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ut thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting.

Micah 5:2

A

nd so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

Luke 2: 6,7



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O Little Town of Bethlehem

The image shows a musical score for the hymn "O Little Town of Bethlehem" written on a scroll. The scroll is decorated with a red and green floral pattern on the left side. The music is written in G major and 4/4 time, featuring a treble and bass clef. The lyrics are written below the notes.

O lit-tle town of Beth-le-hem, how still we see thee lie;
Above thy deep and dream-less sleep The si-lent stars go by.
Yet in thy dark streets shin-eth The ev-er-last-ing Light;
The hopes and fears of all the years are met in thee to-night.

How silently, how silently,
The wondrous gift is given;
So God imparts to human hearts
The blessings of His heaven.
No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in.

O Holy Child of Bethlehem,
Descend to us we pray,
Cast out our sin, and enter in,
Be born in us today.
We hear the Christmas angels,
The great glad tidings tell;
O come to us, abide with us,
Our Lord Emmanuel.

Thanks to God for His Indescribable Gift A Christmas Message from President O. J. Naumann

Christmas is the festival of giving. By this we do not mean the exchange of gifts for which the commercial world displayed its wares much earlier than ever this year. We are speaking of the gift of God's grace, which moved Him to give His Son to be the Savior of all mankind. This is a gift that can never be matched. But it is a gift that compels us to lead a life of grateful service, in which we glorify Him whose Gift of grace defies all description.

Our title is Professor John P. Meyer's translation of II Corinthians 9:15. In this closing verse of that great chapter on Christian giving, Paul, moved by the Holy Ghost, sounds the doxology that is and must remain the only genuine motivation for our gifts to Him and to one another at Christmas time and throughout the year.

God's Gift of grace was first presented in the Garden of Eden. This Gift, wrapped in swaddling clothes and all but concealed in a state of humiliation, was given to the world in Bethlehem's manger. The true significance of this Gift was announced to the world by John the Baptist when he said: "Behold, the Lamb of God that taketh away the sin of the world" (John 1:29). This Gift was given another title on Calvary when to spite the Jews Pilate wrote in Latin, Greek, and Hebrew: "Jesus of Nazareth, the King of the Jews."



President O. J. Naumann

This gift is still being given to our fellow men as the Lord through you and me, His witnesses and ambassadors, sends the Gospel of His grace in Jesus Christ to be heralded around the world.

Our observance of Christmas will be God-pleasing if we receive His Gift of grace in the spirit in which it was first announced in the Garden of Eden, as the only help and hope for dying sinners. After man had sinned against his holy and righteous Creator and had transgressed the clear command of God, the Lord of grace and mercy announced deliverance

from the curse of death which man had knowingly brought upon himself. In pronouncing His curse upon Satan, the tempter and the father of lies, the God of grace and forgiveness stated: "I will put enmity between thee and the woman, and between thy seed and her Seed. It shall bruise thy head, and thou shalt bruise His heel" (Gen. 3:15).

The promise of this Gift of God was repeated and elaborated throughout the years when men waited for His arrival. To Abraham God said: "In thy Seed shall all the nations of the earth be blessed" (Gen. 22:18).

Centuries later God repeated the promise of His Gift in greater detail through Isaiah. "Behold, a virgin shall conceive and bear a Son, and shall call His name Immanuel" (Isa. 7:14). And again He said: "Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever" (Isa. 9:6, 7).

The nature of His kingdom and of His rule of grace was later described by Isaiah when he portrayed Him as our Substitute: "He was wounded for our transgressions, He was bruised

(Continued on page 417)

The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. I Kings 8:57

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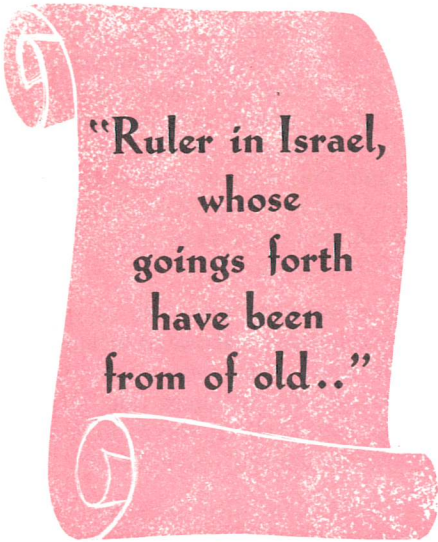
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God has never been out to impress people. If He had, He would never have sent Jesus to earth as He did. Does it impress you to learn that He spent His first days in a donkey's feedbox? It's an understatement to say that when God arranged the details of His Son's entry into the world, He did things differently than we would have, had we been doing the arranging.

We see that too as we journey with the Prophet Micah to the scene of Christ's birth. Five miles south of Jerusalem is the village of Bethlehem, once a town with a glorious future.

The Child of Bethlehem Born in Obscurity

Today Bethlehem is a town of 30,000, but things were different 700 years before Christ came to earth. Then Bethlehem was only a tiny village. In Joshua 15 we have a listing of more than a hundred of the leading cities of the province of Judah, and Bethlehem isn't even mentioned. When picking a site for the Savior's birthplace, God bypassed big, busy Jerusalem, the capital city, the headquarters of the Jewish Church. From the very first God chose things despised. Tiny Bethlehem got an honor she would never have expected.

The Child of Bethlehem Born According to Plan

"Bethlehem . . . out of thee shall He come forth *unto Me* who shall be Ruler in Israel . . ." The Bible tells us that back in eternity God had a

Bethlehem—Once a Town with a Glorious Future

plan, a plan which He has shared with the human race throughout its history: "I will be their God, and they shall be My people!"

Micah emphasizes two facts about the coming Savior which we will need to understand if we are to celebrate Christmas properly. He speaks of two "goings forth" of the Promised Savior. One is, of course, the "going forth" which occurred at Bethlehem 1971 years ago. The seed of life was placed in a young Jewish virgin by the power of the Holy Spirit, and months later, a child was born to her in Bethlehem.

Unfortunately, too many today are fussing with the frills of Christmas instead of bothering with the basics. Why did the Son of God have to be born a human being in order to become our Savior? Recall that in His Law God had demanded an obedience which we have not provided. Who is to provide it? Can God? Impossible; God is above the Law. The Commandments don't speak to Him. By virtue of having been born of a human mother, the Holy Child of Bethlehem was subject to all the Commandments of God and was able to keep them perfectly — for us!

There is, however, a second reason for that blessed birth at Bethlehem, because in His Law God had not only *demanded* something, He had also *forbidden* something. He had forbidden rebellion against His will. The penalty for sin is to be separated from God. Could Christ, the Son of God, suffer that penalty? *Can God be separated from God?* Here is a second reason for that blessed event in Bethlehem 20 centuries ago. The Son of God voluntarily became the Son of Man, so that He might suffer the penalty for man's rebellion — separation from God.

A careful study of Micah's prophecy shows, however, that the prophet refers to a second "going forth" of the Savior. He tells us that the Savior's "goings forth are from old, from everlasting." Mary's Child, born at one

point in history, is also God's Son, who has existed from all eternity. Do you see what difference this makes, Imagine, for just a moment, that you were perfect, without the stain of sin. On Judgment Day you could expect to hear God say: "Come, ye blessed of My Father!" But what if you were to ask God: "May I bring my brother with me?" God would reply: "Your holiness is enough for you, but not enough for you *and him.*" Because Jesus is God, His holiness is sufficient to cover an entire world of men. On Calvary He died not one death, but one death for every man who ever lived.

The Child of Bethlehem Born to Rule

"Bethlehem . . . out of thee shall He come forth who *shall be Ruler in Israel.*" It's easy to get sentimental and misty-eyed at the manger and to see only an Infant "so tender and mild." But don't be fooled; in Bethlehem God hid Himself in diapers, just as at Calvary He hid Himself on a cross. Micah foresaw and foretold that the Child of Bethlehem would be born to rule, would be our King.

In our time we have seen rulers abuse their power. We have seen them tyrannize their countrymen, intimidate their underlings, enslave and even annihilate those who dared to disagree with them. Bethlehem's most illustrious Son has kingly power, but doesn't abuse it. He wants to be your King, to be sure, but to rescue you, not to enslave you. He frees you from the control of sin and Satan, so that you can live close to Him now, and at His side forever.

Bethlehem in Micah's day had a glorious future. Though that is past, the Child of Bethlehem assures us of future glory. We may love Him, because He first loved us. Because He first served us, we may serve Him. Because He first came down to our earth, we may at last go to His heaven.

Professor John C. Jeske
Wisconsin Lutheran Seminary
Mequon, Wisconsin

Bethlehem—Now a Town with a Glorious Past

"Bethlehem — N. birthplace of Jesus, six miles south of Jerusalem." That's all my desk dictionary has to say about Bethlehem. But even that brief definition reminds us why the word Bethlehem sounds so beautiful to the ears of Christians and explains why Bethlehem is now a town with a glorious past.

The Birthplace of Jesus

That's why the name Bethlehem surely will remain famous and familiar to all people forever. For precisely as the Prophet Micah foretold, David's Son was born in David's city in order to ascend David's throne, to reign forever, not only as the King of the Jews, but also as the King of kings over all the earth. No wonder that His royal birth attracted wise men from the East bearing gifts appropriately precious to honor such a unique monarch.

At the time of His birth Jesus appeared to be no different from other infants. He spent nine months in the womb of Mary, who was said to be "great with child," as all pregnant women have been since the time of Eve. Indeed, Jesus was born a true human being, as helpless and dependent upon His mother as all human infants are. He had to be wrapped in swaddling clothes to keep Him warm and comfortable in the humble manger which offered the only available shelter in that crowded little town of Bethlehem.

