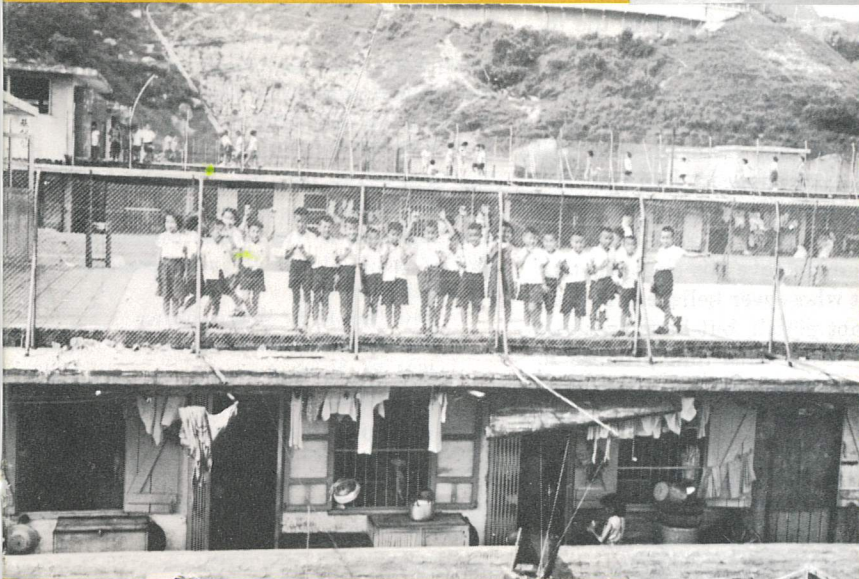
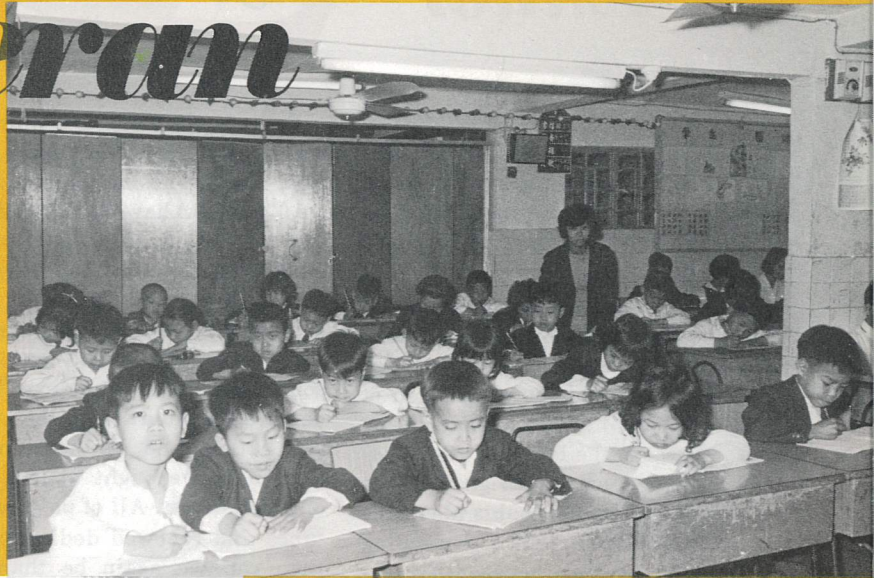


The Northwestern Lutheran

November 18, 1973



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Briefs by the Editor



The Thursday following the date of this issue of *The Northwestern Lutheran* is Thanksgiving Day. Perhaps there are some who wonder whether there is really anything left to give thanks for.

No one can deny that the events of the last few weeks have indeed been traumatic. None of us have ever before experienced the resignation of a vice president of our country, to say nothing about the fact that the situation under which he resigned leaves room for legitimate doubts about his character. Add to that a continuing constitutional crisis between the legislative and executive branches of our government, involving also the judicial branch, and many of us quite naturally wonder what our country is coming to. It's clear that Dr. William H. Lazarath of the LCA, in an address on the "Ethic of Federal Budgeting," hit the nail on the head when he stated there is no such thing as "Christian politics," a "Christian state," or a "Christian foreign policy" — only "ethical answers given by Christians."

Nor can there be a Christian peace among nations! Peace terms imposed in the Near East can at best only establish an uneasy truce. They can never bring that peace which we have in Christ, for Christ's kingdom is not of this world.

Turning to the church, we find to our sorrow that the bone of contention is still the same it was in the Garden of Eden. Is God's Word valid? Is it true? And though the total number of Lutherans is impressive, yet the reading of a book like "The Lutheran Ethic" reveals that many (majority?) Lutheran pastors and laymen no longer accept all that the Bible teaches and all that the Lutheran Confessions assert. That hurts.

Perhaps the Lord is sending judgment upon the world, upon our nation, and upon the church, because we Christians have failed, and that in two directions. In the Epistle of James (4:2,3) we read some very frank words: "Ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." As we deplore the situation in the world, in our nation, and in the church, the first place we ought to look is into our own hearts. All of us need repentance and renewed dedication. Only then can we again be thankful — even for the little things and the insignificant.

Surely not among the insignificant is the assurance given us by our Lord that He has not changed, that His Word has not changed, and that His promises have not changed. John 3:16 is still a fact: "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." Only with that promise in our hearts are we ready to thank God at all times and for all things — even His judgments.

And then we shall also be ready and willing at all times to champion His Word, of which He said, "If ye continue in My Word, then are ye My disciples indeed." Likewise we shall be ready to exert ourselves in behalf of our government as I Timothy 2 suggests, so that it may be what God wants it to be for the sake of the Gospel, namely, "that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and to come unto the knowledge of the truth." Let's make that our Thanksgiving Day frame of mind!

*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

Roof-top schools were the beginning of the Chinese Ev. Lutheran Church in Hong Kong. The children brought the parents. Today through its Seminary the Chinese Ev. Lutheran Church supplies pastors not only for the church in Hong Kong, but also for the churches in Taiwan and Bali. Read about it on pages 372 and 373.

Editorials

Gifts or Giver The following advertisement appeared in the want ads of an area newspaper: "Middle-aged man inherited gravel pit; wants middle-aged woman with gravel truck; please send picture of gravel truck — Box 248."

It was meant to be a joke, no doubt. People seldom advertise their greed in print. But a person easily reaches a point when possessions mean more than people, when one's prayers to God are nothing more than an attempt to pick God's pocket.

We have a hard time with Thanksgiving whenever the gifts of God mean more to us than God, the fringe benefits of Christianity more than the Christ, the by-products of faith more than the true faith.

If we have many things, we tend to become self-satisfied. If we lack lots of things, we tend to become dissatisfied. Either way, it is difficult to be grateful when our hearts are no more anchored in God.

Augustine said it true: "O Lord, our hearts are restless till they find their rest in Thee." Who looks to God first and foremost, can trust that what he has, or lacks, is from his Father and always in the right measure.

He can "give thanks always for all things," as St. Paul says, and is able to sing in prosperity or adversity:

*"If a blessing He withhold
In the field or in the fold,
Is He not Himself to be
All our store eternally?"*

John Parcher

The Good Life and Ingratitude When the cost of meat was spiraling early in the year, a woman from Winnetka was asked how she felt about the price rise. She had just returned from a vacation in Mexico, and she thought that the price of meat in Chicago was intolerable. Incidentally, Winnetka, a Chicago suburb, is one of the wealthiest communities in the United States.

The woman from Winnetka may be a crass example of ingratitude, but she is a typical one nevertheless.

Typical is her unreasonableness. She felt that food must remain cheap, no matter what the cost might be to the producer. That producing eggs at 48 cents a dozen, milk at 84 cents a gallon, and round steak at 99 cents a pound would force many farmers and cattlemen out of production did not affect her thinking. Consumers in other countries spend a much larger portion of their income for food, but she believed that 15 per cent was more than enough for the average American.

Typical too is her self-indulgence. Spending more money for food would reduce the amount left for the good things of life available to well-to-do suburbanites — luxu-

ry vacations, dining in expensive restaurants, extensive wardrobes, luxury cars, elegant furniture, prestige schools. Or, for the many others who do not live in Winnetka, it could mean fewer new coats and dresses, vacations nearer home, tickets to fewer football games, a car without air conditioning, less eating out, or getting along without a new appliance or a new piece of machinery. The typical American doesn't want the cost of necessities to interfere with his appropriation of luxuries and conveniences.

Selfish concern for luxuries and budget-straining pleasures is ingratitude. Thankfulness to God for His gifts recognizes that even if we have only 18 bare necessities of life, we have more than we deserve, and that the 73 luxuries and conveniences we enjoy are special blessings we have no right to claim or covet.

Let George Herbert's prayer be our prayer this Thanksgiving: "Lord, Thou hast given so much to me, give one thing more — a grateful heart."

Carleton Toppe

" . . . And He Was A Samaritan." The heroes of two of the best known stories in the New Testament were Samaritans. It was a Samaritan who had compassion on the poor man who had been beaten, robbed, and left half-dead, after a priest and a Levite had coldheartedly refused to become involved. Of the ten lepers who were miraculously healed by Jesus, only one returned to give thanks. The sacred account adds: ". . . and he was a Samaritan."

