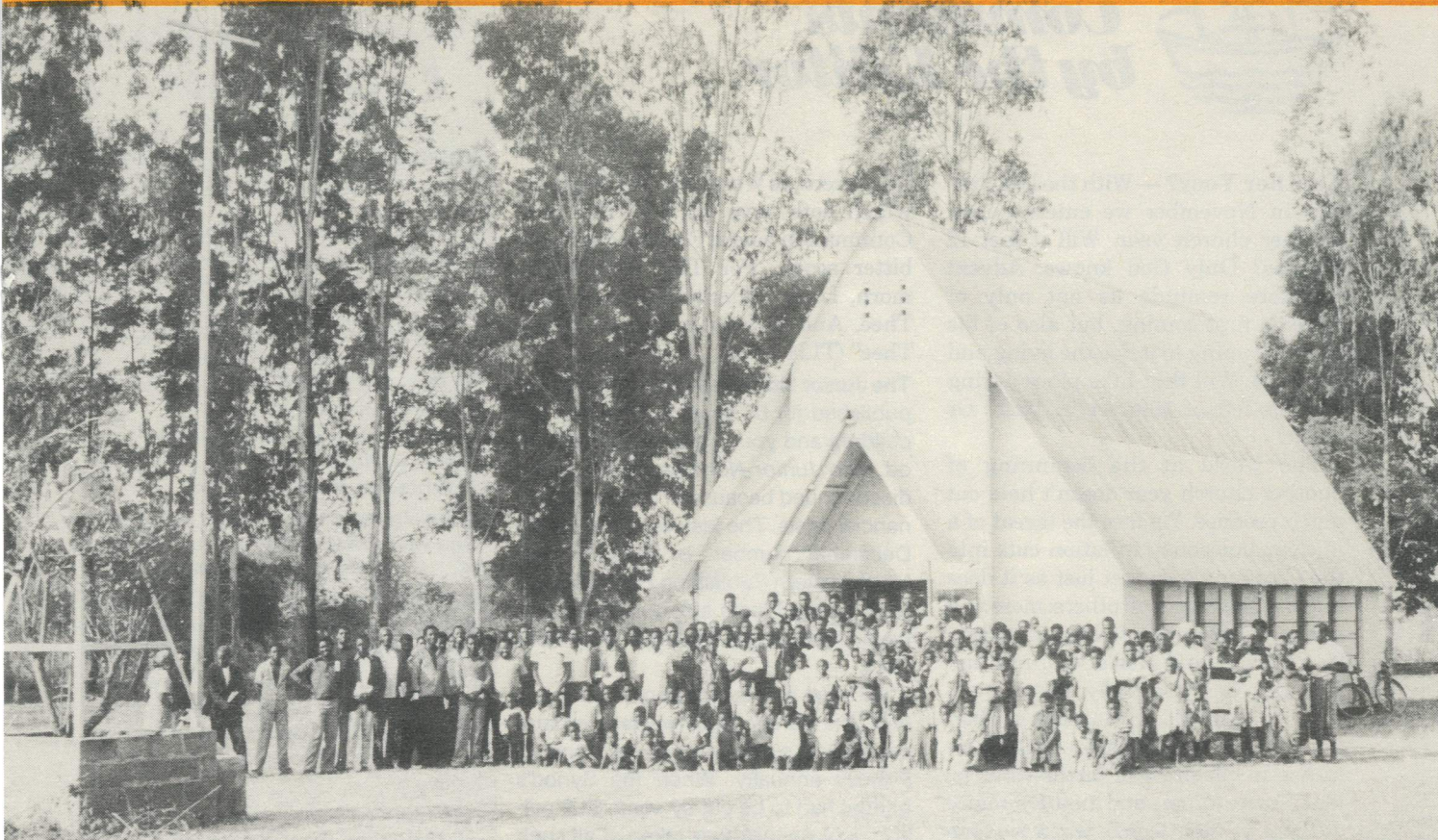
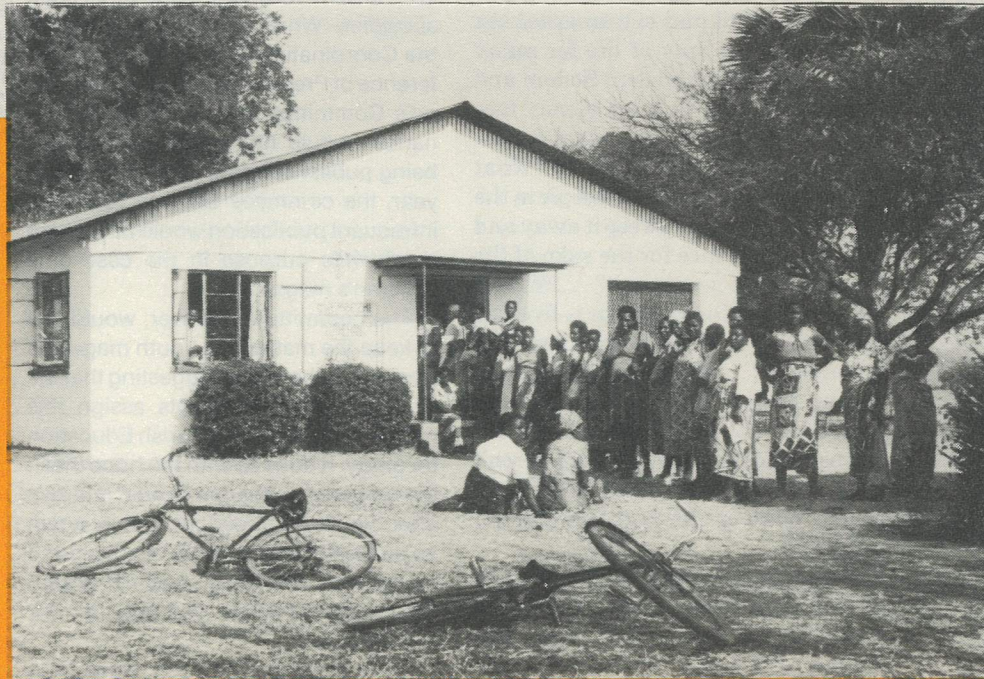


The Northwestern Lutheran

December 6, 1981



Some of God's People in Zambia



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Four WLS Anniversaries page 390

"Jehovah watuyeeya" page 392

Mwembezhi Dispensary at Twenty .. page 394



Comments by the Editor

Another Year? — With the last Sunday in November we entered upon another church year. Will it last 12 months? Only God knows. Advent therefore reminds us not only of Christ's first coming, but also of his second coming to judge the living and the dead. Will that take place during what is left of 1981, or in 1982? Or when?

The world at the beginning of another church year doesn't hold out much promise. We face the threat of a nuclear holocaust; inflation cuts into the Christian's budget just as it does into the budgets of all others; more and more, churches are failing to uphold God's Word and God's will; and immorality has practically taken over. When we consider the number of abortions, when we note the startling increase in illegitimate births (that is, illegitimate fathers and mothers, many of them in their teens), when we note that premarital and extramarital sex have become a way of life for many — then the fate of ancient Sodom and Gomorrah alerts us to what may face mankind in the not too distant future.

Remember Abraham's pleas? "What if there are fifty righteous people in the city? Will you really sweep it away and not spare the place for the sake of the fifty righteous people in it? . . . What if the number of the righteous is five less than fifty? . . . What if only forty are found there? . . . What if only thirty can be found there? . . . What if only twenty can be found there? . . . What if only ten can be found there?" Well, there weren't even ten, and we know what happened. What is the Lord's minimum today?

Since this is the kind of world we live in, we have every reason to prepare ourselves for God's final day. The church year helps us do so. It's our light in the midst of darkness. As the Danish hymnwriter Kingo put it: "For the joy Thine advent gave me, For Thy

holy, precious Word; For Thy Baptism, which doth save me, For Thy blest Communion board; For Thy death, the bitter scorn, For Thy resurrection morn, Lord, I thank Thee and extol Thee, And in heaven I shall behold Thee" (TLH 207:6).

The Junior Northwestern — After being published for 63 years in behalf of the children and young people of our Synod, *The Junior Northwestern* is being discontinued because of the Synod's financial crisis. The last issue will be the December number. In January 1982 Northwestern Publishing House will refund proportionate amounts to all who have subscribed beyond December 1981.

Perhaps it was not known to many that *The Junior Northwestern* in later years was subsidized to the tune of \$16,000 annually. When the Synod's budget had to be cut by some \$1.9 million, a close look was taken at all such subsidies. When both a committee of the Coordinating Council and the Conference of Presidents informed the Synod's Committee on Periodicals that finances would not permit the *Junior's* being published more than four times a year, the committee decided that such infrequent publication would not serve a worthwhile purpose in the case of a children's magazine.

The committee, however, would like to keep the matter of a youth magazine alive and is therefore suggesting that the Conference of Presidents assign this matter to the Board for Parish Education for study. It does so with the hope that if the budgetary situation should improve after two years, a periodical may again be published for the youth of our church — perhaps even two, one for grade-school-age children and another for teenagers.

In the meantime, however, we bid *The Junior Northwestern* farewell. Our thanks to all who had a hand in its publication over the past 63 years.

*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

More than 200 men and women attended the Laity Seminar at Martin Luther Church in Sala, Zambia, in August. Also pictured is the lineup at the Mwembezi Dispensary which observed twenty years of serving on November 27. See pages 392 to 394.

