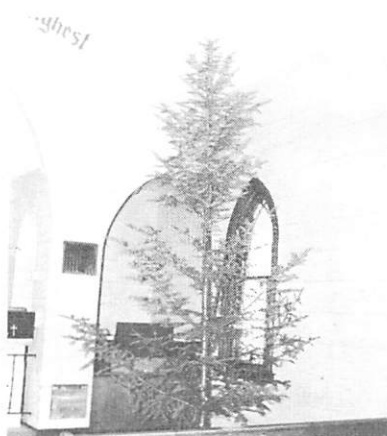
The Message in the Tree

St. Peter's Church of Stambaugh, Michigan, found a graphic way to keep a message in mind. At the 1972 Christmas service, Pastor E. H. Rutz reminded the congregation that Christmas without Calvary is meaningless. "We can't separate Jesus' birth from His death."

So they let the tree die before their eyes, right there in the sanctuary. By Ash Wednesday it had shed its life and became a symbol of that which made our Lord's birth a day of salvation.



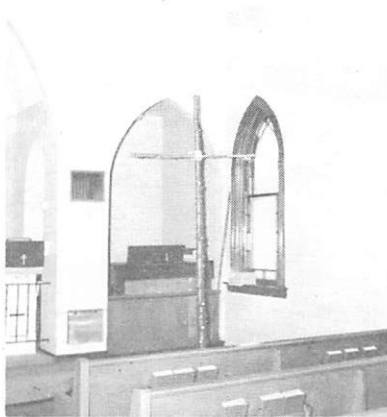
Christmas 1972



February 11



February 25



March 7, Ash Wednesday

God Is Man

The wonder of God made flesh is certainly more than even Christian reason, if there were such, could grasp. That the Almighty God would condescend to come from the womb of a lowly maid, without where to lay His head, hung on a criminal's cross, encased in the earth He let be, then cast out by the same since He was more than Satan could hold — such information is bound to short circuit the carefully programmed mind of man.

Our God became a man by choice. He did so to show His love for us and to save us from ourselves. His Word has told us so. And that we believe it to be true is even more incredible than His willing condescension. But faith has a miraculous way of arresting our reason. We are not our own, and that in itself is grace abounding.

Christmas Book

This miraculous acceptance of the Nativity attracted much of the Reformer's attention too. And his ex-

pression of the Christmas theme in over thirty years of sermons formerly was available to us in **The Martin Luther Christmas Book**, translated and selected by Roland H. Bainton of **Here I Stand** fame. The little paperback of 76 pages, published in 1948 by Muhlenberg Press of Philadelphia, is a vivid portrayal of the handful of people in Bethlehem who found Jesus' birth to be significant. Illustrated with woodcuts by famous artists, all contemporaries of Luther, the book made a precious Christmas "card" for the recipient to remember and review for years to come.

This writer makes no claim of a thorough investigation, but we were unable to find a current listing of the book, and a telephone call to Philadelphia proved equally unproductive, so we felt all the more constrained to share as many of its thoughts as we dared use space for. Furthermore, the originals of these sermons are found in the old Weimar

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Editor, G. Sydow, 22 N. State St., New Ulm MN. 56073; Associate Editor and Business Manager, Pastor M. Eibs, P.O. Box 63, Sanborn, MN. 56083; Church News Editor, Pastor R. Reim, 994 Emerald Hill Road, Redwood City, CA 94061; Staff: E. Albrecht, G. Barthels, W. Bernthal, H. Duehlmeier, O. Eckert, M. Galstad, E. Hallauer, H. Hasse, P. Koch, D. Lau, B. Naumann, N. Reim, E. Rutz, W. Schaller, D. Shierenbeck, M. Sydow, C. Thurow.

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edition of Luther's works which is obviously unavailable to most of us.

We are faced with the difficult task of epitomizing an epitome of Luther's rather exhaustive sermons on the Christmas theme. The book contains these seven topics: Annunciation, Visitation, Nativity, Shepherds, Herod, Wise Men, Presentation. Each deserves a reprint. We give you portions of the first two and most of the Nativity section of this issue.

