

The Northwestern Lutheran

November 28, 1976



In This Issue —

- The American Way of Religious
Pluralism page 381
- “I Will Sing My Maker’s Praises” page 383
- New Christian Day Schools
(Part II) pages 384-390



Briefs by the Editor

For most people Thanksgiving has become a secular holiday devoted to eating and drinking the best that money can buy. Little if any thought is given to the Giver of all things. If the slogan is in place, "Let's put Christ back into Christmas," then it is equally as much in place to say, "Let's put God back into Thanksgiving." A Christian cannot do otherwise.

Especially this year! Part of 1976 was devoted by us to our GRACE 125 celebration. This we celebrated as a church. All of 1976 was devoted to the Bicentennial. This we celebrated as Christian citizens. Indeed, we WELS Christians might have called the Bicentennial GRACE 200, since God has been very gracious to us through our country.

All items in this issue — from the editorials by Parcher, Toppe, and Frey to the announcements on the back pages — remind us that we have have reason to be thankful on Thanksgiving 1976. There are the articles that bring us instruction in God's Word (*Studies and Mining the Treasure*). Writers Lauersdorf, Anderson, and Panning in no way undermine the truth of God's Word, but always present it faithfully. As do also the writers not represented in this issue, Pastor Franzmann and Professor Gerlach.

This issue, even as the previous one, reminds us of the great deed God is accomplishing in our midst as we strive to bring up our youth in the nurture and admonition of the Lord. Nineteen new Christian day schools! By this time, three months after the beginning of classes, some of the statistics are already obsolete. We know of a number of these new schools which have experienced an increase in enrollment, and we are already hearing of congregations that are planning to open schools in 1977.

We hope you will note how many of the items in *Direct from the Districts* touch on Christian education. There is no doubt that Christian education plays a great role in our midst. For this, concerned parents and members will not forget to thank God.

Since the Lord looks to us, however, not only to strengthen the home base but also to stretch out the cords, the next issue will devote considerable space to the mission situation in our midst — both home missions and world missions.

That our members have the privilege of training their children in God's Word and the privilege of sharing the Gospel with others is intimately connected with the blessings God has given us through our nation. The articles in the series entitled *Focus on the Bicentennial* have brought that to our attention time and again. Professor Fredrich has done an A-One job in interpreting what the Bicentennial should mean to Christians in general and especially to us who are members of the Wisconsin Ev. Lutheran Synod. We would be remiss if we did not express our thanks.

The first of two special articles by Prof. Arnold Koelpin of DMLC should also help put us into a proper thanksgiving mood. If ever there was a man who, humanly speaking, might have questioned whether he should thank God or not, it was Paul Gerhardt. Professor Koelpin tells us that "from age 11 to age 41, he knew no other life than wartime emergency." Yet in the face of all adversities he said, as the first Paul Gerhardt hymn in *The Lutheran Hymnal* puts it, "I will sing my Maker's praises." If he could — and he did! — then you and I in 1976 have even more reason to say thank-you to our Lord and Savior, as individuals, as church members, and as citizens. Thank You, Lord!

*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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The Cover

Christ Lutheran Congregation reopened
its Christian day school on September 7,
1976, with two teachers and grades kin-
dergarten through three. Miss Cynthia
Kemnitz, pictured on the left, teaches
grades 1-3. Mrs. Dianne Gernes has charge
of kindergarten and overflow. Also pic-
tured is the Rev. David Ponath, pastor of
Christ Lutheran in North St. Paul, Minne-
sota. A full account is given on page 387.

THE NORTHWESTERN LUTHERAN

Editorials

"Great Gain" Some time ago I read a story about a cowboy from the great plains of west Texas who came to the big city of Dallas for the first time. He was given a tour of a large city department store, up and down the aisles, floor after floor.

When the tour was over, they asked him what he thought of it all. "It's all very pretty," the unsophisticated cowpoke replied, "but in all my life I never saw so many things I don't need."

Had that cowboy visited my home, he may well have said the same thing. And so might my grandmother, who had so very little compared to the comforts, conveniences, and appliances of every kind that clutter our house.

But the cowboy put his finger on a nice religious point, the difference between what we actually need and what we have. The person who does not recognize the necessities of life can scarcely appreciate the extras.

St. Paul tied the two together. "Godliness with contentment is great gain," he said, "and having food and raiment let us be therewith content." God has given us the basics, "food and raiment," and very much more besides.

He does not ask us to be embarrassed by His bounty nor contemptuous of the "extras" He sends our way as though they were nothing. He simply bids us, "Be ye thankful" for them.

Contentment and gratitude spring from the heart. They are fruits of a faith that confidently trusts the Father who knows, and gives, what is best for His every child.

John Parcher

Speak Well Of Them Students drop out of the pastoral teacher programs at our Synodical schools for a variety of reasons. Health problems compel some to discontinue their studies. There are students of college age who leave to get married. Financial problems plague others. Some are suspended or expelled for misconduct. Some cannot meet the academic requirements. Most of those who drop out of the program, however, do so because they have lost interest. Call it vocational indecision, or change of vocational intent, or loss of commitment, or what you will, the student no longer wants to study to become a pastor or a parochial schoolteacher.

Now there is something public about enrolling at a Synodical school, and there is also something public about dropping out of such a school. The student who drops out feels that the community is wondering why he or she is no longer at the school. The reasons for dropping out may be valid enough in many cases, but whether they are valid or not, he is concerned that the public know and accept his reasons for discontinuing his studies.

Unfortunately, in justifying their dropping out, some will put the school into an unfavorable light, blaming the school for their failure to continue. That is human nature. There is the tendency within all of us to build ourselves up at the expense of others.

In the process, the school suffers. The school is usually unaware of what it is being accused of. It has no opportunity to present missing or overlooked facts. And if the school has been remiss, it may have no opportunity to react to correct the situation. In its disadvantaged position, its purpose may also suffer. Others do not enroll to prepare themselves for the ministry because the school has been "bad-mouthed."

What our schools must then rely on is that thoughtful Christians will give our schools at least some credit for being reasonably objective, remembering that they have evaluated thousands of students. They will trust that Christian preministerial schools will be concerned about the ministry for which they are training students, that they will take both a professional interest and a personal interest in them, knowing that they have provided training for hundreds or even thousands of competent church workers who speak well of their alma maters.

Now if those thoughtful people will also say so, both our schools and their ministry will be well served.

Carleton Toppe

Confusing Christianity And Morality Without doubt, one of the factors contributing to the

current rise of interest in church-sponsored schools is the decline of traditional morality in our society. Use of illegal drugs and indulgence in illicit sex is rampant among the youth. There are even educators who approve of this sort of thing. Parents are alarmed. They simply do not want their children to be exposed to this kind of atmosphere. Consequently, many of them seek out a school for their children in which higher moral standards prevail.

In a way this is good. But in a way some of these parents are missing the point. They confuse morality with Christianity. It is true that Christianity inculcates high moral principles, but it is also true that Christianity and morality are not the same thing. Morality follows from Christianity, but Christianity does not necessarily follow from morality. The rich young ruler of Mark 10 is a case in point. Judged by human standards he was a highly moral person, but he was not a Christian, nor did he attain eternal life through his morality.

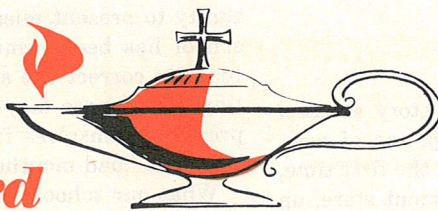
The question is, what is really the concern of concerned parents? Is it a life for their children that is free of the destructive effects of drugs and the degrading aspects of sexual immorality, or is it concern for their spiritual and eternal welfare? There is a difference.

The Church is not in the business of creating a moral society. Morality is a by-product. The specific commission of the Church is to prepare souls for eternity through the Gospel of Jesus Christ, the only thing that saves. Scripture indicates that a lot of relatively moral people will be on Christ's left hand on the Day of Judgment.

Let's not lower our sights. This world is transitory. Eternity is permanent. A successful and moral life does not automatically lead to a blessed hereafter. By confusing Christianity and morality the eternal purpose of the Church can well be frustrated.

Immanuel Frey

Studies in God's Word



James of Alphaeus

Already in a previous *Study*, that concerning James, the son of Zebedee and brother of John, we noted the difficulty that attends the use of the name James. There are simply too many people by that name for easy distinction among them. Regularly some qualifying phrase must be added.

The Apostle under consideration today is that James who in all four lists of Apostles (Matt. 10, Mark 3, Luke 6, and Acts 1) is called "James the son of Alphaeus." If you look closely at Matthew 10: 3, for example, you will note that in the King James translation the word *son* is in italics, indicating that that word has been supplied. The original says simply: James of Alphaeus, just as in the previous verse it says of John's brother, James of Zebedee. These two Jameses are distinguished by their different fathers.

In the case of James of Alphaeus, the reference to his parentage is the only certain information we have about the man, aside from the fact that Jesus called him to be one of the Twelve Apostles. Such a lack of definite information makes all the more intriguing the task of putting together the bits and pieces one can assemble by inference and assumption.

A Brother of Matthew?

Regarding his own call, Matthew says: "And as Jesus passed forth from thence, He saw a man named Matthew, sitting at the receipt of custom, and He saith unto him, Follow Me" (9:9). Mark reports: "And as He (Jesus) passed by, He saw Levi the

son of Alphaeus sitting at the receipt of custom, and said unto him, Follow Me" (2:14). Levi and Matthew are unquestionably the same person. Could this Alphaeus be the same as the father of James? It would almost seem so. Then there would be three pairs of brothers among the Apostles: John and James of Zebedee, Peter and Andrew, and Matthew and James of Alphaeus.

A Brother of Judas?

Did James of Alphaeus perhaps have yet another brother among the Apostles? In his list of Apostles, Luke includes a certain "Judas, the brother of James" (6:16). Again, the original here says simply: "Judas of James." Hence it could just as well be translated: "Judas, the *son* of James," as many translators indeed do. Whether one understands it as son or brother, there are reasons, however, for concluding that it is unlikely that this James is the same as the son of Alphaeus, as we shall try to show when in the course of this series we come to that Apostle usually referred to as "Judas not Iscariot."