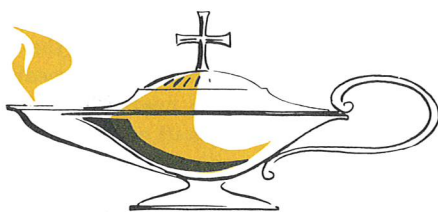
One may wonder why Samaritans, of all people, were placed into such a favorable light by Jesus. On the whole they were not worthy of emulation. It was the Samaritans who troubled the faithful Israelites when they were trying to rebuild the Temple in Jerusalem after returning from captivity. The Samaritans harbored criminal refugees and deserters from Israel. The Samaritans were the ones who attempted to transfer the prestige of the Temple in Jerusalem to a rival temple on Gerizim. As for the Samaritan religion, it was liberally diluted with error.

One of the reasons for the favorable mention of people who were generally hostile to the truth is quite obvious. The chosen people had become complacent. "We have Abraham to our father" was their boast and their passport to the Kingdom of Heaven, and they needed to be reminded that this was no substitute for faith and godliness.

Nothing outranks false security as a threat to the spiritual well-being of people to whom the truth has been committed. Other threats to faith, such as false doctrine, worldliness, and lust can be effectively camouflaged by modern variations of "We have Abraham to our father."

Accordingly, for those chosen to propagate the truth in the world today, as were the Israelites centuries ago, there is food for solemn thought in the simple remark: ". . . and he was a Samaritan."

Immanuel Frey



Studies in God's Word

Order and Decorum in the Assemblies

Let your women keep silence in the churches; for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the Law (the Old Testament).

And if they will learn anything, let them ask their husbands (the men) at home; for it is a shame for women to speak in the church.

What! Came the Word of God out from you, or came it unto you only?

If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments (precepts) of the Lord.

But if any man be ignorant, let him be ignorant.

Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

Let all things be done decently and in order (I Corinthians 14:34-40).

Where do the women of the congregation fit in the public assemblies of the church? Paul has been discussing the use of spiritual gifts by the men of the congregation. He has pointed out that all things must be done "unto edifying" (v.26). For this purpose he has urged order in the use of spiritual gifts (vv. 27-33). In doing so, he has demonstrated the priority of prophecy, "doctrine" and "revelation" in particular. In connection with authoritative church-teaching he now forestalls further possible disorderliness and rounds out his counsel with a word about women's contribution to orderliness, namely, keeping silence in the assembly.

God's Order of Creation

The principle the Apostle enunciates is not his own. He simply reflects the clear teaching of Scripture ("the Law") that woman was created as a "helpmeet" for man (Gen. 2:18). In God's plan of creation He assigned woman a subordinate role in which to serve Him. This in no way makes her inferior. Subordination is not synonymous with inferiority. Quite the contrary in this case. God places great honor on woman's role as assistant to man, who bears the God-given responsibility as head of the family.

Whether in the basic family in the home or in the compound family of the congregation, the woman is not to "usurp authority over the man" (I Tim. 2:12). If women were to speak a word of authority in the assembly, either in the worship service or in the congregational meeting, it would be a dishonor ("shame"), for in so doing they would overrule their Creator. In the process they would rob themselves of the honor which God gives them in their assigned role. This is the Lord's order of creation. If one finds fault with it, he must quarrel with Him.

If the women have questions about what is said or done in the assembly, they are to raise them at home. It would be disorderly to interrupt the church meeting. The home is the place to get the answers and learn from the men of the congregation (relatives or friends) who have been given the responsibility of church-teaching and of authoritative direction. This is not "male chauvinism" on Paul's part. It is careful attention to God's order.

God's Glory at Stake

If the Corinthians felt differently about Paul's words in this respect or in the matter of spiritual gifts, they merely revealed their unwholesome spirit. Did they really think that they were spiritually superior to Paul and all other Christians because of their abundant spiritual gifts? Did they really think that the Word of God originated with them, or that they were the only ones it had reached? With irony the Apostle squelched the idea that they had a corner on the truth and could not be taught anything. (How much more they needed instruction Paul would show them in the next chapter.)

The Corinthians reveled in their spiritual gifts. They boasted of their spirituality. Paul challenged them to apply their spiritual acumen to his words. If their vaunted spirituality was real, they would readily recognize that Paul wrote nothing but what his Lord commanded (Matt. 28:20).

But if any willfully remained ignorantly wise in his own conceits, let him stay ignorant. Anybody who ignored the Lord's own Apostle deserved to be ignored by the Lord's people.

The matter is settled. Prophecy is to be preferred. Let the Apostle's fellow believers desire the gift of prophecy with all zeal. Tongue-speaking is to be played down, but no gift of the Spirit is to be despised. The Spirit's promptings, though unintelligible, have their place within the defined limits of edification and order.

Finally in summary, all things in the Christian assembly — the "diversities of gifts," the "differences of administrations," and the "diversities of operations" (chap. 12:4-6) — are to be done "decently and in order." Everything done in the assembly must grace and adorn the body of Christ (chap. 12). Nothing dare detract from the beautiful unity of His body. Everything must be orderly arranged in accordance with true Christian love (chap. 13) and for the purpose of edification (chap. 14).

Oh, that decorum and order would prevail at all times in the church!

Paul E. Nitz

A Parish Pastor's Perspective

"Kindness"

A dear mother lay dying. Her oldest son, as he knelt by her bedside, cried, "You have been a good mother to us." The dying woman opened her eyes and with a feeble smile whispered, "You never said so before, John." The next moment she breathed her last. Too bad that John waited so long to say those words of kindness!

Every Christian knows that he should be kind. In our childhood many of us have memorized, "Be kind to one another," and have had parents who tried to teach us to be kind. "Kindness" is a familiar word in the Bible. Did you ever trace the word "kindness" through the Bible?

In the Bible the word "kindness" comes from a root word that means "useful." When a person is kind he is "useful" in the sense that he is manageable and mild, the opposite of harsh, hard, sharp, and bitter.

Kindness is not a virtue that comes naturally. When God looked down on the earth He pronounced: "There is none righteous . . . there is none who does good (original Greek: does kindness), there is not even one" (Rom. 3:10-12). It's true, isn't it! Showing kindness is one of the easiest things to forget in the daily flow of events. Harsh words and bitter actions flare up spontaneously. When someone accuses us wrongly or is unduly critical of us, how hard it is to be kind toward him! The next time we see him, if we talk to him at all, our voice has a sharp edge to it. No wonder God said there is none who does kindness. Human behavior casts a dulling film over the word "kindness."

But God makes the word shine with a lovely brilliance. In the Old Testament we read often of God's "loving-kindness." That's the Old Testament's closest counterpart to the glorious New Testament word "grace." It's God's unshakeable loy-

alty to His people, a loyalty so solid that His love and mercy reaches out in spite of the unworthiness of people. As a result God is kind to the unthankful and the evil (Luke 6:35). The kindness of God leads us to repentance (Rom. 2:4). St. Paul connects the kindness of God directly to our salvation when he says: "When the kindness of God our Savior and His love for mankind appeared, He saved us" (Titus 3:4,5). This kindness of God will continue into eternity as Ephesians 2:7 assures us: ". . . in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus." A look at God's kindness as described in the Bible reminds us that without it we would be lost forever, but with it we have life and salvation.

This means that the Christian cannot afford to neglect kindness in his own life. Colossians 3:12 says, "Put on therefore, as the elect of God, holy and beloved. . . kindness." Ephesians 4:32 urges, "Be kind to one another, tender-hearted, forgiving one another." I Corinthians says simply, "Love is kind." Kindness is not something we exercise only toward those who deserve it. It is not something we practice only when we feel like it. It is not something we put on and off like a coat. Kindness is something that our God and Savior wants us to exercise toward one another day in and day out, through thick and thin, toward friend and foe.

Because we are Christians to whom God reached out in kindness when we did not deserve it, we will strive to reach out in kindness, too. We have many opportunities to show kindness in family life. One marriage counselor suggested that husbands run the "kindness check" on themselves by saying to themselves: "I love my wife, but have I been *kind* to her today?" Kind words are a sign of kind hearts, and parents should

never let up in insisting that their Christian children learn from the example of Jesus in the way they speak.

In congregational life there are many disagreements about things that are not commanded in the Bible. At our meetings and in our conversations there is no law of God that says we have to agree with one another in such matters of freedom. But God does clearly indicate that we should discuss them in kindness. We should find kind words to describe an idea we do not like. We should learn kind ways to voice our disagreement and displeasure. In this way we can practice the fine art of not hurting the feelings of others who are also dear and precious to our Lord.

Kindness does not come naturally for us. But Christ died and rose again to lift us above our sinful nature, to give us the strength to do what is beyond the natural, and to help us to reflect in our lives the kindness He has shown toward us.

Thomas B. Franzmann

NAMES REQUESTED

Illinois State University,
Normal, Illinois
Wesleyan University,
Bloomington, Illinois

Names of WELS students at either of these universities should be sent to Pastor D. N. Rutschow, 122 State St., N. Pekin, Illinois 61554. Exploratory services are being held in Bloomington, and members of the exploratory group will provide transportation for students both to and from services.

