

# The Northwestern Lutheran

March 4, 1979



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## Briefs by the Editor

When we hear the word church, the word summons up a variety of mental pictures. We may think of a building, a congregation, a voters' meeting, the Ladies' Aid, the youth organization, a denomination, a synod. Though all these are important in the life of God's Church, yet basically they are servants of that Church. God's Church consists of His believers.

Believers, however, are always people. Consequently, in our Synodical work we are always concerned with people, those inside the Church and those to be won for the Lord. This is brought out in the Synod's statement of purpose, which reads: "The continuing purpose of the Wisconsin Evangelical Lutheran Synod, as a gathering of Christians, is to serve all people in God's world with the Gospel of Jesus Christ on the basis of the Holy Scripture." It's the same thought Jesus expressed in the familiar words: "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15).

To carry out its stated purpose and to respond to the Lord's command, the Synod adopted six objectives. They are: "1. To share the Gospel of Jesus Christ with all people.

"2. To uphold the Truth of God as fully revealed in the inspired, inerrant, infallible Holy Scriptures and set forth in the Lutheran Confessions.

"3. To provide a preaching and teaching ministry qualified to proclaim the Word of God faithfully, effectively, universally in accord with the Lutheran Confessions.

"4. To assist in counseling and equipping all members of the Synod for ever greater service to the Lord, to each other, and to the world.

"5. To assist all members of the Synod in being active in deeds of love toward our fellow men in need.

"6. To foster confessional unity of faith among Christians throughout the world."

Officially adopted by our Synod in 1969, this statement expresses our purpose and our objectives as they were

from the very beginning, and continues to be our guideline. All items in this issue of *The Northwestern Lutheran* are evidence of that fact.

Let's begin with the editorials. The one by Pastor I. Frey on "Our View of the Synod" asks that you look upon the Synod as a group of fellow Christians all united with you in doing the Lord's work. Prof. C. Toppe in "Evolution Needs More Than A Million Zeros" upholds the Biblical truth that all people are creations of God and that you and I should desire to win them for the Lord's kingdom. Pastor R. Schulz in "The Questions Gallop Forgot" is concerned about the future of those in our own fellowship, lest they be weaned away from the truth.

Prof. A. Panning in "Jesus Christ, the Liberator" points to Christ as the only reason why we sinners can find a place in the kingdom and be enrolled in its work. Christ has freed us from sin's guilt, freed us from sin's power, and freed us to serve. The study by Pastor J. Anderson in "Mining the Treasure of God's Word" assures us that, even though we are living in a wicked world that opposes the Gospel, our God is able and ready at all times to hold His protecting hand over us.

All the other items show the people of God at work. There's the report on your giving for 1978, by Stewardship Counselor James P. Schaefer. We note that the ladies of the LWMS are planning their 1979 convention, and we pray that their enthusiasm for missions may be catching among all the women of our Synod.

Out in Boulder, Colorado, doing the Lord's work involved building a pipe organ. In Belmont, California, it involved building a new Christian day school. In February a new missionary left for Malawi. In Japan, nine-year-old Sayuri-chan brought her brother, her mother, and her father to the Lord. And the centennials at Montello and Dundee testify that the same work has been going on for a long time.

Ask yourself where you fit into this entire picture?

*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

Mr. Patrick Boomhower sits before the replica of a Bach organ which he built for Peace Ev. Lutheran Church, Boulder, Colorado. Mr. Boomhower is a member of Peace Congregation. For details see page 71. (Picture courtesy of Charles Wendt, Daily Camera Photo.)

## Editorials

**Our View of the Synod** It may not be an exaggeration to say that the Synod is conceived of, at least by some, as an authoritarian figure somewhere in the darker recesses of Milwaukee. It cannot be identified, and it has no personality. One refers to it simply as "it," or perhaps "they," if it is conceived of as a combination of anonymous individuals. Its chief function is to solicit money and to make rules.

Naturally this sort of view creates aversion to the Synod as a monster which must be resisted and controlled. Under this conception, cooperation is minimal and given only under compulsion. Contributions to meet its insatiable demands are given only grudgingly. Time spent by called workers of the congregation in the service of the Synod or its divisions is considered time lost to the church.

This, of course, is a caricature of the Synod which could be cherished only by the uninformed or the embittered. The picture changes when a congregation needs a pastor for its pulpit or a teacher for its school. Then it must seek the help of the Synod to supply its needs either from the Synod's constituent congregations or from its worker-training institutions. Every congregation sooner or later finds itself in this position.

Supplying trained workers is only one of the functions of the Synod and only one of the benefits and services which local congregations derive from the Synod. There are many others.

The dependence of the local congregation upon the Synod to supply certain vital needs and to render certain services available from no other source implies a certain responsibility on the part of the congregation toward the Synod. The Synod is actually made up of its component congregations, and unless they work together the Synod cannot function to supply the needs and render the services which are so vital to the life of the congregation. The congregation which withholds its support is harming itself as well as other congregations.

The image of the Synod could be improved in certain quarters. We are not proposing a public relations campaign to accomplish this, however; but some sanctified common sense in the way we view the Synod would help.

Immanuel Frey

**Evolution Needs More Than A Million Zeros** For many years it has been said that if enough monkeys typed away at enough typewriters for enough time, they would eventually produce all the great works of literature. But no one seems to have conducted a scientific experiment to determine how much time would be required, or if it would be at all possible to produce this literature in this way.

A news item reports that a Yale professor of engineering and applied science, William R. Bennett, Jr., conducted some research on this. He learned that, assuming a monkey typed steadily at 10 characters per second on a typewriter equipped with only 26 alphabet keys and a space bar, it would take, on the average, 1,000,000,000,000,000,000,000,000,000,000,000,000,000,000 years (36 zeros) just to "luck into" one sentence from Hamlet, namely, "To be or not to be, that is the question." Are there enough zeros in our computers to determine how many years a monkey would need to produce even one book?

The evolutionist believes that random choice can explain the existence of our world; and that chance accounts for the development of man, for example, from the first speck of protoplasm to the marvelously complex being he is today.

Man is so complex that scientists have said that "the wiring diagram" for his brain may be "too complex ever to be drawn." The human brain is a bewildering complexity of neurons (single nerve cells with all their processes). There are estimated to be 10 billion of these neurons, each one "a sophisticated information processing center, capable in a flash of weighing thousands of competing signals and deciding how to respond to them."

The evolutionist declares that random choice produced man's brain and all his other intricate and complicated organs and functions. If he is a thinking evolutionist, he must be staggered a bit as he applies Bennett's experiment, with producing one line from Hamlet, to the formation of man. Is there a computer big enough to produce one human brain? Is there an evolutionist scientific enough to risk telling us?