A Brother of Joses?

In speaking of the women under the cross, Mark says, "Among whom was Mary Magdalene, and Mary the mother of *James the Less* and of *Joses*, and Salome" (15:40). It has generally been assumed that this "James the Less" is the Apostle we have been discussing. If that assumption is correct, then we would know not only his brother Joses, but also his mother, one of the Marys (cf. also Matt. 27:56; Mark 15:47; 16:1; Luke 24:10).

A Cousin of Jesus?

But the Marys are almost as hard to distinguish as the Jameses. Note what possibilities open up if one follows those references. John reports: "There stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene" (19:25). Reread the verse and note that one can see either *four* women under the cross, or *three*. If one assumes three, then "Mary the wife of Cleophas" is the sister of Jesus' mother and her children would then be cousins of Jesus, a translation often urged as permissible in rendering the Greek word *adelphos*, which generally is translated "brother."

But there are some difficulties that attach themselves to this suggestion. It requires the further assumption that Cleophas and Alphaeus are different names for the same person. Furthermore, it raises the awkward situation of two sisters in one family, both named Mary. You may say: I prefer not to make all those assumptions; I doubt that James and Joses are Jesus' cousins — and this writer will not quarrel with you. But if they are not His cousins, who are the "James and Joses" spoken of by the people of Nazareth when they ask: "Is not this (Jesus) the carpenter, the son of Mary, the brother (*adelphos*) of James and Joses . . .?" (Mark 6:3.) Perhaps that suggests that "James, the Lord's brother," who may also be an "Apostle" (Gal. 1:19), should be included as the subject of a future *Study*.

Summary

About James of Alphaeus very little can be proven conclusively. He seems to have been the brother of Matthew. He may also have been the brother of Joses and the son of Mary, but that can be debated. That he was actually related to Jesus requires some major assumptions. All we know for sure is that Jesus called him to be one of His Apostles. No doubt he labored faithfully, but in some obscure corner of the kingdom. Perhaps such obscurity is what one should have expected of a man popularly referred to as "James the Less."

Armin J. Panning

Focus on the Bicentennial

by Prof. Edward C. Fredrich

The American Way of Religious Pluralism

Religious freedom, the outstanding feature of the American religious scene for the past two centuries, has provided us with a corollary, a by-product, a second side of the same coin. That is religious pluralism, the existence of many different denominations side by side, all with equal standing before the law and none favored or restricted more than the others.

We tend to take this very significant characteristic of the American way in religious affairs for granted because we have grown so accustomed to it. We simply assume every one of our towns will have at least three kinds of churches and every one of our major cities will have 50 or more. We no longer recognize the good and the bad consequences.

This installment of *Focus on the Bicentennial* underscores and highlights this very significant but also often overlooked aspect of religion in this land as it describes "The American Way of Religious Pluralism." It will probe the origins and portray the pattern of religious pluralism in our land. It will express gratitude and, where necessary, view with alarm. It will provide predictions of what lies ahead and what ought then be done.

Development of Pluralism

Religious pluralism was in the picture when colonization of the "New World" was first planned in Europe. For some, one of the original motives to colonize was to provide a safety valve and escape hatch for religious dissent. The idea was to retain in the European countries a favored, national, established church. If necessary, a second might be tolerated. All other denominations would have to give way. For a time, an attempt was

made to destroy dissent, even by death. When that proved unavailing and the number of dissenters increased, the plan was to export dissent and dissenters.

The original colonists of the New England area were Pilgrims or Puritans, both of whom were dissatisfied with the Church of England. The establishment breathed easier when thousands of them joined the "Great Migration" to these shores.

There are numerous other instances of such dissenting and persecuted groups emigrating to America, especially when a colony offered a haven of religious freedom as did Rhode Island, Pennsylvania, Georgia, and others. Among such groups were the Palatinate Lutherans who first settled in New York and the Salzburgers who established their "Ebenezer" in Georgia.

As more and more dissenting groups came to this land, the pressure for more and more toleration and religious freedom increased, even in areas where established churches held sway. The increased toleration in turn attracted more dissenting religious groups. It was a circle, but by no means of the vicious variety. The outgrowth was the full development of the twin features of American religious history: freedom and pluralism.

It is almost impossible, at least in some colonial areas, to ascertain which of the two came first and which came second, or which is cause and which is effect. Actually, the two were interacting developments of which could be said, "You can't have one without the other."

Extent of Pluralism

The result of the interaction was a diversity and variety in the American

way of religion unseen before and unmatched until now anywhere else in the world. All of the old denominations were soon to be found and dozens of new variations and inventions besides.

The most recent *Yearbook of American Churches* lists 223 distinct religious bodies in this land that report statistics. There are numerous others that do not report, and there are some that simply are not known because of their underground status. Of the 223 bodies, 185 are of the Protestant variety.

Within single major branches there can be any number of variants. For example, there are 25 different kinds of Baptists, ranging from the 345-member Christian Unity Association to the Southern Baptist Convention with its 12,513,378 members. There are 13 Methodist groups and almost as many Lutherans. Even Roman Catholicism, despite its monolithic structure and tight organization, has produced 10 splinter bodies. Eastern Orthodoxy has 17 distinct groups.

In addition to providing room for all existing denominations and for their divisions and splinters, America has also spawned its very own native churches. Outstanding examples are Mormons, Disciples, Seventh Day Adventists, Jehovah's Witnesses.

Shrinkage of Pluralism

In the present century there has been some shrinkage on the pluralism front. A variety of forces, not necessarily all in conflict with the basic idea of a different church for every different set of believers, have been at work to bring once-separated churches together into unions or mergers.

Some of these union endeavors were altogether harmless and, in fact, desirable. Divisions had occurred over non-doctrinal issues that time had mended or simply passed by. The separations over slavery and secession are examples. Some of the old Presbyterian cleavages dated back to church-state conflicts in the Old World that had produced Burgher and Anti-Burgher factions.

Sometimes like-minded believers of the same denomination, previously separated by differences of language or country of origin, found themselves in time to be one and became one.

Often emergencies, occasioned by major wars or depressions, speeded up the unification process.

Other forces for union were not so harmless. It is a mistaken notion that churches that call themselves Christian must join forces even when actual doctrinal difference should be keeping them apart. This so-called "ecumenical" view minimizes the overriding importance of doctrinal commitment for a church body and overemphasizes practical considerations, numbers, outward organization, and united front.

Any number of instances in recent times of such unions without real unity could be listed. None, however, is of the size and scope of a current effort called COCU, the Consultation on Church Union. When the goal is reached and the abbreviation can stand for "Church of Christ Uniting," some 25,000,000 members of nine denominations will have been brought under one ecclesiastical umbrella. The nine churches in COCU are: African Methodist Episcopal, African Methodist Episcopal Zion, Christian-Disciples, Christian Methodist Episcopal, Episcopal, Presbyterian-Southern, United Church of Christ, United Methodist, and United Presbyterian.

Unions do not always shrink the number of denominations. They can also have the reverse effect of spawning new bodies as elements objecting to the union who refuse to join and create their own church. When Methodists and Evangelical United Brethren merged into the United Methodist Church in 1968, for instance, objectors formed the Evangelical Church of North America. The contemplated reunion of Southern Presbyterians with the United Presbyterians has already served as a major factor in producing the Presbyterian Church in America.

Problems of Pluralism

The foregoing paragraphs have already hinted at some of the problems and dangers that come with a pluralistic situation on the religious scene. These pitfalls will now be underscored in a special section of their own.

For one thing, it is obvious that the same situation that produced the

pluralism in the first place will also allow for the development of a lunatic fringe on America's religious scene. For that fringe there is freedom also to peddle its wares in the ecclesiastical marketplace. The hawkers' cries may be annoying and the wares may be unappealing but the market has stalls for all.

The "Moonies" of today are just the most recent arrivals in a long line of travesties of religion to plague Americans. They will not be the last. Tomorrow will bring its own strange cult and far-out sect. We should not let our patience or pity wear thin.

Another unfortunate development of religious pluralism is the difficulty of maintaining discipline in doctrine and life. It is so easy for a disgruntled member to jump from his denomination to another more to his liking, or to start one of his own that suits his own peculiar life-style. Competition for members causes congregations and denominations to bypass the controversial and let popular opinion dictate what message and morals are to be.

So much variety on the religious scene can also easily produce a reaction of bewilderment and indifference in the church member whose faith is not firmly grounded in God's Word. Confronted by a hundred varieties of religion, such a person can be inclined to ask, "How can one know which is the true religion?"

Next comes the thought, "Probably all the denominations are partly wrong and also partly right." The correct toleration which says, "There should be no compulsion or coercion in matters of religious belief," becomes the erring indifference that maintains, "It really can't matter all that much what is believed, as long as something is believed."

One curious by-product of religious pluralism in this land has been the rise of what is called "civil religion." The old, old fear that differences in the religion of the citizens must bring disunity to the country — as erroneous as this has been proved to be — has not fully died out. Some Americans still feel the country needs a unifying spiritual motivation.

This is sought in a least-common-denominator type of religion that centers on the morality deemed useful for

community and country. Controversial doctrines, offensive to some, are studiously avoided. The rallying point is devotion and service to the American way. Too many are viewing such "civil religion" as an adequate substitute for true Christianity.

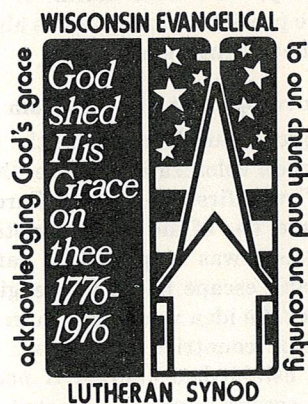
Advantages of Pluralism

To such obvious disadvantages of a pluralistic system in religious affairs others could be added. Does this mean that the system is so faulty it ought to be abandoned? Quite the contrary. The benefits far outweigh all the difficulties involved, whether mentioned or not.