CENTRAL MICH. U. & ALMA COLLEGE

Please send names and addresses of WELS students attending Central Michigan University in Mt. Pleasant, Michigan, and Alma College in Alma, Michigan, to the Rev. A. L. Harstad, 725 2nd Ave., Alma, Michigan 48801.

U. W. STEVENS POINT

Attention students attending U. W. Stevens Point! You are cordially invited to worship with Divine Word Congregation and to join Lutheran Collegians. Services are still being held in the Whiting Town Hall at 10:15 a.m. If you need transportation, please call 344-8185. Pastor R. Kobleske.

RANTOUL and URBANA, ILLINOIS

Men at Chanute Air Force Base in Rantoul, Illinois, and students at the University of Illinois in Urbana are now being served by Bethlehem Congregation of Champaign, Illinois: Services at 10:30 a.m. at 308 S. Mattis Ave. Refer all names to Pastor Richard Raabe Jr., 802 S. Fair, Champaign, Ill. 61820.

CHAPLAIN E. C. RENZ

6501 Gau-Bischofsheim
Bahnhofstrasse 92
West Germany
Telephone: 06135-3249

Read Pastor Gary A. Kirschke's account about

Iowa

"A PLACE TO GROW"



The State of Iowa is "a place to grow." This brief phrase, designed to project a favorable image of the "Hawkeye state," is not a vain advertisement, it is a valid assertion.

Iowa's gently rolling landscape and warm climate are conducive to the perennial production of "bumper crops." The rather recent introduction of industries — other than agriculture — has caused the state's metropolitan centers to expand at a rapid rate.

Yes, Iowa is "a place to grow"!

It is quite natural, then, that our Synod too would come to Iowa as "a place to grow." Although at present there are not very many Wisconsin Synod congregations, either mission or self-supporting, in Iowa, their rather even distribution makes them readily accessible to almost every area of the state

In a sense, there is both a difference and a similarity that characterizes the WELS missions in the Hawkeye state. Even though the Synod in past conventions suggested that all Iowa congregations be part and parcel of the Minnesota District, the mission congregations in Iowa are affiliated with three different Districts — Minnesota, Nebraska, and Western Wisconsin. There are two distinct eras in which the various churches were organized: the late 40's and early 50's, and the late 60's and early 70's. And yet, there is only one objective for which all our churches strive: to make disciples by preaching the Gospel, thus growing as congrega-

tions in spiritual strength and, God willing, in membership as well. In this we join our sister synod, the Evangelical Lutheran Synod, which has 20 congregations in Iowa.

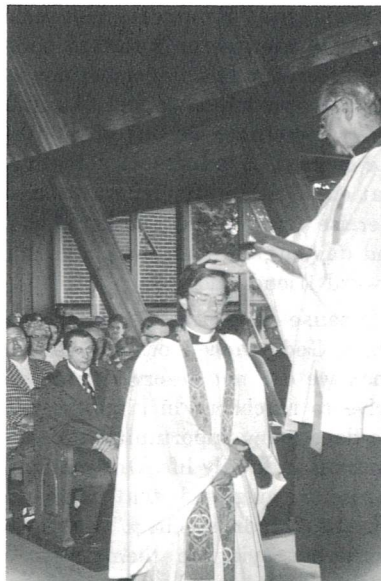
It is interesting to note that the Wisconsin Synod initiated its mission work in Iowa in the relatively distant and sparsely populated western and central sectors of the state. Only in recent years has the Synod found places to grow in the more densely populated east. In surveying the WELS missions in Iowa, we shall — in a general way — follow the timeta-

ble by which these congregations were established. The itinerary through the Hawkeye state will therefore proceed from the west to the east.

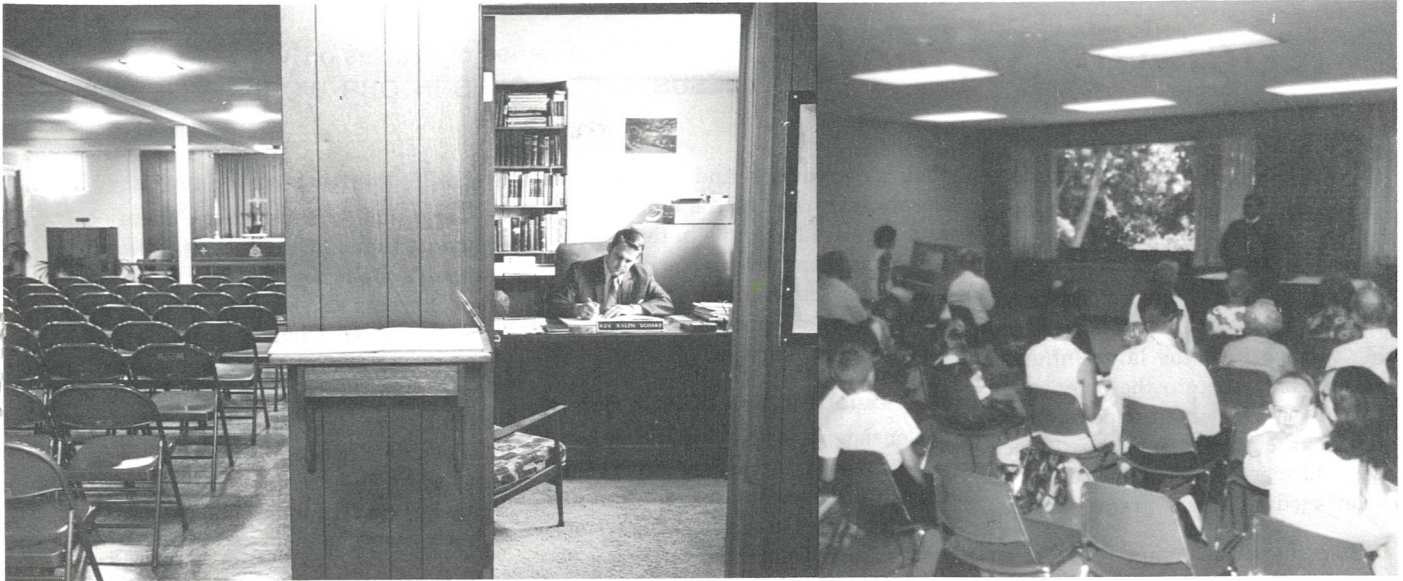
Western Iowa

Overlooking the famed Missouri River in southwestern Iowa is the historic city of Council Bluffs. This metropolis of 63,000 people is the site of Redeemer Lutheran Church. Organized in 1947, this congregation purchased and renovated a Presbyterian church building in 1957. Although growth was slow, Redeemer now numbers more than 100 communicant members. The future, too, looks promising. On the first night of a recently introduced evangelism program, 26 prospects were discovered. The present pastor of the flock at Council Bluffs is Jerome Enderle, a 1973 Seminary graduate installed on July 5.

Western Iowa, the scene of the Synod's earliest endeavors in the Hawkeye state, is also the scene of the Synod's current mission expansion. In Paullina, a community situated in the northwestern portion of the state, Pastor Richard Kuckhahn of Grace Lutheran Church in Sioux City, Iowa, serves a group of 19 souls who, for confessional reasons, recently suspended their affiliation with The Lutheran Church-Missouri Synod. Shenandoah, a city in south-



Pastor C. F. Bolle ordaining and installing Pastor D. Hochmuth at Gethsemane Church, Mason City.



Chapel and Pastor's Study at Gethsemane, Davenport.

Exploratory Services at Dubuque

western Iowa which claims to be the seed and nursery capital of the world, has been approved as a site for exploratory services to be conducted by the Synod in the near future.

Central Iowa

South-central Iowa, the so-called "pioneer country" of the state, is the home of two congregations which, over the years, have developed a very intimate relationship with one another. In fact, Grace Lutheran Church of Oskaloosa and Grace Lutheran Church of Newton could almost be classified as "twins" — not only because both have the same name, but also because both are about the same age and size. Although the communities in which these churches are located are small and the over-all growth in membership has been slow, the Christians at Grace in Oskaloosa and at Grace in Newton share a hope well expressed by Pastor Will Wietzke of Oskaloosa in these words: "Over the years we have gained many communicants — mostly by adult confirmation. Unfortunately, many have moved again because of little industry and few job opportunities. If we can keep some of the people we gain from leaving, the day of self-support shouldn't be too many years away."

Mason City, a community founded by members of the Masonic Lodge, is

the birthplace of Meredith Wilson, the composer of the musical, "The Music Man." This city, however, is also the birthplace of Gethsemane Lutheran Church, a mission organized by our Synod in 1956. Through the years the Lord graciously has enabled this little flock to overcome seemingly insurmountable obstacles. The first services conducted by us in this city were attended only by the pastor and his family. More recently, the Christian day school, operated by the congregation, was forced to close. However, looking away from the past, the present pastor, Donald Hochmuth, a 1973 Seminary graduate, has an eye on the future. "We hope," he writes, "that we can begin an aggressive program of evangelism and that through the Gospel it brings to people the Holy Spirit will bring many to faith."