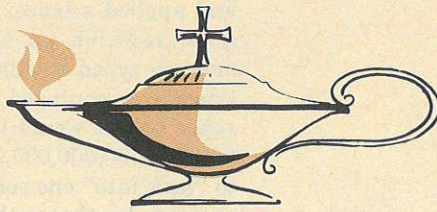
Or does the evolutionist believe that the "t" that the monkey strikes on the typewriter knows that an "o" should follow, and then a space, then a "b," then an "e," then another space, and so on until "To be or not to be, that is the question" has been typed out. To avoid the absurdity of requiring even a million zeros' worth of years to evolve man by chance, is he saying that each cell, in the evolutionary process, was conscious enough *to know* what cell it should be joined to, and *to want* to join it to develop ever more complexity and functioning intricacy until the marvelous mind of man was perfected? If not, then what is the creator-denying evolutionist saying?

Carleton Toppe

**The Questions Gallup Forgot** A recent report by pollster George Gallup records some significant changes in American attitudes toward mixed marriages. Between 1968 and 1978 the proportion of Americans who say they approve of marriages between whites and nonwhites has grown from 20 per cent to 36 per cent, while those approving of marriages between Catholics and Protestants has increased from 63 per cent to 73 per cent. From that data, including a rise in the approval rate from 59 per cent to 69 per cent for marriages between Jews and non-Jews, Gallup reaches the reasonable conclusion that American society is becoming more tolerant toward interracial and interfaith marriages.

(Continued on page 78)

## Studies in God's Word



### Jesus Christ, the Liberator

Then said Jesus to those Jews which believed on Him, "If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31,32).

At times we may be inclined to be a little envious of that select group of people who were privileged to live in the days of Christ's ministry on earth. We may think: "What an advantage they had in being allowed to see Jesus in person, to witness His miracles, and to follow along in His train! Given that advantage, I could be a real disciple too." It comes as a bit of a surprise, therefore, to hear Jesus imply that being physically present with Him really isn't all that important. He stresses rather a different connection with Himself. He says, "If ye continue in My Word, then are ye My disciples indeed" (8:31).

#### God's Written Word

It might be argued that we have the Word in equal, or even fuller, measure than Christ's contemporaries did. In addition to their Old Testament we have the record of Christ's teaching and ministry, His Passion and Resurrection, contained in the Gospels. We have the record of the founding of the Christian Church in Acts. We have the wealth of doctrine that Paul imparted to the young Church through his Epistles, so that also to us he could say, as he did to the Ephesian elders, "I have not shunned to declare unto you all the counsel of God" (Acts 20:27). At least in its written form, we have the Word

in greater fullness than even Christ's contemporaries had it.

#### An Unpopular Truth

What does "continuing in that Word" now give us? Christ promises: "Ye shall know the truth, and the truth shall make you free" (v.32). If we read these words carefully, it will be apparent that they teach a truth which man by nature finds extremely distasteful. In promising to *make us free*, they imply that by ourselves we are not free. Christ's hearers were quick to notice, and to resent, that implication. They objected: "We be Abraham's seed, and were never in bondage to any man; how sayest thou, 'Ye shall be made free?'" (v.33).

Jesus doesn't try to pacify them, suggesting that perhaps they have misunderstood Him. No, they've understood Him correctly, and He goes on to explain exactly what He means: "Verily, verily, I say unto you, whosoever committeth sin is the servant of sin" (v.34). The word translated *servant* might better be rendered with the stronger term *slave*. The sinner is a *slave* to sin, and Christ makes the implications of that perfectly plain: "Now a slave has no permanent place in the family, but a son belongs to it forever" (v. 35-NIV).

#### Free from Sin's Guilt

Sin separates us from God. It makes us slaves to unholy thoughts, words, and deeds. If there is to be any hope for us, we need to be freed from our slavery and raised to the status of sons in the family. And that the holy and sinless Son of God has done through His blood, shed for us at Calvary. "If therefore the Son shall make you free, ye shall be free indeed" (v.36). Christ is the liber-

ator. He has freed us from the guilt and punishment of sin. For Jesus' sake God now looks at us as holy and righteous. We stand justified in God's sight, members of His family. That is true freedom from sin.

#### Free from Sin's Power

But there is more. Not only are we freed from the *guilt* of sin, but the Son has rescued us also from its control and dominating power. Just how complete and thoroughgoing sin's control is becomes evident from the murderous hatred that gripped Christ's enemies. "I know that ye are Abraham's seed," Christ concedes, "but ye seek to kill Me, because My Word hath no place in you" (v.37).

Only faith in Christ Jesus can free men from the control of sin. The Apostle Paul, the one-time hater of Christ and persecutor of Christians, testifies to the liberating power of Christ's cross when He says, "Christ liveth in me, and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me" (Gal. 2:20). And what Christ did for Paul, that He has done in the heart of each and every one of His children. "If any man be in Christ," Scripture declares, "he is a new creature."

#### Free to Serve

By faith we, too, have experienced Christ's liberating power in our hearts. Not only have we been freed from the bondage of sin, but with Paul we have been made new creatures, able to serve God and our neighbor. Appreciation for God's forgiveness will move us to thank and praise Him, to hear His Word, to keep His commandments, to share the Gospel with those around us. Also in our daily calling the love of Christ constrains us faithfully to serve our employer, to support our family, to help all who are in need. These are not things we do because we *have* to do them, or are compelled to do them. Nor are they things we do to earn God's favor. That has already been secured by Christ's all-sufficient sacrifice. In serving God and our neighbor we are rather doing what our new man of faith *wants* to do. That is true liberty! It is a liberty to cherish and to retain by following Christ's simple directive: Continue in My Word.

Armin J. Panning

# But Then Came December!

When the Coordinating Council met last October to make adjustments in the budget for the current fiscal year (running from last June to July of this year), the news was not good. To a budget already running an estimated \$250,000 deficit the Council was forced to add another \$190,000, for a total estimated deficit of \$440,000.

The Coordinating Council — to avoid shutting down a program (or two) — recommended to the Conference of Presidents that a special offering be undertaken in the post-Easter season of 1979 to reduce the operating deficit by at least \$300,000. The Board of Trustees, responsible for the fiscal soundness of the Synod, also approved the revised budget but only if the special offering were undertaken. Seeing no other alternative, the presidents scheduled the special offering.

*But then came December!* And what a December it was! What an outpouring of blessings! When the month was over, December had set a record for offerings received: \$1,197,760. The closest we had come to that before was in December of 1976 when we received \$1,080,000.