Editorials

The Terrible Tolerance The reading of a recent book, *The Winning Weapon: The Atomic Bomb in the Cold War — 1945-1950*, triggered this writing. Gerken's book looks back 35 years to the beginning. That was the time for the shock when two superbombs were dropped in anger, the brief euphoria of monopoly, the rude awakening and response that 1948 brought. We were learning to live and cope, not without gusto, with weapons to end all weapons.

Mankind has an innate ability to adjust to the best of blessings and the worst of evils. The shock of 1945 has long since been replaced by a commonplace acceptance of the fact that more and more countries are joining the club of those capable of destroying themselves and others. A terrible threat has been neutralized by a terrible tolerance.

An even more terrible tolerance continually surfaces in the spiritual realm. A commonplace acceptance of a certain sin may be transmitted unto the third and fourth generation. Each of us has some pet sin and temptation that lures to complacency but must be seen for what it is day by day and minute by minute.

This is something to take to heart in an evil age when so much sin is glorified and so little morality is observed. This is something to take to heart in the Advent Season that introduces a new church year. Every new church year is a renewed time of grace. It must never become a time of the terrible tolerance that accepts sin and effects damnation. This Advent Season and new church year were given us by our Lord for better things.

Edward Fredrich

Where Were The Parents? If we are alarmed by widespread thievery on all levels of society; if we are distressed by the shoplifting that drives up prices on merchandise we buy in shopping centers, by the stealing by employees from shops and factories that inflates the cost of manufactured goods, by the break-ins that are becoming more numerous even in small towns and rural areas, we ought to ask where this lawlessness and crime begins. The demise of the American Seed Company of Lancaster, Pennsylvania, suggests a reason.

As reported in *Time*, the American Seed Company "provided thousands of youngsters with their first lessons in free enterprise. Grade-school children scampered about their neighborhoods selling the firm's garden seeds for a chance to share in the profits and win prizes like bicycles and baseball mitts. But now American Seed has gone out of business, the victim of childhood corruption. Since 1975, some 400,000 young business people have sent away for the seeds but pocketed all the sales receipts, instead of returning part of the money to the company as payment for the seed."

If the parents of these young thieves had been doing their duty, the American Seed Company would very likely still be in business. How many of these parents closed their eyes to their children's thievery because they themselves condone dishonesty (nearly 80 per cent of employees steal from their employers, for example)? One generation of thieves is training up the next.

How many honest parents, who know stealing is wrong and who want to bring up their children to be honest citizens, take the trouble to keep tabs on their children's belongings and to monitor their spending habits? Many are too self-centered or too indifferent, or they are too trusting and too gullible to check up on their offspring, even though Christian parents must know that children can also be rankly sinful.

And then there are the homes where both parents have full-time jobs and do not or cannot observe their children's activities because both father and mother are away from home or are too busy when they are at home to tend to their responsibilities to know what their children are doing. If these parents are double-employed primarily in order to have the extras in life, what a price to pay — rearing thieves by default!

What an indictment of tens of thousands, perhaps hundreds of thousands of parents whose children cheated and stole the American Seed Company into bankruptcy, and their parents said or did little about it! The death of the American Seed Company was a story about sinful children; it was also a story about delinquent and guilty parents.

Carleton Toppe

No Need to Apologize Many, if not most, of the intellectually elite of our time are agnostic. An agnostic is one who is of the opinion that ultimate reality, particularly reality relating to God, is unknown.

It is not surprising that there are numerous agnostics in the world. Scripture itself in more than one place speaks of "mysteries" and the "the mysteries of God" in reference to the truths which God has revealed in his Word. Those who rely for ultimate truth on the intellectual capacity of the human mind are almost certain to be agnostics. The ultimate truth has thus far not been discovered by the exercise of the intellect; and, according to Scripture, it never will be.

Agnosticism goes even further. It tends to the conclusion that ultimate truth is not only unknown but unknowable. This accounts for the contempt in which those who profess to have found the truth — Christians, that is — are often held. From the viewpoint of the agnostic they are usually looked upon with lofty contempt as gullible. For this reason Christians in moments of weakness may become defensive, even apologetic, about their convictions.

St. Paul, for one, though learned, was not agnostic. He professed to know. He was, in fact, very emphatic about it. He declared, "I know . . . I am persuaded!" He based his certainty not upon his intellect but upon the revelation of truth by a gracious God, as now incorporated in the Holy Scriptures.

(Continued on page 399)

Studies in God's Word

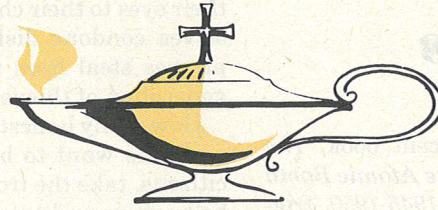
God Remembers His Promises

Now Elijah . . . said to Ahab, "As the Lord, the God of Israel, lives, whom I serve, there will be neither dew nor rain in the next few years except at my word." Then the word of the Lord came to Elijah, "Leave here, turn eastward and hide in the ravine of Kerith, east of the Jordan. You will drink from the brook, and I have ordered the ravens to feed you there." So he did what the Lord had told him (1 Kings 17:1-5).

"Pastor, I must be losing my mind," said the elderly Christian, "I can't seem to remember any of God's promises." "Don't worry," the pastor replied, "God remembers them all." Such is the truth we learn as we continue our study of *Elijah — The Prophet Powered By God*.

A Strange Message

How strange the sight of that prophet appearing unheralded and unattended before King Ahab must have been! And how strange his message of "no dew nor rain in the next few years" must have sounded! For the heathen idol Baal that message was a devastating challenge. Foolishly people looked to Baal for moisture for their fields and increase for their flocks and families. Now it would be readily apparent that he had neither ears to hear nor rain to send. For wicked Ahab that message was a necessary reminder of punishment for sin. Though God often in mercy delays, yet comes the time when he shows that he is not mocked. Leviticus 26:18-20 and Deuteronomy 11:16,17



mentioned drought as punishment for the sins of disobedience and idolatry. Now the time had come. Day would follow day and season would follow season without the falling of rain or gathering of dew till three and one-half years had passed (James 5:17; Luke 4:25). Crops and plants would fail; man and beast would fall till Elijah would give the word for change. Let those who scoffed at this strange message wait and they would see!

Where did Elijah gain the strength for his mission? Like Moses before Pharaoh and David before Goliath, Elijah's strength came from the Lord. Those who know the true God and trust his promises are as "bold as a lion" (Proverbs 28:1). From that same Lord came Elijah's strength in prayer to close heaven's windows and dry up earth's streams. "Whom I serve," Elijah said, aware of God's presence and availing himself of God's power. All good gifts, including rain and dew, come from God (Matthew 5:45), and when he withholds rain, who can send it (Jeremiah 14:22)?

Do we need the lessons from Elijah's strange message? Hopefully none of us is so mired in sin that like Ahab we need the stern warning that God is not mocked. Hopefully by God's grace our eyes are raised to the cross of him on whom all our sins were laid and by whom all our sins were paid. Hopefully all of us also know where to turn for strength in life's tasks and troubles. Can there be anyone better than the true God, the living God of Israel, Elijah's God, who has promised, "I will strengthen you and help you. I will

uphold you with my righteous right hand" (Isaiah 41:10).

A Strange Meal

How strange God's next command to his prophet must have seemed! Elijah was to hide in a ravine, drink from a brook and be fed by ravens. The prophet might have expected to charge swiftly onward with his work now instead of dropping out of sight. Surely in time of drought a river would have been better than a brook. And ravens to feed him! To the Jew those coarse scavengers were unclean (Leviticus 11:15) and now Elijah was to receive his daily bread from them. These were hardly first-class accommodations.

Yet Elijah "did what the Lord had told him." There was no arguing or complaining, no bargaining or suggesting changes. "I have ordered the ravens," God said; Elijah trusted God's word and went. In faith Elijah looked not at the strange way he was to be fed, but at the sure word of him who would not lie.

In the wilderness it went just as God had promised. Mornings and evenings the birds came down from the sky with food, while at his feet the brook trickled with water. Fed by the Lord, Elijah was also being trained by the Lord. At Kerith he would learn to live entirely in the power and grace of a God who would never fail him.

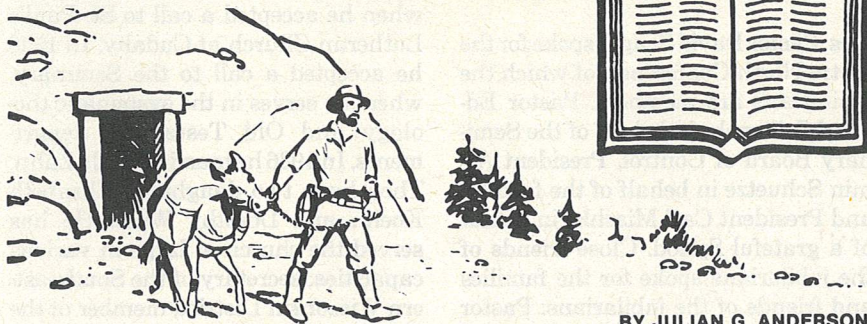
There's much we can learn from God's dealings with Elijah. Do we look at those three square meals on our table each day and see God's hand behind them? For Elijah it was birds and brook; for us it's work and wages, but the same gracious hand is behind it all. Have we learned to trust the promises of God? Or do we say, "Nothing is too hard for him," but then when he leads us to our own Keriths in life, when the shoe pinches and the future seems dark, do we wonder and worry? And what about our sins? Do we always remember how in Christ we have pardon for sin which the flight of the ages has not diminished and power against sin which the use of God's countless saints has not drained?