Eastern Iowa

Eastern Iowa is bordered by the Mississippi River. Two metropolitan centers which overlook this mighty waterway are the locations of two of the Synod's newest missions in Iowa.

Gethsemane Lutheran Church, strategically located in a residential area of Davenport, qualifies as the Wisconsin Synod's fastest growing mission in the Hawkeye state. This congregation, organized in 1966, has outgrown its once adequate parsonage-chapel and presently, with the

help of a CEF loan, is constructing a permanent worship facility. The rapid growth of this church can be explained, at least in part, by the fact that its members, under the adept leadership of Pastor Ralph Scharf, are actively engaged in the work of evangelism.

Dubuque, a historically prominent city of 65,000 people in northeastern Iowa, is the site of exploratory services conducted by Pastor Paul Zittlow of Faith Lutheran Church in Elizabeth, Illinois. Presently meeting in a YM-YWCA community center, this congregation attracts worshipers from Iowa, Illinois, and Wisconsin. Hopes are running high that this historic river city will soon be the home of an established WELS mission congregation.

"A Place to Grow"

From west to east, the state of Iowa is dotted with missions of the Wisconsin Synod. Although some may be growing more rapidly than others, all are progressing. In the past two years, three of our Iowa congregations have reached the level of self-support. They are: Good Shepherd of Cedar Rapids, Cross of Charles City, and Lincoln Heights of Des Moines. Within the next few years, several more will undoubtedly achieve the same status.

After all, Iowa is "a place to grow"!

Roof-top Schools

The Fifth in a Series of Articles on
JESUS' LITTLE ONES IN OUR WORLD MISSIONS

Hong Kong Roof-top Schools

The need for giving an education to the children of refugees from Red China to Hong Kong led to the opening of our Chinese Lutheran Mission. The public schools were unable to cope with the large influx of refugee children into the colony and the authorities wanted to get the children off the streets. As a result societies, churches, and individuals were encouraged to found grade schools.

After his conversion to Christ, Peter Chang, the former leader of our Chinese church, took advantage of this situation. Quite correctly, he thought that the easiest way to found a church would be through the children. Space was made available by the authorities for makeshift school shelters atop the large refugee apartment houses, each of which provided living quarters for between 2,500 and 3,000 people. The parents were also happy to give their children some schooling at a very nominal cost, even though this involved having their children taught the Christian faith.

Children Bring Parents

The children in our roof-top schools, quite naturally, soon involved their parents in what they learned about Jesus the Savior. Before very long our Christian teachers gained access to the parents, and evening instruction classes were begun for them. Not only the children were baptized, but a number of parents were also baptized and confirmed, and regular church services were begun. The congregations which grew out of these beginnings took the names of the schools, such as "Spirit of Faith," and "Spirit of Love."

Schools Still Important

Even though things have changed in Hong Kong colony and schools are more easily available, our Lutheran day schools are being continued as very effective agencies in reaching children and the youth. The old hea-

then superstitions and practices are deeply ingrained in the older people, and they are hard to win for the Gospel. It is clear that we will have to work with children and the youth, if our Lutheran church is to gain a real foothold and survive.

Immanuel English Middle School

Consistent with this thinking it was deemed necessary to provide Christian education for children also after they had completed the elementary school. Immanuel Lutheran English Middle School was founded about 10 years ago in order to supply this need. It is not quite on the level of our American high school, but it does provide instruction in most of the subjects under the Christian influence and in the English language. The latter is a feature that is very desirable for young people who want to succeed in the Hong Kong colony.

More recently, Pastor Gerald Lange has gained access with Lutheran religious instruction courses in another private "college" with an enrollment of 5000, thus giving us another avenue of bringing the Gospel to the youth of Hong Kong.

Bible Institute and Seminary

To complete the picture, mention must be made of the fact that in our school system we are training Chinese workers and pastors for the Chinese Lutheran Church. A number of evangelists and pastors have already come up through the elementary school, the English Middle School, the Bible Institute and Seminary, and are now at work in Hong Kong, Taiwan, and Indonesia.

Edgar Hoenecke



Pupil at Spirit of Love School



Pastor Gerald Lange teaching at Immanuel English Middle School.

Hong Kong Seminary and Bible Institute

Anyone visiting our classroom in Hanover Court on Waterloo Road on a Monday, Wednesday or Friday, last June would have found five students in attendance. If he had come on Tuesday or Thursday he would have found only three.

Graduate Students On Tuesdays and Thursdays two students were away from classes doing field work. They were Mr. Foun Jan and Mr. Joel Chung, who had graduated from our seminary previously. Mr. Foun Jan has since been assigned as vicar to St. Paul's Church in Tsuen Wan. It was thought wise for graduates living in the vicinity of Kowloon to attend certain seminary classes to strengthen them in the work of the ministry. But it was also thought wise for them to spend certain days of the week making regular visits to the homes of members, and to try to gain new members through visits to new homes. We, therefore, found the above arrangement very helpful to our prospective church workers.

Since spring Mr. Joel Chung has helped on the staff of Immanuel School, conducting classes in physical education.

Regular Students The two regular students in attendance were Mr. Daniel Lee of Kwun Tong and Mr. Anak Agung Dipa Pandji Tisna of Singaradja, Bali, Indonesia. The former was also "Dean of Students" of our Immanuel School. "Pandji" brought his wife and family of five children along from Bali when he came to Hong Kong to prepare himself for the holy ministry.

Special Student Mr. Robert Kam was a special student. He had graduated from another seminary some time ago, but has since joined our church as a member of Immanuel. His special gifts lie in the area of translation. It was thought wise, however, to ask Mr. Kam to attend at least the doctrinal course at our seminary in order to qualify as our official translator. He chose to do not only that, but attended the seminary full-time, from September, 1972, to June, 1973.

Graduation Service On the evening of June 24 a Seminary-Bible Institute graduation service was held at Grace Church, at which Pastor Gerald Lange brought the message, and Pastor Stephen Chu was the liturgist.

Emphasized was the high calling of the ministry with its privileges and responsibilities. The seminary issued diplomas to Mr. Daniel Lee and Mr. A. A. Dipa Pandji Tisna. Special student, Mr. Robert Kam, was also recognized. — The Bible Institute issued a graduation diploma to Mr. Wong Too Fai, who has now enrolled in the seminary.

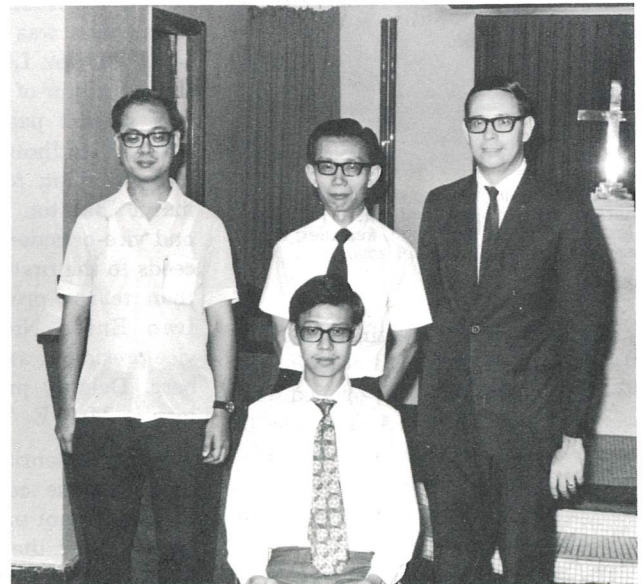
The Future Calls and/or assignments were extended to Mr. Daniel Lee as vicar for one year to Savior Church, Taipei, Taiwan; to "Pandji" to return to Bali, where he will be laboring for the Lord in the Indonesian mission field; to Mr. Robert Kam to man a desk in the CELC office, being called to work with the Christian Literature and Translation Committee of the CELC. Mr. Joel Chung was given the vicar assignment to Immanuel Church.

Mr. Foun Jan and Mr. Matthew Cheung (past vicar at Grace Church) were given calls as co-evangelists to St. Paul's, Tsuen Wan. It was believed that these two men working as a team would more easily be able to open a new station in the near future in this fast growing city.

Paul A. Behn



Seminary Graduates (front): Mr Robert Kam, Mr. Daniel Lee, Mr. Anak Agung Dipa Pandji Tisna. Instructors (rear): Mr. Howard Festerling, Pastor Paul Behn, Pastor Kenneth Seim.



Bible Institute Graduate (front): Mr. Wong Too Fai. Bible Institute Instructors (rear): Pastor Timothy Lee, Pastor Stephen Chu, Pastor Gerald Lange.

New School Year

The '73-'74 school year at Dr. Martin Luther College, New Ulm, Minnesota, opened with a 7:30 P.M. service on September 10, 1973. Speaker for the occasion was Pastor G. Jerome Albrecht of Neenah, Wisconsin, a member of the DMLC Board of Control.

With a freshman class of 188, only a few less students are enrolled this year than a year ago. Included in the student body are four students from foreign countries: Philip Boileau, from St. Paul's Congregation in Ottawa, Canada; Yukiko Sakai and Kazue Tomita, from our WELS mission in Tsuchiura, Japan; and Gunil-

la Peterson, Traryd, Sweden, a young woman who contacted Prof. S. Becker when he visited Sweden recently.