Pluralism in religion implies that no person will be coerced in the matter of church membership or worship. To curtail pluralism would be to curtail freedom. God does not employ any irresistible grace to force people to go His way to heaven. It does not behoove mere mortals to inject the element of coercion and compulsion in religious affairs.

Pluralism in religion allows room for voluntary church membership. This, too, is as it should be. That is the kind of church membership that brings the greatest benefits to the church body and to the church member. It is the kind of church membership that God desires.

With all our heart we desire that all would be led to belong to the church that proclaims the truth of the Gospel. At the same time, as free Americans and free believers, we would never place barriers of compulsion and restraint on "The American Way of Religious Pluralism."





*Paulus
Gerhardtus*

feeling for the rhythm of life. They breathe the air of trust, as children trust.

Yet Gerhardt's eye does not focus merely on people themselves. God is the center of the message. He blends personal expressions of faith with celebration of the mighty works of God. God's ever-attendant care, Jesus' suffering for us, the Spirit's gift of joy — these thoughts fill the lines.

In this tricentennial year of his death, Paul Gerhardt's own words provide a fitting tribute to the man, as he would have it:

*I will sing my Maker's praises
And in Him most joyful be,
For in all things I see traces
Of His tender love to me.*

In Satan's Sieve

Humanly speaking, we may express our surprise at Gerhardt's cheerfulness. Like St. Paul, his triumphant faith was born in adversity.

We have only sketchy information on his life. He speaks to us chiefly through his hymns. But what we know reads like a catalog of woe. Under a picture of Paul Gerhardt which has come down to us stand these words: "Put to the test in Satan's sieve, and found faithful."

Born not far from Wittenberg in 1607, Paul shared with a generation of Germans the ravages of the Thirty Years' War. From age 11 to age 41 he knew no other life than wartime emergency. On April 16, 1637, he saw his home village go up in flames. The family lost all its possessions. Together with his widowed mother, he fled for refuge to the fortifications of Wittenberg.

Worse times followed. Like his brother, Paul took to wandering to stay alive. For five years he existed by begging bread. When he returned to

(Continued on next page)

♪ I Will Sing My Maker's Praises ♪

If we were to select a poet laureate for the Lutheran Church, Paul Gerhardt would be a standout favorite. For the past 300 years his hymns have filled Christians' hearts the world over (see box insert). For many of us the Christian year often began with Gerhardt's words of wonder, "O Lord, how shall I meet Thee, how welcome Thee aright?" And who can forget greeting Easter dawn by singing, "Awake, my heart, with gladness, see what today is done"! Or how many a Christian facing death, has prayed with Paul Gerhardt, "Be Thou my Consolation, my Shield when I must

die; remind me of Thy passion, when my last hour draws nigh"!

When Heinrich M. Muehlenberg laid the cornerstone of the first Lutheran church in Philadelphia in 1743, the assembly sang Gerhardt's hymn, "Commit whatever grieves thee." The hymn was repeated again at the dedication. Its last stanza formed Muehlenberg's dying prayer.

The reason for the enduring appeal of Paul Gerhardt's hymns is not hard to find. His poetry talks to people, because it talks like people. His compositions are simple, crisp, and heartfelt. One can sense in them a

PAUL GERHARDT IN *THE LUTHERAN HYMNAL*

Worship & Praise
Advent
Christmas
Christmas
Christmas
Christmas
New Year
Lent
Good Friday

25. I will sing my Maker's praises
58. O Lord, how shall I meet Thee
77. All my heart this night rejoices
81. O Jesus Christ, Thy manger is
90. Come, your hearts and voices raising
108. We sing, Immanuel, Thy praise
122. Now let us come before Him
142. A Lamb goes uncomplaining forth
171. Upon the cross extended

Good Friday
Easter
Pentecost
Redeemer
Cross & Comfort
Cross & Comfort
Cross & Comfort
Cross & Comfort
Evening
Thanksgiving
The Nation
Death & Burial

172. O sacred Head, now wounded
192. Awake, my heart, with gladness
228. Oh, enter, Lord, Thy temple
349. Jesus, Thy boundless love to me
520. Commit whatever grieves thee
523. Why should cross and trial grieve me
528. If God Himself be for me
535. Rejoice, my heart, be glad and sing
554. Now rest beneath night's shadows
569. O Lord, I sing with lips and heart
581. All ye who on this earth do dwell
586. A pilgrim and a stranger

Wittenberg to seek his mother, he found her grave in the cemetery.

But the war did not dampen Gerhardt's intention to become a pastor. Already at age 21 he had enrolled at Wittenberg University for this purpose. Three years after war's end, he was finally ordained. He was 44 at the time.

The years of tragedy were not lost, however. Paul's thoughts must often have turned to the Man of Sorrows, Jesus of Nazareth. Sometime during the war he penned the portraits of the suffering Savior we know so well:

*A Lamb goes uncomplaining forth,
The guilt of all men bearing; . . .
Goes patient on, grows weak and faint,
To slaughter led without complaint, . . .
And saith, "Willing all this I suffer."*

*Upon the cross extended,
See, world, thy Lord suspended,
Thy Savior yields His breath.*

Each one of these portraits has its own special touch. Gerhardt makes

Jesus' patience under trial live for us by the direct conversation between Father and Son:

*"Go forth, My Son," the Father saith,
"And free men from the fear of
death. . . ."*

*"Yea, Father, yea, most willingly
I'll bear what Thou commandest."*

Johann Sebastian Bach was so moved by Gerhardt's presentations that he used them to help form the framework for the "Passion, according to St. John." After the recitation of Jesus' words to the servant who struck Him, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou Me?" Bach fittingly applied Gerhardt's text, as Gerhardt did. We, the congregation, identify repentantly with the servant:

*Who is it that hath bruised Thee?
Who hath so sore abused Thee
And caused Thee all Thy woe?*

I caused Thy grief and sighing. . . .

But of all the wartime hymns, none have quite surpassed in use the evening song, "Now rest beneath night's shadows." Its charm lies partly in Gerhardt's feeling for the onset of twilight in nature as contrasted with the brightness of faith in Christ. Its fifth stanza has been prayed regularly by many a Christian to express trust in God's gracious care at bedtime:

*Lord Jesus, who dost love me,
Oh, spread Thy wings above me
And shield me from alarm!
Though evil would assail me,
Thy mercy will not fail me:
I rest in Thy protecting arm.*

Despite Paul Gerhardt's reliance on God in the face of adversity, his faith was still to pass more severe tests in years to come. (To complete the tribute to this preacher-in-song, we will view next time: "the wrath of princes" and the "joyous exchange.")

Arnold J. Koelpin

Pastor K. F. Krauss

55 Years
in

Parish Ministry



A unique celebration was held at Emanuel First Lutheran Church, Lansing, Michigan, on September 19, 1976, when the congregation observed the 55th anniversary of its pastor, the Rev. Karl F. Krauss. The uniqueness of the event lies in the fact that Pastor Krauss has spent his entire ministry in Emanuel Congregation.

Pastor Krauss came to Emanuel from the Seminary as associate with

his father, the Rev. Frederick M. Krauss, in June of 1921. His father became pastor of Emanuel in 1909 and retired in 1941.

During Pastor Karl Krauss' ministry there have been 3,207 baptisms, 2,433 confirmations, 1,467 marriages, and 1,339 burials at Emanuel First.

The jubilarian has also been active in various District and Synod offices since 1931, when he became a District Counselor. Other offices he has held

include that of secretary of the Michigan District, 1932-36; president of the Michigan District, 1936-50; secretary of the Synod, 1933-45; vice-president of the Lutheran Synodical Conference of North America, 1950-62; vice-president of the Synod, 1953-61; chairman of the Synod's Committee on Relief since 1946; member of the Synod's Board for World Missions since 1962; and contributing editor of *The Northwestern Lutheran* for six years.

Pastor Krauss was married to the former Elsa B. Bartz in 1922. They have two children, a son, Karl Krauss, Jr., architect in El Paso, Texas, and member of the Synod's Board for World Missions, and Mrs. Miriam B. Hess, Novato, California, a librarian.

In honor of Pastor Krauss, Emanuel First Congregation gathered an anniversary offering of almost \$6,000. This will be sent to Michigan Lutheran Seminary for the furnishing of rooms in the new dormitories.

We thank God for the gifts with which He endowed the jubilarian and wish him God's richest blessings for the eventide of life.

Welcome to the Nineteen New Christian Day Schools

Part II

ARIZONA

Emmaus Lutheran School
Phoenix

CALIFORNIA

Beautiful Saviour Lutheran School
Carlsbad

Bethany Lutheran School
Concord

Mt. Calvary Lutheran School
Redding

COLORADO

Grace Lutheran School
Pueblo

FLORIDA

King of Kings Lutheran School
Maitland

ILLINOIS

Resurrection Lutheran School
Aurora

INDIANA

Beautiful Savior Lutheran School
Fort Wayne

KANSAS

Messiah Lutheran School
Wichita

MICHIGAN

Memorial Lutheran School
Williamston

Emanuel Redeemer Lutheran School
Yale

MINNESOTA

St. Paul Lutheran School
Cannon Falls

Christ Lutheran School
North St Paul

OKLAHOMA

Mt. Olive Lutheran School
Tulsa

TEXAS

St. Mark Lutheran School
Duncanville

VIRGINIA

Resurrection Lutheran School
Virginia Beach

WISCONSIN

Zion Lutheran School
Hartland

St. Lucas Lutheran School
Kewaskum

Trinity Lutheran School
Minocqua

Phoenix, Arizona

A Branch Grows in the Desert

Rising high in the arid expanses of the Southwest Desert is the Saguaro cactus. It has been called the tree of the desert and clusters of them form desert "forests." It takes approximately 75 years before the branches or limbs of this giant cactus shoot forth from the main trunk. Early this year the largest Saguaro cactus in the desert garden of Emmaus Ev. Lutheran Church began to grow its branches. The congregation is only 16 years old, but the cactus is symbolic of a new branch of the congregation, its Christian day school.