The God of Elijah still lives and his promises still stand. Heaven and earth shall pass away, but not a single one of his promises. Let our prayer be, "Lord, I do believe; help me overcome my unbelief" (Mark 9:24).

Richard E. Lauersdorf

Mining the Treasure of God's Word

Luke 17:5-10
John 11:1-46



BY JULIAN G. ANDERSON

Another Preview of the Resurrection

Today we continue the account of Jesus' last trip, which took him through Perea and Judea, where he spent his last three and one-half months prior to his death. We'll begin at

John 11:1-6

This seems to be the best place to fit this part of John's Gospel into Luke's account; and for a little background of verses 1 and 2, see the discussion of Luke 10:38-42 in the lesson for July 5, 1981. Since Lazarus was living at Martha's house, he must have been single. The first sentence (v. 1a) sets the stage; and verse 3 pictures the reaction of the sisters. It also tells us what close friends of Jesus these three people were (compare also v. 5). Jesus' reply in verse 4a suggests that the illness was not serious, but his next statement (v. 4b) must have mystified the apostles. And verse 6 completes the scene, describing what Jesus did about the message. Now let's read

Luke 17:5-10

At this time Jesus was in Perea, as we shall see later, and these incidents took place during the two days of John 11:6. The request the apostles made in verse 5 appears to have been something they had been thinking about for a long time (see Matthew 6:30; 8:26; 14:31; 16:8; 17:20). And Jesus' reply simply repeated a thought he had given them earlier, in Matthew 17:20 (see the lesson for March 15, 1981).

Verses 7-10 appear to have no direct

connection with verses 5 and 6. Possibly they were a part of another conversation at this time. Nevertheless, the words contain a valuable little parable which has an important lesson for each one of us as Jesus' *slaves*, and the word "servant" should be translated here as "slave." As usual, the lesson is in the last sentence (underline). Then think about this: A slave exists for only *one purpose*, to do whatever his master wants! He has no "rights" at all. Now study Acts 20:28; 1 Corinthians 6:20 and 7:23; 1 Peter 1:18; 2 Peter 2:1; and Revelation 5:9. The truth is that a slave can never *earn* the right to be treated as anything but a slave, and we can never repay Jesus for what he has done for us! Next, turn to

John 11:7-46

Note that verse 7 confirms the fact that Jesus was now in Perea. And John 8:59 and 10:31 explain verse 8. But this was still Jesus' "day," his time to work (v. 9). Notice how Jesus described Lazarus' condition in verse 11a (hi-lite "fallen asleep"), and compare Mark 5:39 and the discussion of this in the lesson for October 26, 1980. Then note what Jesus says in verse 11b. In verses 12-14 Jesus patiently explained all this to the disciples; and verse 15 reveals Jesus' *purpose* in staying away for two days. We thus realize that this miracle was done especially for the disciples. Thomas' gloomy remark in verse 16 is explained by verse 8. Thomas was always the pessimist.

In verses 17-19 the scene shifts to Bethany, and we are apprised of the situation there when Jesus arrived. In verses 20 and 21 Martha is characteristically the woman of action, and she knew Jesus well enough to give him a little scolding in verse 21. But she followed this with an implied request showing her great faith (v. 22). Verses 23 and 24 show us that the doctrine of a final resurrection was known to the Jews of Jesus' day. And Jesus' reply in verses 25 and 26 is one of the great "I am's" in the Gospel of John (underline and memorize). Note that in verse 25 Jesus is speaking of the resurrection of the body, while in verse 26 he speaks of the resurrection of the soul, which takes place when we are born again (compare John 3:3-6). Next compare Martha's confession in verse 27 with Peter's in Matthew 16:16 ("Christ" means "Messiah").

In verses 28-32 the camera shifts to Mary, and we note that her first words were exactly those of her sister (v. 32). Verses 33-36 reveal Jesus' true humanity. And verse 37 reminds us that there were others in Bethany who recognized Jesus as the promised Messiah, some at least.

In verses 38-44 we come to the expected climax; and verse 39b reminds us that Lazarus had died *four days* before. Now see how Jesus emphasizes the importance of *faith* in verse 40 (hi-lite "believe"). Next notice how Jesus called their attention to the fact that he is *God's Son* as he talked aloud to his Father (vv. 41 and 42). Finally Jesus issues his divine command (v. 43; hi-lite and compare 1 Thessalonians 4:15,16). And the dramatic result is described in simple words in verse 44. The lesson for October 26, 1980, also discussed briefly the burial customs of the day, as illustrated in verse 44.

In verses 45 and 46 John characteristically pictures the mixed reaction of the people around Jerusalem. It seems difficult to believe that there could be people who *saw* this great miracle who would still refuse to accept Jesus as their promised Messiah, but so it was (v. 46a). It shows us the awful power the devil has (compare 2 Corinthians 4:4 and 1 John 2:11).

But for us, as well as for the Jews of Jesus' day, this is the best and clearest picture of the Great Resurrection on the last day that Jesus himself described so well in John 5:28,29.

Four Anniversaries at Wisconsin Lutheran Seminary

On October 11, 1981, Wisconsin Lutheran Seminary had the privilege of observing the anniversary of the ordination of four of its professors: the 50th of Prof. H. Vogel, the 40th of Prof. E. Fredrich and Prof. E. Wendland, the 25th of Prof. M. Westerhaus. The anniversary service was held at Calvary Ev. Lutheran Church, Thiensville, of which the jubilarians are members. The sermon was preached by Executive Secretary Robert J. Voss of the Synod's Commission on Higher Education. Pastor Edward G. Zell, chairman of the Seminary's Board of Control, served as liturgist. Prof. Martin Albrecht served as organist. The Seminary Male Chorus beautified the service with several selections.

After the service the jubilarians with their families and friends gathered in the Seminary dining room. The serving of refreshments was followed by a series of speeches. Pastor Martin Jahnke served as master of ceremonies.

Pastor David Seager spoke for the Metro-North Conference, of which the jubilarians are members. Pastor Edward Zell spoke in behalf of the Seminary Board of Control, President Armin Schuetze in behalf of the faculty, and President Carl Mischke in behalf of a grateful Synod. Close friends of the jubilarians spoke for the families and friends of the jubilarians: Pastor David Witte, President emeritus Conrad Frey of Dr. Martin Luther College, Executive Secretary Theodore Sauer, and President Donald Bitter. Each of the jubilarians responded. Everything combined to make for a memorable evening.

Prof. Heinrich J. Vogel

Beside observing the 50th anniversary of his ordination Prof. Heinrich J. Vogel also observed the 25th anniversary of service as professor at the Seminary. He was born in Jefferson,



H. J. Vogel



E. C. Fredrich



E. H. Wendland



M. O. Westerhaus

Wisconsin, on April 7, 1908. He was graduated from Northwestern College in 1928, from the Seminary in 1931. He began his public ministry by serving on the faculty of Winnebago Lutheran Academy. He served there until 1947, when he accepted a call to St. Paul's Lutheran Church at Cudahy. In 1956 he accepted a call to the Seminary, where he serves in the systematic theology and Old Testament departments. In 1936 he married Hilda Zahn. They have two daughters, Elizabeth Koehn and Dorothy Witte. He has served the church at large in various capacities: secretary of the Southeastern Wisconsin District, member of the Seminary Board of Control and of the Board of Directors of Northwestern Publishing House, and editor of the *Gemeinde-Blatt* until it ceased publication. For 25 years he was a member of the Synod's Commission on Inter-Church Relations. He has been the secretary of the Synod for the past 10 years. At present he is on a sabbatical leave as the recipient of an A.A.L. Oscar J. Naumann Fellowship grant. He is engaged in writing an introduction to dogmatics.

Prof. Edward C. Fredrich

Prof. Edward C. Fredrich was born at Helenville, Wisconsin, on July 20, 1917. He was graduated from Northwestern College in 1938 and from the Seminary in 1941. His first call was to serve as instructor at Winnebago Lutheran Academy, a school of which he later became principal. In 1948 he was called to Paul the Apostle Lutheran Church in Detroit. Six years later he accepted the call to teach German and Latin at Michigan Lutheran Seminary. Ten years later, in 1964, he was called to serve at Dr. Martin Luther College in the religion-social studies department. He was called to the Seminary in 1970 to teach in the history and Christian education departments. He was married to Elaine Schultz in 1945. They have two sons, Prof. Edward Fredrich III of Michigan Lutheran Seminary and Joel, a Seminary senior; and two daughters, Christine Heise and Hope. Professor Fredrich is the managing editor of the *Wisconsin Lutheran Quarterly*, a contributing editor of *The Northwestern Lutheran*, and a director of the Lutheran Historical Conference.