In budgeting for this fiscal year, the Coordinating Council had estimated that congregations would reach 101 per cent of their subscription goal to the Synod's budget. (Fifteen years of experience with the system indicates that congregations on the average exceed the goal each year, by about one per cent). But with the record offerings in December, congregations reached 104 per cent of their goal (well, actually, 103.9 per cent).

What did that 104 per cent mean? It simply meant that there was an unanticipated \$300,000 added to the Synod's income. A windfall — completely unexpected. When the Conference of Presidents — meeting January 16-17 — heard the good news of this special blessing and of the unexpected \$300,000, the presidents resolved to cancel the special \$300,000 offering for the post-Easter season. The congregations

of the Synod, under God, had decided to raise that amount of money in another way and at another time!

In its resolution canceling the special offering effort, the Conference of Presidents urged the congregations to "continue their dedicated efforts so that we might live through our budget crisis without the need for a special offering." It is quite clear that the next two years will be a difficult — not to say critical — time for the budget. First of all, there is that beast Inflation. Much in our budget is sensitive to inflation — from the food on the table at our worker-training schools to utility costs on our mission fields.

That is part of the crisis. There are others. During the next two years the full cost of the 10 new missionaries in their fields of service will impact the budget. That annual cost is well over \$300,000. We will have another school to operate. Beginning with the 1979-80 school year Martin Luther Academy will move from its joint campus with

Dr. Martin Luther College to a new campus at Prairie du Chien. It will be renamed Martin Luther Preparatory School. All the cost of operating the new campus will be in the 1979-80 budget. An additional \$160,000 will be added to the budget to amortize the cost of the Prairie du Chien campus — \$2.8 million.

There are other elements, but these will indicate that a substantial increase in congregation offerings for 1980 and 1981 is necessary if we are to avoid a fiscal crisis. While the Board of Trustees concurred in the decision not to hold the special offering, it did request the presidents to give special attention to the 1980 subscriptions, an action which the presidents supported.

In a special letter to our pastors, President Naumann wrote: "I hope you will rejoice as I did in this special outpouring of God's grace, and thank Him for moving the hearts of our people to open their hands with this extra measure of blessing. 'O give thanks unto the Lord, for He is good, and His mercy endureth forever.' Those words of the Psalmist have added meaning for us once again. Once again our Lord showed us how great He is and how slow we are to believe." Amen! So say we all.

Rev. James P. Schaefer

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## LWMS Plans National Convention

In 1977 the Lutheran Women's Missionary Society held its national convention in Estes Park, Colorado. The mountains were a thing of beauty and a reminder of our Lord's power and might. In 1978 the delegates met at the confluence of two great rivers, the Mississippi and the Rock, at Rock Island, Illinois. This year the ladies will meet in Milwaukee, Wisconsin, where there is a large concentration of members. Hosting the 16th National Convention will be the Metro-North and Metro-South Circuits.

The convention will meet at Wisconsin Lutheran High School, Milwaukee, Wisconsin, on June 22-23. This is a week earlier than conventions have met in the past.

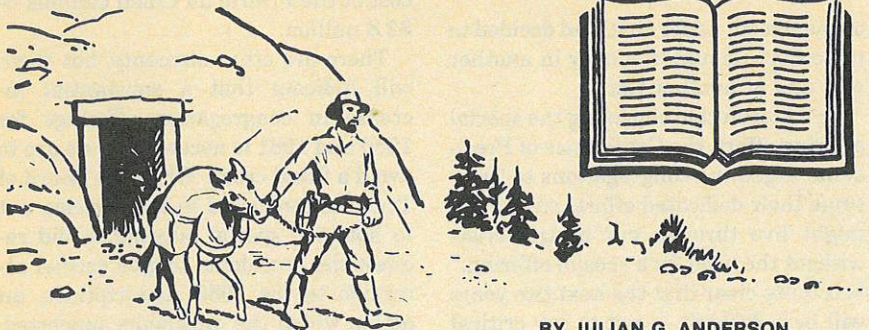
The theme of the convention is "They Went Everywhere Preaching the Word." The words take us back to a period of crisis in the Apostolic Church.

Persecution had broken out, spear-headed by Saul before he was converted and became the Apostle Paul. Stephen had been stoned, and other Christian men and women had been dragged off to prison. Those who escaped scattered throughout Judea and Samaria. But they did not go into hiding; they preached the Word wherever they went. Christ meant more to them than life. Since we face no persecution to speak about, we have all the more reason not only to send out others to preach the Word for us, but also personally to witness to the grace of God in Christ Jesus. To support the work of missions — in its nonbudgetary aspects — is the purpose of the Lutheran Women's Missionary Society.

Guest speaker for the convention will be Rev. Theodore A. Sauer, executive secretary of the Board for World Missions.

# Mining the Treasure of God's Word

EZRA 5-6  
ESTHER 1-5



BY JULIAN G. ANDERSON

Today we resume our study of Ezra's account of the return of the captives from Babylon, which we began in the January 21 issue. Before you begin work today, reread the first part of that lesson and Ezra 1-5:2.

## Now Turn To Ezra 5-6

These two chapters cover the four-year period from the time the work on the Temple was resumed in 520 B.C. (mark the date in the margin at 4:24) at the urging of Haggai and Zechariah (5:1,2), until its completion in 516 B.C. (mark the date in the margin at 6:15).

Verses 3-5 record an official visit of Tatnai, the Persian governor of Syria, who wanted to know where and when they had gotten their building permit. Verses 6-17 give a copy of his letter to King Darius, giving Zerubbabel's answer in verses 11-16, followed by Tatnai's request for an investigation (v. 17). Chapter 6:1-5 gives the results of the search. Achmetha (v. 2) is the old Persian name for the ancient Median capital, called Acbatana by the Greeks. It was the site of Cyrus' palace. Note that the length of the second Temple (v. 3c) corresponds with the size of Solomon's Temple in II Chronicles 3:3. Darius' letter to Tatnai is reported in verses 6-12 (underline vv. 7a and 8b). Tatnai's compliance is noted in verse 13; and verses 14 and 15 cover most of the four-year period and report the completion in 516 B.C. (v. 15, underline). Verses 16 and 17 give a report of the dedication service (underline the last 10 words of v. 16); verse 18 reports the reorganization of the priests and

Levites into their divisions and courses; and verses 19-22 tell of the celebration of the Passover in the following year. Now

## Turn to Esther 1-5

This book presents the exciting history of the crisis which developed in the lives of the majority of the Jews who did not return to their land, but continued to live in Persia after the Persian conquest of Babylon. The theme is God's providential protection and preservation of His people, and is well summed up by Paul in Romans 8:28a. Chapters 1-5 relate the development of the crisis, and chapters 6-10 tell of God's solution of the problem.