Thank you, Muhlenberg Press, now Fortress Press, or whoever continues to hold the rights on this publication. We hope that you arrange to reprint it.

Mary

"Our Lord Jesus Christ was born of a line of ancestors (among) whom were a number of disreputable characters. God holds before us this mirror of sinners that we may know that He is sent to sinners, and from sinners is willing to be born.

"The name 'angel' means a messenger, and Gabriel, the chief, had already been used to carry a message to Zacharias. Why should God employ angels on such tasks? Could he not find a priest or prophet from Jerusalem or a preacher from Nazareth? (Apparently not!) The angels, though they are mighty princes in heaven, are not ashamed to be used as messengers, and Gabriel did not resent being used as an errand boy to carry word to a lowly maiden. His glory was laid aside, and he appeared to her simply in the guise of a comely youth.

"The name of the maiden was Mary. The Hebrew form of the name is Miriam, and means 'bitter myrrh.' Among the downtrodden people she was one of the lowliest, not a maid of high station in the capital city, but a daughter of a plain man in a small town. And yet this was the one whom God chose. To this poor maiden marvelous things were announced: that she

should be the mother of the All Highest, whose name should be the Son of God. He would be a King and of His Kingdom there would be no end. It took a mighty reach of faith to believe that this baby would play such a role.

"The virgin birth is a mere trifle for God; that God should become man is a greater miracle; but most amazing of all is that this maiden should credit the announcement that she had been chosen to be the mother of God. Had she not believed, she could not have conceived. This is for us the hardest point, not so much to believe that He is the son of the virgin and God Himself, as to believe that this Son of God is ours. That is where we wilt, but he who does feel it has become another man. They do Mary wrong who say that she gloried not in her virginity but in her humility. She gloried neither in her virginity nor in her humility, but solely in God's gracious regard. The genuinely humble look not at the outcome of their humility. True humility does not know that it is humble. If it did, it would be proud from the contemplation of so fine a virtue. When the power of man fails, the power of God begins, provided faith is present and expectant. Joseph kept the secret and became her servant, and none knew what the Holy Spirit was doing. Thus the married status proved a protection to a virgin."

Obedience

"The birth of Christ took place exactly when the Emperor Augustus sent out a decree that all the world should be taxed. This was no accident. The birth of Christ was timed to coincide with the census because God wanted to teach us the duty of obedience even to a heathen government. At the very first moment of His life, Christ and His parents had to give evidence of obedience, not to God, but the heathen emperor, the enemy of the Jews. This is the strongest proof that

Christ's Kingdom is to be distinguished from that of the world. Every Christian, therefore, should let Augustus administer his realm — should not hinder but help.

“There was a poor young wife, Mary of Nazareth, among the meanest dwellers of the town, so little esteemed that none noticed the great wonder that she carried. Think how she was treated in the inns on the way, she who might well have been taken in a golden carriage, with gorgeous equipage! How many great ladies and their daughters there were at that time, living in luxury, while the mother of God, on foot, in midwinter trudged her weight across the fields. How unequal it all was!

“Bad enough that a young bride could not have had her baby at Nazareth in her own house instead of making all that journey of three days when heavy with child! How much worse that when she arrived there was no room for her! The inn was full. No one would release a room to this pregnant woman. She had to go to a cow stall and there bring forth the Maker of all creatures because nobody would give way.”

Hidden Treasure

“Many lounged like lords in the inn. They did not recognize what God was doing in the stable. With all their eating, drinking, and finery, God left them empty, and this comfort and treasure was hidden from them. Oh, what a dark night it was in Bethlehem that this light should not have been seen. Thus God shows that He has no regard for what the world is and has and does. And the world shows that it does not know or consider what God is and has and does.

“Joseph had to do his best, and it may well be that he asked some maid to fetch water or something else, but we do not read that anyone came to help. They heard that a young wife was lying

in a cow stall and no one gave heed. Shame on you, wretched Bethlehem! The inn ought to have been burned with brimstone, for even though Mary had been a beggar maid or unwed, anybody at such a time should have been glad to give her a hand.