Prof. Ernst H. Wendland

Prof. Ernst H. Wendland was born in Watertown, Wisconsin, on June 16, 1916. He was graduated from Northwestern College in 1937. Before enrolling at the Seminary he attended the seminary of the Saxon Free Church at Berlin-Zehlendorf, Germany, for one year. He was graduated from our Seminary in 1941. His first call was to serve as tutor at Michigan Lutheran Seminary. After one year there, he accepted a call to Washington, Iowa. In 1945 he accepted a call to St. Matthew's Lutheran Church at Janesville, Wisconsin. Three years later he became pastor of St. Matthew's Lutheran Church at Benton Harbor, Michigan, and served there for 14 years. For the next 16 years he served the Lutheran Church of Central Africa as pastor of several congregations in Zambia, as chairman of the national church, as principal of the Bible Institute and, at its founding, as principal of the seminary. In 1942 he was married to Betty Jungkuntz. She was called to her eternal home in 1980. This union was blessed with six children: Dr. Ernst R., Mark, Anne Whit-

lock, Claire Rayford, Pastor Paul, and John, deceased. Professor Wendland was called to the Seminary in 1978 to teach in the homiletics and Old Testament departments. He has returned to Africa for short periods a number of times to serve on a consulting-teaching basis in both Nigeria and the Cameroon. He also served on the Interim Committee of the Board for World Missions. He is a contributing editor of *The Northwestern Lutheran*. While in Africa he wrote a number of theological textbooks. He is also the author of "Dear Mister Missionary," "Of Other Gods and Other Spirits," and "To Africa with Love."

Prof. Martin O. Westerhaus

Martin O. Westerhaus was born in Watertown, Wisconsin, on July 5, 1929. He was graduated from Northwestern College in 1951 and then spent a school term at the Theologische Hochschule at Oberursel, Germany. During his vicar year he served St. Peter's Lutheran Church at Fond du Lac. He was graduated from our Seminary in 1956 and called to Zum Kripplein Christi Luther-

an Church at Iron Ridge, Wisconsin. When this congregation started a Christian day school in 1958, he served as its only teacher for four years. In 1967 he was called to Wisconsin Lutheran High School, Milwaukee, to teach religion and German. In 1956 he married Phyllis Redlin. Their daughter, Marianne, is a teacher at Green Lake and their son Mark is deceased. Professor Westerhaus was called to the Seminary in 1972 to serve as librarian and to teach church history. He is a member of our Synod's Committee for Information on Organizations, is the Synod's historian and the Seminary's archivist.

In his sermon Pastor Voss reminded the assembled congregation on the basis of 2 Corinthians 4:5-7 that the jubilarians are jars of clay whom the Lord in his wisdom shaped, filled with a glorious truth, and used to bring a blessing to many. As we read their biographies we cannot help being impressed by the fact that they have indeed been used by their Lord in countless ways to be a blessing to his people. All glory be to him for his great grace!

Irwin J. Habeck

The Latest from Michigan Lutheran Seminary

The 316 students and faculty of Michigan Lutheran Seminary, Saginaw, Michigan, began the new school year with an opening-day devotional service on Monday, August 24. The worship leader for the service was the MLS president, Prof. John C. Lawrenz.

Besides a freshman class of 98 students, the MLS family also welcomed five new teachers. The five, Prof. Terrance Vasold, Prof. Randall Rathje, Dean Susan Post, Mrs. Deborah Carlovsky and Tutor David Putz were installed and inducted in a special service on September 13 at St. Paul's Ev. Lutheran Church, Saginaw. Pastor Fred Zimmerman, chairman of the MLS board of control, read the rite of installation. Preacher for the service was Pastor Marvin Putz of Redeemer Ev. Lutheran Church, Fond du Lac, Wisconsin. He reminded his son, who was also being ordained in the special service, and the other four persons being installed that they are in elite com-

(Continued on next page)



Standing, left to right: Tutor David Putz, Prof. Randall Rathje, Prof. Terrance Vassold. Seated, Left to right: Dean Susan Post and Mrs. Deborah Carlovsky, keyboard instructor.



Like Jacob leaning on his staff, Lucele Sharaluma listens.

News from Zambia

Laity Seminar at Sala — “Jehovah watuyeeya”

No one knew if it would work. It had never been tried before by our church here in this area of Zambia known as Sala. Evangelist Munyimani was the one who voiced the idea first. “Why don’t we have a study session here and invite not only the church leaders who always get to go to meetings. Let’s invite everyone, men and women alike!

Let’s study some of the things that bother particularly our people here in Sala. If many come, they will be encouraged in their faith and in their church.”

We liked Mr. Munyimani’s idea. If we moved fast with our planning, we could use the school buildings nearby for housing while the children were on holiday. We moved fast. We brought a heap of firewood from Mulimba Village. People who planned to eat with us at the meeting donated something. Enough money came in to buy the necessary food which was supplemented with 400 pounds of maize and several chickens. Cooks were chosen from among the wives of the evangelists and pastors and others who agreed to help. A large assortment of huge black pots and kettles found their way to the tin shelter chosen as kitchen.

In the evening of August 25 our people started coming. They came in twos and threes by whatever transportation available to them. They came from all parts of the late Chief Shakumbila’s area. They represented 20 congrega-



Discussion on “Cleansing” — Martin Luther Church

Michigan Lutheran

(continued)

pany as ministers of the gospel, standing shoulder-to-shoulder with people like Moses, Peter and Paul. As God blessed Paul in his ministry, so Pastor Putz assured the five being installed that God’s blessings and grace would be upon their work in the church.

Professor Vasold is teaching history and social studies. He came to MLS from St. John’s Lutheran School, Waterloo, Wisconsin. Professor Rathje will be teaching Latin. He presently is completing certification work at the University of Michigan and will begin his teaching duties in January 1982. Professor Rathje previously served as pastor of Divine Savior Ev. Lutheran Church, Indianapolis, Indiana. Dean Post is the first dean of women at MLS. She will help in the supervision of the dormitories, serve as a counselor for the girls on campus, and teach some

physical education classes. Dean Post previously taught in the physical education departments of Dr. Martin Luther College and the former Martin Luther Academy. Mrs. Carlovsky will be serving one year as a keyboard instructor on the MLS music faculty. Tutor Putz, a 1981 graduate of Wisconsin Lutheran Seminary, is teaching religion and helping to supervise the MLS dormitories.

Besides new students and new faculty members, MLS has a few other new things for the school year. While the use of computers has become familiar to everyone in the MLS family, three microcomputers have been added to the two already on campus. A special room in the study area of the dormitories has been set aside for four of these computers. Students have already begun using the computers in connection with their Latin and German studies.

Also new are two programs specifically for freshmen. One is a course in developmental reading. The other is a new approach in teaching the freshman music-theory class by means of a new electronic piano laboratory.

During the summer a second married-tutor’s apartment was completed on the fourth floor of the MLS dormitory. The dormitory now has two young families with children living in the building, as well as one house-mother and a woman tutor.

While things are new with every school year, much is also old and familiar. Old friends, warm traditions and familiar teachers are good to return to in a new school year. It is also good to return to the gospel message stressed at MLS and the responsibility to train for spreading that beautiful message throughout the world.

Wm. Zeiger

tions. Some walked 15 miles. All came carrying their own bedding and their own eating utensils all neatly bundled on their heads.

“Jehovah watuyeeya”

Wednesday morning Pastor Hachibamba, teacher at our Lutheran Bible Institute and Seminary in Lusaka, brought God’s Word to us from Psalm 115:12. His text and theme from the Psalm was “Jehovah watuyeeya.” That could be translated: “Jehovah is thinking about us.” And who, surveying the over 200 people present at our opening service, could not help but be touched by that truth! Here in a society riddled with witchcraft and superstition, God was having his way, at least in the lives of some. And we were many! Martin Luther Church was packed. Who could deny that our God was indeed thinking of us and that we in turn were thinking of him! Sixty-five of us received his body and blood in Holy Communion.

Sabbath

Wednesday afternoon we studied the Sabbath, tracing its beginning and purpose in the Old Testament to its present-day significance.

Ritual Cleansing

Thursday morning we wrestled with the ritual practice of the cleansing that must come after a person’s wife or husband dies. This problem is just one face of the ever-present monster that so terrifies and captivates our people. It threatens them with insanity, infertility, sickness, social ostracism and death if they don’t agree to its wishes. So the monster threatens, and so many believe. Certainly a morning of study and discussion can’t break the stranglehold of years, but it is one blow dealt to the monster.

How to Visit and Witness

Thursday afternoon the leaders of the church put on different demonstrations as to how the people themselves might visit others and witness to their faith. We heard several approaches to the unchurched and the delinquents. Mr. Mweene’s sick visit was particularly effective. The presentation was not just theory for Mr. Mweene but a practice established over years of work in



Morning Recess at Martin Luther Church, Sala

the church. He is over 70 years old now but he still inspires us with his life and faith and his bruising handshake.

In the evening by candlelight, we listened to choirs from our different churches. Five different choir groups sang. Mr. Type Satoka sang a solo. He walked six miles to attend the meeting and sing his song. The way to church is familiar to him. It has to be. Type Satoka is almost blind.

Our meeting encouraged us. It was a good thing. It is the beginning of something we hope will be bigger and better next year. That was the promise of some as they started home to Kapalasa Village 15 miles away: “This year we were few, but next year we will be many.” We live in that hope for our meeting and for our work. Can it be any other way if what Pastor Hachi-

bamba said is true? And it is! “Jehovah watuyeeya!”