The action opens in the third year (1:3, hi-lite) of the reign of Ahasuerus (v. 1, hi-lite). This was his Persian name; he is better known by his Greek name, Xerxes. This would be 483 B.C. (write the date in the margin of v. 3a). Note the vast extent of the Persian empire, which Cyrus had founded (v. 1). The account opens with a great banquet (feast, v. 3a, hi-lite), which is described in verses 3-8. This culminated in an incident involving the queen, described in verses 9-12. The phrase "to show . . . beauty" in verse 11 (underline) indicates that she was to dance naked before the group. Underline her response in verse 12a, and note the king's reaction in verse 12b. Verses 13-18 sum up the discussion of the incident by the king's cabinet (see v. 14, and note vv. 16 and 18). Verses 19-21 repeat their decision (underline v. 19b, beginning "that Vashti . . ."), and verse

22 gives a summary of the king's decree.

Chapter 2 relates how Esther (her Persian name, v.7, hi-lite), a young Jewish girl, was chosen to be the new queen (underline "the maid . . . beautiful" in v. 7b). Verses 1-4 give the procedure to be followed (underline v. 4a). Verses 5 and 6 introduce Mordecai, Esther's uncle, and Esther enters in verse 7. In verses 8-11 she arrives at the palace. Verse 10 is a very important aside, or note, from the author to the reader (underline). Verses 12-18 cover the next two to three years, to 479 B.C. (hi-lite the date in v. 16b), and tell how Esther became queen. Verses 19-23 then relate how Mordecai saved the king's life (underline 22). Note that this was recorded (v. 23), and underline the author's note in verse 20.

In chapter 3 the crisis develops. It turns out to be a plot by Haman, the prime minister (v. 1, hi-lite) to kill all the Jews (vv. 6b and 13, underline), because Mordecai had offended him (vv. 2-5, underline v. 2c and last phrase of v. 4). This was in 474 B.C. (v. 7, hi-lite). Verses 8-11 tell how he persuaded the king to make this a law, and verses 12-15 describe its publication.

Chapter 4:1-3 describes the anguished prayers of Mordecai and the Jews all over the empire, and verse 4 tells how Esther learned of the plot. Verses 5-8 then record Mordecai's request of Esther (v. 8b, underline). Verses 9-11 outline Esther's problem, and verses 12-14 give Mordecai's answer. Underline verse 14, and note especially verse 14b, which is the key verse. Verses 15-17 then give Esther's decision (underline v. 16b from "so will I go . . ."). It shows her great courage, and her love for her people.

Chapter 5:1-5 tells how Esther obtained permission to talk to Darius. Underline verses 2 and 3b, and Esther's first request in verse 4b. Verses 5-8 supply the main details of the dinner — the king's repeated offer (v. 6, underline), and Esther's second request (v. 8b, underline). Verses 9-12 picture Haman "riding on cloud nine"; and then the sudden dampening of his spirits in verse 13. The suggestion of his wife and friends creates a second crisis (v. 14a, underline), and the section closes on a somber note in verse 14b (underline the last phrase).



## Member of Congregation Builds Pipe Organ for Peace at Boulder, Colorado

"All Praise to God, Who Reigns Above!" was the hymn members of Peace Ev. Lutheran Church, 2575 Glenwood Drive, Boulder, Colorado, sang on November 5, 1978, when they were privileged to dedicate a pipe organ the Lord had provided.

An organ dedication may not seem newsworthy. A pipe organ in a mission congregation, however, is something strange in itself, but a replica of a Bach organ is even more unusual. The Lord granted Peace Ev. Lutheran Church the opportunity to dedicate and use to His glory an organ that is an exact replica of the type of organ J. S. Bach played. It is the only organ like it in the entire state of Colorado.

Another source of rejoicing for Peace

Lutheran is that a member of the congregation, Mr. Patrick Boomhower, designed and constructed this organ.

The organ takes up an imposing amount of space in the back of the church, and is specifically designed and engineered to fit the needs of the congregation and its chapel acoustics. It stands eight and a half feet tall and six feet wide. The cabinet houses 168 pipes arranged in symmetrical heights from six inches to eight feet. Mr. Boomhower figured out the exact diameters of each pipe for the particular sound that was desired.

Because the Lutheran Church traditionally places a strong emphasis on congregational singing and an active music program, the organ needed to be

a highly serviceable instrument for congregational and performance use. For this reason the organ was given an 8-foot wooden Gedackt, a 4-foot classical German Prinzipal, and a 2-foot Gemshorn to complete the tonal crown. The pipes came from the firm of Jerome Meyer and Sons, a German organ-pipe firm in Milwaukee, Wisconsin. The organ has a traditional slider and pallet windchest. The blower was purchased in Derby, England. The keyboard, made of granadilla wood and lemon wood, came from southern Germany, and was built by August Laukhoff. The keyboard is four and a half octaves. It works off pressure to achieve different intensities of sound. The amount of pressure put on the keys determines the intensity of the sound emitted by the pipes.

The beautiful wood carvings that adorn the upper chest of the cabinet were made by Daniel Steward, another young member of Peace.

The rest of the organ was built and assembled by Mr. Boomhower. Construction on the organ began on March 30, 1978, and was completed 186 days later on October 1, 1978. The finished cost of the organ was approximately \$4,300. It is estimated that to produce a comparable organ would cost around \$16,000. Patrick Boomhower is interested in building pipe organs for other WELS churches also. He can be contacted through his pastor, the Rev. Mark Cares, pastor of Peace Ev. Lutheran Church.



Pat showing a pipe to Pastor Cares

# Commissioned for Malawi, Africa



Missionary Michael Hintz and Julie, his wife

The commissioning service for Missionary Michael L. Hintz was held at Emanuel Lutheran Church, New London, Wisconsin, on Sunday evening, January 7, 1979. Emanuel's pastor, the Rev. F. W. Heidemann, preached the sermon, and the missionary's brother, Rev. Gerald Hintz of Clinton, Iowa, served as liturgist for the service. A sister, Miss Corrine Hintz, was organist. Pastor A. L. Mennicke, chairman of the Executive Committee for Central Africa, read the rite of commissioning. Assisting with the laying on of hands, in addition to Pastors Heidemann and Hintz, were Pastor T. A. Sauer, executive secretary of the Board for World Missions, Pastor Marvin Doelger, and Missionary R. G. Cox, superintendent of The Lutheran Church of Central Africa. The choir graced the service by singing "Jesus, Shepherd of the Sheep," and closed the worship service with the Benediction.