“There are many of you in this congregation who think to yourselves: ‘If only I had been there! How quick I would have been to help the Baby! I would have washed His linen. How happy I would have been to go with the shepherds to see the Lord lying in the manger!’ Yes, you would! You say that because you know how great Christ is, but if you had been there at that time you would have done no better than the people of Bethlehem. Childish and silly thoughts are these! Why don't you do it now? You have Christ in your neighbor. You ought to serve Him, for what you do to your neighbor in need you do to the Lord Christ Himself.

“There in a stable lay the Creator of all the world. What Mary and Joseph did next, nobody knows. The scholars say they adored. They must have marveled that this Child was the Son of God. He was also a real human being. He was a true Baby, with flesh, blood, hands and legs. He slept, cried, and did everything else that a baby does only without sin.

“Think, women, the mother was herself midwife and the maid. The cold manger was the bed and the bathtub. Who showed the poor girl what to do? She had never had a baby before. Do not make of Mary a stone. It must have gone straight to her heart that she was so abandoned. She was flesh and blood, and must have felt miserable — and Joseph too — that she was left this way, all alone, with no one to help, in a strange land in the middle of winter. Her eyes were moist even though she was happy, and aware that the Baby was God's Son and the Saviour of the

world. She was not a stone. For the higher people are in favor of God, the more tender are they."

Fear Not a Babe

"Let us, then, meditate upon the Nativity just as we see it happening in our own babies. I would not have you contemplate the deity of Christ, but rather His flesh. Look upon the Baby Jesus. Divinity may terrify man. Inexpressible majesty will crush him. That is why Christ took on our humanity, save for sin, that He should not terrify us but rather that with love and favor He should console and confirm.

"Behold Christ lying in the lap of his mother, still a virgin. What can be sweeter than the Babe, what more lovely than the mother! Look at the Child, knowing nothing. Yet all that is

belongs to Him, that your conscience should not fear but take comfort in Him. Doubt nothing. Look upon this Lord of Peace and your spirit will be at peace. See how God invites you. He places before you a Babe with whom you may take refuge. You cannot fear Him. You will see how great is the divine goodness, which seeks above all else that you should not despair. Trust Him! Here is the Child in whom is salvation. There is no greater consolation given to mankind than this, that Christ became man, a child, a babe. Now is overcome the power of sin, death, hell, conscience, and guilt, if you come to this gurgling Babe and believe that He is come, not to judge you, but to save."

H. Hasse

Apples, Nuts, Plums & Cherries

"Pray, study, and be good. Then you can enter a beautiful garden, where all the good children are."

Who said this? Perhaps it sounds like some "Christian" Santa Claus, promising the youngsters all kinds of goodies if only they'll be good. For you know how the song goes: "He sees you when you're sleeping. He knows when you're awake. He knows if you've been bad or good, so be good for goodness' sake."

But actually the author of "pray, study, and be good" is none other than Martin Luther, writing home to his four-year-old son John from the

Coburg, at the time when the Augsburg Confession was being prepared in 1530.

This little letter is found in Luther's Works, Vol. 49, pp. 323-324, and also in Bainton's biography of Luther, "Here I Stand," pp. 236-237. Luther begins by saying: "I am pleased to learn that you are doing well in your studies, and that you are praying diligently. Continue to do so, my son, and when I return home I shall bring you a nice present from the fair."

Then he tells his little son about a beautiful garden with apples, cherries, plums, and ponies. In answer to Luther's question about this garden the

owner says: "These are the children who like to pray, study, and be good."

Then Luther tells his little son that he asked the man whether little John Luther could enter this garden too. The man replied: "If he likes to pray, study, and be good, he too may enter the garden." Luther then told the man he would be sure to write his son John "so that he will certainly study hard, pray diligently, and be good in order that he too may get into this garden."

Luther then closes the letter by saying: "Therefore dear son, do study and pray diligently, and tell Lippus and Jost (little friends) to study and pray too; then you boys will get into the garden together."

Rewards

Is there any parent anywhere who has not likewise encouraged his little boy by promising some reward for cleaning up his room, or for doing some other chore? Needless to say, the practice can be overdone, especially if the reward is considered a debt rather than a gift. Yet in itself there is nothing wrong with offering and giving children rewards for good behavior.