E. Hartzell

MWEMBEZHI STATISTICS

In a recent letter, Missionary R. G. Cox, Superintendent of The Lutheran Church of Central Africa, wrote the following:

“Just a little more statistical information (1980 figures) about the Mwembeshi area. This is the area in which the Lutheran Church first began mission work in Central Africa back in 1953. Of the 1632 communicants in Zambia, 427 are in this Mwembeshi area. The area is served by three pastors — Eric Hartzell, Benson Mavika, and Paul Wendland. Under the supervision of those three pastors are seven evangelists. There are 19 congregations in the Mwembeshi area.”

“CLEANSING”

In his book, “Of Other Gods and Other Spirits” (available from Northwestern Publishing House, 3624 W. North Avenue, Milwaukee, Wisconsin 53208, at the price of \$4.95), Prof. E. H. Wendland discusses the native religions and pagan traditions of the Africans to whom our missionaries are bringing the gospel of Jesus Christ. Among the various traditions he discusses is the one called “Cleansing.” We herewith quote what he says about this in “Of Other Gods and Other Spirits” in order that the reader may better understand what Missionary E. Hartzell is writing about in the accompanying article.

“Every widow or widower is still faced with a custom requiring cleansing from the spirit of the dead spouse. Until this is taken care of, the survivor is infected with a disease called *ci-binde*. The spirit of the deceased

spouse still clings to the survivor and must be taken away as soon as possible. Consequently, soon after the burial itself the relatives of the deceased meet in order to provide a substitute partner to sleep with the survivor. It is no longer mandatory to keep this substitute as a husband or wife, but refusal to follow the cleansing procedure means ostracism from the clan and all its rights and privileges.

“The Sala people — according to a report delivered at a recent conference [ca. 1977] — have an alternate plan in case the family cannot supply a partner. In such a case the man or woman must go to some other place and sleep with someone there. There is no other way to get rid of *cibinde*, which has the power to make people mad. . . .

“The old beliefs die hard. . . . Right here is where the Christian message must also exert its greatest power and influence. . . .”

Mwembezi Lutheran Dispensary Marks Its Twentieth Year

Mwembezi Dispensary

The 27th of November 1981 marked the 20th anniversary of our Medical Mission work at Mwembezi Lutheran Dispensary in Zambia. The first two nursing sisters were Mrs. Edgar Hoenecke and Miss Barbara Welch. They and two African workers, Mr. Alfred Mkandawire and Mr. Zaccheus Chindongo, began serving the health-care needs of the people in this rural area of Zambia. Since then 14 other nurses have served from two- to five-year tours.

Mwembezi Lutheran Dispensary is utilized by the population of an approximately 20-mile radius. The nurses and staff see and treat an average of 2,200 outpatients per month, deliver 35 babies and have 20 in-patient admissions. Cases treated include malaria, tropical ulcers, malnutrition, snake bites, leprosy, tuberculosis and pneumonia. The mission is located 42 miles west of Lusaka. All serious cases which need more attention than can be given here are transported to the University Teaching Hospital in Lusaka.

This past year the rainy season, one of the heaviest Zambia has seen, complicated many of the ambulance runs. A woman who was having an extremely difficult and long labor had to be transported 15 miles in a trailer pulled by the mission tractor in order to get through the muddy roads to help that could take her to Lusaka. It was truly a time of joy and thankfulness when a few weeks later this woman presented her healthy



Waiting at the Dispensary



Dr. Mkandawire dispensing medications



Nurses Bishop and Albrecht examining and diagnosing

baby to our nurses at their weekly well-child Under Fives Clinic. There have been many moments in the years here when we were able to see the good results of our efforts and the blessings God has bestowed on the work.

The present staff at the dispensary includes nursing sisters Miss Marilyn Bishop and Miss Charlotte Albrecht and Zambian workers Mr. Alfred Mkandawire, Mr. Davy Maulu and Mrs. Rhodia Himiluli. Miss Jane Monthie arrived in October to replace Miss Albrecht who will return to the US in January. *Medical Mission* is supported by ladies groups and LWMS groups in our WELS congregations.

Charlotte R. Albrecht

Holy Word of Austin Dedicates Fellowship-Education Facility

"Whatever you do, do all to the glory of God." It was in the spirit of these inspired words of the Apostle Paul that Holy Word Lutheran Church of Austin, Texas, resolved in the fall of 1980 to undertake the erection of a fellowship-education facility which would serve the present and future needs of the congregation. It was also resolved that the project be carried out as much as possible as a "do-it-yourself" project by the members of the church. With the knowledge that many such "in-house" projects, especially of the size that was being proposed, have either met with failure or were long-drawn-out, the members of Holy Word entered upon the work with some fear and trepidation, but also with the prayer that the Lord might bless their resolves made out of love for his name.

The stewardship committee immediately busied itself with gathering commitments for loans and offerings for the project, while the building committee set about the task of drawing up a set of plans. By early January 1981 the project was taking shape on paper, the building committee recommending the construction of a building measuring 75' by 70' (a little over 5,200 sq. ft.), with two or three classrooms measuring approximately 30' by 30', a fellowship area, kitchen facility, office, and print shop.

Groundbreaking was held on January 11, 1981. Construction began in earnest by mid-February with site preparation, foundation work, and rough-in of plumbing being done by members of the congregation. Since it was the decision of the congregation to employ metal construction, the next phase was contracted. The exterior of the building was erected in a period of about three weeks. Once it was up, it was time for the members to go back to work on all of the interior work, such as wall partitions, the rough-in of the electrical lines, insulation, sheet rock, taping and floating, painting, paneling, staining and varnishing, installing of plumbing fixtures, the pouring of the patio area between the existing church and the new building. Not a week passed from the month of March

through the first week in September in which it was not evident to the causal observer that some work had been done.

The project was completed at a cost of \$85,000, with \$42,000 of that amount coming from L.A.C.E. (Lutheran Association for Church Extension) in the form of a loan raised by members and friends of Holy Word and the remainder in cash gifts and offerings. The cost for this project, including the patio area, was about \$16.00 per sq. ft. The building is insured for \$150,000.

At the dedication service on September 6, nearly 300 people gathered to offer up heartfelt praise to the Lord who had so bountifully blessed the efforts of so many. Pastor Vilas Glaeske of Christ the Lord Lutheran Church, Houston, Texas, the dedication speaker, reminded the members of Holy Word that their new building was a confession of Christ to the community even as it would serve in the future as a building where Christ's name and his saving work would be taught, proclaimed, and confessed to and by children and adults alike. Worshipers at

the dedication service came from as far away as Dallas (200 miles), Houston (180 miles), Fort Worth (180 miles), Corpus Christi (200 miles) and from the Rio Grande Valley (300 miles).

The service of dedication was followed by a Texas-style barbecue prepared by a group of men from the congregation. The fellowship supper was accompanied by a trio of members playing and singing Country-Western music.

(Continued on page 399)



Mrs. Nowlin's Dedication Cake

Madison Institutional Mission

By now many of the members of the Wisconsin Evangelical Lutheran Synod are aware of our delegates' decision at the recent Synod convention to discontinue the funding of the Madison Institutional Mission effective January 1, 1982. Since that time, questions have arisen concerning this vital work. A very legitimate question quite naturally is: "Will this work at Madison be continued?" We are happy to report that it will. Our Western Wisconsin District feels that this vital work in Madison simply can't be terminated. Our people are truly in need of spiritual services in moments of crisis which, due to distances involved, can't be offered by their home pastors. The officers of the Western Wisconsin District have asked the District Special Ministries Board to assume responsibility for this work until June of 1982. At that time, the Western Wisconsin District will be asked to act on the matter in conven-

tion. We want the members of our Synod to know that, under God, this work will continue uninterrupted.

We do have a request of all the members of our Synod. Please include the Madison Institutional Mission in your prayers. Pray for your fellow Christians in their time of need that God may give them the strength necessary cheerfully to bear their crosses in cheerful submission to God's holy will. Pray for our institutional missionary, Rev. Roy Reede, that God may give him the strength and health necessary to continue to carry out this vital work. And please don't hesitate to call on Pastor Roy Reede, 1617 Lynndale Road, Madison, Wisconsin 53711, should you need his services for yourself, your family, or friends of our Wisconsin Ev. Lutheran Synod during a time of hospitalization in Madison, Wisconsin. Pastor Reede's phone number is 608/271-5306. We are happy to let you know that the vital work of the Madison Institutional Mission, with God's help and blessing, will continue.

Direct from the Districts

NORTHERN WISCONSIN

Reporter Harlyn Kuschel

Paul Hoenecke Marks 25th

Pastor Paul Hoenecke's 25th anniversary in the ministry was noted by his congregation, St. Lucas of Kewaskum, Wisconsin, in the congregational worship services on August 8 and 9, 1981. Pastor Robert Hoenecke of Ft. Atkinson, brother of the jubilarian, conducted the services. Pastor Clarence Koepsell of Oshkosh, a vice-president of the Northern Wisconsin District, preached the sermon on 1 Corinthians 15:10a: "A 25th Anniversary, But the Key Word Is Grace." A dinner, program and an open house followed the Sunday services.