New Branches

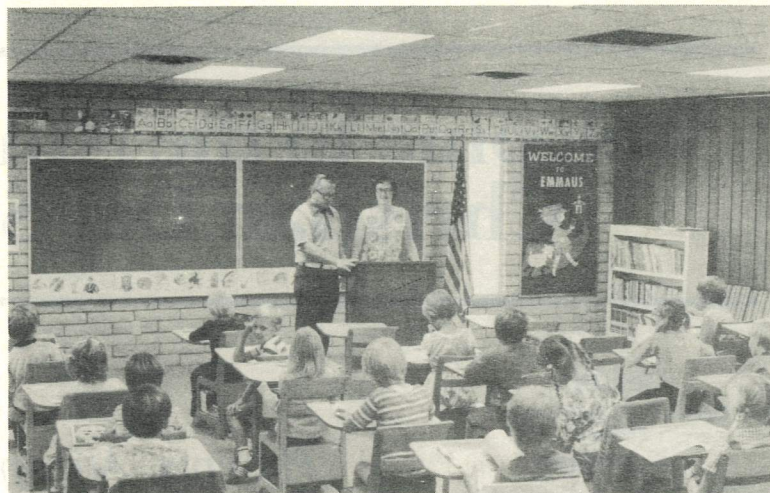
For many years the congregation has gratefully availed itself of a Christ-centered education for its children by sending them to Grace Lutheran School of Glendale, Arizona, or Good Shepherd Lutheran School of Phoenix. In the spring of 1974 work was begun on a multipurpose classroom building. When the 80' x 40' building of slump block construction was completed, interest grew in the establishing of our own Christian day school. A survey of the congregation revealed that 87 per cent of the congregation's families favored it.

In a special meeting, held in January, 1976, a seven-point program was proposed. The congregation unanimously adopted this program, calling for the start of a Christian day school with grades 1 through 8. It was determined that it would be advantageous to call an experienced teacher to serve as principal and teacher. Mr. James Dallmann of Pomona, California, accepted the responsibility of starting our new Christian day school. His 22 years of experience had well equipped him. Long hours were spent by the members and teachers in equipping and furnishing the school. The Youth Group raised over \$3000 to provide a room divider for the classrooms and a basketball court for use in the school athletic program. By August it was apparent that one teacher would not be sufficient. A call was extended to Mrs. James Dall-

mann to teach the lower grades. Her 17 years of experience proved beneficial in setting up an educational program for grades 1 through 4. Mr. and Mrs. Dallmann were installed as the first teachers at Emmaus on August 22, 1976.

August 30 found 41 students enrolled. More have been added since. The branch is growing. Watered by the Word of God and blessed by the sunshine of God's grace, we look for our Christian day school to prosper and grow as will the branches on our Saquaro cactus. Indeed, a branch is growing in the desert. We pray that God will sustain and nurture it and bring it to fruitful maturity.

Pastor David E. Gray



Mr. and Mrs. J. Dallmann and some of their 41 pupils.

Minocqua, Wisconsin

From the Hands of the Lord



Thirty-six youngsters and their teachers

"Thou openest Thy hand and satisfiest". . . passages like this and others dealing with God's grace and goodness have made the symbol of an outstretched open hand very common in Christendom. The 440 communicant members of Trinity Church, Minocqua, Wisconsin, feel that that symbol should be changed to "two" open hands rather than one . . . for the Lord has truly blessed them . . . far more than they deserve. Less than two and one-half years ago the Lord blessed Trinity with a new church, a new pipe organ, and a new parsonage.

On August 30 the hands of the Lord were again outstretched to bless Trinity with a Christian day school.

The origin of Trinity Lutheran Christian Day School perhaps is similar to that of other schools just starting. Unknown to each other, several members approached the pastor to discuss the possibility of a school. After discussions with the church council, meetings of other sorts, and an Education Sunday, the voters decided in May of 1975 to form a committee to investigate more fully. At the annual meeting in January, 1976, the voters

approved starting a day school this fall. The Lord has turned this vote into a reality.

One of the biggest problems Trinity had in starting a school was trying to determine the number of students who might attend. It was finally decided to begin with two teachers and grades 1-6. The Lord opened His hand again and, through the Assignment Committee, gave to Trinity Mr. James Buege as principal and upper-grade teacher. Mrs. Lorraine Buege, a 1976 graduate of DMLC, was called by the congregation to teach grades 1-3. Classes are taught in the fellowship hall which has been divided into two classroom areas. At present there are 36 pupils.

To mention the many different ways that God has blessed the start of this new school would be impossible; to say the least, God has opened "both hands." Just one event will illustrate this point. On the very day that the school opened the mail brought a letter from a regular visitor at Trinity. The letter enclosed a check for \$1,000 to be used "to help the new school get going."

- We are sure that God opened His "hands" and blessed all of the other new schools in different ways. But that symbol of an open hand tells us that He has blessed all in a common way . . . the gift of His Son . . . the gift of forgiveness of sins . . . the gift of eternal life. Yes, God "opens His hand" . . . and He "satisfies."

Pastor Eugene Kock

Yale, Michigan

Merger Produces a School



Pastor H. Hempel, Miss Barbara Rach, and Mr. Steven Bilitz.

Though Emmanuel Redeemer Ev. Lutheran Church is only 11 years old, it has many years of history behind it. As the dual name suggests, it is a merger of two long-established congregations, Emmanuel of Greenwood and Redeemer of Yale.

In the mid-1800's Lutheran immigrants founded Emmanuel Congregation. For many years it maintained a Christian day school, with the pastor doing the teaching. This was discontinued in 1910. In 1946 Emmanuel Congregation began a daughter con-

gregation in Yale, Redeemer Lutheran. The two congregations merged in 1964.

Already at the time of the merger an ongoing program of Christian education was adopted, aiming at the establishment of a Christian day school. Plans became serious in 1974, and on April 17, 1975, the congregation decided to begin a school. Planning for the 4,500-square-foot, three-classroom building, to be attached to the church, was begun immediately. The school was dedicated on July 11, 1976, and will be able to house 90 pupils.

On the day of dedication Principal Steven Bilitz and Miss Barbara Rach were installed as teachers.

Principal Bilitz reports that the 47 children who enrolled were particularly impressed by the church service on opening day, August 30. All of them had previously attended public school. Another thing these children will never forget, he states, is that the playground behind the school was a wheat field when school opened. It could not be leveled as a play area until after the harvest.

And to quote Pastor H. Hempel, "As we open our doors, we seek the promised blessings of our Lord upon the lambs of His fold and praise His grace that has been shed upon us so abundantly."

North St. Paul, Minnesota

"The One Thing Needful"

Christ Ev. Lutheran Church reopened the doors to its Christian day school on September 7, 1976, after almost 50 years of life without such a school. The church and school were begun in the year 1887, but in 1917 the doors of the school were closed.

In 1964 a new church and education unit were dedicated to the glory of God. The education unit contained four classrooms and a large fellowship area which doubles as a gymnasium. These rooms are more than adequate for our present day school. When it decided to open its school again, the congregation already possessed much of the needed equipment,

such as overhead projectors, recorders, and duplicators.

The North St. Paul area has experienced growth in the past few years, and this growth brought a number of young children to Christ Lutheran. Their parents, desiring the "one thing needful" for these children, began talking about a Christian day school. Their voices joined those of many of the long-time members of Christ Lutheran in promoting such a school. After much talking, after listening to representatives of the Minnesota District Board for Parish Education, and after much prayer, the members voted, by a clear ma-

majority, to begin a school in the fall of 1976 with grades kindergarten through three. This meeting took place on Sunday, May 23.

There was only a little time to submit a request to the Committee on the Assignment of Calls, but the request was accepted. The Lord of the Church moved the committee to assign Miss Cynthia Kemnitz to Christ Lutheran School. Miss Kemnitz teaches grades one through three. Mrs. Dianne Gernes, a member of the congregation, is presently teaching kindergarten and five children in each of grades one, two, and three.

We ask that you join us in the prayer that Christ Lutheran, along with the other schools which began this fall, may grow in enrollment and may be blessed by our Lord in every possible way!

David M. Ponath, Pastor

Redding, California

Yes, We Can!



Miss
Jenise
Templin
and her
12 pupils
ready
for
play

In 1973, after reading the articles in *The Northwestern Lutheran* on the new schools that had just opened, the chairman of our Education Committee asked: "Why can't we start a school?"

The information in those articles

made it clear that some rather small congregations were starting schools. *But us?* We had only 56 communicant members, and the congregation was already nine years old. The gain that year was a modest seven. Besides, we had no school facilities. Financially,

we were still receiving subsidy from the Synod. How could we take on something new? And was there really a need for it yet? You could almost count the children on one hand who might reasonably be expected to attend. It seemed out of the question!

In spite of the obstacles, the Education Committee decided to pursue the idea. As a first step, the committee members talked informally with various church members. The positive feedback led the committee to present the school proposal to the entire congregation. Informational bulletin inserts were followed by a sermon on the advantages of a Christian education, and this was followed by a talk after a Sunday service by the principal of the school closest to us. A questionnaire revealed that nearly everyone thought the school would be a nice idea, but there wasn't much tangible evidence of support.

One would have thought it time to drop the idea for a while. But the committee persisted. A school fund was started. A series of "Open Forums" kept the school subject alive. Costs were investigated. School fund envelopes were distributed. Meanwhile, a church building program, completed in 1975, freed our first unit for full-

Duncanville, Texas

Bring Young Children to Jesus!



Miss
Karen Hasley
and
Mrs.
Anna Shaw
and
their
twenty-two
youngsters

"And they brought young children to Him." That's how Mark 10:13-16 begins.