God Became Man

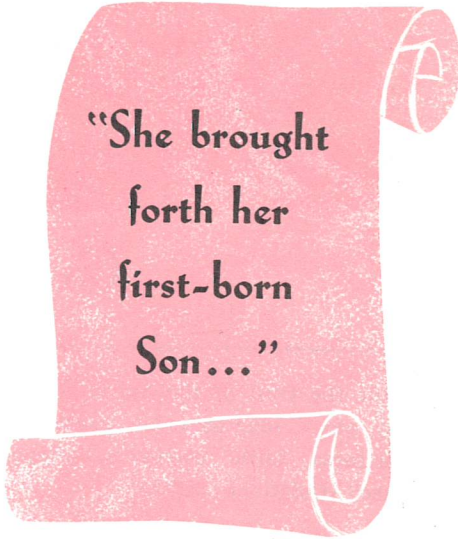
There is no question that Jesus was (and always will be) true man. However, many of the circumstances connected with His birth were decidedly different. He was conceived by the Holy Ghost! His mother, blessed among women, was a virgin! Both Joseph and Mary understandably were overwhelmed when they realized what was happening. When the angel Gabriel told Mary that she would give birth to a son, to the long-awaited Messiah, in the near future, she replied: "How shall this be, seeing I know not a

man?" Joseph was equally perplexed. When he became aware that Mary was pregnant, he concluded quite naturally that his bride-to-be had been unfaithful to him and "being a just man, and not willing to make her a public example, was minded to put her away privily." But Joseph's perfectly reasonable, biologically flawless conclusion proved to be wrong. The angel informed Joseph: "That which is conceived in her is of the Holy Ghost." Thus Isaiah's prophecy, dating back seven centuries, was fulfilled: "Behold, a virgin (not merely a young woman) shall be with child, and shall bring forth a son, and they shall call His name Emmanuel . . . God with us."

Yes, GOD became man at Bethlehem. Most people, even many non-Christians, readily concede that Jesus of Nazareth was a great man. Many call Him the greatest man of all time, a perfect example of unselfish love worthy of universal praise and imitation. However, it's not enough to call Christ a great man or to put Him in the same class with Buddha, Confucius, Mohammed, George Washington, Honest Abe Lincoln, or Gandhi. Jesus is much more than a great man, more than a superstar, more than an interesting character who can serve as the hero of a modern rock opera. As the angel put it when he announced to the shepherds: "Unto you is born this day in the city of David a Savior, which is Christ the Lord." Jesus is THE LORD of heaven and earth, a title only God Himself deserves.

Jesus, both God and Man

To serve as the Savior of sinners, Jesus had to be, is, and eternally will be both true man and true God, the God-Man Seed of the woman promised already to Adam and Eve. This Jesus is perfectly familiar with and sympathetic toward the human condition, having been exposed from the time of His humble birth at Bethlehem to all the troubles, dangers, problems, and temptations which threaten us and all other human beings. As God, however, He was free from even the faint-



"She brought
forth her
first-born
Son..."

est taint of sin, weakness, or evil so that the sacrifice of His holy precious blood on Calvary was fully sufficient to pay for the sins of all people living on this sin-cursed planet in the past, present, or future.

No wonder that we Christians at this time of the year once again eagerly hasten in spirit to Bethlehem with joyful accord. For in that little town with the glorious past, we discover the whole reason for our present and future life on this earth. Because of what happened at Bethlehem we know that our life is a precious time of grace enabling us to see Jesus as our Savior and to share our knowledge of Christ with others. We simply have to spread the good tidings of great joy that the Godhead became incarnate, for the Christ-Child, the Word wrapped in human flesh, is the very best present any person can possibly receive.

Because of what happened in Bethlehem's past, we should be filled at the present time with joy, the joy of God-given salvation. We can also look ahead confidently to our glorious future in heaven. There our voices will never tire of saying and singing the wondrous word, Bethlehem. There, in Paradise, we'll be able not only to utter that even more beautiful word, Jesus, but we'll even be privileged to see face to face Him who came down from above to be born at Bethlehem to save His people from their sins.

Pastor Reuel Schulz
Woodlawn Ev. Lutheran Church
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Studies in God's Word

Gentleness, a Fruit of the Spirit

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"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22, 23).  
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Even though there is no photograph or picture that has come down to us showing us Christ's physical appearance, yet most of us no doubt have a rather definite idea of how we think He might have looked. While no two of our mental pictures would be exactly alike, yet there would be certain features that would be common to all. Surely all of us would think of facial features that portray a quiet gentleness and a loving-kindness for all whom the Savior met. Compassion, mercy, love for men would be mirrored in that face.

Kindness, a Mark of the Master

We would not be wrong in thinking of such qualities, for the written description of Christ as found in the Gospels matches that picture at every point. His gentle kindness shows through constantly. We see Him at one time taking up little children in His arms and blessing them. Again we see Him moving quietly about among the sick and asking an invalid of 38 years: "Wilt thou be made whole?" Or we see Him stopping a funeral procession in the little village of Nain and saying gently to a bereaved mother: "Weep not." Or again when His rest had been disturbed by a multitude coming to Him in the wilderness, we hear of Him that He "was moved with compassion toward them, because they were as sheep having no shepherd." His gentle kindness embraced children no less than grown-ups, publicans and gross sinners as

well as "respectable" folk. Everything Christ did stemmed from an attitude of heart and a frame of mind which the Greek describes with a word which can be translated into English as *gentleness* or as *kindness*.

Kindness, a Mark of His Disciples

When this quality of gentleness or kindness is so prominent in the character of the Master, then it ought really not surprise us that it should be included also in the list of fruits which the Holy Spirit works in His disciples. Let us note that this kindness is not only to mark all disciples, but their kindness is to extend to all men.

Kindness Toward All

Returning kindness to those who have been considerate toward us is not all that difficult. But that kindness which is a fruit of the Spirit does vastly more. It bestows kindness even on the undeserving. Christ told His disciples: "If ye do good to them which do good to you, what thank have ye? For sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? For sinners also lend to sinners, to receive as much again. But love your enemies, and do good and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest, for He is kind unto the unthankful and the evil. Be ye therefore merciful, as your Father also is merciful" (Luke 6:33-35).

Kindness, a Difficult Requirement

Our Lord's stress on the matter of kindness shows that it is not an easy requirement that He here makes of His disciples. To the world it is utterly unthinkable to love enemies, or to be kind toward the unthankful and the evil. Even children of God must

constantly be encouraged in this matter. To the Ephesians St. Paul had to write: "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice" (Eph. 4:30, 31). Kindness is not the normal reaction of men. Bitterness, wrath, anger, clamor (noisy arguments), evil speaking, malice: these are natural for men, but they are not to mark the child of God. To them St. Paul says rather: "Be ye kind one to another, tender-hearted, forgiving one another."

Source of Christian Kindness

But that is a big order! Whence are we to receive strength to show our fellow men that sort of kindness? St. Paul gives us the answer. "Be ye kind one to another, tenderhearted, forgiving one another, *even as God for Christ's sake hath forgiven you.*" There we see why the world can never truly understand, much less practice, the grace of Christian kindness, for it is something that is possible only for him who has first experienced God's kindness. Only he who has himself experienced God's kindness can reflect true kindness in his dealings with others. And conversely, he who has experienced the love and kindness of a forgiving God will invariably show that kindness also toward his fellow men.

If, as we examine our life, we find too little kindness and tenderheartedness and a forgiving spirit, then let us ask the Holy Spirit to remind us once more of the Father's ultimate kindness in sending His Son. Where that Gift has been accepted, there will be no lack of kindness and peace and good will toward men.

Armin Panning

Editorials

“Joy . . . to all People” Every American, as well as the people of many other nations throughout the world,

knows that Christmas is the season to be jolly, tra-la-la-la-la. Jolly old St. Nicholas and laughing, cherubic children around the Christmas tree are traditional symbols of the season. Only a few Ebenezer Scrooges would want to dampen their spirits. “There is a time to laugh,” said the Preacher.

But quite a few people cannot get into the spirit of the season, despite all the cheerleading. As a matter of fact, Christmas is for many the saddest of seasons. The lonely feel lonelier, and more people commit suicide at this season, we are informed, than at any other. The hospitals remain filled; the poor are always with us; and death takes no holiday, even for Christmas.

Kind-hearted people gather baskets of goodies for the poor. Sympathetic entertainers perform in hospitals. But chairs remain vacant in many a home, and aching hearts continue to ache. There appears to be gross exaggeration in the message of the angel: “Behold I bring you good tidings of great joy, which shall be to *all people*.”

But the angel was sent by God to say it, and he meant it. Families eventually separate, and holiday moods pass. But sin persists, and the Savior remains. Only a Christless Christmas could be a joyless Christmas.

Frivolity and laughter will miss many a home this Christmas, as it does every Christmas; but the Savior knocks at every door, regardless of the physical or emotional or material condition of those within.

He brings good tidings of great joy for all people, and those who have experienced it wouldn't trade it for anything.

Immanuel Frey

Bethlehems of Our Day Our Synod seems to be growing most rapidly in America's population centers, the big cities and sprawling suburbs. But the story of God's kingdom is not necessarily told in statistics with BIG, big growth, big numbers, big churches, big names.

Christmas reminds us that the Lord likes to use the little Bethlehem as well as the large Jerusalem. Last year's listing shows that in Synod's largest District and her neighbor across the river, more than 80% of our congregations have fewer than 500 communicant members, and nearly 50% fewer than 200.

In the “Bethlehem” congregation the officers, teachers and others whom you count on do not have hundreds to help them shoulder the load. Tenure of office may stretch beyond average because replacements are lacking. Where “everybody knows everybody,” the hardest lines are drawn

and fellowship battles fought. There is no anonymity of large numbers.

But Christians in the small congregation know about Bethlehem, “little among the thousands of Judah,” and the small congregation that first attended Christ's birth. God's glory can still shine brightest in the little “Bethlehem” parish.

In God's sight there are no “small-time” Christians, no “second-rate” churches, members or pastors. No congregation is “big” merely because of size, location or position. Greatness before God is not measured by man's yardstick.

Our Lord still delights to lift up the lowly and the “little ones,” little in their own eyes and not too big to bow before the real greatness of the manger.

John Parcher

When We Almost Lost Christmas Christmas seems to be as changeless as the ancient hills. In this world of transience and decay it is as immovable as the mountains that do not depart. The message is unchanging: “True Godhead incarnate, omnipotent Word.” The miracle of God made flesh abides: “The Word becomes incarnate/And yet remains on high.”

The Church almost lost Christmas in the fourth and fifth centuries after Christ. There were men who did not believe that it was the everlasting God who descended from realms above to become a winsome child; they said that it was only a creature, a half-god, who came to Bethlehem.

Others held that the true Godhead did indeed come to earth, but the flesh and blood of the child in the manger bed were not His. They held that one could not truly say that the child of Mary was God's Son.

Had these notions of Arius, Eusebius, Eutyches, Dioscurus, and others prevailed (as they almost did), then, humanly speaking, we could have lost our Christmas. We might no longer be singing today: “Veiled in flesh the Godhead see/Hail th' incarnate Deity.” No longer would we have a divine and all-sufficient Redeemer of sinners.