That gets us back to Santa Claus. Should children get the idea that Santa Claus will reward them for their good behavior? Is Santa Claus a good picture of God? Luther made up his story about a garden and its owner, and we have our stories about Santa Claus. Is there anything wrong with this? Well, I believe that Luther's garden owner is much closer to being a fair picture of God than the many Santa Clauses on the scene today. We are not living in a Christian world, and there are bound to be pagan, commercial and even ungodly Santa Clauses within the range of our youngsters. It would be much better for us to make up our own fantasies, as Luther did, rather than to make use of the overused Santa Claus tale.

But we need not make up any stories at all. Luther began his letter by encouraging his son to continue in his studies, "and when I return I shall bring you a nice present." Parents shouldn't have to pretend that they have nothing to do with the giving of Christmas presents. They, although being evil, know how to give good gifts to their children, and children should know that it is their parents who are rewarding them at Christmas.

Rewards of Grace

Of course the Real Rewarder of all children is the owner of the beautiful garden above, our gracious Lord, who indeed wants all children everywhere to play and sing and dance in His garden forevermore. For it is not His will that any little ones perish. That is why He sent His Son to be born of Mary in Bethlehem, and to die on the cross outside of Jerusalem. He wanted His garden full of happy children, and it would surely have had to remain empty if Jesus had not been born, and if Jesus had not died for children's sins.

So this is the thing we must get across to ourselves and to our children, at Christmas time and at any time. God's garden is a gift, a gift that no child can ever do enough praying, studying, and working to deserve. To be sure, God encourages us along the way to life by promising us rewards, but these are never rewards of merit; they are rewards of grace.

Luther recognized this full well, for he once said: "Grace and merit do not accord with each other. If one preaches grace, he surely cannot preach merit. . . Whoever mixes these two confuses the people and leads both himself and his hearers astray. . . Works have absolutely nothing to do with obtaining God's favor and grace, forgiveness of sins, and eternal salvation. Merit is here altogether excluded. Any attempt to introduce it should be trampled on

and consigned to the abominable devil in hell as a thing that destroys my faith and denies Christ.” (quoted in Pieper’s *Christian Dogmatics*, Vol. 3, pp. 57-58)

If God’s giving to us and to our children must be by merit, then only perfect parents and perfect children could be rewarded, and where are they to be found? If God’s pretty garden is only for those children who pray, study, and work without sin, then that garden will be a lonely place.

God Himself shows mercy, He says in Exodus 20, to those who love Him and keep His commandments. This is a Gospel promise, not a Law promise. The Law promises a reward only to those who love God perfectly and who keep His commandments perfectly. But the Gospel encourages those who love and trust in Jesus to keep God’s commandments by promising them God’s abundant merciful reward. “How richly God will reward, bless, and do all good to those who hold His commandments in high esteem, and gladly do and live according to them. . . .He speaks to us as friendly as a father, and offers us all grace and every good.” (Luther’s *Large Catechism*) It is always an act of mercy on God’s part when He rewards good works with temporal or eternal blessings. Luther is quoted as once saying: “The temporal promises are the apples and nuts with which God coaxes His children.” (*Journal of Theology*, Vol. 5, No. 3, p. 8)

The Word Says It

Let us then list a few passages where God promises either temporal or eternal rewards to His children.

“Seek first God’s kingdom, and His righteousness; and all these things shall be added to you.” (Mt. 6:33) God promises the reward of abundant temporal blessings to all those who seek His kingdom first.

“Every one therefore who shall confess Me before men, I will also

confess him before My Father who is in heaven.” (Mt. 10:32) God promises the reward of recognition by God Himself to all those who confess Christ publicly on earth.

“There is no one who has left house or wife or brothers or parents or children, for the sake of the kingdom of God, who shall not receive many times as much at this time and in the age to come, eternal life.” (Luke 18:29-30) God promises all the apples, nuts, cherries, and plums at His disposal both now and evermore to those who are willing to put His kingdom first in their lives.

These overwhelming promises of our God do not lead us to think in terms of work-righteousness or meriting of rewards, but rather they lead us to marvel at the goodness of our God. Little John Luther was very likely also led by his father’s letter, not to think of how he could earn heaven, but of how wonderful this man in the garden was to promise such rich rewards.