Isn't the entire passage the story of any congregation beginning a Christian day school? With tentative steps, amid many protestations and with modest expectations, we bring our children to Jesus. And does He receive them? And does He! Our children receive not only the touch of Jesus, but His embrace, His caress, and His blessing. That's certainly how it is at St. Mark Lutheran Church, Duncanville, Texas. We are informing the readers of *The Northwestern Lutheran* of what we have done, but to God alone be glory!

Back in the mid-sixties the Lord prepared St. Mark Congregation for its Christian day school. He gave the congregation's founders the foresight and opportunity to purchase a large tract of land in a good school location. Through the labors of many of the members He provided a large Sunday-

time education use. The congregation, now numbering 88, became self-supporting at the end of 1975. Finally, early in 1976, we were ready for another questionnaire.

The results showed that half the congregation favored a school and would provide half the needed support. But only half the congregation returned the questionnaire! The committee reluctantly recommended that the school not be opened in 1976. The voters, however, tabled this recommendation and asked that an effort be made to hear from the other half of the congregation. The response to this second effort was promising. On April 6 the voters unanimously decided to open our school in September. No one had "won," no one had "lost." It was simply a matter of convincing ourselves.

Since then, the Lord has blessed our school with a conscientious teacher, Miss Jenise Templin, a 1976 graduate of New Ulm, and with 12 pupils in grades 1-5.

May the story of our school encourage someone else not to give up too quickly! When the desire is there on the part of the congregation, most obstacles can be overcome.

Joel W. Prange

school facility which could be converted into day-school use. And most of all, through His Word, He prepared the hearts of His people.

The decision to begin in the fall of '76 was made rather late, on April 11. On April 25 we called Mrs. Anna Shaw of our own congregation to teach prekindergarten and kindergarten, and Karen Hasley of Milwaukee to teach grades 1-4. Both accepted. Then followed hours of work on our facilities and the finalization of the enrollment.

When the first day of school came, there were 22 pupils — seven in pre-kindergarten and kindergarten, and 15 in grades 1-4. Two of the pupils are from our sister congregation, Glory of DeSoto. Twenty-two lambs to feed — what a privilege! As we add grade 5 next year, we are looking for even more.

"Thank you, Lord of the Church, who givest all!"

Pastor Thomas Haar

Pueblo, Colorado

Thanks for the Gifts!



Grace Lutheran of Pueblo is the smallest of the new Christian day schools — four pupils. The two boys are in third grade, the girls in first and second. Teaching them is Miss Carol Malchow. Also shown is Mr. Larry Dubbel, chairman of the congregation's Board of Parish Education.

To an anonymous doner:

Dear Friend,

We are now able to say that there are three Wisconsin Synod Christian day schools in the Rocky Mountain high state of Colorado. Our Christian day school at Pueblo opened on August 30 with four students. We had prayed that there would be a few more, but we are thankful that we could begin, even with this small enrollment.

The matter of a Christian day school was brought to the attention of the voters of Grace Lutheran Church for the first time in January, 1974. Since then many things have been done to make the opening of our school possible. A major job was the rebuilding of the stairway to the church basement where our school is being conducted.

Much school equipment became ours by way of gift. Friends in Monte Vista, Colorado, 140 miles southwest, donated a merry-go-round, a large slide, and a six-seat swing for our playground. A member family supplied four-foot fencing to enclose the playground area. A lady, whose son-

in-law works for a Senator in Washington, D.C., presented us with a flag. And many others. A memorial gift permitted us to purchase an overhead projector. Add to that gifts of labor and time and they all reflect a real love for Christian education. Especially active were the three members of the Board of Christian Education.

Our new school is staffed by one teacher. She is Miss Carol Malchow, a member of this year's DMLC graduating class. We thank the Lord of the Church for her.

Although we began small, we are certain that our enrollment will increase in the years ahead, as the many young children in our congregation reach school age.

For our congregation, establishing a Christian day school meant sacrifices, hard work, determination, and a love for the blood-bought souls of our children. For all this we are deeply grateful. We are also thankful to you, our anonymous friend, for your gift of love.

In Christ's work,
Grace Congregation
Pastor Charles D. Found

Tulsa, Oklahoma

"The Way They Should Go"



Pastor and Mrs. G. Schapekahn and grades K-8

At a time when education, in some areas, has been left entirely up to the children to do and learn as they please, Mount Olive Congregation of Tulsa, Oklahoma, has opened a Christian day school in order to guide its children "in the Way in which they should go."

The desire for a Christian day school was already present when ex-

ploratory services were begun in 1969. Some members, formerly of other Lutheran bodies, had waited 25 years to see the first Lutheran school open its doors in Tulsa. This became a reality on September 7, 1976, when 22 children in grades kindergarten through 8 came to be taught by Mrs. G. Schapekahn, Mrs. K. Greer (part-time), and Pastor G. Schapekahn.

Mount Olive School is housed in two rooms of the four-classroom building on our four-acre property. The remaining space is serving as our chapel at this time. All grades are represented.

To keep expenses within reason, we are using many books borrowed from other WELS schools. The desks were donated by Mount Lebanon Congregation in Milwaukee. Extra desks were purchased secondhand.

The Sunday before school opening the sermon at Mount Olive ended with these words: "Is there any parent who would not shudder at the thought of having a child lost eternally? God has given us the comfort that children have faith and by the gift of the Holy Ghost believe in Jesus as their Savior. To nourish this faith, we have begun a Christian day school. At this school our children will be under the saving influence of the Word of God, that Word which is *the power of God unto salvation.*"

We want our children to share the blessings of heaven with us. That's why we support our school, send our children to it, and pray for it. May our school ever be a blessing for our children, our congregation, and the Wisconsin Evangelical Lutheran Synod!

Pastor G. F. Schapekahn

Teacher Jeffrey Korth and his pupils



facilities, which were built 18 years ago, enabled Zion Congregation to begin a school without having to consider a building program.

In the April meeting it was also decided to open the school with all eight grades and to call one teacher. The congregation's call was accepted by Mr. Jeffrey Korth of Fairfax, Minnesota, and classes began on August 30. Twenty-five children are presently enrolled in Zion School, with a good distribution in all eight grades.

The founding of a school at Zion Congregation has helped its members to unite and pool their efforts in the building of God's kingdom. They rejoice to have become more efficient instruments in the hands of God to do His work. They are showing this through increased offerings and through special gifts for their school.

To God alone be the praise! Only His power can produce such results.

Pastor N. J. Barenz

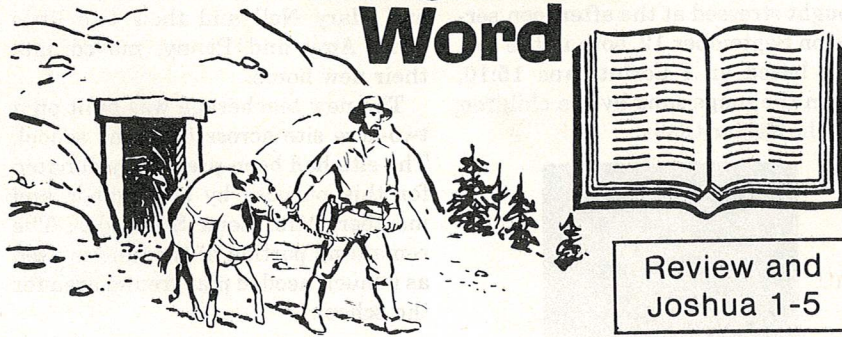
Hartland, Wisconsin

A New Venture at 109

On April 25, 1976, Zion Lutheran Church of Hartland, Wisconsin, by a vote of 29 to 9 resolved to begin a Christian day school. Though the con-

gregation has been in existence for 109 years and has had an interest in Christian education, it has never had a school previously. Sunday-school

Mining the Treasure of God's Word



By Julian G. Anderson

We're going to start work today with a brief review of the last 12 lessons, going back to June 13. You should note that these 12 lessons form one grand unit, beginning with the exodus, and that the historical experiences of the nation of Israel, God's first chosen people, have a lesson for every child of God.

It begins with God's contest with the Pharaoh to set His people free, for the later Pharaohs had forced the Israelites into slavery. Can you see how this applies to you? Compare Matthew 4:1ff; John 12:31; 16:11; and Hebrews 2:14. There is also another aspect to this picture of slavery in our case, as Paul points out in Romans 6:17-23, where the word "servant" in the KJV should be translated "slave." See also Romans 8:2 and John 8:32. In the case of the Israelites, that which finally made them free was their passage through the Red Sea. For the lesson here see I Corinthians 10:1,2; I Peter 3:20, 21a; and Titus 3:5. Immediately following this, God made His covenant with them as His chosen people, which in our case takes place when we are received into God's family as His children (Matt. 28:19).

The way God fed them and gave them water each day also has a meaning for us. See I Corinthians 10:3,4; Matthew 4:4; John 6:32-35; 4:14; and 7:37-39. On many occasions during the 40 years God protected them from their enemies; all of which points to His similar action in our lives, as Paul points out in Romans 8:35-39. In this

respect we noted the symbolism involved in the incident of the poisonous snakes in Numbers 21:6-9 (lesson for October 3). And, of course, the way they complained and fell into all sorts of sins is a picture of ourselves, and serves as a warning to us. Here read I Corinthians 10:5-12 (note especially verses 11 and 12). Finally read Hebrews 3:7-4:11, which treats this whole section.

Remember also that the people of Israel were on their way to the land promised to them in the covenant with Abraham (Gen. 12:1). What this means for us is pointed out in Hebrews 11:16 and II Timothy 4:18. And as God led them every step of the way by the pillar of cloud, so He leads us each day also. See Psalm 23:1-3; 25:5 ("in" here should be translated "by"); Psalm 119:105; John 8:31,32.

You see what a rich treasure is found in these books, Exodus to Deuteronomy, which we have just finished. Now, then, we're ready to look at the closing section of this great story.