But, God helping her, the Church rallied to the defense of the truth at Nicea in 325, at Constantinople in 381, at Ephesus in 431, and at Chalcedon in 451. Firmly and unmistakably she declared that the Christ of Bethlehem was the eternal God and at the same time a human child, “Made like yourselves of flesh and blood” — true God and true man, who alone could redeem us.

By the grace of God those early Christians held fast to the words of Scripture and saved our Savior and our Christmas for us.

Carleton Toppe

The Connection Between the GOSPEL and CREATION

Recently the White House sounded a cautious note of optimism over a "significant development" in the Strategic Arms Limitation Talks. After 18 months of probing, the U.S. and Russia seemed to have reached an agreement regarding procedure. Initially each side had come to the talks with widely differing objectives. Washington wanted to put a ceiling on both offensive and defensive weapons. Moscow wanted a limitation only on defensive weapons. The optimism arose from the fact that both sides had retreated a bit from their earlier hard-line approach and appeared to be ready to talk from a more central set of ground rules.

Perhaps there is a comparison here to the efforts of many Lutherans in the United States today who are bent upon establishing church fellowship with other Lutherans and non-Lutheran Christians. The desire for union with other Christians is clearly a sign of our ecumenically-minded times. But the roadblock to union is that the parties interested in union must look at each other from some widely-differing starting points. The most basic area of disagreement lies in the approach to Scripture. What is Scripture? What does it say? The answers given are often poles apart.

Obviously some middleground must be found, and has been found. "Total doctrinal agreement isn't necessary," the fellowship-seekers say. "The only agreement necessary is in the Gospel. If we can agree that God so loved the world that He gave His only-begotten Son, that's enough. That's sufficient for fellowship."

The Augsburg Confession and the Gospel

Oddly enough, some Lutherans who follow that line of reasoning think they have found support in the very writings that pinpoint the uniqueness of their Lutheran faith — in the confessional writings of Lutheranism. They point to Article VII of the Augsburg Confession which says: "And to the unity of the church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments." "There it is," they say. "All we have to do is agree upon the Gospel." What they seem to overlook is that the Gospel of Jesus Christ is part of the whole revelation of God in Scripture. One cannot use a scissors-and-paste approach with Scripture, cutting out what is not suitable. All Scripture is God's Gospel in the broader sense. All Scripture deals with God's "good news" for the sinner.

The Gospel in that broader sense is what Article VII of the Augsburg Confession is speaking about. Paul's words in Ephesians 4:5,6 are quoted: "One Lord, one faith, one baptism, one God and Father of all." One faith, one God and Father. Doesn't Paul speak there about doctrinal unity?

We'd like to look at one of the doctrines of Scripture often considered to be dispensable for the sake of ecumenical unity, or at least a doctrine not considered es-

sential to "one faith," the doctrine of Creation. Is it dispensable, or is it essential?

"The Lutheran Ethic"

In a research study conducted by Dr. Lawrence Kersten and reported in his book, *The Lutheran Ethic*, this statement was placed before Lutheran clergymen in the Detroit area: "A Lutheran cannot accept as possible the evolution of man from lower animals." Only 22 per cent of the LCA and ALC clergy polled agreed with the statement. Of the LCMS clergy 81 per cent agreed. Of the WELS clergymen 100 per cent agreed. Apparently in some parts of Lutheranism the creation-evolution question is definitely an open one.

Sunday-school Materials Examined

An examination of Sunday-school materials used in Lutheran churches also indicates that the question is left unresolved for the future adult members of those churches. An ALC booklet for sixth-graders states: "You are a child of God, created in his image for fellowship with him. God created all things, including all men and women — brothers, sisters, aunts, uncles, moms, dads . . . How did God do it? Nobody knows for sure. God was present before the world ever was born. He made the world, created it, and gave it life. Exactly how he did it will probably never be known."

In the new LCMS "Mission:Life" course for high-school students the author of the teacher's manual calls attention to the fact that the first chapter of Genesis gives a detailed day-by-day account of Creation, while the second chapter of Genesis repeats the fact of creation, but does not go into the same detail. The manual suggests that there may have been two different authors, accounting for the difference, and then the following suggestions are made: "We shall probably never know how exactly the two stories of creation had their beginning and how they were put side by side." "The accounts of Genesis waste little time in asserting exactly how God went about His act of creation. The stories themselves make timing of secondary importance: one story strictly adheres to a structure of six days and places the creation of man last; the other story makes little mention of timing and puts man first on the list of created things. Thus it is unfair to make Genesis into a 20th-century science textbook at this point and stir up an irrelevant argument with the hypotheses of today's science."

Genesis 1 and 2

We would ask, "Why should the detailed account in Genesis 1 and the briefer account in Genesis 2 suggest two different authors? Can't we allow Moses the same literary privilege that we give newspapermen today? We pick up the paper and read the headlines in very brief form, and then we read a more detailed account which expands upon those headlines. We don't necessarily as-

sume two authors. Or similarly, we hear our pastor on Sunday morning speak in detail for 15 or 20 minutes on a given Scripture text, and then in the closing minute we may hear him recap in a few paragraphs what he has said in the first 15 or 20 minutes. We surely don't assume that two different pastors have spoken.

In both of the quotations above the fact of Creation was maintained. How God did it was left open. Well, what difference does it make? What would be the harm in accepting the "how" that evolution suggests as long as we maintain the "fact" that God was the creator force? Perhaps we might say that it doesn't make any difference. God could have been able to save us by bringing us to faith in Christ whether our early ancestors crept around on all fours and swung from their tails in the trees or whether our first parents were two intelligent people like Adam and Eve. We might say that — except for the fact that God has told us about our ancestry. God has spoken about the "how" of Creation in the first two chapters of Genesis.

Salvation

By the same line of thinking one might also question the facts of salvation. What difference does it make how God saved us? Could not God possibly have decided to go against His own Word to Adam and Eve ("In the day thou eatest thereof thou shalt surely die") and to say to them, "I'll forgive this one slip if you show yourselves to be obedient from now on"? Only He didn't. In His Word He reveals a different way of salvation. Salvation would come not by man's uncertain efforts, but by the perfect work of His own Son as our Substitute.

Whenever God has spoken there can be no open questions. When He has told us in clear and simple language that He created the world in six days, the door to speculation is closed. "All" Scripture is given by inspiration of God and is profitable for doctrine . . . for instruction . . ."

(II Tim. 3:16). That applies to Genesis 1 and 2, as well as to John 3:16. If it didn't, we'd have a real problem on our hands.

People today are concerned about a credibility gap. They feel that they can't always depend on the information we are given by our government officials. How much worse the credibility gap if we could not take God confidently at His Word when He speaks in the inspired Scripture! If we cannot trust that God knew what He was talking about when He related how we were created, how can we be sure that He really did love the world enough to send the Savior?

There certainly is an unbreakable link between the Biblical doctrine of Creation and the Gospel in its narrower sense, the good news of Christ's suffering and death for sinners. The Creation account tells us of the need for that Gospel message. Two intelligent human beings were made by God in His own image. They were holy and sinless. They had intelligent minds and the free will to obey or disobey. They disobeyed. They needed a Savior. God promised that Savior when He said to the devil, "I will put enmity between thee and the woman, and between thy seed and her Seed; It shall bruise thy head, and thou shalt bruise His heel" (Gen. 3:15).

To hedge on Creation lays the groundwork for hedging on the Gospel itself. Another item in Dr. Kersten's poll bears that out. In response to the statement: "Only those who believe in Jesus Christ as their Savior can go to heaven", the same group of pastors answered as follows: 43 per cent of the LCA pastors agreed; 52 per cent of the ALC pastors agreed; 84 per cent of the LCMS pastors agreed; 100 per cent of the WELS pastors agreed. Compare these figures with those above. There's a pattern, isn't there!

Pastor Kent E. Schroeder
Faith Ev. Lutheran Church
Antioch, Illinois

God's Indescribable Gift (Cont.)

for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed . . . and the Lord hath laid on Him the iniquity of us all" (Isa. 53:5, 6).

The presentation of this Gift to the world was announced by the heavenly messenger when he said to Bethlehem's shepherds: "Behold, 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" (Luke 2:10, 11).

During His ministry here on earth this Gift of God to the world of sinners spoke of further giving when He said: "The Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many" (Mark 10:45).

His prayer for those who were putting Him to death on Calvary summarizes the purpose for which He was given to the world: "Father, forgive them; for they know not what they do" (Luke 23:34).

The true significance of His self-sacrificing death was made clear on the day of His resurrection when Jesus greeted His disciples with the words: "Peace be unto you." Then He commissioned His disciples to share this peace with men everywhere and said to them: "As My Father hath sent Me, even so send I you. Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained" (John 20:21-23).

Herein we find the true significance of Christmas as the festival of giving. God has given His only-

begotten Son to be our Savior from sin and death. And this Savior, God's Gift to the world of sinners, now sends us to announce the forgiveness of sins, life, and salvation to all our fellow men through the preaching of His Gospel. "Whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

Let none of us at this season of giving fail to continue what God has begun: the giving of eternal life through Jesus Christ our Savior.

Let our gift to the world be a faithful witnessing to His self-sacrificing love and a generous support of the preaching of the good tidings of great joy which shall be to all people. For unto all of them was born that day in the city of David their Savior, Christ the Lord.

Oscar J. Naumann

What do you mean...



"In Christ"?

It means "Rejoicing in the Lord alway"

What would you consider life's greatest joy? When you fell in love? When you got married? When your child was born? Actually of all the joys of life, and there are many, none is more exciting, none can surpass the joy that is ours when we are in Christ, when we are certain that our sins are forgiven us, when we are at peace within ourselves and know that heaven is our real home.

Christianity a "Joy" Religion

This is what Paul is trying to impress upon us when he urges us in this well-known, oft-quoted passage (Phil. 4:4): "Rejoice in the Lord *alway*; and again I say, Rejoice." Taylor in his paraphrase says it this way: "Always be *full of joy* in the Lord."

Paul could write this because he was convinced that Jesus had come into this joyless world to bring men a life of joy. Remember the night that Christ was born? Listen to the angelic messenger proclaim: "Fear not, for behold I bring you good tidings of *great joy*, which shall be to all people." How come? Because, the angel continues: "Unto you is born this day in the city of David, a Savior, which is Christ the Lord" (Luke 2:10,11). That's why when Jesus became a man, wherever He went during His public ministry, He brought joy to the sorrowful, cheer to the downcast, and even gladness to those in the shadow of death.