New additions to the faculty include: Prof. Gerhard Bauer, Education; Miss Lynette Vlasek, Women's Phy. Ed.; and Mrs. F. Schubkegel and Miss Nancy Clemenson, Music.

Throughout the fall and winter months all members of the DMLC faculty are taking an in-service course called "Media Services." The course is being presented by members of the Mankato State College Department of Instructional Media and Technology. It will provide the DMLC faculty with a functional understanding of the media resources available on campus in the library's new media center.

Coming events at DMLC, to which all readers of *The Northwestern Lutheran* are cordially invited, include: "Inner Willie," the Academy senior-class play, to be presented on November 16 and 17; an 8:00 P.M. organ recital by Prof. Ames Anderson on November 18; a presentation of "The Miracle Worker" by the Drama Club at 8:00 P.M. on November 30 and December 1 and 2; the Christmas Concert on December 20 at 8:00 P.M.; the St. Paul Chamber String Quartet on January 10 at 7:30 P.M.; the musical "South Pacific" by the Drama Club at 8:00 P.M. on March 15 and 16 and at 2:30 and 8:00 P.M. on March 17. The mid-year graduation is scheduled for January 22 at 9:55 A.M.

D. Brick

DMLC Auxiliary



Mrs. O. Lindholm, second vice-president; Mrs. I. Enter, first vice-president; Mrs. P. Carlberg, president; Mrs. L. Wichmann, treasurer; Pastor Leroy Dobberstein, pastoral advisor.

The 14th annual meeting of the Dr. Martin Luther College Ladies auxiliary on October 10, 1973, opened with a coffee hour at 9:30 A.M. Many of the 500 women who attended had driven long distances and therefore thoroughly enjoyed this moment of relaxation.

The opening devotion was conducted by the pastoral advisor, the Rev. Lloyd Hohenstein of Gibbon, Minnesota. He based his remarks on Paul's

words in Acts: "Lord, what wilt Thou have me do?" Words of welcome were addressed to the ladies by Prof. Oscar Siegler, president of Martin Luther Academy. Mr. Eric Troge, vice-president of the Collegiate Council, spoke on behalf of the student body.

The business meeting was chaired by Mrs. Paul Fritze of Nicollet, president of the Auxiliary. The first order of business was the election of officers. The Rev. Leroy Dobberstein, associate pastor of St. Paul's, New Ulm, was elected pastoral advisor; Mrs. Oliver Lindholm, Delano, second vice-president; Mrs. Lawrence Wichmann, Balaton, treasurer. The second vice-president automatically succeeds to the first vice-presidency, and then to the presidency. Thus, Mrs. Ivan Enter, Nicollet, became first vice-president, and Mrs. Philip Carlberg, Delano, president. The secretary is Mrs. E. Black of Fairfax.

In implementing their program of supplying the college and academy with items not provided by the regular budget, the ladies designated \$1000 to the purchase of an 8-inch portable telescope having a 79-inch focal length. In behalf of DMLC the ladies also accepted a national flag

and a Wisconsin Synod flag presented by Concordia Lanes, New Ulm. Future projects include the following: water coolers for Centennial Hall and the Music Center, drapes for the third-floor rooms of Summit Hall, the purchase of controlled readers, a donation of \$300 toward the purchase of a Marcy Universal Gym, \$500 toward the scholarship fund, and a sum of \$500 (increased from \$200) as the annual contribution toward the library.

Following the business meeting, students of Dr. Martin Luther College and Martin Luther Academy entertained the 500 ladies with a 40-minute program including the MLA Rambassadors under the direction of Prof. E. Hirsch, a brass quartet, and a vocal selection by Miss Mary Lawrence accompanied by Miss Ruth Kitzerow.

Special thanks are due the members of the Collegiate Council which arranged for the coffee hours, the noon buffet, conducted tours, and the musical program. Their attention to these details made for an enjoyable October 10th at Dr. Martin Luther College and Martin Luther Academy campus.

Pastor Otto P. Heidtke
1877-1973



The Rev. Otto Paul Gerhard Heidtke was born on March 25, 1877, in Schwessow bei Greifenberg, Pommern, Germany. At the age of six, he

emigrated to the United States with his parents, two sisters, and four brothers. The family settled in Juneau, Wisconsin. Baptized in Greifenberg, he was confirmed in Juneau by Pastor Theodore Hartwig. To prepare for the preaching ministry, he attended Northwestern College, graduating in 1900, and then the Lutheran Theological Seminary at Wauwatosa, from which he graduated in 1903.

Pastor Heidtke was ordained into the holy ministry by Prof. August Pieper on August 26, 1903, at Sylvester and Albany, Wisconsin, and served these two congregations until April, 1906. He then accepted a call to Jerusalem Ev. Lutheran Church at Morton Grove, Illinois, where he was installed on April 29, 1906. He served in Morton Grove until his retirement in April, 1955. He continued to assist

with the serving of the Lord's Supper until December 31, 1969.

Pastor Heidtke was married to Miss Elsa Schmidt of Juneau, Wisconsin. She preceded him in death in November, 1951. The following children, all of whom survive, were born to them: Mrs. Frances King, Evelyn (with whom he made his home until his death), Mrs. Rhoda Beaudette, Mrs. Lois Weigt, Werner, and Mrs. Norma Stecker. He is also survived by 11 grandchildren and one great grandchild.

At the age of 96 years, Pastor Heidtke died on July 1 as a result of a fall suffered in his home, and was buried on July 5. The services were conducted by the undersigned at Jerusalem Ev. Lutheran Church, Morton Grove.

George W. Boldt

Direct from the Districts

Arizona-California

New Editor for "The Apache Lutheran"

Pastor Alfred M. Uplegger, at his own request, was relieved of his position as editor of "The Apache Lutheran" at the August meeting of the Apache Conference. Pastor Uplegger had served as editor of the periodical for the last 12 years and during that time had gained many friends for mission work among the Apaches. He has been pastor on the San Carlos Reservation for more than 50 years. His aim as editor was to share God's Word with the readers in every possible way. He admirably achieved his purpose. We join his conference brethren and our fellow Christians among the Apaches in expressing our thanks and appreciation to him.

The new editor is Mr. Willis Hadler of Bylas. Mr. Hadler graduated from Dr. Martin Luther College in 1956 and has been principal of Our Savior Lutheran School in Bylas since then. His address is: Mr. Willis

Hadler, General Delivery, Bylas, Arizona 85530.

Assistant editors are Pastor R. Pagens of Cibecue and Miss Mary Bartels of Peridot. The business manager is Mrs. Judith S. Lemke, East Fork Mission, Whiteriver, Arizona 85941. Subscriptions are \$2.00 per year, payable in advance. Checks should be made out to The Apache Lutheran and mailed to the business manager. Don't forget to enclose your name and address.

Nebraska

Retired Teacher Dies

At the close of the last school year Mrs. Oscar Zander retired after serving 25 years in the teaching ministry of the Wisconsin Synod. On September 30 the Lord took her to her eternal home at the age of 57 years.

Mrs. Zander, the former Irma Zimmermann, was born in 1916. Her first assignment as teacher was in her home congregation, St. Paul's of Plymouth, Nebraska, where she taught from 1937 to 1940. From then until

1949, she taught at Trinity in Hoskins, Nebraska, David Star in Jackson, Wisconsin, and St. John's in Stanton, Nebraska. For the past 13 years (1960-1973) Mrs. Zander again taught at Trinity School in Hoskins.

Funeral services for our sister in Christ were conducted on October 4. Her pastor, the Rev. A. R. Domson, speaking on Psalm 146:1,2, urged the mourners to join in "Praising the Lord."

Mrs. Zander is survived by her husband; three sons: Mark, a senior at Northwestern, James, a senior at Dr. Martin Luther College, and Timothy, a senior at Martin Luther Academy; three sisters, and a brother. We praise the Lord for the dedicated Christian example she left for us to follow.

Northern Wisconsin

Grace Church, Neenah 25 Years Old

Three special services were held on May 20, 1973, to commemorate the 25th anniversary of Grace Ev. Lutheran Church, Neenah. Two sons of the congregation, the Rev. John Gaertner and the Rev. Ronald Freier, spoke at the morning services, and the Rev. Ernst Lehninger, the first pastor who served Grace, proclaimed

the Word at the afternoon service. Liturgist for the services was the pastor of Grace, the Rev. Alvin Kienetz. Organists were Mr. William Radue, Mr. Leon Quimby, and Miss Kenlyn Stuedemann.

The congregation was organized in May, 1948. Pastor W. F. Wichmann was the first resident pastor. He was succeeded by the Rev. James Berger, who in turn was followed by the present pastor. The congregation, which became self-supporting in 1960, conducts a Christian day school.

After 25 years Grace Congregation numbers 471 members, of whom 350 are communicants. The members of Grace, employing the words of the Psalmist in Psalm 118:23, acknowledge with gratitude what the Triune God has done for them: "This is the Lord's doing; it is marvelous in our eyes."