We Christians don’t need Santa Claus to reward our children. Our children have their parents to reward them; and, beyond that, they have the Heavenly Rewarder who knows better than anyone else how to encourage His little children, as well as His big children.

“Let every man perform his duty; he may fare badly, but that shall not be his loss; let him know that the kingdom of heaven is his and that he shall be richly repaid for it. What? Repaid? ... God will repay. . . .Not that the works deserve it because of their worthiness, but because He has promised it for our strengthening and consolation, that we might not think that our labor, burden, and misery were in vain and forgotten.” (quoted in Pieper’s *Christian Dogmatics*, Vol. 3, p. 58)

A Man Is Our God

When we celebrate the Incarnation this time of year we find that we must also defend that fact which we make large. For fact it is, dated in the annals of time, an event that brought us a Person, born of a well-known virgin, a child of so many pounds and one of a certain number of inches long.

Not all believed it. Some soon said that he only seemed to have true human nature, after they saw how unearthly he was in power and knowledge and all competence. As when he sat talking to Nicodemus under cover of night, did he not refer to himself as being that very moment in heaven? Amazing!

Perhaps all of you who read this can fill in many proofs of his deity, though he came of Mary, walked our roads, and sat down to meals in our homes. But have you grasped the fullness of the fact that a man is our God?

To Head The Race

Humanity's first head failed. His very name became another word for sin. Creatures one and all, human beings and animals alike, are sons of whomever or whatever is their sire and ancestor. Of no pet around the house can you ever expect that a whale or tiger will be born — you are right, unless that pet be one of those. Whatever is at the head, and is the head, will reproduce only itself.

To change humanity, the head must be first displaced and then replaced. Only to cut it off will never do; another must take its place. We have limped in this direction just a little, replacing hearts and kidneys and the like. But even in those things, the body will

reject the closest kind of transplant.

So no one would be so foolish as to place, assuming that he could, a head of crow upon his pet canary. What would a head of cat do on a cow, or how could that of a fish know what to do with the bulk of an elephant?

Trusting that the point is clear, we ask you to forget the illustration.

Go on to the truth: "The first Adam was made a living soul (a person, like all of us); the last Adam (the second one) was made a quickening spirit (at the Incarnation, of course)." "For as in Adam all die, even so in Christ shall all be made alive." It was not a foreign nature that was grafted on to us. All this is in First Corinthians 15.

Therefore...

As Athanasius said, salvation depends as much upon the human nature of Christ as upon his deity — this from him whose main burden was to prove from Scripture that very deity! So a man is our God. In the flesh of Christ, God condemned sin. Christ "made peace through the blood of his cross." We are "justified by his blood." A man was on the Cross. A man-child was in that feed-box at Bethlehem.

After his glorification at the Resurrection, he was the same man: "Behold my hands and my feet. . . handle me and see, for a spirit hath not flesh and bones, as ye see me have." Luke 24.

A man ascended and sat down at the right hand of rule beside the Father. A man shall return (you will see him!), and "every eye shall see him, and they also which pierced him."

All this makes him our brother, one of us, like unto Moses. But we might well tremble before an impressive Moses, nervous in the presence of one so distinguished. Not so in the presence of Jesus. He put all this glory into his pocket, so to speak, and was so much like the rest of us that others had to point him out when he came. Our God is a man, indeed, so a man is our God, and

a lowly one at that as he went about doing his saving work.

Since Jesus is "not ashamed" to call us brothers, let us not blush to say that one of us is God! What we mean by that, you can easily explain, should someone be shocked at such language.

It is the plain truth. We simply could not have a new head that does not have human nature.

M. Galstad

Church News:

Taking Organists For Granted



Mrs. Edna Reader

Since most church organists enjoy making music, they survive and carry on Sunday after Sunday without much noticeable appreciation from the

congregation which benefits from their service. If they receive a salary, it is probably not much more than the cost of music they ought to be buying. "Others," it is said, "work diligently for the Lord without pay. Why shouldn't they?"

Well, there are differences of one kind or another.