Isn't it a caricature of the truth to picture Christ as a sour joy-killer, who never smiled in His life? On the contrary, He radiated joy wherever He went, as for example, at the wedding at Cana, when He added to the joy of the bridal party and guests by turning water into wine.

Even on the night before His crucifixion, though He was naturally very solemn and serious, He could say to His disciples: "These things have I spoken unto you that My *joy* might *remain* in you, and that your *joy* might be *full*" (John 15:11). Though as God He could foresee the trials that lay ahead of them, still He assured them: "Ye shall be sorrowful, but your sorrow shall be turned into *joy* . . . and your *joy* no man taketh from you" (John 16:20-22a). Is it any wonder then, when Peter and his companions were beaten and thrown into jail for proclaiming this message of joy in Christ, that "they departed from the presence of the council, *rejoicing* that they were counted worthy to suffer shame for His name" (Acts 5:14)?

It is a Permanent Joy

Ours is a joy like theirs, a joy "in spite of," a joy that defies every killjoy. Why? Because, as Paul says, it is "in the Lord," "in Christ," who is the sole and supreme cause for our joy. Such joy will never be at the mercy of our varying circumstances. It won't be like the joy of a child with a big ice cream cone, which only lasts as long as the cone does. It won't be like the joy of a young lad, so proud of his physique and manliness, or like that of the fair maiden, so enamored with her face and figure, all of which will fade with age.

Our joy is permanent, for it is in a Person — "Jesus Christ, the same yesterday, and today, and forever" (Heb. 13:8). By faith, to use Luther's homey expression, I am "one cake" with Christ. I am married to Christ, and Christ to me. That means joy forever, come what may.

Kenneth W. Vertz

O Little Town of Bethlehem

The words and music of this well-known Christmas carol were composed for the Sunday-school children of Holy Trinity Congregation in Philadelphia in the year 1868. It is one of the few truly American Christmas carols.

Author of the carol was Phillips Brooks (1835-1893), one of the outstanding pulpits orators of the nineteenth century. He was a great be-

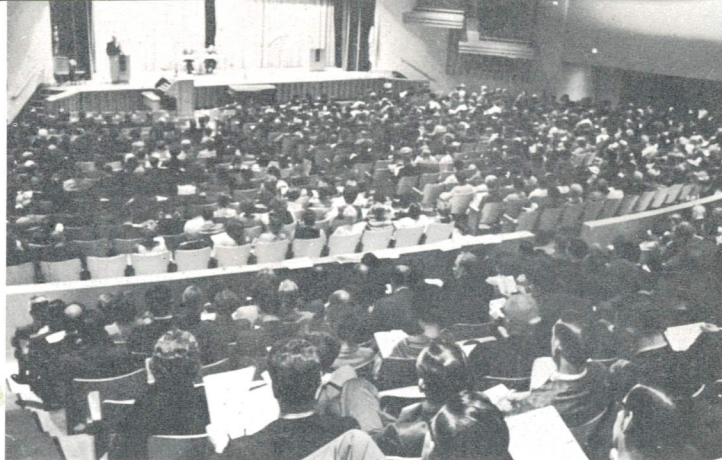
liever in the Sunday school and in Wednesday evening Bible classes. He is spoken of as a kindly, great-hearted man who had the gift of presenting a subject in a simple, practical manner. Surely the simple words of this carol are evidence of that.

While he was pastor at Holy Trinity Episcopal Church, he had as his coworker a man by the name of Lewis Redner. By profession, Mr. Redner was a real-estate broker. But his heart belonged to his work as organist and Sunday-school director. When Phillips Brooks gave him the words of this

carol, he promptly composed the tune "St. Louis" so that the Sunday-school classes might sing it. With the full cooperation of his pastor, this man was instrumental in increasing the attendance at Sunday school and Bible class from 36 to over 1000 in the course of 19 years.

The carol is typical American — words written by a poet-clergyman and music composed by a broker-organist. Together they take us back to Bethlehem on the night our Lord was born to save us.

Wisconsin State Teachers' Centennial Convention



State Teachers' Sessions

The 1971 convention of the Wisconsin State Teachers' Conference of our Synod observed the centennial of that organization on November 4-5 at Wisconsin Lutheran High School. Founded in 1872, the Conference began its activities with a small group of 19 teachers at St. Peter's Lutheran Church in Milwaukee and has now grown to over 900 members.

At the opening service, Pastor Karl Gurgel, president of the Northern Wisconsin District, set the tone of the convention. He based his sermon on Isaiah 6:1-8, reminding the teachers that the past 100 years were years of blessing, and that it is proper that they as God's servants express their thankfulness to the King, the Lord of hosts, for permitting them, poor sinful beings, to be the teachers of His children. Their desire to be the Lord's messengers is constantly to be expressed in the words of the great Prophet: "Here am I; send me."

This reminder of the service we are to render to the Lord was enhanced by Prof. Roland Hoenecke's timely essay on "The Call" of the teacher. His presentation examined the Biblical basis of the call as such and then

enlarged on the teacher's response to his call as reflected in his attitude. The essay brought words of encouragement, expressing the hope that all teachers would remain faithful to their calling, making it their vocation for life.

The Lutheran High School teachers were encouraged in their calling by an essay delivered by Principal Robert Krause of Wisconsin Lutheran High School. Principal Krause spoke on the topic: "The Area Lutheran High School — Ten Years from Now." He reviewed the legislative actions, the financial hurdles, and the growth problems facing these schools. "The Correct Use of Test Results" was another paper presented at the high-school teachers' section.

Elementary and junior high-school teachers were treated to a new arrangement by which they were able to attend at least three sectional meetings. To accommodate the large number of teachers, over 30 presentations on a wide variety of educational topics were made by various members of the conference. This arrangement helped to make the Centennial Convention a very fruitful one.

On Thursday evening, November 4, the teachers were given a chance "to smile a little" at the Centennial Banquet. Appropriate decorations, good humor, songs, and fine speakers made it an occasion long to be remembered.

Prof. Martin Albrecht, chairman of our Synod's Board for Parish Education, chose Genesis 18:17-19 as his text for the closing service of the convention. He reminded all of us to "keep the way of the Lord," a precept laid down in the Old Testament and carried over into our New Testament period.

The following are officers of the elementary section: Mr. John Schultz of Lake Mills, chairman; Mr. Richard Sonnenberg, of Appleton, secretary; Mr. Carl Blauert of Tomah and Mr. Ferdinand Schultz of Juneau, members of the Program Committee. Heading the high-school teachers are: Mr. Walter Sebald of Wisconsin Lutheran, president; Mr. Waldemar Stindt of Wisconsin Lutheran, vice-president; Mr. Daniel Kirk of Lakeside Lutheran, secretary; and Mr. Robert Sonntag of Manitowoc Lutheran, treasurer.

A. J. Sprengeler, Chairman
Centennial Committee

DMLC ANNOUNCES STUDY-TOUR PROGRAM IN EUROPE

As a part of the 1972 Summer Session, DMLC is offering a course in *European Civilization and Culture* which will give the student an opportunity to learn the travel-way. Many phases of classical, medieval, and modern European civilization will be unfolded in visiting and studying cultural and historical landmarks.

The seven-weeks' tour will take you to Greece, Italy, Austria, Switzerland, and Germany. This study tour is open to anyone eligible to enroll in the college or our summer-school program.

Prof. Th. Hartwig and Prof. A. Koelpin, the tour guides, will present both "on-the-spot" lectures at historical places and preparatory lectures for visiting specific areas. Six semester hours of credit can be earned.

The estimated cost for transportation, food, and lodging, and tuition is \$1250. The tentative dates are June 24 to August 12, 1972.

All who may be interested — also those who have already expressed interest — should write for additional information and applications to:

DIRECTOR OF SPECIAL SERVICES
Dr. Martin Luther College
Box 417
New Ulm, Minnesota 56073

Ministry With a Pen



Associate Editor Lyle E. Albrecht

When Pastor Lyle E. Albrecht accepted the call as Associate Editor at Northwestern Publishing House, Milwaukee, Wisconsin, he "exchanged a pulpit and an altar for a pen and a typewriter and press." In addressing his associate in the installation service held at Good Shepherd's Ev. Lutheran Church, West Allis, Wisconsin, on October 3, 1971, Pastor H. Wicke continued: "We have exchanged

people for books, independence as parish pastors for the team effort of an editorial staff, cooperating with a church council for cooperating with management. Can we blame people for wondering out loud whether we are still ministers of the Word? However, when Jude, the brother of our Lord, wrote the words of our text (Jude 3), he too was not speaking from a pulpit, standing at an altar, or presiding at the meeting of a church council or school faculty. He had a pen in hand and was writing to a group of people far removed from where he resided. That did not make him less a minister of Christ. In the first verse of his short Epistle, he speaks of himself as 'Jude, the servant of Jesus Christ.' He also speaks of himself as meeting a definite need in the Lord's vineyard, among the Lord's people, as he takes his pen in hand and writes the words of this Epistle. If, then, we are no ministers of Christ, Jude owes us an answer why he at that moment could call himself that. So I greet you this evening as a fellow servant of the Word, a minister in the Lord's kingdom, a brother called into the Ministry with a Pen."

Pastor Albrecht fills a long-standing need at the Publishing House for an

increase in the editorial staff. In all of his work he will be dealing constantly with the Word of God, seeking to communicate it through the printed page to the Lord's people. It is a specialized ministry, but one needed in the work of the kingdom. The urgent cry today is for orthodox books and tracts that defend and communicate the Christian faith.

The Board of the Publishing House, as well as the personnel, is grateful to the Lord that He moved Pastor Albrecht to accept the position. This was expressed by all of them as Pastor D. Kuehl of Hartford, Wisconsin, chairman of the Board of Directors, installed him into his sacred office.

Pastor Albrecht, who was born in Two Rivers, Wisconsin, in 1933, is a graduate of Northwestern College and Wisconsin Lutheran Seminary (1959). He has served two parishes: English Ev. Lutheran Church of Viroqua, Wisconsin, from 1959 to 1965, and Our Shepherd Ev. Lutheran Church of Warren, Michigan, until June of this year. During his pastorate at Warren, he earned his Master's in English Literature at Oakland University, Rochester, Michigan.

Pastor Albrecht is married to the former Judith Cole. They have four sons: Mark, Michael, Paul, and Joel. Their address is 2335 N. 147th Street, Brookfield, Wisconsin.