Pastor Paul Hoenecke is a native of Michigan. His father was the late Rev. Hugo Hoenecke. His mother, Mrs. Clarissa Hoenecke, lives in Livonia, Michigan. Two other brothers in the family, Robert and John, are also pastors. Pastor Paul Hoenecke's preparation for the ministry took him to Michigan Lutheran Seminary, Northwestern College, and Wisconsin Lutheran Seminary. After his graduation from WLS in 1956 he taught geometry and Latin at the old Martin Luther Academy in New Ulm from 1956 to 1958.

On August 20, 1958, Pastor Hoenecke was ordained and installed as the first resident pastor of Trinity Congregation, Bangor, Michigan. While serving Trinity, he also founded and served Hope Congregation of Hartford. In 1966 he accepted the call to St. Lucas of Kewaskum. During his 15-year ministry there, the Lord has blessed St. Lucas with a membership growth of 30 percent. The congregation now numbers 1000 communicants and 1300 baptized souls. A Christian day school was opened in 1976. The present enrollment is 117.

Pastor Hoenecke was united in marriage with Deborah Dorn on June 17, 1962. There are two children, Katherine and Andrew, both students at Kettle Moraine Lutheran High School.

Services to the church-at-large ren-

dered by Pastor Hoenecke during his 25-year ministry include terms on the Michigan District Stewardship Board; the Winnebago Lutheran Academy Board; the Wisconsin Lutheran Child and Family Service Board; and the Synod Nominating Committee. May the Lord continue to bless his ministry!

Mrs. Fuhrmann Observes 25th

Mrs. Artcy Fuhrmann of Faith Ev. Lutheran Church and School in Fond du Lac, Wisconsin, was honored by the members of the congregation on Sunday, September 27, 1981, on her 25th anniversary in the teaching ministry, with a social held at Winnebago Lutheran Academy.



Mr. and Mrs. Wm. Fuhrmann

At the reception, Mrs. Fuhrmann was addressed by Pastor Carl Voss, president of the Northern Wisconsin District; by the congregation's chairman, Mr. Harold Hillmer; and by a representative of the board of education, Mr. David Weed. Among the gifts presented to Mrs. Fuhrmann was a cake inscribed with the words, "Feed My Lambs."

Mrs. Fuhrmann's teaching career began at St. John's, Boyd, Minnesota, where she taught grades 1-8 from 1943 to 1945. The next year she taught grades 5-8 at Calvary Lutheran in Thiensville, Wisconsin, and in 1946-47, grades 1-4 at St. Paul's, Menomonie, Wisconsin. From 1957 to 1962 she taught grades 3-4 and 1-2 at St. John's, Wayne, Michigan, and in 1964-65, grades 3-5 at Grace, Benton Harbor. In 1966, Mrs. Fuhrmann began teaching at Faith in Fond du Lac. She has taught at varying times in grades 1-6 and is presently teaching grades 1 and 2. This year is her sixteenth at Faith. Mrs. Fuhrmann has also served for

many years as a supervisor of student teachers from DMLC.

Mrs. Fuhrmann's husband, William, is an instructor of history and a band director at Winnebago Lutheran Academy in Fond du Lac.

What a blessing it has been for the children of Faith School to have a capable and faithful teacher like Mrs. Fuhrmann! May the Lord continue to bless us through her service!

Greg Thiesfeldt

Wisconsin Synod Ladies' League Rally

The 18th annual Wisconsin Synod Lutheran Ladies' League Rally was held at Manitowoc Lutheran High School on Wednesday, September 23. About 475 ladies, as well as several of their pastors, were hosted by the Ladies' Aid of St. John-St. James of Reedsville, Wisconsin.

H. Kuschel, the home pastor, conducted the devotions. R. Westendorf, pastor of Siloah, Milwaukee, told of the work being done by our congregations in the inner city. Seminary student Thomas Behnke introduced the ladies to our mission efforts on the island of Puerto Rico. A mission offering of over \$1,350 will be divided between synodical restricted funds for work in both of these areas.

The outgoing chairman was Mrs. Patricia Luebke. The new chairman is Mrs. Orabelle Fischer. Mrs. Betty Wolff is secretary-treasurer. The 1982 rally will be hosted by St. Peter's, Sturgeon Bay.

WESTERN WISCONSIN

Reporter Harold Sturm

St. Mark's of Richwood Observes Its 75th

St. Mark's Ev. Lutheran Church of Richwood (rural Watertown), Wisconsin, observed the 75th anniversary of its founding on Sunday, August 2, 1981, with three festival services.

Two former pastors presided at the 9:00 A.M. service — J. Petrie as liturgist and O. Engel as preacher. Another pair of former pastors guided the 10:30 service. They were D. Arndt reading the liturgy and H. Schwertfeger preaching the Word. At the 2:30 P.M. service a

son of the congregation, M. Hoppe, who was ordained in 1975, read the liturgy and R. Brassow, a former pastor, preached the festival sermon. At noon a congregational dinner was served at the VFW Hall in Richwood.

Though it wasn't until April 11, 1906, that the Lutherans in and around Richwood organized as a congregation with the assistance of Pastor J. Klingmann of St. Mark's, Watertown, the history of the congregation goes back to almost 1849. That was the year a

With the Lord

Teacher Marguerite Restle 1897 - 1981

Miss Marguerite Restle, long-time Christian-day-school teacher in the Milwaukee area, was called to her eternal home after a brief illness on July 7, 1981, at the age of 83. She was born in Milwaukee, Wisconsin, in December 1897, the daughter of John and Emma Restle.

After her graduation from Milwaukee Teacher's College in the winter of 1919, she finished the school year as an emergency teacher at Emmaus Lutheran (LCMS), Milwaukee. In the fall of that year she accepted a call to St. Paul's, Cudahy. Every school day for the next three years she traveled from Milwaukee's eastside to Cudahy by bus and rail to teach at St. Paul's. From 1922, until its school closed in 1935, Miss Restle taught at Grace in downtown Milwaukee. While at Grace she taught every grade at one time or another, even serving as principal during a vacancy at the school. In 1935 Miss Restle began teaching at St. James School on 60th and Lloyd, making the long trip from Milwaukee's east-side to what was then the western limit of the city by bus every day. She taught at St. James until her retirement from the teaching ministry in 1967.

Always a dedicated teacher, Miss Restle is not only remembered by parents and students for instilling in her pupils respect for their superiors and for each other, but especially for instilling in them a deep love for their Lord. In the last few years her pastor at Grace, where she was a member for nearly 50 years, had the privilege of bringing her God's Word and Sacra-

Mr. Fredrick Uehling emigrated from Germany to the Richwood area and hired a Pastor Engelhardt from Watertown to teach his children German and Religion. Later the Lutheran element decided to build its own school and engage its own teacher. The school, built in 1868, serves St. Mark's as its fellowship hall to this very day. The school also served as a church building until St. Mark's, in the year of its organization, 1906, dedicated its present church building.

ment in her home and of hearing her confess her own love for her students and for her Lord and Savior.

Miss Restle is survived by nieces, nephews and a host of friends and former students. As the mourners were reminded at her funeral, today a goodly number of Christian adults, when they recall Paul's words to Timothy, "From a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation," think of Marguerite Restle whom the Lord used to share with them the good news of Jesus Christ. "Well done, good and faithful servant!"

Pastor Herbert P. Koehler 1915-1981

"Who knows when death may overtake me!" These words of the hymn writer could well be applied to the sudden passing of Pastor Herbert Koehler. After performing a baptism in his church on Sunday afternoon, September 27, 1981, Pastor Koehler drove the few blocks back to his parsonage. Little did he or his family know that within a few hours the Lord would be calling his servant to another home, his heavenly home. Pastor Koehler's death brought to an end a ministry of more than 40 years.

Herbert Paul Koehler was born in the town of Trenton, Wisconsin, on February 27, 1915, the son of Pastor and Mrs. Philip Koehler. To prepare for the ministry he attended Northwestern Preparatory School and College in Watertown, Wisconsin, and received his theological training at Wisconsin Lutheran Seminary in Mequon, graduating in 1939.

In those days there were very few calls for new ministers, and so Pastor Koehler spent a year helping out in his father's church, St. Lucas of Milwau-

Over the past 75 years St. Mark's has been served by 15 pastors and one vicar. Their names are: G. Speerbrecher, A. Paap, F. Marohn, P. Lehmann, A. Dornfeld, O. Engel, J. Petrie, C. Rosenow, H. Schwertfeger, R. Brassow, M. Sordahl (vicar), D. Arndt, H. Scherf, H. Hackbarth, K. Rahn and, since 1978, Pastor Roger Grosnick.

St. Mark's is part of a joint parish together with Immanuel of Hubbleton. St. Mark's has a present membership of 110 souls.



H. P. Koehler

kee. His first call was to organize a mission congregation in Phoenix, Arizona. Because its first services were held on Easter Sunday, this church received the fitting name "Resurrection." In 1943 Pastor Koehler returned to Milwaukee and joined his father as a pastor at St. Lucas. That relationship ended when his father died in 1946. Pastor Herbert Koehler continued at St. Lucas until 1959. From 1959 to 1963 he worked as Public Relations Director at the Lutheran Children's Friend Society in Wauwatosa, Wisconsin. In 1963 Pastor Koehler accepted a call back into the parish ministry at Bloomer, Wisconsin, and since 1973 he had been pastor of Christ Lutheran in Pewaukee, Wisconsin.