Think of the tension. Nobody, however good he might be, can play an instrument for a group without getting butterflies. So many things can go wrong, and some usually do. A sheet of music falls off the rack, and several irritated folk glance toward the console. The liturgist omits something, and everyone thinks the organist is to blame for the delay in response. A siphon develops in the organ and nobody can spot the key. The morning is cold and the stiff fingers falter in a prelude. Concern for the smoothness of the service and a natural concern for a musician's reputation put a heavy demand on the situation. Add it all together and you know why earnest

organists are anything but relaxed.

Too Busy

Like church ushers, nursery attendants, and preachers, our organists must face a serious occupational hazard: They get so busy that they can hardly attend upon the Word, being quite much distracted by what they must do. Performers are seldom participants. So these busy people often forgo that quiet time at Jesus' feet which they need so very much, right along with the privileged in the pews. Poor organist! Like Martha of old, cumbered about much serving. Although with gladness, nevertheless at great price.

In tribute to all who grace our worship services with good music, vocal or instrumental, we offer the story of one organist, and what one congregation did to convince someone that her service at the organ was not taken lightly.

Edna Reader Day

For more than forty-five years, Mrs. Edna Reader has been organist at St. Paul's of Green Garden (near Marquette, Michigan). The great granddaughter of the German immigrant who founded the church more than 100 years ago. Edna - as she is known to everyone - began her career without advance notice when she was twelve years old. When she arrived at church the regular organist, who came out from Marquette, insisted that she sit down at the old reed organ then in

use. "Edna, come on. You're going to play today." With only a few years of piano lessons to prepare her, Edna played. Appropriately, the first hymn was "The Lord Hath Helped Me Hitherto." "In those days," she says, "kids did what they were told, so. . ."

Over the years, the quality of the instruments has improved right along with the skill of the musician. For the last three years she has also been the organist for Calvary Lutheran in Marquette.

Sitting in the Pews

This kind of story could be told of many individual in many places, but it is more newsworthy to tell of what was done at St. Paul's of Green Garden to encourage this kind of selfless service. At the annual Harvest Festival last year, Edna was made a sort of Queen for a Day. The ushers met her at the door, presented her corsage, and then led her to a pew where she could properly pay attention to the thanksgiving of the people for what God has done in, and through, and to her. The sermon of Pastor Jonathan Schaller brought thoughts of talents as given and as used in faithfulness. The cake at the reception was in the shape of an organ. The hymn on the rack was the first she had played. A gold watch and money gift were the final touches to a sincere thank you.

One can only hope that other faithful church musicians are, in a sense, taken for granted. . . Gifts granted by God for the joy of His people!

Rollin A. Reim

A. J. Eckert - 50 Years Since Ordination



A man of vigor and health at 72, the Rev. Otto J. Eckert can now look back on fifty years of Gospel ministry. And there is every indication that he is looking forward to a good number more.

The newspaper account of the anniversary celebration made much of Pastor Eckert's extra curricular activities. He is known in Saginaw for his habit of iceskating 10 miles or more at a time, for his skill as a violinist and violin maker, and for his knack of kite-flying with his grandchildren. Those who call him "pastor," however, speak more of abilities in the Word. His composition of hymns, for example. One of them, "O Come, Ye People of the Lord" was sung by the church choir at the special services of worship.

In Service

The service booklet contains the following resume of Pastor Eckert's fifty years in service:

Otto J. Eckert was born September 26, 1901 at Sturgis, Michigan, the son of the Rev. and Mrs. Otto M. Eckert. His abilities were such that he entered Michigan Lutheran Seminary at the age of eleven to begin his pre-ministerical training before he had

been confirmed. He completed his course of study and was graduated from the Wisconsin Synod Lutheran Seminary, then located at Wauwatosa, Wisconsin, in 1923. During those lean years, he recalls buying a nickel's worth of onions to make sandwiches for snacks.

He was ordained into the ministry on August 12, 1923, at Riga, Michigan. After spending two years as tutor at Michigan Lutheran Seminary, he accepted the call to Hemlock, Michigan, also serving the vacancy at Swan Creek. Three years later he accepted the call to Tawas City. In 1930 he came to Saginaw to serve with his father as associate pastor at St. Paul's. They served together until his father's death in 1953. . . . Since November 5, 1959, Pastor Eckert has served Gethsemane congregation, organized by those who had withdrawn from the Synodical Conference.