"Abide with Us, Lord Jesus"

The above words were the prayer of the members and, at their request, the subject of the sermon as Trinity Lutheran Church of McCook, Nebraska, dedicated its house of worship to the glory of God and for His service on May 9, 1971. Over 100 people attended the service. The words were especially meaningful to them because they had experienced the leaven of liberalism in their former church affiliation. The service of dedication was conducted by Pastor Paul Soukop of North Platte, Nebraska, who continues to serve them with a weekly Bible class and with afternoon services on the first and third Sundays of the month.

For almost a year one of the families of the congregation traveled 70 miles each Sunday to worship at North Platte. Eventually they became members there. It wasn't long, however, before the Lord blessed their witnessing and others started coming along. In March, 1971, they requested St. Paul's of North Platte to permit their pastor to conduct a Bible class in their home at McCook. Permission was granted and, within a month, attendance at the Bible class was over 20.

With this encouragement, and needing more room, the group, entirely on its own, began to look for a suitable building. They found a one-story structure, with full basement and air-conditioning, available for \$5,500. Again, entirely on their own, they purchased the building, made

the necessary adjustments, added a runner down the aisle and completely refinished 16 pews and an altar which they were able to purchase in the area. In their zeal to spread the Gospel of Christ, they also purchased radio time so that the dedication service might be broadcast to the whole community.

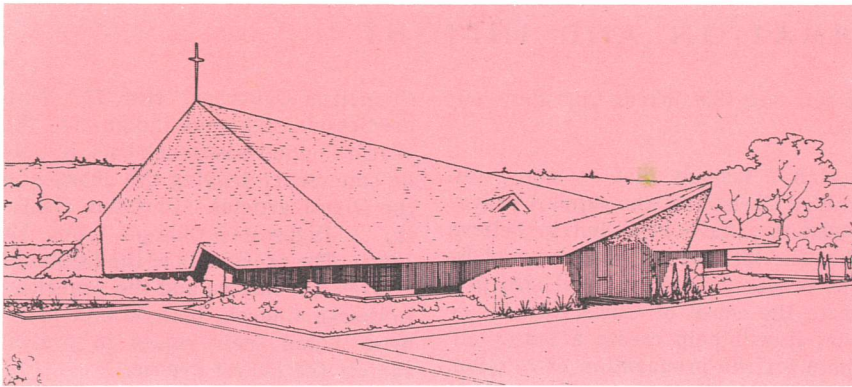
In humble gratitude their song of praise is: "The Lord hath done great things for us; whereof we are glad" (Ps. 126:3). Yes, the Lord will abide with them!

Paul S. Soukop, Pastor



Trinity Lutheran Church, McCook, Nebraska

The Billings/Montana Story



Apostles Evangelical Lutheran Church

Faith Evangelical Lutheran

In the Spring of 1953, the Dakota-Montana District Mission Board, acting on the request of several families, set in motion plans to locate a mission in Billings, Montana. The Rev. Harry N. Wiedmann accepted the call of the Mission Board and conducted the first service in Billings on August 2, 1953. In less than a year the congregation was organized and chose the name Faith Ev. Lutheran Church. In January, 1955, a tract of land was purchased at the corner of 24th Street West and Lewis Avenue. Excavation for a temporary chapel-residence was begun in April. The building was ready for dedication on October 22, 1955.

When Pastor Wiedmann left for Burlington, Wisconsin, a call was extended to Norbert R. Meier, who was ordained and installed in September, 1957. In 1959 another property was purchased at 19th Street West and Howard Avenue, where a new church was built, and then dedicated on October 16, 1960. In January, 1965, Pastor Meier accepted the call as mission-

ary to Japan. His successor was Pastor James Schneider.

Lamb of God Evangelical Lutheran

In the meantime, after protesting for a number of years against the toleration of false doctrine in The Lutheran Church — Missouri Synod, a number of families of Mount Olive Ev. Lutheran Church and the pastor asked the congregation to withdraw from the Missouri Synod. When the majority refused, the pastor and a sizable number of members resigned from the congregation on November 6, 1968. Faith Ev. Lutheran Church graciously offered the use of its facilities to these Lutherans without a church home, who adopted the name Lamb of God Ev. Lutheran Church.

The pastor of Lamb of God Ev. Lutheran Church, Harold A. Wood, applied to the Wisconsin Synod for a colloquy, and was then received into membership in the Synod together with his congregation.

Apostles Evangelical Lutheran

A merger of the two Wisconsin Synod congregations was consummated at

a joint meeting held on February 23, 1969. In the meantime, Pastor Schneider had already received a peaceful release to accept a call to a parish in Wisconsin. The merged congregation called Pastor Wood as its shepherd and chose the name Apostles Ev. Lutheran.

Apostles Ev. Lutheran Church has been richly blessed by the Lord in its brief history. Generous financial assistance from the Wisconsin Ev. Lutheran Synod enabled the congregation to open a Christian day school in the fall of 1969 (with Mr. Jerome Scheitel as the called teacher), to purchase a tract of land at 32nd Street West and Broadwater Avenue, and to build a new combination church and school, also a teacherage. Dedication took place on September 26, 1971. Speakers for the joyous occasion were the Rev. Arthur Kell, president of the Dakota-Montana District; the Rev. Joel Frank; and the Rev. L. A. Dobberstein, District Secretary of Missions.

The floor plan of the building, enclosing space for worship, classroom, and fellowship hall, is in the form of an equilateral triangle, symbolic of the Holy Trinity. The worship area is arranged with the chancel at one point of the triangle. A free-hanging cross over the altar serves as the focal point of worship. Pews are angled toward the chancel to establish a feeling of gathering together.

The Lord commanded His Apostles to "be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." It is the sincere prayer of the members of Apostles Ev. Lutheran Church that the Lord of the Church will give them grace to be good apostles of their Lord, using their facilities to proclaim to men the errorless Word of God.

Harold A. Wood, Pastor

Wisconsin Lutheran Choral Festival

Sunday, May 7, 1972

2:30 P.M. — 7:30 P.M.

UIHLEIN HALL
PERFORMING ARTS CENTER

For ticket information write or call:

Wisconsin Lutheran Choral Festival

Mr. Clifford Junck

3744 N. 85th St.

Milwaukee, WI 53222

Telephone: 466-3685 or 466-6814

Participating High School Choirs:

Northwestern Prep — Watertown, Wis.

Lakeside Lutheran — Lake Mills, Wis.

Luther High — Onalaska, Wis.

Manitowoc Lutheran — Manitowoc, Wis.

Michigan Lutheran — Benton Harbor, Mich.

Winnebago Lutheran — Fond du Lac, Wis.

Shoreland Lutheran — Kenosha, Wis.

Wisconsin Lutheran — Milwaukee, Wis.

Also playing: Wisconsin Lutheran High School Band

Looking at the Religious World

INFORMATION AND INSIGHT

Prayer Amendment Postscript

The 1971 version of the "Prayer Amendment" is dead, but it is due for an early resurrection according to its supporters. The purpose of the House Bill was to upset a 1962 Supreme Court decision which determined that the First Amendment restricts states from composing prayers for use in public schools. A majority of representatives approved the measure in a November vote (240-162), but it requires a two-thirds vote for approval by both the House and the Senate. Sponsor of the prayer bill, Rep. Chalmers Wylie (R. Ohio), predicted that public demand would revive the bill and the result would be different next time. He may be right.

Opposition to the bill came from both legal and religious groups. Support for it came from citizens' action groups and from fundamentalist churches. The Wylie amendment stated: "Nothing in this Constitution shall abridge the rights of persons lawfully assembled, in any public building which is supported in whole or in part through the expenditure of public funds, to participate in non-denominational prayer."

As Christians we are vitally concerned about the prayer amendment. Scripture-based convictions obligate us to side with those who oppose the measure, though not always for the same reasons.

God's Word establishes that only those prayers are acceptable to God which are offered in Jesus' name (John 14:6, 13). Any other kind of prayer violates the First and the Second Commandments, constitutional amendments notwithstanding. Jesus declares that, "All men should honor the Son even as they honor the Father." He adds explicitly, "He that honoreth not the Son honoreth not the Father which hath sent Him."

That word of Christ decides for every Christian what stand he must take on nondenominational prayer. Non-denominational prayer is by definition also non-Christian. When Christ

is left out, that leaves Christians out too.

It is a tragedy that so many misguided Christians who support prayer legislation have been led to believe that the kind of prayer promoted by the prayer amendment will also promote the cause of Christ's truth, or that it will help create a better climate for the propagation of religion. It won't. It will only serve to promote the subtle, Satanic notion that any kind of religion is better than no religion. Nothing serves the devil's purpose better than religion — without Jesus.

Those who believe that Christless prayers will serve as a panacea for rampant godlessness ought to do less propagandizing for prayers in public schools and more private studying in the school of the Scriptures.

Those who argue that children can address their own God in their own minds and thus make nondenominational prayers denominational for themselves are forgetting that three God-fearing men were once deposited in a fiery furnace because they rightly refused to subscribe to that notion.

The prayer amendment will be back, to be sure. It is a popular cause. "Project Prayer" crusaders have enlisted such well-known personalities as Pat Boone and even "Peanuts" in their cause. They need our prayers, but not our support. The time to voice your concerns is now, not on the eve of the next vote in Congress. Congressmen have candidly acknowledged that the issue is a political one. Some who voted for it did so not because of their convictions, but because of their constituency. That being the case, you know what you ought to do. Your congressman's address can be obtained at your local library.

Two Black Eyes for the W.C.C.

The "Reader's Digest" recently dealt the World Council of Churches a one-two punch in two articles by roving editor, Clarence Hall. ("Must Our Churches Finance Revolution?" Oct. '71, and "Which Way the World

Council of Churches?" Nov. '71.) With predictable righteous indignation the World Council has struck back in public statements denying the charges in the Digest articles. (Christian Century, "In-Digest-ible Charges," Oct. 10, 1971.) The presidents of the Lutheran Church in America and the American Lutheran Church, both W.C.C. members, added their voices in protest against the Digest expose.

One of editor Hall's articles charges the W.C.C. with financing subversion and revolution in Africa. A California congressman divulged the same information in a syndicated column published just prior to the appearance of Hall's articles.

In addition to the public denials of the charges, the W.C.C. announced that it was giving another \$200,000 to revolutionaries in Africa.