Pastor Koehler was an excellent baseball player. During his school years he spent his summers pitching for a minor league team, the Superior Blues of Superior, Wisconsin. At this time he met his life's companion, Margaret Burquist. They were married October 30, 1940. The marriage was blessed with three children: Dennis, Karen and Roger.

Surviving him, in addition to his wife and children, are three grandsons and one granddaughter; one brother and three sisters.

(Continued on next page)

Rev. Gerhardt Ehlert was the liturgist at Pastor Koehler's funeral on October 1. Rev. Kenneth Lenz preached the sermon. Basing it on 2 Corinthians 4:16-5:1, he proclaimed the confident message that with the eye of faith we look beyond death to life with our Savior. The funeral was held in Christ Lutheran Church, where four days earlier a child had been born unto eternal life in the waters of baptism.

Roland Cap Ehlke

Pastor Erwin B. Froehlich 1909-1981

Erwin Bernard Froehlich was born on September 25, 1909, in Sodus, Michigan, the son of Gustave and Huldina Froehlich. His childhood years were spent on a farm in the middle of Michigan's fruit belt.

To prepare for the ministry, he enrolled in Michigan Lutheran Seminary, Saginaw, Michigan; then in Northwestern College, Watertown, Wisconsin; and finally in Wisconsin Lutheran Seminary, Mequon, Wisconsin. He graduated from the latter in 1934.



E. B. Froehlich

The practical aspect of his ministry began when he was assigned the call to serve as tutor at Michigan Lutheran Seminary. His first pastoral charge took him to Zion Lutheran in Morrison, Wisconsin, where he met Ione Dahlke, marrying her on August 3, 1941. The Lord blessed their marriage with three sons.

The Morrison charge was followed by pastorates at Grace Lutheran in Pickett and Bethlehem Lutheran in Hortonville, Wisconsin. In 1957 he accepted the call as pastor of Bethany Lutheran in Hustisford, Wisconsin. He served there for the next 22 years, until his retirement in 1979 after 45 years in the holy ministry.

Upon retiring, he moved with his wife to Watertown, Wisconsin, where they became members of St. Mark's Lutheran Church. During his retirement, he frequently assisted at St. Mark's in making sick calls.

On October 2 Pastor Froehlich was hospitalized for a second time to correct a nerve blockage in his spinal cord. With three quarters of the operation completed, he apparently suffered a heart attack, and the Lord in his infinite wisdom took him to his true home in heaven. His earthly life spanned 72 years and seven days.

In addition to his pastoral duties, Pastor Froehlich served the Wisconsin Synod as chairman of the Student Aid Committee, secretary of the World Mission Board, and as a member of the Synod's Pension Board.

Pastor Froehlich is survived by his wife; three sons: Mark, Pastor Richard, and Paul; five grandchildren; three sisters, and three brothers.

The funeral service was conducted on October 5 at St. Mark's Lutheran Church. Pastor Myron Kell addressed the mourners on Psalm 31:1-5, and Pastor Henry Paustian read the service of committal at the Lutheran Cemetery.

Assuredly this child and servant of God was able to leave this life with the words of Psalm 31:5 in his heart: "Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth."

Pastor Perley R. Kurth 1912 - 1981

After a morning of study, attending an area pastors' gathering in the afternoon, raking a few leaves in his yard upon returning home, retired Pastor Perley Kurth sat down to partake of the evening meal with his wife Gretchen. It was at this moment on October 19, 1981, that the Lord suddenly called his servant to his eternal rest. He reached the age of 69 years.

The funeral service took place at Grace Lutheran Church, Hutchinson, Minnesota, where Pastor Kurth was a member since his retirement in June of this year. Pastor Dallas Miller, circuit pastor of the Crow River West Conference, brought comfort to the family and brethren in the ministry basing his words on portions of St. Paul's "Grace" chapter, Ephesians 2. Pastor



P. R. Kurth

Edmund Schulz, pastor of Grace, served as liturgist and conducted the committal service.

Perley Rudolph Kurth was born in Boone Lake Township, Renville County, Minnesota, on June 16, 1912, a son of William and Emma Kurth. He received his ministerial education at Dr. Martin Luther High School, New Ulm; Concordia College, St. Paul; and Concordia Seminary, St. Louis, Missouri, graduating from the seminary in 1935. After waiting for more than a year for a pastoral call, he was ordained into the holy ministry on May 2, 1937. In his first pastorate he served three congregations: Trinity Lutheran, Osceola; Grace Lutheran, Nye; and Redeemer Lutheran, Saint Croix Falls, Wisconsin. In September 1940 he accepted a call to St. John's Lutheran of Hastings, Minnesota. In June 1948 Pastor Kurth was called to Salem Lutheran Church, Stillwater, Minnesota, where he served until his "semi-retirement" as pastor at Calvary Lutheran Church, Glenwood, Minnesota, from July 1977 until June 1981.

During his 44-year public ministry Pastor Kurth also served the church at large as visiting elder of the Saint Croix Conference and as second vice-president of the Minnesota District, plus serving on a number of other district committees. He was also a charter member of the Twin City Lutheran High School Association and a charter member of the Camp Croix Association, operators of Camp Croix near Shell Lake, Wisconsin.

On June 20, 1937, Pastor Kurth was united in wedlock with Gretchen Prieve. She survives him, as do their six children: Elizabeth; Priscilla Boehm; John, missionary in Blantyre, Malawi, Africa; David; Charles; and Timothy. Eleven grandchildren and two brothers also survive.

No Need to Apologize

(continued)

Contemptible his faith was in the eyes of some, but inferior it was not. The "I don't know" of the agnostic may imply intellectual superiority and freedom from gullibility, but it has a hollow ring in the ears of anguished sinners and of mortals one and all moving reluctantly and helplessly toward the dark abyss of eternity.

We need to know, and we know by faith. We need not apologize for that.
Immanuel Frey

CALL FOR NOMINATIONS MICHIGAN LUTHERAN SEMINARY LANGUAGES DIVISION

Michigan Lutheran Seminary, Saginaw, Michigan, has been granted authority to call for the replacement for Mrs. Joann Hart. Mrs. Hart has tendered her resignation from the faculty in order to devote herself full time to her family. The resignation is effective at the end of the 1982-83 school year. A call at this time will make it possible for the replacement to achieve state certification during the 1982-83 school year and be ready to teach in the fall of 1983. The board of control asks the voting members of the Synod to submit nominations for a man who will serve as professor in the Languages Division in the area of English. The board seeks a person who also will be able to aid the school in its formal program of recruitment and retention. Michigan Lutheran Seminary provides the necessary education to meet the certification standards of the Synod and/or the state of Michigan.

Nominations, including pertinent information, should be in the hands of the secretary no later than December 13, 1981.

Pastor Lynn Schroeder, Secretary
MLS Board of Control
5105 McCarty Road
Saginaw, Michigan 48603

HUNTERS

In order to encourage deer hunters in northern Wisconsin to attend church services, Trinity Ev. Lutheran Church in Wabeno will have a service on Saturday evening, November 21, at 7:30 p.m., instead of the Sunday service. Please attend!

CHAPLAIN E. C. RENZ

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CHAPLAIN D. L. TOLLEFSON

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Goldwitzerstrasse 31
West Germany
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Austin School Dedicated

(continued)

While one would expect some time to pass before seeing some of the spiritual fruits of a project such as this, the Lord blessed this work with some immediate results: an increased enrollment in our Christian day school, with 10 new student enrolled and with all of the parents of these new students enrolled in the pastor's Bible Doctrine Class. A special joy on the day of dedication was a cake prepared and decorated by one of the mothers of one of our new students. Made to scale, it pictured our existing church building with the new education building connected by the patio area.

Holy Word of Austin was organized in 1970. Its present communicant membership numbers about 150. The Christian day school is beginning its seventh year and has proved to be, especially in the last two years, a very strong mission arm. There are many to whom we owe a very special "thank you" for this labor of love and for the contributions which made it possible, but there is only One to whom we desire to give the praise and glory and that is the Lord our God, for it was his labor of love in Christ that made our work necessary and possible and enjoyable.

Pastor James Radloff

INSTALLATION

(Authorized by the District President)

Pastor:

Liggett, James D., Jr., as pastor of St. John's, Sleepy Eye, Minnesota, on October 25, 1981, by F. Fallen (Minn.).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Habben, Kermit D.
2-17 Saiwai-Cho, 3-chome
Higashi-Kurume-Shi
Tokyo 203 Japan

Liesener, Thomas A.
849 Stoney Brooks Lane
Green Bay, Wisconsin 54304
Phone: 414/499-8873

Liggett, James D., Jr.
216 Walnut Street S.E.
Sleepy Eye, Minnesota 56085
Phone: 507/794-7501

Wietzke, William F., em.
1514 N. 12th St.
Beatrice, Nebraska 68310

Zehms, Elmer J. em.
740 South Quincy Street
Green Bay, Wisconsin 54301
Phone: 414/437-3714

THE CHILDREN'S HYMNAL

St. Paul's Ev. Lutheran Sunday School, of Livonia, Michigan, is in need of used copies of "THE CHILDREN'S HYMNAL" (C.P.H., green). Any number from 5 to 50 would be appreciated. We are willing to pay the cost of shipping. Contact: Mr. D. E. Maaske, 14603 Ellen Dr., Livonia, Michigan 48154.