Speaking on Acts 13:1-3, Pastor Heidemann stated: "The commissioning of a missionary is the church's acknowledgment of a call to do the Lord's

work. It is God who calls men whom He prepares." In speaking of the church's part in sending out a missionary to preach the Word he said: "The church acknowledges all that God has done in preparing and calling a man to a mission field with a commissioning service."

Speaking directly to Missionary Hintz, Pastor Heidemann, who had confirmed him, said: "In your case, Michael, unlike the case of most of the men named in this portion of Acts, it is not too difficult to trace the training God provided — from your Christian home, to Emanuel Christian Day School, to Northwestern Preparatory School, to Northwestern College, and then on to Wisconsin Lutheran Seminary. You received additional training in the year you spent as tutor at Martin Luther Academy, New Ulm, Minnesota, and as summer vicar in this congregation. Thus the Holy Spirit prepared you for His work in our Synod's mission field in Malawi, Africa. And now the Lord has said: 'Separate for Me Michael Hintz for the work whereunto I

have called him.' Even as the members of the congregation at Antioch prayed and laid their hands on Barnabas and Saul and sent them on their way, so we are doing the same this evening. You and your wife leave for Africa with the assurance that God will be with you. With this commissioning service we acknowledge all that God has done in preparing and calling you to this mission field."

Missionary Hintz is the son of Mr. and Mrs. Orlo Hintz of New London, Wisconsin. In June 1978 he married Julie Haase of Norfolk, Nebraska, a graduate of Dr. Martin Luther College, New Ulm, Minnesota. Last year Mrs. Hintz taught at Caledonia, Minnesota.

The couple left for Africa on February 1. Their orientation period will be spent in Blantyre, after which they will move to Lilongwe, Malawi. There Missionary Hintz will supervise mission congregations and teach at the Bible Institute, which is to be established there.

A. L. Mennicke

## NEWS from Indonesia

After a 10-year absence, the Wisconsin Ev. Lutheran Synod again has an expatriate missionary presence in the Republic of Indonesia.

Word was received on February 2 that Missionaries Howard Festerling and Bruce Ahlers, together with their families, arrived safely in Djakarta, Indonesia. They were met by the members of our national church under the leadership of its president, Pastor A. A. D. Pandji Tisna.

All eight members of the two families took the trip well. No baggage was lost, and no problems were encountered at customs as they received their personal goods shipped from the States. This circumstance always helps to get the work started without debilitating delays.

To summarize, we're "on the beach" in Indonesia; the work has begun. We thank God for His hand of blessing and protection.



# Like Naaman's Little Servant Girl

Mr. Hagiwara had always been a religious person. He had visited the Shinto shrine and various Buddhist temples very regularly. Mr. Hagiwara first came into contact with Jesus through his daughter, Sayuri, nine years old. Sayuri-chan was the first one in her family to come to Sunday school. Then she brought her brother, Masahito (11), and they both attended every Sunday. Both Sayuri and Masahito took the Bible story pamphlets home for their mother to read. The children began asking their mother to come to church with them. Finally Mrs. Hagiwara decided to go to church to find out all she could about Jesus. It took great courage for her to knock on the church door for the first time.

The first time I saw Mrs. Hagiwara was, as I remember it, 10:10 A.M. one Sunday morning. "Have you come to pick up the children from Sunday school? I am sorry, they have already gone home," I said to her. Mrs. Hagiwara hesitated. "No," she replied, "I want to attend church this morning. Is it okay?" Mrs. Hagiwara became faithful and regular, attending both services and Bible class.

But there was trouble in the Hagiwara home because of Jesus. A time of confusion and arguing about the question, "Who is Christ, what think ye of Christ?" resulted. "Even if Jesus was sent by God, He is not God, only a messenger of God," Mr. Hagiwara argued.

The children and Mrs. Hagiwara often came to me with the same question, "How do we explain who Christ is?" Mr. Hagiwara continued to have many doubts and questions. Sayuri-chan and Masahito-chan and Mrs. Hagiwara started praying together before and after meals. "This practice was especially offensive to me," Mr. Hagiwara explained. "If things continue to go like this and Jesus really is true God, my wife and children will go to heaven. What will become of me? I was troubled by that thought and decided to attend church. That was Christmas 1977. During the fellowship hour, I revealed my doubts and misgivings directly to the pastor. But in spite of doubtful words and attitude, I real-



Mr. and Mrs. Hagiwara, Masahito, and Sayuri with Pastor F. Oshino

ized that everyone was happy that I had come. I was very surprised when Pastor Oshino prayed even for me."

Mr. Hagiwara came regularly with his wife and children. In March 1978, Mr. Hagiwara asked me to come to his house and teach his family the catechism and the Bible. Mr. Hagiwara became the zealous one who was al-

ways prepared and who asked endless, searching questions. "What kind of attitude should a Christian have toward the many non-Christian religions in Japan. If a non-Christian parent dies, what should a Christian son or daughter do? What is my relationship to the Church? What should I do if one of my

(Continued on page 78)

## Remember Them in Prayer!

By the very nature of the work, there is indeed some romance and adventure in the work of an expatriate missionary on overseas assignment. But, there are also dangers endemic to the nature of the work as the following will indicate.

Recently, Missionary John Chworowsky, our Friendly Counsellor for Southeast Asian Missions, his wife and two of their three children, while combining a field trip to India along with a brief family holiday, escaped injury and death as an airplane crashed in Bobore, India.

An Air-India airliner while taking off from Bogore for New Delhi suddenly and mysteriously lost power, fell to the earth, killed two boys who were cutting grass at the end of the runway, and burst into flames on impact. Seventeen

people were injured as the passengers fled to safety. Missionary Chworowsky and family all escaped harm. They did lose all their luggage, but suffered no personal injury.

Missionaries on furlough, while preaching and lecturing here in the States, universally request the prayers of the home church. This support of the Christians at home is considered vital to our work of sharing the Gospel with all people everywhere.

Please continue to keep these ambassadors for Jesus, their families, and the entire family of Christ overseas in your daily prayers. Also remember to give thanks for obvious blessings received as, for example, for the deliverance of a family from harm and danger.

Kurt F. Koeplin



## St. John's, Montello, Wisconsin

The past year was one of celebration for the members of St. John's Ev. Lutheran Church, Montello, Wisconsin, as they observed the congregation's centennial with several special services. On July 9, designated Centennial Mission Sunday, a son of the congregation, Pastor Paul Hartwig, South Milwaukee, delivered the message. A centennial service emphasizing the blessings

of Christian education was held on August 13. A former principal of St. John's Christian Day School, the Rev. Floyd Mattek, now of Ann Arbor, Michigan, gave the sermon. Many former teachers were present, including the very first teacher and principal, Mr. Adolph Fuerstenau, who arrived at Montello when the school opened its doors in 1929.