The W.C.C. does not deny that Council funds were dispersed to the organizations cited by Hall. The W.C.C. rather defends them as legitimate expenditures for Christian causes. What Hall sees as a revolutionary cause aimed at the overthrow of legitimate government, the W.C.C. sees as a humanitarian enterprise whose purpose is to promote justice and equality. Now that both sides have presented their cases the people who foot the bill will have to decide whether they want their church offerings to go for such causes.

Fortunate indeed are those Christians who have not become entangled in the web of the W.C.C. They can continue to give their gifts and offerings for the only legitimate task Christ has given His Church — that of bringing the good news of reconciliation with God to a world in rebellion against Him.

Perhaps this would be a good time to bring up the subject of the W.C.C. in conversation with your neighbors who belong to Council churches. Reference to the two articles along with a few appropriate questions might get them to do some thinking and some acting in a righteous cause.

Joel C. Gerlach

Direct from the Districts

Minnesota

50th at Courtland

During the past summer and fall Courtland Ev. Lutheran Church was privileged to celebrate the 50th anniversary of its founding. Two anniversary services were held, one on June 20 and another on October 24. All previous confirmands were invited to worship with the congregation in the service held on June 20. The service in October commemorated the formal organization of the congregation which took place in November 1921.

From 1921-1937 the congregation, then known as St. Peter's, was a member of the Ohio Synod. During these years it was served by Pastors J. Detjen, W. Striepe, O. Krueger, and H. Buenting. Beginning in 1937, the congregation was served by the pastors of Zion Lutheran Church, Brighton Township. Among them were A. Maas, M. Kunde, E. Hallauer, E. Biebert, and R. Schoeneck. The present pastor, the Rev. Melvin Schwark, has served the congregation since 1964. In 1968-69 he was granted a year's leave of absence to serve as chaplain for our Wisconsin Synod men and women in the Armed Forces in Vietnam.

In 1937 the congregation changed its name from St. Peter's to Courtland Ev. Lutheran. It officially became a member of the Wisconsin Synod in 1952. Today it numbers 175 baptized members. There are 115 communicants and 37 voting members.

Long-time DMLC Employee Passes Away

Mr. Adolph Glaesemann, the superintendent of buildings and grounds at Dr. Martin Luther College, New Ulm, Minnesota, from 1928 until his retirement in 1956, died on October 21, 1971, at the age of 90 years. Funeral services for Mr. Glaesemann were conducted by Pastor Th. Henning at St. Paul's Lutheran Church, New Ulm, on October 25, 1971. His body was laid to rest in St. Paul's Ev. Lutheran Cemetery. "Blessed are they which die in the Lord from henceforth."

Peace Congregation of Echo is 75

June 27, 1971, was a day of rejoicing and thanksgiving for Peace Ev. Lutheran Church of Echo, Minnesota. In two special services it commemorated the diamond jubilee of its organization in 1896. A former pastor, the Rev. Th. Bauer of Darwin, Minnesota, was liturgist in the morning service. His son, the Rev. H. Paul Bauer of Denmark, Wisconsin, delivered the festival message on Matthew 9:1-8: "Thank You, Lord, for all that You have done for us." In the afternoon the Rev. R. Shimek of Eau Claire, Michigan, a son

of the congregation, preached the sermon. His theme, based on Philippians 2:12-16, was: "Our Greatest Treasure is the Word of Life." The local pastor read the afternoon liturgy. Another son of the Rev. Th. Bauer, Mr. Gerhard Bauer, principal of Bloomington Lutheran Day School, served as minister of music in both services. The jubilee offering was designated for the Church Extension Fund of the Wisconsin Synod. About 1,000 persons attended the two services.

The following pastors have served the congregation since 1896: August Arndt, Philip Martin (the first resident pastor), John Pieper, George Scheitel, Carl Schrader, Theodore Bauer, and the Rev. Herbert Hackbarth since 1951. On the occasion of its 75th anniversary the congregation numbers 300 baptized, 244 communicants, and 67 voting members.

Same Building for 75 Years

Grace Lutheran Church, Nelson, Wisconsin, observed its 75th anniversary on October 10, 1971. The Rev. G. Horn, Red Wing, vice-president of the Minnesota District, delivered the sermon in the forenoon service. Pastor Herbert Muenkel of Zumbrota, Minnesota, a member of the District Mission Board, preached the afternoon mission anniversary sermon. The local pastor conducted the liturgy in the morning and Seminarian Raymond Beckmann in the afternoon. The Sunday-school children sang at both services.

Grace Church had its beginnings around the year 1870 when Lutheran pastors from nearby congregations began to conduct services in the home of Lutherans in the vicinity of Nelson.

The Rev. F. Wendt of Cochrane organized Grace Congregation on November 23, 1896. At the same time the new congregation purchased its present church building from the "People's Church" of Nelson. It has now served Grace for 75 years. A major remodeling program was undertaken in 1948-50, with the addition of new chancel furniture, organ, and carpeting somewhat later. More recently, a complete redecoration has given the congregation a beautiful house of worship.

During the first 40 years of its existence, pastors from Alma, Cochrane, and Fountain City served the members of Grace. In 1943, Pastor Frederick Naumann became the first resident pastor. He was succeeded by G. Kionka. Since 1950, when it became a joint parish with The Lutheran Church of Our Redeemer, Wabasha, Minnesota, it has been served by Pastors H. Scherf, D. Hoffmann, L. Lillegard and, since November 1968, by Pastor Robert Beckmann.

Nebraska

News from Gethsemane Lutheran

Groundbreaking—On Sunday, June 6, Gethsemane Ev. Lutheran Church of Omaha, Nebraska, broke ground on its new location for the construction of a church-school complex. Pastor of the congregation is the Rev. R. Roth.

VBS — In August, Gethsemane conducted its Vacation Bible school with an enrollment of 133 children, including quite a number of black children from the area. The pupils were taught by 10 teachers and 10 high-school helpers.

Two Youth Camps

Young people in the Nebraska District had the opportunity of attending one of two camps this past summer. The first was the Rocky Mountain Christian Day Camp during the last week in July near Montrose, Colorado. In charge of the camp, now in its second year, were Pastor and Mrs. Gerald Ditter of Grand Junction and Pastor and Mrs. Walter Westphal of Longmont.

The other camp was Camp Messiah, held near Horville, Nebraska, during the second week in August. Directors were Pastors Paul Soukup of North Platte, Nebraska, and Charles Flunker of Stockton, Kansas. The latter wrote: "Camp Messiah has been a blessing to many again this year . . . 10 teen Christians, 84 young Christians, 17 adult Christians, and 6 mascot Christians gathered together for one week in morning and evening devotions, two hours of daily Bible study, and Christian fellowship all day long." Campers came from Nebraska, Colorado, Iowa, and Kansas.

Radio Service

You may add another to the list of Lutheran radio services mentioned in the Yearbook. It is a half-hour radio service broadcast every Sunday evening at 6:30 in Oklahoma City. Gethsemane Ev. Lutheran Church of Oklahoma City is sponsoring the program at a cost of \$21.00 per service. Please inform your friends and relatives of this new service-on-the-air. The Rev. Paul Knickelbein is pastor of Gethsemane Congregation.

New District Missionary

In a service held in Zion Ev. Lutheran Church of Denver on the evening of September 26, Pastor Martin Scheele, formerly of Willmar, Minnesota, was installed as District Missionary of the Colorado Mission District. Liturgist for the service was Pastor D. Bode of Zion; the preacher and officiant was Pastor L. Ellenberger, member of the Colorado Mission District Mission Board.

Pastor and Mrs. Scheele and their three daughters will make their home

in Salt Lake City, Utah, where Pastor Scheele will begin his labor of proclaiming the Word and gathering a congregation. For over a year the pastors of the Colorado Conference had taken turns conducting Sunday evening services and Sunday school in Salt Lake City. On the day of installation, two Wisconsin Synod families, consisting of 11 people, made the long trip from Salt Lake City to Denver to join the worshipers in thanking God for His goodness in granting a missionary and in beseeching God for His blessings upon his labors.

Dedication in Kansas

A wedding service was held on July 11 in the church then being constructed by Mt. Olive Ev. Lutheran of Overland Park, Kansas. One week later the congregation was privileged to conduct its first worship service in the new building. Then an invitation went out to friends and neighboring congregations: "Oh, give thanks unto the Lord, for He is good. It is with such words of joy and thanksgiving that we Christians at Mt. Olive greet you. For we have indeed seen the Lord's goodness. After we have worshiped six and one-half years in rented quarters, our God has enabled us to begin using our new church. We feel that such goodness of our Lord deserved special attention, and so we have decided to

gather on September 12 for special services of dedication and rejoicing."

At the formal dedication Pastor Leo Grundeman, chairman of the Nebraska Mission Board, was the guest preacher. Pastor Alvin Werre, first vice-president of the Nebraska District, delivered the sermon in the afternoon service. Karl M. Plocher is pastor of the congregation.

On September 27-28 the Southern Delegate Conference put the new facilities to good use, by conducting its fall meeting at Mt. Olive.

Southeastern Wisconsin

1921-1971

On September 26, 1971, Saron Congregation of Milwaukee, Wisconsin, observed the 50th anniversary of the ordination of its pastor, the Rev. Arthur Christian Lengling, with a special church service followed by a dinner and reception. Speaker for the occasion was the president of the District, the Rev. Adolph C. Buenger, Kenosha, Wisconsin.

Pastor Lengling was born in Milwaukee, Wisconsin, on December 14, 1898, and during his youth was a member of Jerusalem Congregation, where he was also ordained on August 18, 1921. After his graduation from

the Seminary he had taken a year of graduate study at the University of Chicago.

Before coming to Saron 34 years ago, Pastor Lengling served the Mercer-Winchester-Winegar parish, the Doylestown-Ft. Prairie-Fall River parish, and the congregations at Slinger and Cedar Lake. He accepted the call to Saron in 1937.

Pastor and Mrs. Lengling, the former Clara Pautz, are the parents of eight children, of whom five are still living. Saron Congregation and their many friends wish them God's blessing as they enter upon the 51st year of Pastor Lengling's ministry.



Pastor A. C. Lengling

NEWS FROM CIVILIAN CHAPLAIN KRUG

Members of the Synod — especially those in the Armed Forces or facing possible induction — will be interested in hearing about the activities of Pastor Clayton Krug who at present is serving the Synod as chaplain-at-large in the continental United States. At the request of the Military Services Committee, Trinity Congregation of Waukesha, Wisconsin, gave him a year's leave of absence. His mission was to be a twofold one: to minister to as many as possible of our young men and women in the Armed Forces in the United States, and to seek ways and means to improve our service to them. He was also asked to study the legal status of the civilian chaplaincy, in time of war and of peace.