Read Joshua 1-5

Note how Joshua 1:1 connects what follows directly to what has preceded, as one continuous story. Note also to whom God now speaks as His chosen leader (hi-lite his name). Now underline the orders God gave him in verse 2, beginning with "arise." Remember, this was the final step in this long and painful journey which had taken over

40 years. See how God described their final destination in verse 2b, and observe that we're digging in the main vein again (Gen. 12:1). See how much God included in the land (verse 4, use your map here). Note also the promise God made to Joshua (verse 5), what He said to encourage him (verse 6), and His general instructions (verses 7-9, underline). These last three verses could well be framed and placed in some prominent place where we might read them every day, for they well express the formula for a successful life. Joshua's instructions to the people are given in verse 11.

Observe that in chapter 2 Joshua followed the usual advance procedure (verse 1). Their report is given in verses 23 and 24. Chapter 3:1-13 records the instructions Joshua gave when the great day arrived, and verses 14-17 record the passage and the miracle God performed to make the crossing safe and easy. This incident also has meaning for each one of us. Read II Samuel 22:5 to see the symbolism of the waters, and compare Psalm 69:1; 144:7; and Isaiah 43:2a. Then see how God makes this fearful passage safe and easy for all of us, in Psalm 23:4 compared with Joshua 3:17b.

Chapter 4 records the account of the building of the memorial (verse 7b), telling where the stones came from (verses 2 and 3), and the purpose of this memorial (verses 20-24) for their children, and all others (verse 24).

Notice what the people of Israel did in 5:10. What a dramatic and meaningful celebration that must have been, for it carried them back to the exodus, and all that had happened in those 40 intervening years!

The day after this, described in verse 11, must also have been a very exciting and memorable day for every Israelite, after 40 years on a diet of manna and water. This gives us a vivid picture of the joy that awaits all of us when we arrive in our Promised Land and sample all the good things God has waiting for us there! And finally note what happened on the day after that (verse 12), which really brings this section we have been studying today to an end.

And now, after a good day's work, you can hang up your tools.

Direct from the Districts

Minnesota

Sunday-School Building Dedicated

On Sunday, August 29, 1976, St. Paul's Lutheran Church, Litchfield, Minnesota, dedicated its new Sunday-school building to the service of the Living God. Guest speakers at the dedication services were the Rev. John Raabe, Brookfield, Wisconsin, who served the congregation from 1950 to 1966, and the Rev. Reuben Reimers, North Mankato, Minnesota, former circuit pastor of the Crow River Conference.



Featuring 16 teaching areas, offices, and a family room, the 6,370-square-foot building was erected at a cost of \$190,000. The unit is attached to the church by a large open courtyard.

Pastor of St. Paul's Lutheran is the Rev. Gerhard Birkholz.

Principal Feted at Belle Plaine

Members of Trinity Lutheran Church at Belle Plaine, Minnesota, recently observed the double anniversary of their Christian-day-school principal, Mr. Melville Schultz. Mr. Schultz has been in the teaching ministry for 35 years and headmaster at Trinity for a quarter of a century.

"Thanksgiving for Service is Thanksgiving for Grace" was the key thought stressed at the afternoon service on September 12, both in the sermon, based on I Corinthians 15:10, and in the songs sung by the children and the Senior Choir.



Melville W. Schultz grew up on a farm near Marshall, Minnesota, and received his training for the teaching ministry at Dr. Martin Luther College. He graduated in 1940. He has taught at St. Paul's, Menomonie, Wisconsin, Woodlawn, West Allis, and St. John's, Wauwatosa. He has been serving Trinity Congregation since 1951.

Mr. Schultz is married to the former Esther Sprenger. Of their three children, their daughter Celeste is teaching at Garden Homes School in Milwaukee, Wisconsin.

Our prayer to the Lord is for His continual blessings to and through His faithful servant!

New Teacherage at Nodine, Minnesota

Ever since St. John's Congregation opened a Christian day school five years ago, it has needed permanent housing for its principal. This year it

was able to take that step, when it received two bequests from the Darwin Gady estate totalling \$10,684 which the family desired to be used for the teacherage. In August, David and Mary Nell and their two little girls, Amy and Penny, moved into their new home.

The new teacherage was built on a two-acre site across from the school. The site had been previously donated for this purpose by a neighbor and member, Mrs. Lena Schroeder. The remaining portion of the land is used as a much needed playground area for the school.



The new teacherage is a ranch-style home. It features three bedrooms, a living room, and a dining-kitchen area. The dimensions of the home are 28 x 44 with an 16 x 24 attached garage. For ease of maintenance, the exterior is covered with a vinyl siding trimmed with aluminum.

The building contract for the teacherage totalled \$28,188. Much time and labor was donated by members to keep cost down. Only a \$13,000 mortgage was needed at completion time because of special gifts, donations, and \$8,000 in offerings toward the teacherage fund.

The dedication rite was read by the pastor of the congregation, the Rev. E. L. Carmichael, following the morning service on September 26, 1976.

The congregation is grateful to the Lord who made it possible to build the teacherage sooner than expected. Again, the members of St. John's experienced the Lord's mighty help through timely opportunities and special financial gifts and donations.

Northern Wisconsin

Sunday School Teachers' Convention

The 47th annual Lake Superior Sunday School Teachers' Convention was held at Calvary Lutheran Church, Abrams, Wisconsin, on Sunday afternoon, September 26, 1976.

And there is more. This holy Child, born of the virgin, is true God. His name is divinely given: Immanuel — "God with us." This

Large
Print
Sample

Large Print Meditations make a fine Christmas gift for the visually handicapped. Order from Northwestern Publishing House, 3624 W. North Ave., Milwaukee, Wis. 53208. Single copy, \$1.25. One Year Subscription, \$4.50.

The convention devotions were conducted by the host pastor, the Rev. K. Kuenzel. Mrs. Don Polzin of Peshtigo served as secretary.

Addressing the assembly were Pastor J. S. Hering of the Florence and Iron Mountain parish and Pastor D. Baumler of Hartford. Pastor Hering's topic was "What America Means to Me." Pastor Baumler spoke on a related topic, "What We as Sunday School Teachers can do to make our Students better Americans." Also present were Dr. Gary Greenfield and several students of Wisconsin Lutheran College, Milwaukee, to present the cause of the college.

The meeting closed with a fellowship supper served by the Ladies' Aid of Calvary Church.

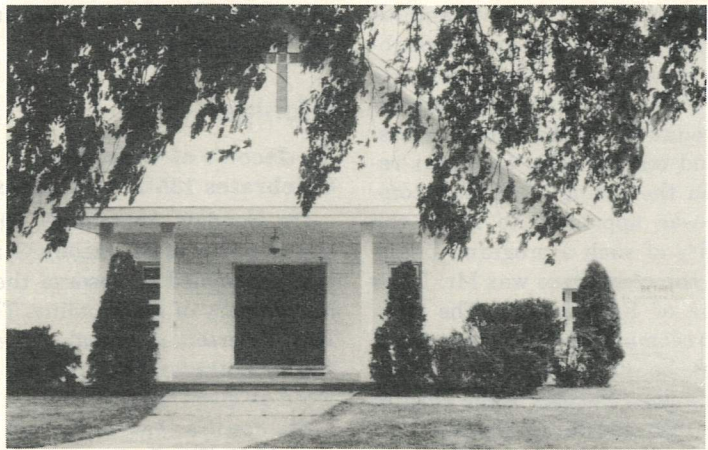
The 1977 convention will be held at Trinity Ev. Lutheran Church, Marinette, Wisconsin, on September 18.

Bethel of Menasha Now 25

Bethel Ev. Lutheran Church, Menasha, Wisconsin, which recently observed the 25th anniversary of its organization, came into existence quite suddenly. It was on April 15, 1951, that a group of 94 communicants — 134 souls all told — for conscience sake decided to remain with the Wisconsin Synod. Their former congregation, Trinity of Menasha, had chosen to join another synod.

Bethel's first services alternated between the Memorial Building and the old Ration Building in Menasha, and were conducted by Pastor D. Hallemeier, now of Green Lake. The congregation was organized on September 28, 1951. Assisted by the Church Extension Fund, Bethel purchased land and then broke ground in February, 1952. By June, services were being conducted in the new church.

The importance of a Christian day school was recognized from the very start. From 1951 to 1954 Bethel sent its children to Trinity Lutheran School in Neenah. The erection of two classrooms was begun in 1954; classes were conducted in the school even before it was completed. The initial enrollment was 36. In 1959 two more classrooms were added. The present enrollment is 113. Principal of the school is Mr. Earl Pappenfuss, and the other teachers are Miss Ruth



Bethel Lutheran Church
Menasha, Wisconsin

Huebner, Miss Karen Lange, Mr. James Schmidt, and Mrs. Ray Wenzel. The congregation's Sunday school has 71 pupils and a staff of eight teachers.

Bethel celebrated its anniversary on Sunday, September 26, 1976. Former pastors were the guest speakers. The Rev. David Worgull, principal of Manitowoc Lutheran High School, spoke in the two morning services. He was pastor of Bethel from 1965 to 1975. Pastor Arnold Tiefel of Oshkosh, Bethel's first resident pastor — 1951-1965 — was the afternoon speaker. Present pastor of the congregation is the Rev. Donald Ninmer. He was installed at Bethel on May 30, 1976.

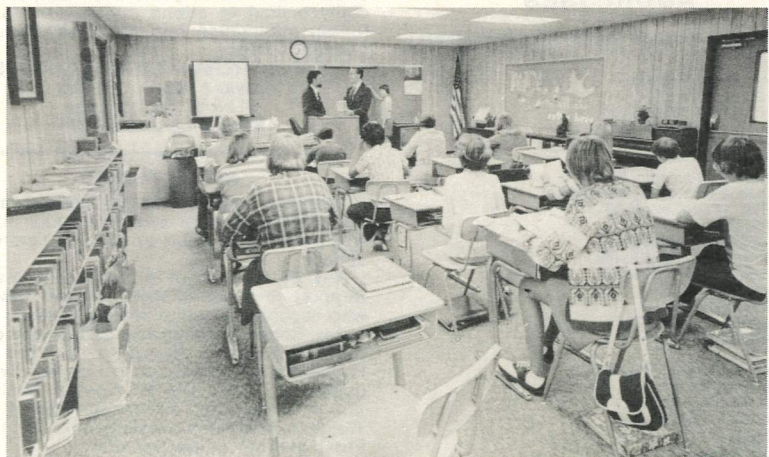
The greatest blessing enjoyed by Bethel Congregation throughout its 25 years of existence is the privilege of having God's Means of Grace in its midst.