AUDIO VISUAL AIDS

CHRISTMAS AT MWEMBEZHI

(FS - 84 - CAM)

1981 C&M 12 min. color

The joy and beauty of Christmas, as experienced by our Christian brothers and sisters in Africa. Pastor Theodore Sauer and his wife Althea have captured the spirit of Christmas as they experienced it during their ten years in Africa, and in this filmstrip they share that experience with the viewer. A very special mission filmstrip that will be useful all through the year.

GREEK ORTHODOXY (FS - 388 - GO)

1981 R&M 12 min. color

The history, doctrines, culture and traditions of Greek Orthodoxy are presented in this colorful filmstrip. A good opportunity to show how Greek Orthodoxy differs from Roman Catholicism and from Lutheranism.

HELPERS OF MERCY (S - 17 - HPM)

1981 C&M 17 min. color

These slides tell the story of the medical mission work in Africa, supported largely by ladies' groups in the Wisconsin Synod. Usually these slides are ordered from contact ladies in your area. They are offered through Audio-Visual Aids especially for schools and Sunday schools who do not otherwise have access to these slides.

HANDLING FAMILY RELATIONSHIPS

(FS - 387 - HFR)

1981 C&M 9 min. color

Problems can and do arise when people live together as a family. This filmstrip describes some of the problems and offers some solutions. The message is aimed primarily at teenagers, but their parents can also learn from it. This is intended to provoke discussion which should supply some of the Scriptural insights that are lacking in the filmstrip.

WISCONSIN LUTHERAN SEMINARY AUXILIARY

(S - 18 - SMA)

1981 C&M 10 min. color

The Seminary Auxiliary is one of the newer organizations in the Synod. Ladies from Wisconsin and other states have united to promote the work of our Seminary. These slides tell their story.

ORDER FROM: AUDIO VISUAL AIDS
3624 W. North Ave.
Milwaukee, WI 53208

CHRISTMAS AT NORTHWESTERN

College Christmas Concert
Sunday, December 6, at 7:30 p.m.
Prep Christmas Concert
Sunday, December 13, at 7:30 p.m.

Northwestern Music Auditorium
Watertown, Wisconsin

POSITION OPPORTUNITY

Since Mr. Walter Bunge, General Manager of the Northwestern Publishing House, has informed the NPH Board of Directors that he will retire in the near future, the Board is now accepting applications for the position. The publishing house, operated by the Synod to handle its publishing needs, is located in Milwaukee, Wisconsin. It employs approximately 70 people in editorial, art, composing, press, bindery, mailing, shipping and marketing departments. There is also the general office and a retail store. Applicants should be members of the Wisconsin Ev. Lutheran Synod. They should have a college education or its equivalent, have majored in business administration, and be familiar with cost controls and marketing procedures, as well as retail and manufacturing practices.

If you are interested in this position, please submit your resume no later than January 31, 1982 to:

Pastor Gordon J. Snyder, Chairman
Northwestern Publishing House
Board of Directors
1661 South 57th Street
West Allis, Wisconsin 53214

The Northwestern Lutheran

OFFICIAL MAGAZINE OF THE
WISCONSIN EV. LUTHERAN SYNOD

SYNOCDICAL CERTIFICATION COURSES

Dr. Martin Luther College has arranged to offer an extension course, *Rel. 50E Christian Doctrine II* at Wisconsin Lutheran High School, Milwaukee, Wisconsin, beginning January 12 and meeting regularly on Tuesday evenings from 6:30 to 9:15 p.m. except for March 9 and April 13. Prof. Edward Fredrich of Wisconsin Lutheran Seminary has consented to teach the course.

All teachers who have been accepted into the Synodical Certification Program are encouraged to enroll. Others may enroll for audit or credit.

If you are interested, please contact Prof. George Heckmann, Dr. Martin Luther College, New Ulm, Minnesota 56073; phone 507/354-8221, Ext. 231.

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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:

WELS MEMBERSHIP CONSERVATION
3512 W. North Ave., Milwaukee, WI 53208

Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

- Alaska Kenai
- California Rancho Cucamonga
- Florida Coral Springs*
- Daytona Beach*
- Lehigh Acres*
- Georgia Warner/Robbins/Perry*
- Michigan Novi
- Missouri St. Charles County*
- Springfield*
- Montana Miles City*
- New York Rochester*
- North Carolina Charlotte*
- Oregon Medford
- Pendleton*
- Texas Fredricksburg*
- Killeen/Ft. Hood*
- Lewisville*
- Tyler*
- Vermont Barre
- Virginia Manassas
- Wisconsin Chippewa Falls*
- Merrill
- Wyoming Casper
- Alberta Calgary*
- Ontario Toronto*

*Denotes exploratory services.

TIME AND PLACE

MOVING OR VACATIONING?

Rock of Ages Ev. Lutheran Church, 300 S. Goodnow Rd., Payson, Arizona, a small, new, self-supporting congregation, invites visitors or prospective members to the Alpine-like atmosphere of Arizona's mountains about 100 miles north of Phoenix. Sunday school is at 8:45, adult Bible class at 9:00, and worship at 10:00 a.m. Rock of Ages is served pro tem by Pastor Delton J. Tills.

NAMES WANTED

CAMDEN, CHERRY HILL, TRENTON, N.J.

Names of interested persons living in south-central and southwestern New Jersey, including Camden, Trenton, Cherry Hill, Fort Dix, and all surrounding areas, are being gathered with a view toward beginning exploratory work in that area. Please forward names and addresses of all WELS and ELS members as well as names of all other interested persons living in this area to Pastor Robert O. Balza, 5 Rawlings Drive, Bear, Delaware 19701; phone: 302/834-5495.

CONFERENCE PAPERS

New conference papers available: No. 56: Textual Criticism: An Introductory Survey: J. Naumann, \$0.30; No. 57: The Menace of Islam: Its Theology and Practice: D. Schmeling, \$0.72; No. 58: Integrating the New Members: J. Huebner, \$0.60

The following previously listed conference papers are still available in limited quantities: No. 45: A Study of the Covenants of the Bible: J. Schmidt, \$0.48; No. 46: Encouraging Christian Education in the Home: S. Degner, \$0.54; No. 47: Moralizing and the Pastoral Ministry: The Proper Use of the Law and the Gospel in the Pastoral Ministry: S. R. Krueger, \$0.48; No. 48: Dealing With the Neglector of the Word and Sacraments: J. M. Mahnke, \$0.36; No. 49: Francis Schaeffer: How Far From Lutheranism? J. W. Zarleng, \$0.48; No. 50: The Word Filly Spoken: C. F. Bolle, \$0.66; No. 51: Man and Woman in God's World: W. Gawrisch, \$0.66; No. 52: Proselytizing: W. Fischer, \$0.36; No. 53: Martin Luther and Catechetical Instruction at Wittenberg: M. F. Bartling, \$0.72; No. 54: The Moral and Scriptural Principles Concerning Test-Tube Babies: J. W. Gawrisch, \$0.90; No. 55: What About Fasting? J. B. Schroeder, \$0.48

Anyone desiring may be placed on the permanent mailing list to receive each paper as it is printed. **Those on the permanent mailing list who have moved since the fall of 1980 are asked to submit their new address promptly.**

Martin Luther Women's Circle
10151 Sappington Road
St. Louis County, Missouri 63128

EXPLORATORY

ST. CHARLES, MISSOURI

WELS members in the St. Charles County, Missouri area are now worshipping at 7:30 p.m. Sundays at Darato's Restaurant, located just south of I-70 on Salt Lick Rd. (exit at Hwy. 79). Sunday school and Bible class begin at 6:30 p.m. Contact Pastor Peter Berg if you know of anyone who might be interested: 13880 Old Jamestown Rd., Florissant, Missouri 63033; phone 314/355-2882 or 314/355-0928.

MISSISSAUGA, ONTARIO, CANADA

The WELS exploratory group in the Toronto, Canada, area, which has taken the name Divine Peace, is holding services at 10:30 a.m., Bible class and Sunday school at 9:30 a.m. We meet at 4340 Old Creditview Road in Mississauga, Ontario. Please submit names of WELS people and other interested parties in the Toronto area to Pastor R. W. Hefti, 4340 Old Creditview Road, R.R. 6, Mississauga, Ontario L5M 2B5, or call 416/826-0968.

CALGARY, ALBERTA, CANADA

St. Paul Lutheran Mission is the WELS exploratory mission for the Calgary area. Services are held at the Pineridge Community Centre, 6024 Rundelhorn Dr. N.E. The time of service is 10:00 a.m. with Sunday school and Bible study at 11:00 a.m. Please send names of WELS people and any other interested parties in the Calgary area to Pastor William D. Heiges, 3407 38 St. N.E., Calgary, Alberta, Canada T1Y 4J7; or call 403/285-1880.

DEALING WITH DIVORCE

Wisconsin Lutheran Child & Family Service, at the request of a number of pastors in the Tomah and Western Wisconsin area, is scheduling a workshop on "The Parish Pastor Deals With Divorce." Prof. Armin Schuetze and Mr. Fred Matzke will lead the workshop. It will be held on Tuesday, February 16, 1982, at St. Paul's Lutheran Church in Tomah, Wisconsin, beginning promptly at 9:30 a.m. and ending by 4:00 p.m.