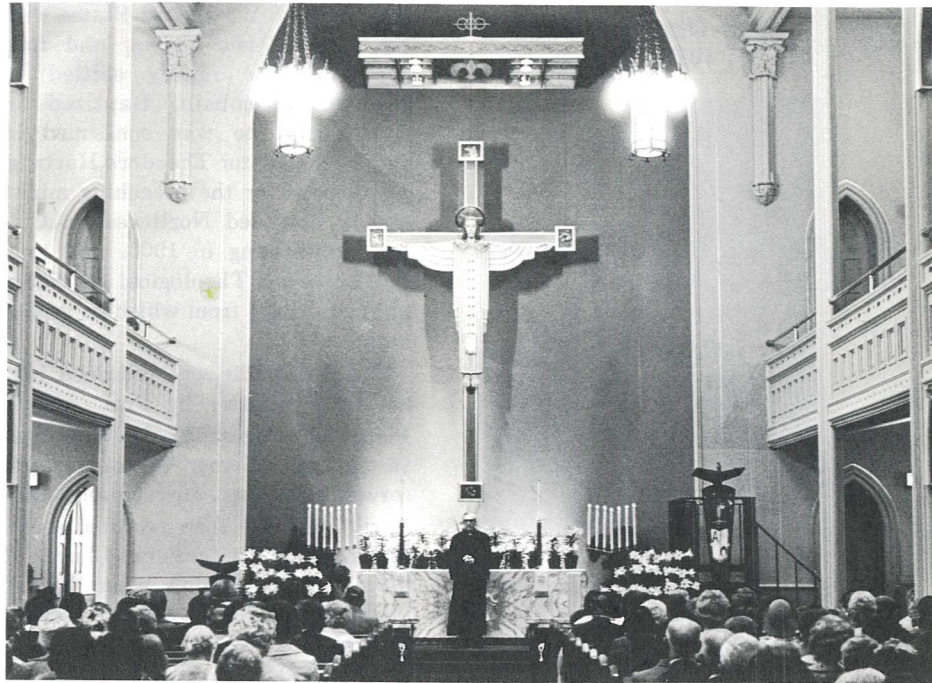
Southeastern Wisconsin

St. John's 125 Years Old Two Synod Presidents its Pastors

At the age of 125, St. John's Ev. Lutheran Church, Eighth and Vliet, Milwaukee, Wisconsin, on September 16, 1973, paused to reflect on the grace of God. Occupying the pulpit from which two of his predecessors had regularly proclaimed the Word of God, the Rev. Oscar J. Naumann, president of the Wisconsin Ev. Lutheran Synod, urged St. John's members and guests to join him in saying, "Praise and Thanks be to Our God and Savior."

Two days later the oldest member of St. John's, Mrs. Louisa Froehlich, observed her 109th birthday. Like her oldest member, St. John's too has aged, the future is uncertain, and only the grace of God is sure. Writing of this, the present pastor, the Rev. Alfred C. Schewe, stated: "Time and prevailing conditions, as they are experienced in the inner city of all our nation's larger cities, have left their mark upon St. John's. Membership has continued to decrease." But, he added, "the Word of God continues to be preached every Sunday in the German and in the English language."

Organized in 1848, St. John's Congregation joined the Wisconsin Synod



Easter Service at St. Andrew Lutheran Church, Chicago; Pastor Martin Frick, officiating.

in 1858. Since 1890 it has worshiped regularly in its beautiful Gothic church at Eighth and Vliet.

Five pastors have served St. John's during these 125 years. They are: L. Dulitz (1848-56), W. Streissguth (1856-68), John Bading (1868-1913), John Brenner (1908-58), and Pastor Schewe since 1959. Pastor Bading was president of the Wisconsin Synod from 1860 to 1889 and of the Lutheran Synodical Conference from 1882 to 1912. Pastor John Brenner served the Synod as president from 1933 to 1953.

Time has wrought many outward changes in and around St. John's since 1848, but old and young in its midst still praise God's abiding grace and unfailing mercy.

Introducing St. Andrew's Chicago, Illinois

An 85-year-old congregation joined the ranks of the Wisconsin Synod at the recent New Ulm convention and became a member of the Southeastern Wisconsin District. Its name is St. Andrew Lutheran Church, and its address is 37th and S. Honore Street, Chicago, Illinois, 60609.

St. Andrew Congregation was organized in 1888. Its present church edi-

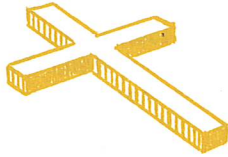
fice was dedicated in 1892 and extensively remodeled in 1963. Its three-story school building dates back to 1930.

Membership in St. Andrew Congregation numbers 850 persons, of whom 725 are communicants. There are 100 voting members. The Christian day school has an enrollment of 114, taught by five teachers. About 130 pupils are enrolled in the Sunday school, and 50 names are entered upon the Cradle Roll.

During the 85 years of its existence, St. Andrew's has been served by four pastors: W. C. Kohn, H. L. Pflug, E. G. Jehn, and for the past 33 years by Pastor Martin Frick. Teachers in the Christian day school are David Frick, Carl Nolte, Erwin Klemp, Beth Janke, and Eileen Schutters.

St. Andrew Congregation left the Missouri Synod in 1971 for doctrinal reasons. Pastor Frick writes: "St. Andrew is grateful to God that He has led them into a church body that is one in faith, and we pray that the WELS will ever be on the alert against modern theology and, by God's grace, remain loyal and faithful to Him and His Word." Welcome, Pastor Frick and St. Andrew Congregation! Your prayer is our prayer, too!

A Simple Wooden Cross



The day after the funeral I asked our seminary student, "If a Buddhist priest had been there, what would he have done?"

"Sensei (teacher)," the student answered, "considering the way this man lived, a priest really would have been working hard to keep the man's spirit from slipping into torment."

The man's way of life was well known. It had involved much so-

called "fun" for him and at the same time much cruelty toward his wife and children. After he was hospitalized for terminal cancer, his sister-in-law, who is a Christian and member of our Nozomi Lutheran Church, began telling him about the Savior. The Lord granted him several more months of grace in which he not only repented of his former way of life, but also received instruction and baptism. During these months he drew much comfort from the Word of God as he heard it from your missionaries who called on him. Finally, when the end came, two missionaries were at his bedside with his family as the Japanese doctor checked for the last trace of life.

Although the family is Buddhist, the funeral service was Christian. Instead of the many flowers that are usually offered to placate the spirit of the dead, a simple wooden cross was placed upon the casket. The mourners were assured that their loved one is "Blessed from henceforth." They were urged to receive this blessing for themselves by turning to Him who alone can give eternal life to mortal men.

Our Japanese Christians are seeking to bring their friends and loved ones to the Savior, but they need missionaries to guide and undergird their efforts. Please send more men to Japan!

Harold John
Tsuchiura

Looking at the Religious World information and insight

What's New

(The following item is reprinted from the Lola Park Lutheran Church Bulletin with the kind permission of the writer, Pastor E. Zell.)

The following excerpts were taken from a science article in *Time* magazine (September 10 issue) and we feel that some consideration of what the article says and does not say should be of interest to "thinking" Christians regarding the origin of life.

Here are the excerpts:

After winning the Nobel Prize for helping to discover the structure of DNA, the master molecule of life, what does a scientist like Francis Crick do for an encore? He tackles something even bigger. With Leslie Orgel, of California's Salk Institute, Crick has now taken on the mystery of the origin of life. Writing in "Icarus," a monthly devoted to studies of the solar system, the two scientists theorize that life on earth may have sprung from tiny organisms from a distant planet sent here by spaceship as part of a deliberate act of seeding.

This bizarre-sounding theory, called "directed panspermia" by its authors, results partly from uneasiness among scientists over current explanations about how life arose spontaneously on earth.

Crick and Orgel also ask why there is only one genetic code for terrestrial life. If creatures sprang to life in some great "primeval soup," as many biologists believe, it is surprising that organisms with a number of different codes do not exist. In fact, Crick and Orgel say, the existence of a single code seems to be entirely compatible with the notion that all life descended from a single instance of directed panspermia.

Well, what's new? Once again that poor, tattered, time-weary theory of evolution has suffered another grave wound. We can only hope that this theory will soon receive a mortal wound as well and that silly mankind will cease its intellectual floundering regarding origin, identity, and destiny of human beings and

turn once again to Genesis chapter one. There we find recorded for all time that life was *indeed planted* on this earth, not by some spaceship but by the will, power, and wisdom of an almighty *Creator*. We do not need to coin fancy terms to cover our ignorance, high-sounding phrases like "directed panspermia"; we have the simple, affirmative words of the First Article of our Creed: "I believe in God the Father Almighty, *Maker* of heaven and earth."

Two Battlers

Two inveterate foes of communistic politics and liberal theology, Carl McIntire and Billy James Hargis, are having difficulties, also between themselves, in long-standing disputes with governmental agencies. The Supreme Court refused to consider a McIntire appeal from the Federal Communications Commission's decision not to renew the license of his radio station. The tax-exempt status of Hargis's Christian Echoes was revoked by the Internal Revenue Service, was restored by a federal court, was once again taken away by a higher court's ruling from which, however, there was another appeal.