As it usually turns out, this assignment too has widened in scope. Pastor Krug's visits with WELS camp pastors and others have enabled him to gather a great deal of information on methods and procedures which should prove invaluable, particularly for such who are entering this work for the first time. In addition, he has been bringing the story of our Synod's ministry to our servicemen to the attention of WELS congregations from

Northern Michigan to the East Coast. He has also been privileged to address congregations of our sister synod, the Evangelical Lutheran Synod, in New York and Massachusetts.

His visits to servicemen and women have taken him, so far, to places such as Sawyer AFB near Marquette, Michigan, the Great Lakes Naval Station in Illinois, bases in Maine, Rhode Island, and Virginia. On most of these visits he has been accompanied by the appointed WELS camp pastors. Out East this would have been impossible 10 years ago, since all of our congregations out there are more recent than that. On October 18, for example, he attended the first delegate convention of the Colonial Conference. It was held at East Brunswick, New Jersey, and was attended by 30 delegates from as far away as Canada.

West Point and Annapolis

One of the highlights of his activities during October was a visit to West Point to make arrangements for a regular schedule of monthly services to bring the Word and the Sacrament to the 12 WELS members at-

tending there. He has been assured that his request will receive favorable attention. Also memorable was a moving Communion service for two cadets at the Naval Academy in Annapolis. It should be publicly acknowledged that Pastor Krug has been accorded very cordial treatment from those in authority, as well as from the various post chaplains. Surprisingly, he states, he has found a general understanding of our Synod's concerns and of our reasons for working independently of the Military Chaplaincy. Particularly fruitful were a lengthy interview with Chaplain (Major General) Gerhardt Hyatt, chairman of the Armed Forces Chaplains Board, who extended every courtesy to Pastor Krug, and a visit with Congressman Glen Davis at his Washington office.

Among suggestions Pastor Krug has received both from civilians and from Armed Forces personnel is the proposal that our Synod send one of our missionaries in Japan to Korea at regular intervals to minister to our members there. Another was that we conduct religious retreats for our members stationed in Europe. The assurance was given that the Army

would always be ready to grant leaves for that purpose. The kind of cooperation extended can be seen in an incident Pastor Krug recently experienced at Bainbridge Naval Training Station. A trainee, on his list, was on the football field — a huge tackle dripping with sweat — but when the coach noticed Pastor Krug coming up, he asked if he could help, and immediately ordered the young man off the field to talk with him.

Serving Our Members

Among memories Pastor Krug will undoubtedly continue to cherish are visits such as that to a young man in a naval hospital; giving Communion to a day-school-trained, earnest Christian young man and his wife who had not partaken of it for two years for lack of opportunity; or a call on two service couples with a baby to be baptized and of arrangements for this being made with a camp pastor.

Nor to be forgotten is an unsolicited word of praise spoken by a post chaplain who told Pastor Krug: "You people, and the Seventh Day Adventists, are the only ones who are doing anything for your young people in the service." To be even partially deserving of such praise, Pastor Krug points out, it is essential that the names of servicemen be sent to camp pastors promptly. Every home pastor is urged to ferret out information on inductees and address changes and forward them immediately to both the office of the Military Services Committee (formerly known as the Lutheran Spiritual Welfare Commission) and to the camp pastor listed in the Synod's Yearbook. The address of the Military Services Committee is 3624 West North Avenue, Milwaukee, Wisconsin 53208.

Your prayers are desired that the Lord may protect Pastor and Mrs. Krug at all times and bless that which he is doing, so that our Synod in pursuing this work may "do more, and do better."

By this time, your chaplain-at-large is even more convinced of the truth of what he stated in his first report to the Armed Services Committee: "(The Lord) has dispelled any lingering doubts about the value, yes, even the necessity, of the mission we have been called to undertake."

Above material taken from
Chaplain Krug's reports to the
Armed Services Committee

Treasurer's Report

1971 PRE-BUDGET SUBSCRIPTION PERFORMANCE

Ten months ended October 31, 1971

	Subscription Amount for 1971	10/12 of Annual Subscription	Subscription and Pension Offerings	Percent of Subscription
Arizona-California	\$ 177,832	\$ 148,193	\$ 145,823	98.4
Dakota-Montana	170,495	142,079	131,999	92.9
Michigan	851,976	709,980	674,650	95.0
Minnesota	880,801	734,001	688,380	93.8
Nebraska	153,523	127,936	126,343	98.8
Northern Wisconsin	975,730	813,108	727,909	89.5
Pacific-Northwest	54,142	45,118	39,879	88.4
Southeastern Wisconsin	1,222,403	1,018,669	897,382	88.1
Western Wisconsin	1,052,686	877,239	823,964	93.9
Total — 1971	\$5,539,588(A)	\$4,616,323	\$4,256,329	92.2
Total — 1970	\$5,330,704	\$4,442,253	\$4,197,805	94.5

Note (A) — The subscription amount for 1971 has been decreased \$11,421.00 to include all revisions received by the Stewardship Department as of September 30, 1971.

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended October 31, 1971 with comparative figures for 1970

Twelve months ended October 31

	Increase or Decrease*			
	1971	1970	Amount	Percent
Income				
Pre-budget Subscription Offerings	\$5,320,466	\$5,277,701	\$ 42,765	.8
Gifts and Memorials	56,209	67,431	11,222*	16.6*
Pension Plan Contributions	93,099	98,347	5,248*	5.3*
Bequest	—	6,894	6,894*	
Distribution of Trust Fund Income	33,158	—	33,158	
Income from NWPB	6,562	16,562	10,000*	60.4*
Other Income	(831)	5,196	6,027*	
Total Income	\$5,508,663	\$5,472,131	\$ 36,532	.7
Expenditures				
Worker Training — Expenses	\$3,155,682	\$2,944,502	\$211,180	7.2
Worker Training — Income	1,376,550	1,379,320	2,770*	
Worker Training — Net	1,779,132	1,565,182	213,950	13.7
Home Missions	1,168,769	1,121,874	46,895	4.2
World Missions	874,971	749,067	125,904	16.8
Benevolences	777,959	751,118	26,841	3.6
Administration and Services	396,064	310,157	85,907	27.7
Total Operations	\$4,996,895	\$4,497,398	\$499,497	11.1
Appropriations	872,664	716,992	155,672	21.7
Total Expenditures	\$5,869,559	\$5,214,390	\$655,169	12.6
Operating Gain		257,741		
Operating Deficit**	\$ 360,896**			

Norris Koopmann, Treasurer and Controller
3512 W. North Ave.
Milwaukee, Wis. 53208

CHANGE OF ADDRESS

Changes of Address to be published in The Northwestern Lutheran are to be submitted through the District president in whose District the respective pastor or male teacher is residing.

Pastors

Bode, David E.
9436 A. Street
Tacoma, WA 98444

Breiling, E. A.
747 N. East Ave.
Viroqua, WI 54665

Buske, Daniel M.
1008 Seymour
Lansing, MI 48906
Tel. (517) 487-0848

Erhart, J. B. em
304 Crest Avenue
Kirkwood, MO 63122

Hering, Johannes S.
1635 Johnston Drive
Manitowoc, WI 54220

Meyer, Arnold C.
Box 213 Route 2
Peshtigo, WI 54157
Tel. (715) 582-3439

Schultz, Victor C.
14235 Tumblebrook Way
Sun City, AZ 85351

Seiltz, Paul F.
3451 Balmars Ave.
Jackson, MI 49201

Teachers

Cole, Stanley R.
2567 South 91st
West Allis, WI 53227

Finster, James
112 Ann St.
Weyauwega, WI 54983

INSTALLATIONS

(The following installations were authorized by the respective District presidents.)

Pastor

Ehlers, Robert E., as pastor of Mt. Sinai, Montrose, Mich., on Nov. 21, 1971 by Erhart Schultz (Mich.).

Teacher

Schaefer, Edmund, as principal at First Lutheran, Racine, Wis., on Sept. 12, 1971, by R. J. Pope (S.E. Wis.).

PARAMENTS

To any Mission Congregation — a multi-colored set of pulpit and lectern hangings and altar runners. Contact:

Pastor K. Peterson
3100 Overton Road
Birmingham, Ala. 35223

NOMINATIONS WISCONSIN LUTHERAN SEMINARY

The following have been nominated by members of the Synod to fill the professorship made vacant by the death of Prof. Martin Lutz. This professor is to serve as librarian and to teach Theological Encyclopedia and Methodology.

Pastor Julian Anderson, St. Petersburg, Fla.
Pastor Donald Bitter, Fort Atkinson, Wis.
Pastor Werner Franzmann, Ann Arbor, Mich.
Pastor Richard Frohmader,
Sault Ste. Marie, Mich.

Prof. Richard Getz, Austin, Tex.
Pastor Martin Janke, Fond du Lac, Wis.
Mr. Paul G. Koch, Fond du Lac, Wis.
Pastor Mentor Kujath, Wauwatosa, Wis.
Pastor Robert Oswald, Mequon, Wis.
Pastor Philip Press, Pigeon, Mich.
Pastor James Schaefer, Milwaukee, Wis.
Pastor William Schink, Woodland, Wis.
Pastor Edwin Schmelzer, Remus, Mich.
Prof. Erwin Schroeder, Watertown, Wis.
Pastor Lowell K. Smith, San Diego, Cal.
Pastor Alvin Werre, Clatonia, Nebr.
Prof. Martin Westerhaus, Wauwatosa, Wis.
Pastor Herbert Winterstein, Grafton, Wis.
Pastor Arno Wolfram, Toledo, Ohio
Pastor Waldemar Zarlning,
Benton Harbor, Mich.

The Seminary Board of Control plans to meet at Mequon, Wisconsin, on January 10, 1972, at 1:30 p.m. to call from the above list. Any correspondence concerning these candidates should be in the hands of the secretary of the Board of Control by Jan. 6, 1972.

Pastor Emil G. Toepel, Secretary
614 East Street
Baraboo, Wis. 53913

REQUEST FOR NOMINATIONS

To augment a previous list of candidates the Board of Control of Dr. Martin Luther College requests additional nominations for a man qualified to teach science with emphasis on biology.

In submitting nominations kindly provide as much pertinent information as possible.