Western Wisconsin

Moline Church Starts Junior High Department

St. Paul's Ev. Lutheran Church, Moline, Illinois, dedicated an addition to its school facilities on Sunday, September 26, 1976. The third classroom also made possible the addition of the ninth grade.

St. Paul's Congregation established its Christian day school in 1954, beginning with an enrollment of 28 in grades 1-8. Over the years the enrollment has fluctuated, at times reaching into the upper forties. In recent years, many of the students have come from Gethsemane Ev. Lutheran Church, Davenport, Iowa. This influx of students from Gethsemane Congregation led to a joint operation of the school and contributed to the need for expansion.



Junior High Students at St. Paul's, Moline

A long-time hope of many families at St. Paul's had also been the establishing of a junior-high-school program. When the increasing enrollment required an additional classroom and teacher, this hope was revived. In the spring of 1975, a committee was appointed to study the feasibility of such a program. Chairman of the committee was Mr. Louis Carstens of Rock Island. The committee recommended that the school facilities be expanded and a third teacher added. Pledges in the amount of \$28,000 made it possible to purchase a 44 x 24 relocatable classroom unit. The building committee was chaired by Mr. Charles Syson, also of Rock Island.

The new classroom and the addition of a third full-time teacher now provides St. Paul's Congregation with both an elementary and a junior-high-school program. Enrollment is 51, of which five are ninth-graders. The enrollment includes 30 students from St. Paul's, 16 from Gethsemane, two tuition students, and three mission students. Mrs. Ernest Wiese serves as kindergarten teacher; Mrs. Norman Trier teaches des 1-3; Miss Kathleen Burger is teacher of grades 4-6; and Mr. Reynold Kremer is principal and teacher of the junior high

school. Pastor of the congregation is the Rev. R. A. Bitter.

Michigan

St. Jacob's of Waterloo Celebrates 135th Anniversary

On Sunday, September 19, 1976, the members of St. Jacob's Congregation assembled to observe the 135th anniversary of its founding. The Rev. Karl Peterson, principal of the Huron Valley Lutheran High School, was invited as guest speaker.

St. Jacob's was organized in the year 1841. The first pastor of the congregation was the Rev. Frederick Schmid. Services were at first held in a log cabin in the hamlet of Trist. The congregation is today worshipping in the church which was built in the year 1853. The building has been remodeled over the years. Waterloo's post-office address is Grass Lake, Michigan.

St. Jacob's has the distinction of worshipping in the oldest church building in the Wisconsin Synod. St. Jacob's is also the third oldest congregation in the Michigan District. It has a baptized membership of 180. Its present pastor is the Rev. Andrew Bloom, who has been serving the congregation since 1945.

CALENDAR OF CONFERENCES

MINNESOTA

REDWOOD FALLS PASTORAL CONFERENCE

Date: November 30, 1976; 9:00 a.m. Communion service.
Place: Zion Lutheran, 507 S. 11th St., Olivia, Minnesota 56277; R. Hellmann, host pastor.
Preacher: D. Meyer; J. Miller, alternate.
Agenda: Exegesis of I Timothy 6:1-10; R. Hellmann; Modern Problems as They are Dealt with in *The Shepherd Under Christ*: C. Henkel; Conclusion of Catechism Review: O. Lemke, discussion leader; Luther's *Large Catechism*: The Lord's Prayer: O. Engel.
Note: Please excuse to the host pastor.
 L. A. Hohenstein, Secretary

MANKATO PASTORAL CONFERENCE

Date: December 7, 1976; 9:00 a.m. Communion service.
Place: Grace, La Sueur, Minnesota; A. Stuebs, host pastor.
Preacher: R. Schlicht; A. Stuebs, alternate.
Agenda: Exegesis of II Timothy 3; A. Jannusch (alternate, II Timothy 4: O. Lindholm); Women's Role in the Church: S. Lawrenz; Questions of Casuistry.
Note: Please excuse to the host pastor.
 W. E. Wagner, Secretary

WESTERN WISCONSIN

SOUTHWESTERN PASTORAL CONFERENCE

Date: November 30, 1976; 9:30 a.m.
Place: Zion Lutheran Church, Elroy, Wisconsin.
Preacher: E. Breiling; D. Falck, alternate.
Agenda: Colossians 1: F. Werner; The O.T. and the N.T. on the "Separation of Church and State": R. Kloehn; What is Engagement? M. Schwartz.
 R. Kloehn, Secretary

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON PASTORAL CONFERENCE

Date: December 7, 1976; 9:00 a.m. Communion service.
Place: St. Paul's, Neosho, Wisconsin; E. Weiss, host pastor.
Preacher: L. Pautz; E. Weiss, alternate.
Agenda: Exegesis of I Timothy 5:1-16; E. Schewe; Continuation of the Essay "Malicious Desertion, What Is All Included?" M. Bradtke.
 A. Zenker, Secretary

INSTALLATIONS

(Authorized by the District Presidents)

Pastor:

Pagels, Richard J., as pastor of Immanuel, Johnson Creek, Wisconsin, on October 17, 1976, by H. Wiedmann (W. Wis.).

Teachers:

Hartwig, William, as teacher at Calvary, Sheboygan, Wisconsin, on August 22, 1976, by V. Dobberstein (N. Wis.).

Vetter, Gordon, as teacher at Christ the Lord, Houston, Texas, on July 18, 1976, by V. Glaeske (Ariz.-Calif.).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Eckert, Harold H., em.
 2123 N. 65th St.
 Wauwatosa, WI 53213
 Tel.: (414) 771-9118

Huebner, Elton H.

Home:
 13820 Pleasant View Dr.
 New Berlin, Wisconsin 53151
 Tel.: (414) 786-2587

Office:

3512 W. North Ave.
 Milwaukee, WI 53208
 Tel.: (414) 445-4030

Janke, Philip R.

1835 Waldo Blvd.
 Manitowoc, WI 54220

Pagels, Richard J.

Rt. 1
 Johnson Creek, WI 53038

Winter, Albert A., em.

324 Division St.
 Mauston, WI 53948

Teacher:

Vetter, Gordon
 12606 Bexley
 Houston, TX 77099

THE LUTHERAN FESTIVAL CHORUS

The Lutheran Festival Chorus will present "And It Came To Pass," a Christmas concert, on Sunday, December 12.

Two concerts will be presented that day: 3:00 p.m. at St. Andrews in Chicago (37th and Honore) and 7:30 p.m. at Zion in Crete.

The Festival Chorus is comprised of 30 mixed voices from Chicago area WELS and ELS churches, and rehearses two Sunday evenings per month at St. Andrews. Members of our churches, 18 years and older, are cordially invited to attend our rehearsals. For further information regarding the Chorus or concert, contact:

THE LUTHERAN FESTIVAL CHORUS

David A. Barth, Director
 1125 W. Roslyn Lane
 Schaumburg, IL 60194

APPOINTMENTS

Teacher Karl Blauert to the District Board for Parish Education to succeed James Raabe, who accepted a call to an area Lutheran high school.

Rev. Ervine Vomhof to the District Board of Support to succeed Rev. Charles Tessmer, who accepted a call to another District.

Rev. Robert Hartman as chairman of the District Stewardship Board to succeed Rev. William Lange, who asked to be relieved of this position. To the District Special Ministries Board: Prof. Paul Eickmann, Rev. Cleone Weigand, Teacher Kenneth Pahnke, Mr. Henry Prust, and Mr. James Gallatin.

Carl H. Mischke, President
 Western Wisconsin District

USED SCHOOL DESKS

The Madison Metropolitan School District has some 3,000 school desks available, all of them in good shape. Among them are 1,500 American Seating Student Desks No. 702 and No. 703, with adjustable seats and book boxes. They are available for \$2.00. Congregations wishing to buy some must pick them up. The address is: Madison Metropolitan School District, 545 W. Dayton Street, Madison, Wisconsin 53703 — c/o Mr. Don Orr, Purchasing Manager, phone (608) 266-6106.

NORTHWESTERN BOOSTER CLUB

The annual meeting of the Northwestern Booster Club will be held at 7:00 p.m. on November 28, 1976. Business of the meeting includes the election of officers. The sessions will take place in the dining hall of Northwestern College, Watertown, Wisconsin. All friends of Northwestern are invited to attend.

Eldon Lemke, Chairman

CHAPLAIN E. C. RENZ
HOME ADDRESS
 6501 Gau-Bischofsheim
 Bahnhofstrasse 92
 West Germany
 Telephone: 06135-3249
MAILING ADDRESS
 398-12-3568
 Box R
 APO NY 09185

NEW WELS CHURCHES

Names Requested

In recent months the Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people, who may be interested in a Wisconsin Synod mission to our

WELS MEMBERSHIP CONSERVATION
3512 W. North Ave., Milwaukee, Wis. 53208
Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

Alabama	Mobile
	Montgomery*
Alaska	Eagle River/Wassila
Arizona	Northwest Tucson
	Paradise Valley
	S. Tempe*
	Verde Valley*
Arkansas	Little Rock*
California	East Anaheim
	Modesto*
	Petaluma
	Placer County*
	Sacramento
Colorado	Boulder*
	Greeley
Florida	Clearwater
	Daytona Beach*
	Engelwood
	Sarasota*
Illinois	Belleville*
	Springfield
	West Chicago
	Westmont
Indiana	LaFayette*
	Merrillville
	S. Fort Wayne*
Iowa	Burlington
	Dubuque
	Shenandoah*
Michigan	Fenton*
	Gaylord
	Grand Ledge
	Port Huron
Minnesota	Washington
	Cambridge
	Eden Prairie*
	Lakeville
	Northfield*
	Owatonna
	Rochester*
Missouri	North Kansas City
Nebraska	Fremont*
	Scottsbluff*
Nevada	Reno
New Hampshire	Nashua
New Mexico	Las Alamos
	Las Cruces*
New York	Long Island
	Syracuse
North Carolina	Charlotte*
Ohio	Ashland*
	S.E. Columbus
Oregon	Tillamook County*
Pennsylvania	Alltoona
	Glenshaw
	(N. Pittsburgh)
	Harrisburg*
	Lehigh Valley
South Carolina	Charleston
South Dakota	Mitchell
Texas	Beaumont*
	Lubbock
	Wichita Falls*
Washington	Pullman
West Virginia	Beckley*
Wisconsin	Antigo*
	Germantown*
	Holmen-Galesville*
	Hudson
	Middleton
	Plymouth*
	Prairie du Chien
	(Preaching Station)
Alberta	Edmonton*
British Columbia	Vancouver*
Ontario	Pembroke*

*Denotes exploratory services.