During his ministry Pastor Eckert has served terms of office as visiting elder, district vice-president, and acting district president in the Wisconsin Synod. His writings have appeared in the *Northwestern Lutheran* and the *Theological Quarterly*. He is

now a staff writer for the **Lutheran Spokesman**.

Family Life

On October 28, 1925, Pastor Eckert was married to Gertrude Fritz. Their children are Otto, a pastor at Winner, South Dakota; Adela, wife of Professor

Cyril Spaude, Watertown, Wisconsin; Paul, a pastor at Milwaukee, Wisconsin, and Anita, wife of Donal Nagy of Saginaw. The Eckerts have twenty-four grandchildren.

Rollin A. Reim

Daily Devotions

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 11 Timothy 3:16

There are special blessings to be gained by reading a book of the Bible from beginning to end. In this way we learn to see the various chapters and verses in their relationship to the whole. Like precious gems, familiar and beloved passages shine brighter than ever in their original settings. During 1974 we will be reading the entire New Testament in this manner — though not necessarily in the order in which we find the books in our Bible. In so doing, we will not only receive daily strength and comfort from God's Word, but will also become more familiar with ALL of the New Testament and thus become better equipped to meet the varied challenges and temptations of Christian faith and life, knowing more fully where to turn for guidance in particular situations. (When a reading seems a bit long for use in Family Devotions, an optional, shorter selection will appear in parentheses.)

THE GOSPEL ACCORDING TO LUKE

The Good News of the World's Redeemer

I. Preparation for the Redeemer and the Preparation of the Redeemer

- | | | |
|--------|------------|---|
| Jan 1 | 1:1-25 | The birth of the Redeemer's herald promised |
| Jan 2 | 1:26-56 | The birth of the Redeemer promised |
| Jan 3 | 1:57-80 | The birth of the Redeemer's herald |
| Jan 4 | 2:1-38 | (1-20) The birth of the Redeemer of the world |
| Jan 5 | 2:39-52 | A significant incident from the Redeemer's childhood |
| Jan 6 | 3:1-20 | The cry of the herald of the Redeemer |
| Jan 7 | 3:21-38 | The anointed Redeemer is the "Seed of the Woman" (Gen. 3:15) and the "Last Adam" (Rom 5:19) |
| Jan 8 | 4:1-13 | Preparation through temptation: The Redeemer's course is set |
| | | II. The Early Ministry of the World's Redeemer |
| Jan 9 | 4:14-44 | (16-30) From the start the Redeemer announces His purpose |
| Jan 10 | 5:1-16 | The Redeemer came, not to avoid sinful men, but to minister to them |
| Jan 11 | 5:17-39 | (18-26) From the start the Redeemer manifests His power |
| Jan 12 | 6:1-19 | He selects certain men to be with Him from the beginning to see, to hear, to witness |
| Jan 13 | 6:20-49 | (20-36) The Redeemer instructs His own |
| Jan 14 | 7:1-17 | The Redeemer's compassion |
| Jan 15 | 7:18-35 | The Redeemer speaks to His herald and about him |
| Jan 16 | 7:36-50 | The Redeemer came to rescue sinners, not the self-righteous |
| Jan 17 | 8:1-21 | The word of the Redeemer — how it is received |
| Jan 18 | 8:22-39 | The Redeemer has power over the visible and the invisible world |
| Jan 19 | 8:40-56 | There is no limit to the Redeemer's power |
| Jan 20 | 9:1-22 | Good News! This is the Christ, our God and Lord, Who in all need shall aid afford |
| Jan 21 | 9:23-36 | To follow the glorious Redeemer one must himself deny |
| Jan 22 | 9:37-50 | To follow the Redeemer requires humility and total commitment |
| | | III. The Later Ministry of the World's Redeemer |
| Jan 23 | 9:51-10:24 | (9:51-10:2) Announce it: The Redeemer comes to give His life a ransom |