September 17, 1978, will be remembered as Centennial Sunday. Pastor Walter J. Oelhafen, Sr., Darwin, Minnesota, returned as speaker to the parish which he had served for 17 years. His son, Walter J. Oelhafen, Jr., of Flint, Michigan, proclaimed God's Word at a confirmation reunion service in the afternoon. A son of the congregation and student at Wisconsin Lutheran Seminary, Mr. Gary Johnson, served as the liturgist. Guest organist was another son of the congregation, Mr. Robert Mateske, who is a Christian-day-school teacher at Waterloo, Wisconsin.

St. John's Congregation was formally organized in 1878 by a number of families who, prior to that year, had been members of Emmanuel Ev. Lutheran Church of the Town of Mecan. It was organized under the guidance of the Rev. Adolph G. Hoyer, who was an assistant pastor at St. John's Lutheran Church, Princeton, Wisconsin. He served until 1884, the year in which the Rev. Christian Sauer became the first resident pastor. Under his pastorate the congregation built its first house of God and also joined the Wisconsin Ev. Lutheran Synod.

Since 1891 the year in which Pastor Sauer accepted another call, the parish has been served by only five other

## New School at Belmont, CA



"Belmont" means "beautiful hill," and Belmont, California, is a city of many beautiful hills.

Last year the terrain of one of these hills was changed drastically. On July

5th a bulldozer started moving dirt to make way for a school at Gloria Dei Lutheran Church in Belmont. Construction continued with the children of the vacation Bible school, the Sunday

school, and the Christian day school all standing by waiting eagerly for its completion. On December 11, 1978, the new facility was ready for occupancy. For the friends and members of Gloria Dei that added the glory of God to a beautiful hillside in Belmont.

The school was dedicated on December 3, with 211 in attendance. Preacher for the occasion was Rev. Lowell Smith of the District Board for Parish Education, who urged the worshipers to "Discover the Word" in their new school building. It is the congregation's prayer that the Word which is taught in this building will indeed benefit children and adults.

The school (32 x 68) is built directly in front of the existing church. It provides two classrooms (each 25 x 32), plus an office, a teachers' workroom, and storage areas. Designed by Mr. George Kelly, a member of Gloria Dei, it is so constructed that a second story

# Direct from the Districts

shepherds. Pastor August Schlei (1891-1911) guided the congregation in making plans for a new church building to meet the needs of a growing congregation. The red-brick building was erected in 1913 during the ministry of the Rev. Oswald Theobald (1911-22). To this day members of St. John's look back with appreciation to God and His servants for the foresight and wisdom which led them to build a church that still serves well nearly 65 years later.

The pastor to serve St. John's for the longest period was the Rev. William J. Hartwig (1922-47). He guided the congregation in establishing its Christian day school. He was succeeded by Rev. Walter J. Oelhafen, Sr. (1947-64). During his ministry plans were made for the new school building. The building was erected shortly after the present pastor, Rev. Paul H. Kolander, arrived.

The congregation is thankful to the Lord for the abundant blessings of His grace. Especially does it praise Him for preserving in its midst the truth of His Word. In a century of many changes that Word has remained unchanged. The members at St. John's face the future with confidence as they pray with Solomon, "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).

may be added when future needs require it. The members also constructed a 110-foot ramp of cement and redwood to make the school accessible to the handicapped. Part of the overall project included the addition of a bell tower to the church.

Contract price for the building was \$127,000, with an additional \$29,000 for furnishings and landscaping. To cover the cost of the project, the members of Gloria Dei raised \$56,000 locally and received a loan of \$100,000 through the Church Extension Fund. They are deeply grateful to the members of the Wisconsin Synod for this assistance.

Total enrollment in grades K-8 is 36. This includes all school-age children of Gloria Dei Congregation plus several who are mission prospects. Teachers are Mr. Michael Thompson and Miss Nancy Wiedenhoft. Pastor of the congregation is the Reverend Gerald Geiger.

## NORTHERN WISCONSIN

Reporter Harlyn Kuschel

### Mrs. Irene Mahnke (1903-78)

Irene R. Mahnke, the widow of Pastor Theo. H. Mahnke, entered into her eternal rest on June 18, 1978, at the age of 74 years. The former Irene Heidtke, she was born November 30, 1903, in Milwaukee, where she was united in marriage to Pastor Theodore Mahnke on January 18, 1930. Her husband served congregations in Cataract, Madison, and Bloomer, Wisconsin, and in Mt. Carroll and Savannah, Illinois.

Survivors include two sons: Ronald, Suthampton, Bermuda, and John "Jim" Mahnke, Neenah, Wisconsin. She was preceded in death by an infant son, Mark, in 1935, and by her husband in 1970.

With the old German hymn, *Muede bin ich, Geh' zur Ruh*, sung by the choir and based on the promises of Jesus in Matthew 11:28ff., those who mourned her loss were reminded that in her Savior she had indeed found eternal rest from all her labors. We know that the Lord will answer the prayer the choir sang:

*Kranken Herzen sende Ruh,  
Nasse Augen schliesse zu,  
Lass uns fest im Glauben stehn,  
Bis wir ein zum Himmel gehn.*

### Centennial at Trinity Dundee, Wisconsin

During June, July, and August of 1978, Trinity Ev. Lutheran Congregation of Dundee, Wisconsin, celebrated the centennial of its founding. At special services on the last Sunday of each of those months, the congregation's members heard three former pastors, N. Mielke, H. Kahrs, and W. Strohschein, bring them anniversary messages from the Word of God. Trinity's choir and the Winnebago Chorale provided special music for the services. As an anniversary project, the church was redecorated and a PA system installed. Pastor William Stuebs is the current shepherd of the congregation.

On July 28, 1878, the first worship service of what would become Trinity Congregation was conducted in a private home by Pastor William Hage-

dorn. On September 9 of that same year the congregation was formally organized. Affiliation with the Wisconsin Synod came in April of 1895. Eight pastors have served Trinity during its 100-year history: W. Hagedorn (1878-83); E. Reuel (1894-98); F. Motzkus (1898-1910); C. Aeppler (1911-29); W. Strohschein (1930-49); H. Kahrs (1950-56); N. Mielke (1957-77); and W. Stuebs, 1977 to the present. Previous to 1956 Trinity was served as a joint parish with Immanuel of Campbellsport.

Trinity's vital statistics for its first 100 years include 723 baptisms, 752 confirmations, 171 marriages, and 298 burials. The congregation's present membership is 370 baptized members, of whom 270 are communicants.