Previous comments in this column about an unsolicited effort of the National Council of Churches to aid its old foe Hargis in his struggle to retain tax exemptions have been but ought not be interpreted as a charge that Hargis is shifting his theological stance. The issue is not theological but legal and financial. Both Hargis, who continues to reject the NCC brand of religion, and the NCC want to retain tax exemptions in spite of "appeals to legislators and the public in efforts to influence legislation."

McIntire, on the other hand, has charged Hargis with improperly consorting with the enemy in a bad cause. It is his belief that all tax exemptions should be set aside since, as now administered, they provide, so he claims, the greatest benefits to the Roman Church and "liberal" Protestant groups. Incidentally, McIntire vows to stay on the air, one way or another.

Snake Handling

Snake-handling preachers of the Holiness Church of God in Jesus' Name, Liston Pack and Alfred Ball, were fined and given suspended jail sentences in Tennessee this summer. The charge was violation of an injunction against engaging in dangerous practices in church services. Involved was the televised bite of Murl Bass at Newport, Tennessee, whose arm was barely saved by last-ditch surgery. In a previous instance of a "test of faith" Pack's brother died after drinking strychnine.

Two comments are in place. For one thing, one can't help but wish that the snake handlers would approach all of Scripture with the same regard they hold for Luke 10:19, "Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." A passage they might well consider is Matthew 4:7, "Thou shalt not tempt the Lord thy God." The same applies to those so given to revivals featuring "faith healers" that they let diabetics die by withholding needed insulin and then even hope for a resurrection such as was granted to Lazarus.

Another point deserves consideration. When the power of the state in-

tervenes in such instances, it ought to be regarded less as an interference with freedom of religion and more as a legitimate exercise of the state's power in the fields of health and safety. There will always be dispute and tension as the effort is made to strike the balance between the two indicated concerns. Conscience and commitment may compel us to take the ultimate stand over against the demands of the state. As far as the state is concerned, however, there can hardly be any absolute and unlimited freedoms.

The classic instance in our country is the ban on the practice of polygamy by Mormons. No matter how much the Mormons wanted to make a religious rite of this practice, the state power forced them to abandon the practice because of concerns the state regarded as overriding. In the near future we may well be forced to accommodate ourselves to a new situation in which our highest courts uphold the rights of Mormons to practice polygamy. But this would indicate a diminishing of the state's moral concerns rather than of its powers. In today's moral climate anything could happen.

So far as the Newport case is concerned, our sympathies are with the state, not with those who twist Bible passages beyond all recognition because of zeal without knowledge.

Poor as a Church Musician

The August *U.S. Catholic* contains an article with the provocative title, "The Church Musician: Underpaid, Overworked, Unappreciated." From this article presented under the heading, "Gray Matter — Issues That Are Neither Black Nor White," several statements that may interest Lutherans are reprinted here without comment.

It seems the concept of a "fair wage" doesn't bind pastors or liturgy teams when it comes to the salary of the "ministers of music." The reasoning is simple: since the mass is a spiritual act, any service connected with its beautification should be donated or gotten as cheaply as possible.

The budget set aside for the sacred liturgy is the cost of pay-

ing the "organist" five dollars a mass, and many churches still pay much less to young organists. The total annual music budget is around \$1000. This means that less than one-tenth of one percent of the gross annual income goes to the sacred liturgy.

There is hardly ever a music budget set aside for the purchase of music, choir supplies, and postage. Quite often this money comes out of the organist's pocket. I should like to mention here that violating copyrights is supposed to be sinful since it is an outright violation of law. It is plain ordinary cheating — no if's or but's. But how many of us are driven to that old Xerox machine at night with the hope of not being caught by the dean or the principal or the supervisors?

Where are all the millions of young people who are supposed to flock back to church to participate in the rock Masses? Can a rock Mass really draw millions of people back into the church? If it can, then I suggest all of us should strum our guitars in every land and nation and bring the world back to Christ while plucking "Where have all the flowers gone?"

Even the congregation is being told that they can now choose the music they want for weddings and funerals. Just the other day a future bride called to make arrangements for her wedding Mass at a neighboring parish. These were her choices: Entrance — "Sunrise, Sunset"; after the vows — "We've Only Just Begun"; presentation of gifts — "One Hand, One Heart"; recessional — "April Love." She asked me what I thought of the selections. I responded that the only piece she overlooked was "That Old Black Magic."

E. Fredrich

EXPLORATORY SERVICES

Mansfield, Ohio and Area

The Wisconsin Ev. Lutheran mission at Mansfield, Ohio, is holding exploratory services in the community room of the First National Bank, Richland Mall Branch, 688 N. Lexington-Spring-mall Rd., Mansfield, Ohio, located between highways 30N and 30S. Sunday worship is conducted at 7:30 p.m. every Sunday. A family Bible-study hour begins at 6:45 p.m. Send names of prospective members or requests for detailed maps or further information to: Pastor John C. Ibsch, 1032 Leith Street, Maumee, Ohio 43537.

Bloomington-Normal, Illinois

Exploratory services of the WELS mission are now being held each Sunday morning at 8 at "The Guest House," located at 803 E. Emerson in Bloomington. Names of WELS people in the area and pertinent information should be sent to Pastor D. N. Rutschow, 122 State St., N. Pekin, Illinois 61554.

TIME AND PLACE

Peoria (Marquette Hts.), Illinois

Sunday services at Beautiful Savior's are now being held at 10:00 a.m. with Sunday school and Bible class at 11:00. This schedule goes into effect immediately and will apply year around. David N. Rutschow, pastor.

Raleigh, North Carolina

Gethsemane Evangelical Lutheran Church is holding Sunday morning services in the Howard Johnson's Motor Lodge, located at 1174 U.S. Hwy. 1 North at the intersection of By-pass U.S. Hwy. 1-64 (Belt line). Bible class and Sunday school at 9:00 a.m., worship service at 10:30 a.m. Please send contact information to Pastor Paul Schmiege, 720 Currituck Drive, Raleigh, North Carolina 27609. Phone (919) 782-8327.

HOLLAND MICHIGAN

Christ Ev. Lutheran Church, the WELS mission in Holland, Michigan, is now meeting at the Waukazoo Elementary School, 1294 Lakewood Blvd. Worship service is held on Sunday mornings at 10:30, with Sunday school at 9:15 a.m. Please send names of prospects to Pastor Arnold Ruddat, 1711 W. Lakewood Blvd., Holland, Michigan. Telephone (616) 335-9014.

GAINESVILLE, FLORIDA

The WELS mission begun in the fall of 1972 has organized as Zion Ev. Lutheran Church. Regular morning services are now being held at 10:30 a.m. in a chapel at 1204 NW. 10th St. in Gainesville. Visitors welcome. Our mission serves the U. of Florida. Send referrals to 2130 NW. 55th Terrace, Gainesville, FL 32605 or call (904) 376-9940; John C. Lawrenz, pastor.

MEMPHIS, TENNESSEE

The WELS mission in Memphis has become GLORIA DEI EV. LUTHERAN CHURCH. Currently it is meeting at the Parkway Village Athletic Club, 5111 Bryndale Ave. Worship service is at 9:45 Sunday mornings with Sunday school and Bible class following. Please send contact information to Pastor Rodney Busch, 3438 Sophia, Memphis, Tn. 38118 (901-365-8668).

TORRANCE, CALIFORNIA

Zion Ev. Lutheran Church, Torrance, California, is now meeting in its new church home at 1001 W. 223rd St., Torrance, California 90502. The new time of service is: Worship at 9:00 a.m. and Sunday school and Bible class at 10:15. The phone number at the church office is 320-1771, area code 213. H. Curtis Lyon, pastor.

CAPE GIRARDEAU, MISSOURI

Worship services are being held each Sunday evening at 7:30, with Sunday school and Bible class at 6:30. The place of worship is 421A Broadway, Cape Girardeau. Please send names to: Pastor Roger Zehms, 5142 Red Cedar Ct., St. Louis, Missouri 63128.

CALL FOR NOMINATIONS

In their October meetings, the Coordinating Council and the Board of Trustees funded the position of full-time editor of *The Northwestern Lutheran*, a position which was created at the August convention of the Synod. The Conference of Presidents is asking the members of the Synod to submit names in nomination for this office. The person to be called must be theologically trained. In addition to his duties as editor of *The Northwestern Lutheran*, he may also be given additional editorial duties as determined from time to time by the Conference of Presidents. Submit all names to the Conference of Presidents by December 12, 1973, sending them to the undersigned:

Prof. H. J. Vogel, Secretary
11757N Seminary Dr. 65W
Mequon, Wisconsin 53092

DEFERRED GIVING COUNSELOR

The 1973 convention authorized the Conference of Presidents to employ a layman as full time deferred giving counselor. The Conference of Presidents with the concurrence of the Coordinating Council and the Board of Trustees is now in the process of implementing the convention resolution.

Applicants should be mature Christians, able to meet the constituency of the Synod easily, with warm and outgoing personalities. A college degree, though desirable, is not an absolute necessity. All applicants must be members in good standing of the Wisconsin Ev. Lutheran Synod.