Jan 24	10:25-42	To follow in the Redeemer's footsteps, first sit at His feet and listen
Jan 25	11:1-23	(1-13) At His feet we learn to talk to our Father above, for He has redeemed us from the Father of Lies
Jan 26	11:24-36	At His feet we learn to beware of spiritual emptiness, senseless sentimentality, and especially impenitence
Jan 27	11:37-54	At His feet we learn to beware of insincerity and false teaching
Jan 28	12:1-21	We belong to our Redeemer, neither fear nor riches should rule us
Jan 29	12:22-34	Redeemed from senseless anxiety: redeemed for heaven
Jan 30	12:35-48	Let us be on the alert for the Redeemer's return
Jan 31	12:49-13:9	The Redeemer preaches repentance

W.V. Schaller

ANNOUNCEMENTS

Church of the Lutheran Confession Directory for 1974

Complete listing of all pastors, teachers, and professors; personnel of boards and committees; description of synodical institutions and their faculties; service schedules and locations of all congregations in affiliation with the CLC; Christian day schools and high schools of the CLC; a brief statement of the doctrine and purposes of the CLC.

Single copies may be obtained at CLC churches. Or send \$1.00 cash with your address to

The CLC Book House
Box 145
New Ulm, Minnesota 56073

For prices on quantity orders, please inquire at above address.

If any corrections are to be made, please write to the Directory Editor, Rollin A. Reim, 994 Emerald Hill Road, Redwood City, CA 94061.

Change of Address

Pastor Clarence Hanson
Star Rt. Box 61B
Detroit Lakes, Minn. 56501

Pacific Coast Pastoral Conference

Place: Clarkston, Washington; date: January 29-31, 1974. Agenda: Antinomianism, R. Reim; Thought Trends in the World of Theology, M. Witt; Continuing Exegesis of I Peter 3:7ff, P. Schaller; Exegesis of I Cor. 15:35ff with reference to the Immortality of the Soul, H. Rutz; The Sunday School as a Mission Agency, A. Gullerud; Religious Curriculum, L. Bernthal; The Role of Huss in the Reformation, N. Reim; Suggested Lenten Series and Services, J. Schierenbeck.

Chaplain, M. Witt; Communion Service preacher, L. Bernthal (alternate, R. Reim).

J. Schierenbeck, secretary

CLC Contact, Pierre, South Dakota

The Ray Eiler's family, CLC people from Winner, South Dakota have moved to Pierre and are offering their home as a contact point and a meeting place for CLC people in that area. Address: 407 No. Jackson St., Pierre, SD 57501; telephone 224-2543; telephone (at work) 224-3375. They would like to be informed of CLC people living in the Pierre area.

CHURCH OF THE LUTHERAN CONFESSION

Treasurer's Report

July 1, 1973 to November 1, 1973

	OCTOBER	TO DATE
RECEIPTS:		
Offerings	\$28,113.57	\$60,342.57
Memorials	5.00	20.00
TOTAL RECEIPTS	\$28,118.57	\$60,362.57
DISBURSEMENTS:		
Retirement Fund	\$ 530.00	\$ 2,120.00
Emergency Support	- - - -	400.00
Capital Investments	1,390.00	5,281.48
General Administration	817.75	1,966.32
Home Missions & Administration	6,990.57	26,922.29
Immanuel Lutheran College, Regents	4,757.00	19,028.00
TOTAL DISBURSEMENTS	\$14,485.32	\$55,718.09
CASH BALANCE FOR PERIOD	\$13,633.25	\$ 4,644.48
CASH BALANCE, July 1, 1973		\$17,658.33
CASH BALANCE, November 1, 1973		\$22,302.81

Respectfully Submitted,
Lowell R. Moen, Treasurer

+ +

COMPARATIVE FIGURES

	OCTOBER	3 MONTHS
Budget Offerings Needed	\$15,172.00	\$60,688.00
Budget Offerings Received	\$28,113.57	\$60,342.57
SURPLUS	\$12,941.57	
DEFICIT		\$ 345.43
	+ +	
Budget Offerings, 1972-1973	\$15,617.81	\$46,880.08
Increase, 1973-1974	\$12,495.76	\$13,462.49

Board of Trustees,
L. W. Schierenbeck, Chairman

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