### Bethany of Manitowoc Observes 30th

On the first Sunday of the new year, January 7, 1979, Bethany Ev. Lutheran Congregation of Manitowoc celebrated the 35th anniversary of its founding. The present pastor, Larry Ellenberger, conducted the morning services. Guest speaker in the evening service was Pastor Elton Huebner, executive secretary of the Synod's Board of Trustees. Pastor Huebner's parents are members of Bethany.

The organization of Bethany Congregation was accomplished under the guidance of the late Pastor L. H. Koeninger and First German Congregation of Manitowoc. First German, having decided to establish a daughter congregation, purchased property on Wollmer Street in Manitowoc and built a chapel. The first worship service took place on April 20, 1941. Two years later the westside congregation organized as Bethany Ev. Lutheran Church. On October 17, 1943, First German released 61 communicants, and Bethany became an independent congregation on January 1, 1944. The late Armin Roeckle, who had been serving as assistant pastor at First German, was called as Bethany's first pastor.

Under the Lord's gracious blessing, the young congregation grew so rapidly that within five years the Wollmer Street chapel and property had become inadequate. In 1948, therefore, the congregation purchased a 10-acre site

which included a brick home on what is now Meadow Lane. The house was renovated to serve as a parsonage and dedicated in 1951.

In March of 1956 the members voted to build the present church-parish hall and two classrooms. The church was dedicated in February 1957. In 1971 a school addition was constructed, and in the fall of 1971 a Christian day school was opened. A five-room addition to the grade school was dedicated in September 1974.

Pastor Roekle served Bethany from its beginning until his death in 1967. Pastor Robert Sawall shepherded the congregation from 1967-75. Pastor Ellenberger was installed in September 1975. The congregation numbers 1,132 baptized souls and 886 communicants. The Christian day school, with an enrollment of 100, is currently staffed by five teachers: Principal Ronald Siegreen, Mr. and Mrs. Gary Grandt, Mrs. Paul Koberstein, and Miss Elsa Manthey. Some 70 children are enrolled in the Sunday school. Relying on the grace of God, Bethany looks forward with confidence.

### Anniversary and Dedication at Zion Church, Kingston

On September 26, 1978, Zion Ev. Lutheran Church of Kingston, Wisconsin, celebrated two important events in its congregational life, the 50th anniversary of the dedication of the present church building and the dedication of a new addition. The latter added an oak-panelled, covered entrance, a pastor's study, and more classroom space. Cost of the project was about \$40,000.

In the morning service Pastor O. Sommer, a former pastor of the congregation, spoke on Matthew 17:1-5, using as his theme: "Lord, It Is Good for Us to Be Here!" Pastor Sommer reminded the congregation that it is not only good to be in the Lord's house in time of celebration, but it is always good to be gathered in God's house around the Word and Sacraments. Following a congregational dinner, the members of Zion formally dedicated their new facilities to the glory of the Lord and for the use of His work. In the afternoon service the present pastor, Rev. D. Kastenschmidt, pointed to the "Link In Our Dual Celebration," basing his words on Psalm 90:14-17.

### 30 Years an Organist

For the past 30 years Frieda Otto has served as the church organist at Emmanuel Ev. Lutheran Church, township of Mecan, Marquette County, Wisconsin. After the service on October 8, 1978, the congregation expressed its appreciation to her for her many years of faithful service. She was the honored guest at a pot-luck fellowship dinner. Emmanuel Congregation, organized in 1866, is served by the Rev. Paul H. Kolander.



Frieda Otto

**DAKOTA-MONTANA**  
Reporter Thomas Schmidt

### Herbert A. Andree, One of God's Servants

"The Lord has been good to me," Mr. Herbert Andree would often say with a pleasant, knowing smile as he thought of his faith and life. God had blessed his tire business even through the depression of the 1930s. God had given him a dedicated wife. God had given him so many interests and abilities.

Mr. Andree used his God-given life to serve the Lord and his fellow men. In various capacities he served his Lord through his beloved congregation, St. Martin's, Watertown, South Dakota. And for over a decade, in the twilight of his life, he served on the District Mission Board of the Dakota-Montana District and as a lay representative on the General Board for Home Missions. With eager joy he traveled many miles to attend meetings and to encourage missionaries in their calling. He saw to it that the district missionary always had an adequate supply of *Meditations* and *The Northwestern Lutheran* for distribution to prospective members of mission congregations. With thanksgiving he watched closely the development of home missions throughout the United States and Canada. He often

spoke of the privilege God had given him of serving on the General Board for Home Missions and of seeing the forward march of the Gospel through the missions of our Synod.

Mr. Andree died at the age of 76 on September 9, 1978. He is survived by his wife and three sons. His pastor, the Reverend Elwood Habermann, comforted the family with the words of Luke 22:59: "This fellow was with Jesus of Nazareth." The district president, the Reverend Arthur P. C. Kell, spoke for the district and the district mission board. May God continue to bless His Church with more dedicated servants like Mr. Andree!

**SOUTHEASTERN WISCONSIN**  
Reporter Robert Kleist

### Elizabeth K. Volkmann (1917-78)

Life is a journey. This is a familiar and valued picture for Christians because it comes from their Lord. We see the picture richly painted in His Word with remarkable detail — the length, direction, guidance, provisions, content, and goal. At the death of Mrs. Volkmann we are looking at the summation and thanking God for the content of her journey, His grace to her.

Elizabeth Katherine Volkmann was born the daughter of Mr. and Mrs. George Shaffer on September 27, 1917, in Milwaukee, Wisconsin. On May 14, 1942, she was married to Pastor Marvin Volkmann at San Carlos, Arizona.

Her journey through life involved a variety of settings as her husband followed the Spirit's bidding for the harvesting of souls — from infant mission parishes, to others rural and removed, and then in an urban and fast-paced setting — in Arizona, South Dakota, and Wisconsin. In September 1960 she came to Waukesha, Wisconsin, where her husband is pastor of Grace Lutheran Church.

Her final years were filled with illness. But in her case God was painting the picture of His strength made perfect in weakness. The Lord took her to Himself on December 19, 1978, at the age of 61 years, 2 months, and 22 days. Surviving are her husband; two brothers, Dr. Francis Shaffer and Maurice Shaffer; brothers-in-law, sis-

ters-in-law, nephews, and nieces.

The funeral service was conducted at Grace Church, Waukesha, on December 22, 1978, with Dr. S. Becker preaching the sermon and Pastor M. Stern conducting the liturgy.

May the grace in this journey now ended be an earnest plea from our Lord to embrace the Savior, Jesus Christ, and to live with faith in His merit through our own journey!

M. Stern

### Selma Marie Koehler (1891-1979)

"Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's." These words of Romans 14:8 describe both Mrs. Koehler's life and Mrs. Koehler's death.