The deferred giving counselor will be expected to familiarize himself with all forms of deferred giving (e. g., charitable remainder unitrusts, charitable remainder annuity trusts, pooled income trusts, gift annuities, non-trust future interests, etc.), develop program materials, and promote deferred giving among the Synod's constituency. Travel is to be expected.

Applicants should submit a complete resume of their educational background, business experience, positions held, and responsibilities exercised. Four references (other than relatives) should be included. The information submitted should include place and date of birth, marital status, church membership, and state of health. Please state also the salary and fringe benefits expected. On the basis of the resumes submitted, several applicants will be interviewed.

Applications with all pertinent information should be sent by December 7 to: Rev. James P. Schaefer, WELS Stewardship Counselor, 3512 W. North Avenue, Milwaukee, Wis. 53208.

Rev. Oscar J. Naumann, President
WELS

REQUEST FOR NOMINATIONS

Northwestern Lutheran Academy, Moberge, South Dakota, is requesting candidates to fill a professorship created by the resignation of Prof. Theodore A. Pelzl. Candidates should be qualified to teach in the fields of general science and biology or should have an interest in pursuing further education qualifying them to teach in these areas. They should also be qualified to work extensively in the field of athletics. It is important that all candidates have a sound theological background or be willing to obtain the same. Since not all candidates may have received their education in Synodical schools we ask that their biographies be as complete as possible. All nominations should be in the hands of the undersigned by December 15, 1973. N. L. A. Board of Control, Pastor Dennis A. Hayes, Secretary, 1729 S. Sherman Ave., Sioux Falls, South Dakota 57105.

SEPARATION

St. Mark's Ev. Lutheran Church, Sauk Village, Illinois, has separated itself from the fellowship of the WELS by retaining a pastor outside of our fellowship.

George W. Boldt, President
Southeastern Wisconsin District

CALL FOR NOMINATIONS

The Board of Control of Northwestern College, Watertown, Wisconsin, herewith calls for nominations to fill the professorship of Prof. L. Umms whose retirement will become effective at the close of the current school year.

The man called will be asked to coach in the Northwestern Preparatory School, with emphasis on football, and conduct classes in physical education. Any other classroom assignments will depend on mutual agreement. Nominees should also qualify for Synodical certification.

Nominations should be in the hands of the secretary no later than December 1, 1973.

W. A. Schumann, Secretary
612 South 5th St.
Watertown, Wisconsin 53094

ATTENTION PASTORS AND TEACHERS

Under the heading "Changes of Address" appear the words "Submitted through District Presidents." Since the changes of address involve the official roster of pastors and male teachers who are members of the Synod, this listing will be restricted to those changes that are submitted through the District Presidents.

Changes of address for your periodicals must still be sent directly to the Northwestern Publishing House. Changes of address to be printed in *The Northwestern Lutheran* must be submitted to your respective District President.

CHANGES OF ADDRESS

(Submitted through District Presidents)

Pastors:

Bernhardt, William F.
550 Idlewood Dr SE
Salem, OR 97302

Cock, Eugene
Rt. 1 Box 97C
Minocqua, WI 54548

Koelplin, Daniel
11984 Wincanton Dr
Cincinnati, OH 45231

Miller, Elmer I.
1651 Crest Road
Cleveland Heights, OH 44121

Ruddat, Arnold
1711 W. Lakewood
Holland, MI 49423

Spevacek, Kirby
P. O. Box CH-218
Lusaka, Zambia, Africa

Schultz, David V.
3257 E. University Dr.
Mesa, AZ 85203

TEACHERS:

Kasten, Kenneth C.
314 Riverview Dr. Apt. 8
Manitowoc, WI 54220

Tech, Norman B.
2424 S. Telulah
Appleton, WI 54911

OFFER

Prince of Peace Lutheran Church, Yucaipa, California, has available a deep-red velvet dorsal curtain. It is willing to give this to any congregation for the price of postage. Please contact Mrs. M. G. Schultz, 12661 California Street, Yucaipa, California 92399.

APPOINTMENT

Mr. James Johns of Toledo, Ohio, has been appointed to the Michigan District Board for Parish Education to complete the term of Mr. Ernest Panning who resigned.

W. J. Zarling, President
Michigan District

Use the services of the WELS Foundation, Inc., in making your will.
Write:

The WELS Foundation, Inc.
3512 W. North Ave.,
Milwaukee, Wis. 53208

Treasurer's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

Nine months ended September 30, 1973

	Subscription Amount for 1973	9/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 254,122	\$ 190,592	\$ 189,050	99.2
Dakota-Montana	191,770	143,828	136,455	94.9
Michigan	994,460	745,845	707,224	94.8
Minnesota	992,412	744,309	712,538	95.7
Nebraska	186,352	139,764	136,540	97.7
Northern Wisconsin	1,108,983	831,737	744,380	89.5
Pacific Northwest	69,325	51,994	45,241	87.0
Southeastern Wisconsin	1,353,982	1,015,486	913,712	90.0
Western Wisconsin	1,265,467	949,100	871,625	91.8
Total — 1973	\$6,416,873(A)	\$4,812,655	\$4,456,765	92.6
Total — 1972	\$5,892,435	\$4,419,326	\$4,075,013	92.2

Note (A) — The subscription amount for 1973 has been increased \$1,650.00 to include all revisions received by the Stewardship Department as of September 30, 1973.

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended September 30, 1973 with comparative figures for 1972

	Twelve months ended September 30		Increase or Decrease*	
	1973	1972	Amount	Per Cent
Income				
Prebudget Subscription Offerings	\$6,256,689	\$5,763,882	\$492,807	8.5
Pension Plan Contributions	94,685	99,165	4,480*	4.5*
Gifts, Memorials and Bequests	60,124	55,031	5,093	9.3
Earnings from Fox Estate	62,558	—	62,558	—
Income from NWPH	—	6,562	6,562*	—
Other Income	2,372	358	2,014	—
Transfers from Other Funds	20,503	—	20,503	—
Total Income	\$6,496,931	\$5,924,998	\$571,933	9.7
Expenditures				
Worker-Training — Expenses	\$3,506,802	\$3,287,318	\$219,484	6.7
Worker-Training — Income	1,474,506	1,419,287	55,219	3.9
Worker-Training — Net	2,032,296	1,868,031	164,265	8.8
Home Missions	1,072,467	934,846	137,621	14.7
World Missions	986,347	898,960	87,387	9.7
Benevolences	812,658	780,457	32,201	4.1
Administration and Services	494,755	418,246	76,509	18.3
Total Operations	\$5,398,523	\$4,900,540	\$497,983	10.2
Appropriations — Building Funds	244,114	271,741	27,627*	10.2*
Appropriations — CEF Program	788,624	775,290	13,334	1.7
Total Expenditures	\$6,431,261	\$5,947,571	\$483,690	8.1
Operating Gain	65,670	—	65,670	—
Operating Deficit	\$	22,573*	22,573*	—

Norris Koopmann, Treasurer & Controller
3512 West North Avenue
Milwaukee, Wisconsin 53208

CALENDAR OF CONFERENCES

SOUTHEASTERN WISCONSIN

METRO NORTH AND SOUTH Joint Pastoral Conference

Date: November 19, 1973; 9:00 a.m. Communion service.

Place: Nain Ev. Lutheran Church, 57th & Mitchell, West Allis (G. Snyder, host pastor; telephone 545-6925).

Preacher: H. Eckert (P. Eckert, alternate).

Agenda: "What Criteria Should We Have for Anyone Who Teaches Religion on a Secondary Level?" Wm. Fischer; various reports.

Note: Excuses are to be made to the host pastor.
R. Winters, Secretary
Metro South

WESTERN WISCONSIN

SOUTHWESTERN PASTORAL CONFERENCE

Date: December 4, 1973; 9:30 a.m.

Place: St. Jacob, Norwalk, Wisconsin.

Preacher: M. Lemke (G. Moldenhauer, alternate).

Agenda: Ephesians 2: M. Herrmann; What do the Jesus People Teach? G. Moldenhauer; Shall a Pastor Offer Himself to be a Leader in Civic Community Affairs? T. Kuske; Conclusion of Ten Commandments: E. Toepel.
T. Kuske, Secretary

INSTALLATION

(Authorized by the District President)

Pastor:

Ruddat, Arnold E., as pastor of Christ Lutheran, Holland, Michigan, by W. J. Zarling, on September 30, 1973 (Mich.).

Teacher:

Vilski, William, as teacher and principal of St. John's, Burlington, Wisconsin, by R. Michel, on September 9, 1973 (SEW).

NURSING HOME ADMINISTRATOR

The Wisconsin Lutheran Child and Family Service, Inc., of Wisconsin is seeking to fill the position of Administrator. The position includes the Skilled Care Nursing facility of the Convalescent and Resident Centers. Any layman of our Synod who is interested in working in a church-related Agency is asked to request information and application forms. The Administrator chosen will have to be qualified to work toward obtaining a State license as a Nursing Home Administrator.

Address all inquiries to Pastor E. F. Lehninger, 6800 North 76th Street, Milwaukee, Wisconsin 53223, or telephone (414) 353-5000.