Nominations should be in the hands of the secretary no later than December 29, 1971.

Gerhard C. Bauer, Secretary
DMCL Board of Control
8730 Nicollet Avenue
Bloomington, MN 55420

APPOINTMENTS

Mr. Adolph W. Froehke has been appointed to the Executive Committee for the Apache Indian Mission to fill the vacancy caused by the death of Mr. Walter Koeller.

Mr. Carroll F. Dummah has been appointed to the Executive Committee for Southeast Asian Missions to serve in place of Mr. Adolph W. Froehke. Mr. Froehke has accepted the appointment to the Apache Indian Mission Committee.

Professor Joel C. Gerlach has been appointed to the Committee which is to plan a proper observance of the 400th anniversary of the Formula of Concord and the Book of Concord. Professor Gerlach is filling the vacancy on this committee caused by the recent death of Professor Martin Lutz.

Professor Edward C. Fredrich has been appointed to the Committee of Five (Seminary Professors and District Presidents), who review for doctrinal content the publications of Northwestern Publishing House.

Oscar J. Naumann, President

S.E. Wis. District Nominating Committee

Dodge-Washington Conference, Teacher Ronald Kallies, Mr. Ray Berschneider; Metro-North Conference, Pastor Mark L. Liesener, Mr. Ralph Raasch; Metro-South Conference, Pastor Harvey Witte, Teacher Richard Sonntag; Southern Conference, Pastor William Hein, Teacher James Opitz; Chicago Conference, Pastor Oscar Lemke, Teacher Theodore Zuberbier.

Adolph C. Buenger, President

Mr. Glen Gibson of Howell, Michigan has been appointed as a member of the Mission Board of the Michigan District to fill the unexpired term of Mr. Claude Hesse, who resigned for business reasons.

COMMUNION WARE

Abiding Savior Ev. Lutheran Church, an exploratory mission congregation in Weslaco, Texas, is in need of Communion ware. Will pay for transportation. Please contact: Mr. Buddy Hovda, Box 123, Progreso, Texas, 78579.

TIME AND PLACE OF SERVICE

HOWELL, MICHIGAN

Prince of Peace Lutheran Church of Howell, Michigan, now meets for worship in the Howell Area Recreation Center, 925 W. Grand River Avenue. Divine service is at 9:00 a.m., followed by Bible Hour classes for all ages at 10:00.

Richard E. Warnke, Pastor

CINCINNATI, OHIO

Beautiful Savior Lutheran Church is worshipping at Taylor Elementary School, 3173 Sprindale Rd., Cincinnati (Colerain Twp. in northwest Cincinnati). The time of worship has been changed to 9:30 A.M. Sunday school is at 10:45 A.M. For information and referrals please contact:

Pastor Daniel Koelpin
2741 Townterrace Dr. Apt. 2
Cincinnati, Ohio 45239
Phone: (513) 851-7192

ROCKFORD, ILLINOIS

Peace Ev. Lutheran Church, our new WELS mission in the greater Rockford, Illinois, area is meeting presently in the Harlem Boy's Club, Elm at Evans, in North Park, Illinois. Worship services are held each Sunday at 9:00 A.M., with Sunday School at 8:00 A.M. Please send names of prospects to Pastor K. A. Gast, 1651 Cedardale Drive, Belvidere, Illinois, or phone (815) 547-8661.

NORTH HOUSTON, TEXAS

Abiding Word Ev. Lutheran Church, Houston, Texas, serves the following areas of North Houston: Westador, Ponderosa Forest, Inverness Forest, Memorial Hills, North Hills Estates, North Forest, Enchanted Oaks, Cypresswood, Bammel Forest, Pine Oak Forest, Dove Meadows, Northampton, Green Gate Acres, Oak Creek, Huntwick, Greenwood Forest, Champions, and the surrounding towns of Spring, Tomball, Westfield and Humble. Chapel located on Red Oak Drive at FM 1960. Sunday school and Bible class: 9:30 A.M.; Worship: 10:30 A.M.

Pastor W. R. Gabb

FT. CAMPBELL, KENTUCKY

Regular services are being held at Ft. Campbell, Ky., the first Sunday of each month at 5:30 p.m. in Chapel #8, on Indiana Avenue, between 26th and 27th. Visitors should enter Gate #4 off Hghy. 41A to Indiana Avenue and turn right. Send names of WELS Lutherans near Ft. Campbell, Ky., to Pastor Richard Stadler, 124 Elnora Drive, Hendersonville, Tn. 37075.

MEMPHIS AND MILLINGTON NAVAL AIR STATION

WELS personnel are now being served on a monthly basis at Memphis and Millington Naval Air Station, by Pastor Richard Stadler, 124 Elnora Drive, Hendersonville, Tn, 37075. Names of WELS Lutherans anywhere near Memphis or Millington should be sent to the above.

NAMES REQUESTED

CONN. AND N. Y.

Wisconsin Synod Lutherans living in southwestern Connecticut or southeastern New York State please contact:

Pastor F. C. Kneuppel
Payne Road — RD 2
Bethel, Connecticut 08601
Phone (203) 744-1677 (call collect)

SALT LAKE CITY, UTAH

The Wisconsin Synod Mission in Salt Lake City, Utah, is now holding worship services each Sunday at 10:30 a.m., with Sunday school and Bible class at 9:30 a.m., at the South Salt Lake Auditorium, 2500 S. State St.

If you know of anyone in the Salt Lake City area (including Ogden and Provo) who may be interested in WELS services, please contact:

Pastor Martin J. Scheele
2247 Roosevelt Ave.
Salt Lake City, Utah 84108
Phone: (801) 487-2383

SUN CITY, ARIZONA

Names of members or relatives moving into the Sun City, Arizona, area should be sent to the undersigned who is pastor of Our Savior's Ev. Lutheran Church. Services are held every Sunday at 8:30 a.m. in Town Hall North, 10725 Oakmont, Sun City.

Pastor Victor C. Schultz
14235 Tumblebrook Way
Sun City, Ariz. 85351
Tel. 977-2872

EXPLORATORY

RIVER FALLS, WISCONSIN

Exploratory services are being conducted at River Falls, Wis. Anyone knowing of prospective members, interested persons, or university students, is kindly asked to send the pertinent information to:

Pastor Wm. H. Wiedenmeyer
7712 Xerxes Ave., S.
Minneapolis, Minn. 55423

BERGEN COUNTY, N. J.

Mission exploratory services are presently being held in Bergen County, N. J. If you know of someone who might be interested, please notify the undersigned or, if in the locality, call the Jon Ziebers (327-2349).

Pastor G. P. Baumber
155 Milltown Road
East Brunswick, N. J. 08016

TEXAS RIO GRANDE VALLEY

Abiding Savior Ev. Lutheran Church, an exploratory mission congregation of the Arizona-California District Mission Board, is now meeting in the First Presbyterian Church, 7th and Iowa Streets, in Weslaco, Texas. Bible class: 6:30 P.M.; Worship: 7:30 P.M., Sundays. Interested persons, and especially WELS winter visitors to the Rio Grande Valley, may contact Mr. Buddy Hovda in Progreso (512-565-2851) or Pastor W. R. Gabb in Houston (713-353-7313).

BEMIDJI-BRAINERD, MINNESOTA

Please send the names of any WELS members in either the Bemidji or Brainerd areas to the undersigned. Sunday service at Christ Ev. Lutheran, 1009 S. Seventh St., Brainerd, is at 9 a.m. At present we are exploring the possibility of holding services in the Bemidji area.

Pastor Roy H. Rose
409 N. 4th St.
Brainerd, MN 56401

NOTICE

The next regular meeting of the Plenary Board of Trustees is scheduled for January 17, 1972

Business to be acted upon is to be submitted to the Executive Secretary of the Board with copies to be furnished the Chairman of the Board at least ten days before the scheduled meeting.

Carl S. Leyrer, Secretary
Board of Trustees

HELP WANTED — MEDICAL DIRECTOR

Bethesda Lutheran Home is looking for an M.D. to assume the responsibilities of Medical Director. These responsibilities include supervision and guidance of the physical care of the residents, administrative responsibility of the Pharmacy, Laboratory and Physical Therapy sections, and the coordination of the Medical Consultants of whose services Bethesda avails itself. Because of Bethesda's other available administrative staff, the Medical Director position can be defined as part time (8-12, Monday through Friday, plus taking calls). Time would be available for a half-time practice in the Watertown area. (Watertown has just built a new hospital.) Salary is open. Write Bethesda Lutheran Home, 700 Hoffmann Drive, Watertown, Wisconsin 53094, or call collect 414-261-3050, Monday through Friday, 8 a.m. to 5 p.m. Ask for the Personnel Manager or Program Director.

NOTICE!

Pastor Karl Otto — 392-16-6370

Civilian Chaplain in Southeast Asia
Saigon, Vietnam

Servicemen may phone Saigon PTT
22429 or visit Chaplain Otto at 329
Vo Tanh, Saigon.

Mailing address:

WELS Box 56, APO SF 96243

A Christmas Prayer

FATHER IN HEAVEN,

We thank You

*for a Town called Bethlehem, for there Your
Son was born to save us*

*for a Stable and a Manger, for thus we know
He came for rich and poor*

*for Mary the Virgin, for in her Your prophecy
was fulfilled*

*for Joseph the Obedient, for in him we see how
we may act in faith*

*for Shepherds who left their flocks, for they
teach us the right priority*

*for Angels bright, for they reveal that
heaven cares*

*for the Message of Grace, for it informs us
that this Infant is our Savior*

*for Your Son, through whom alone we have joy
and peace in forgiveness and the assurance
of life everlasting.*

FATHER IN HEAVEN,

Open our hearts to believe, our ears to hear,
our eyes to see, our mouths to speak,
our hands to share

that all men may know Your Son who was born
that we might die to sin and who died
that we might live forever.

Amen.



Let us go even unto Bethlehem

To hear the Christmas message:

"Fear not! For behold, 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."

To share the Christmas message:

"And they came with haste, and found Mary and Joseph and the Babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this Child."

To ponder the Christmas message:

"But Mary kept all these things, and pondered them in her heart."

To rejoice over the Christmas message:

"And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them."

**A BLESSED
AND JOYOUS CHRISTMAS
TO ALL OUR READERS
AND TO ALL WHO CONFESS CHRIST WITH US!**

*The Editorial Board
and the Contributing Editors of
The Northwestern Lutheran*

*The Board and Management of the Northwestern Publishing House
and all its workers*