EXPLORATORY

ANTIGO, WISCONSIN

WELS exploratory services in Antigo are being held at 7:00 p.m. Saturdays at the Production Credit Association building, 713 Sixth Avenue, one block south and 1/2 block west of the traffic light on US 45 and 64. The service is preceded by "Sunday" school and a Bible class for adults at 6:00 p.m. For local information call Mr. Dennis Homuth at 627-4011. Please submit names to Pastor Dean Fleming, Route 1 Box 402, Pelican Lake, Wisconsin 54463; phone (715) 487-5484.

EDEN PRAIRIE, MINNESOTA

Exploratory services are held at 9:15 Sunday mornings at the Eden Prairie Senior High School in the Student Council room. The High School is located just south of State highway 5 on Wallace Road. Please send names and addresses to Pastor Mark L. Liesener at 11 West 88th Street, Bloomington, Minnesota 55420, or phone (612) 888-2475.

BELLEVILLE, ILLINOIS

Exploratory services are being conducted every Sunday at Augustine's Restaurant, highways 460 and 158, in Belleville. Service time is 11:00 a.m. Please submit names to Pastor Peter Berg, 1830 St. Catherine St., Florissant, Missouri 63033.

WICHITA FALLS, TEXAS

WELS exploratory services are being held each Sunday at 6:30 p.m., followed by information meetings at 7:30, at the Seventh Day Adventist Church, 1305 14th Street at Bluff, Wichita Falls, Texas 76301. For information and to inform the group of newcomers, military personnel, and interested parties, call (817) 569-2055 at Electra, Texas, or call Pastor Myrl Wagenknecht of Fort Worth, Texas, at (817) 238-6195.

TIME AND PLACE

ROCKLIN, CALIFORNIA

Hope Lutheran Church, a branch of St. Mark's in Citrus Heights, California, is meeting at Finn Recreation Center on Rocklin Rd., 1/2 mile west of I-80 at 10:30 a.m. Sunday school and Bible class are conducted at 9:15 a.m. Hope Lutheran, So. Placer County, north from Roseville to Auburn and Nevada City. For information write Pastor Paul Heyn, 2760 S. Whitney Blvd, Rocklin, California 95677, or call (916) 624-0817.

LEHIGH VALLEY, PENNSYLVANIA

Emmanuel Ev. Lutheran Church of Lehigh Valley, Pennsylvania, announces that its Sunday service is now being held at 10:30 a.m. Sunday school and Bible class are at 9:30 a.m. The location remains at Cedar Crest College Chapel in Allentown. For information contact the Rev. Dennis J. Valleau, 231 Eagle Street, Wescosville, Pennsylvania, 18106. Phone: (205) 395-0925.

NAMES REQUESTED

NEWPORT NEWS VIRGINIA AREA

The Colonial Mission District Mission Board is investigating the possibility of starting work in the Tidewater Virginia Area north of the James River. Please forward the names of prospects to Rev. Ronald Hahm, 3229 Sandra Lane, Virginia Beach, Virginia, 23462. The area includes such cities as Newport News, Hampton, Yorktown, and Williamsburg.

BRIDGEPORT CONNECTICUT AREA

The Colonial Mission District Mission Board is investigating the possibility of starting work in the vicinity of Bridgeport, in southwestern Connecticut. Please forward the names of prospects to Rev. Karl Gurgel, 296 Buckland Road, South Windsor, Connecticut 06074.

MONTREAL, QUEBEC

Please forward the names of WELS people and prospects living in the Montreal, Quebec area to Pastor David E. Priebe, 21 Phoenix Crescent, Orleans, Ontario, Canada K1E 1V6.

WASHINGTON STATE U — PULLMAN, WA UNIVERSITY OF IDAHO — MOSCOW, ID

Students attending the above universities are invited to attend worship services at Divine Savior Lutheran Church, NE 600 Colorado, Room 4, Pullman, Washington. Sunday worship begins at 9:30 a.m. Parents and pastors are asked to send all names to Pastor Christian Sulzle, NW 1410 State St., Pullman, Washington 99163, or call (509) 332-1452.

APPOINTMENTS

Mr. Carl Lichtenwald, Phoenix, Arizona, has been appointed as a member of the Constitution Committee of the Arizona-California District, succeeding Mr. Louis Karpe.

Pastor James Humann has been appointed reporter to *The Northwestern Lutheran* for the California Mission District, succeeding Pastor Armin Keibel.

I. G. Frey, President
Arizona-California District

COMMUNION RAILS

St. Matthew's Lutheran Church of Pound, Wisconsin, offers two portable Communion rails (not matching) to any congregation that would pick them up at the parish hall (Hwy 64 and County P). Please call: The Rev. Wm. W. Besler, (715) 854-2216.

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**YOU'VE GOT
A CHURCH
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One of the functions of the Church Extension Fund is to provide the means for building mission churches and chapels. One of the prime tools used to do this is right in your pocket: money! So, in a very real sense, you do have a church in your pocket. With some of that money, you can make a start toward getting the church out of your pocket and out in the field where it is needed. There are three basic lending plans that you can use:

- 5% Loan Certificates
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For more information on any or all of the lending plans, write to:
Church Extension Fund / Wisconsin Evangelical Lutheran Synod
 3515 West North Avenue / Milwaukee, Wisconsin 53208

INVITATION

Anyone who is traveling or vacationing in or about Corpus Christi, Texas, is cordially invited to worship with us at La Iglesia Luterana Getsemani, 4618 Hakei Street. English services are held every Sunday at 9:00 a.m. with Sunday school and Bible study following. Services in Spanish are held at 11:00 a.m. For more information, contact Pastor Carl W. Leyrer, 5934 S. Alameda, Corpus Christi, Texas 78412. Phone: (512) 992-1759 or (512) 854-8481 (church office).

SUMMER CAMP 1977

Dates: July 10-16; 17-23; 24-30
Place: Camp Willerup, Cambridge, Wisconsin
Sponsored by: The Milwaukee Federation of WELS Churches.
Needed: Twenty WELS volunteer staff members for each week, including pastor, nurse, lifeguard, counselors, waitresses/waiters.

For further information contact camp managers: M/M Charles V. Jones, Route 3, Box 739, Delavan, WI 53115. Phone: (414) 728-8402.

WINTERING ON THE NORTH SUNCOAST

Winter residents and tourists to the north Suncoast of Florida (Gulf side) are invited to worship Sundays at 9:30 a.m. with the members of Grace Ev. Lutheran Church at Bayonet Point. Our mission chapel is located at 200 State Road 52 in the Gateway Executive Center, Room 202A. Names and addresses of WELS members or prospective members in the Port Richey, Hudson, or Spring Hill areas may be sent to Pastor L. H. Lemke, 1403 Hunting Saddle Drive North, New Port Richey, Florida 33552. Phone (813) 863-3957.

WHITE ROCK, NEW MEXICO

Thinking of heading to the beautiful mountains of northern New Mexico? Messiah Ev. Lutheran Church meets every Sunday at St. Joseph's Parish Hall, 196 Meadow Lane, White Rock. Time of worship is 9:30 a.m. with Sunday school and Bible class at 10:30 a.m. We are located some 35 miles west/northwest of Sante Fe on State Highway 4. We are also near the "Atomic City" of Los Alamos. For more information please contact Pastor George P. Swanson, 4333B Fairway, Los Alamos, New Mexico, 87544; phone: (505) 662-9656. Visitors are always welcome!

**WISCONSIN LUTHERAN SEMINARY
CHRISTMAS SONG SERVICES**

The Seminary Male Chorus will present its Christmas Song Services on Sunday, December 12, 1976, at 3:00 and 7:00 p.m. The place: Calvary Ev. Lutheran Church, Thiensville, Wisconsin.

Prof. Martin Albrecht
 Director of Music

SEMINARY MALE CHORUS RECORD

A disc recording of the *Bicentennial Concert* is available for \$4.50 postpaid. Also still available *Our Favorite Hymns* for \$3.50 postpaid, disc only. Order from: Prof. Martin Albrecht, 11820 N. Luther Lane 65W, Mequon, Wisconsin 53092.

NOTICE

The next regular plenary session of the Board of Trustees is scheduled for December 13-14, 1976.

Business to be acted on is to be submitted to the Executive Secretary of the Board with copies to be furnished the Chairman of the Board no later than ten days prior to the meeting date.

Norval W. Kock, Secretary
 Board of Trustees

SECOND CHAPLAIN FOR EUROPE

Pursuant to the recommendations of the District conventions, the Special Ministries Board of the Synod has been authorized to call a second civilian chaplain for Europe. The Board will meet on November 26, 1976, to call from a list of candidates submitted by the District presidents.

NOTICE

**NEW STORE AND BUSINESS HOURS
NORTHWESTERN PUBLISHING HOUSE**

Effective Monday, December 6, 1976 the New Store and Business Hours of the Northwestern Publishing House will be:

Monday thru Friday — 8:30 A.M. to 4:30 P.M.
 Saturdays — 8:30 A.M. to 3:00 P.M.

The Store and offices will close at 4:30 P.M. Monday thru Friday.