Selma Marie Koehler was the daughter of Albert Frank and his wife Augusta, nee Pautsch. She was born on September 16, 1891, in Town Trenton, Dodge County, Wisconsin. She spent her youth in Watertown, Wisconsin, where she attended Northwestern, completing both the four-year high-school course and a one-year college business course. On July 1, 1913, she was united in marriage with Pastor Philip H. Koehler.

Following her husband in his various pastorates, Mrs. Koehler lived in Town Trenton, Wisconsin, and then in Iron Ridge, Wisconsin. In September 1926, Pastor Koehler accepted the call to serve St. Lucas Congregation in Milwaukee. Mrs. Koehler was an invaluable aid to her husband in his ministry. When Pastor Koehler died on August 7, 1946, she remained a member of St. Lucas Congregation.

She departed this life on January 18, 1979, at the age of 87 years, 4 months, and 2 days. She is survived by her five children, Pastor Herbert Koehler of Peewaukee; Margaret Scheunemann of Burlington, Wisconsin; Irmgard Grey of Arlington, Virginia; Philip Koehler of Honolulu, Hawaii; and Selma Swanson of Morton Grove, Illinois; also by her sister, Mrs. Edna Koeninger, and 15 grandchildren and 9 great grandchildren.

Services were held at St. Lucas on Sunday evening, January 21. Pastor C. Leyrer comforted the mourners with the words of Psalm 122:1.

## WESTERN WISCONSIN Reporter Harold Sturm

### "Mother" of 13 Vicars Dies



Mrs. Alma Behnken

Back in 1923 the William Behnkens came from the Lake Mills, Wisconsin, area to join St. John's Ev. Lutheran Church at Jefferson, Wisconsin. Their well-worn church pew testifies to the fact that they attended church services faithfully.

After the Lord called "Bill" to his eternal rest in July of 1951, Mrs. Behnken continued to sit at Jesus' feet regularly and to hear His Word.

Although she and her husband were not blessed with any children, yet "Almie," as her friends called her, was "mother" to 13 sons, all vicars at St. John's Lutheran Congregation. Her 13 sons, all of them now pastors in our Synod, were John Gaertner, James Diener, John Zickuhr, Richard Schlieve, Thomas Hilliard, John Zarling, Chester Zuleger, Joel Ehlert, William Goehring, Lyle Sonntag, Donald Heise, Dean Anderson, and Ronald Szep. They resided with her during their vicar years at Jefferson from 1960, when she was 76 years old, until 16 years later in 1976.

Our heavenly Father granted her good health and enabled her to live in her own home until the last 19 months of her sojourn here on earth. In His infinite wisdom God called her home on December 18, 1978, at the age of 94 years and 8 months.

Funeral services were conducted at St. John's Ev. Lutheran Church on December 22, 1978, by Pastor Richard

Lauersdorf. Using II Timothy 4:7,8, he preached on "The Christian's Christmas Hymn of Triumph."

### 90 Years of Grace

Ninety years of grace were commemorated with thanksgiving services by St. Paul's Ev. Lutheran Church, Onalaska, Wisconsin, on October 8, 1978. Preachers for the occasion were two former pastors of St. Paul's, Robert A. Sievert and Henry A. Lange. Prof. Carl R. Nommensen, who served St. Paul's during a vacancy, was liturgist for both services.

St. Paul's Congregation was organized on May 6, 1888. On October 7, 1889, the members voted to erect their first house of worship. In the early years, St. Paul's Congregation was served as a joint parish with Immanuel Lutheran of La Crosse. In 1932, when Pastor Walter A. Paustian was installed, St. Paul's became an independent parish. A new church building was erected in 1957 during the pastorate of John Lau and a new parsonage was built in 1966, while Reuben Kettenacker was pastor. In 1973 the congregation dedicated an educational building and a year later opened its Christian day school. Pastor of the congregation is the Rev. James Mumm.



St. Paul's, Onalaska

St. Paul's Congregation numbers 649 communicant members, a total of 917 souls. Enrollment in its Christian day school is 131. A faculty of five teaches grades kindergarten through eight.

As the city of Onalaska grew, the gracious Lord also granted numerical growth to St. Paul's Congregation. It is the special prayer of the members that the congregation will also continue to grow spiritually. As the congregation's members look back over 90 years of God's grace, there is repentance over failings on their part and thankfulness for the Lord's many blessings.

## The Questions Gallup Forgot (Continued)

The above percentages also reveal that Americans have many more hang-ups about race than about religion in relation to marriage.

As a WELS parish pastor and the father of five unmarried children, I have some strong opinions about mixed marriages and would pose several questions that Gallup failed to ask. For instance, if a member of my congregation or my own son or daughter sought counsel from me about marriage plans, my first concern would relate to the prospective spouse's religious convictions, not his or her race. No one can deny that interracial marriage partners face powerful and peculiar pressures from that 64 per cent of the people in America who disapprove of their wedding. However, if that couple has in common a firm faith in the Savior and confess the Lutheran Christian faith in all its truth and purity, their marriage will surely be happier and better advised than when one of our Lutheran young people marries a dyed-in-the-wool Catholic or Jew who would have no intentions of even inquiring about our faith. On the basis of my experience, such interreligious marriages, even when there is racial unity, will be rocky and most often lead to bitter heartaches or tragic compromises on the part of our Lutheran young people.

Indeed, Gallup should have asked at least a couple more questions in his poll. Is racial or religious unity more important in marriage? Do you feel that a racially mixed couple, who both believe in Christ and are faithful members of His Church, will be happier or unhappier than the couple of the same race who are, however, not truly united in the Christian faith? Those are key questions that Gallup did not ask.

Reuel J. Schulz

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### NEED FOR HOUSEMOTHER

Dr. Martin Luther College is in need of a housemother for Centennial Hall, a dormitory for 130 college women, beginning with the 1979-80 school year. Characteristics essential for this position include a mature Christian woman possessing a sincere love for the Lord and His Church, a desire to serve Him day in and day out, a love and understanding for young people of college-age preparing for the

## Like Naaman's Little Servant Girl (Continued)

customers dies because you know, according to Japanese custom, a business acquaintance must attend the funeral and worship. If I don't, the people will think I am very cold and stop bringing their business," Mr. Hagiwara explained. In answer to all these questions I, in turn, asked Mr. Hagiwara a question. "Whom should we love first, wife, son or daughter, or the Savior who shed His blood to save us?" By the guidance of the Holy Spirit the answer to this question satisfied Mr. Hagiwara.

The night before baptism, the family came to church to practice the baptismal rite. Later, Mr. Hagiwara explained that he was happy because of Jesus' promise, "He that believeth and is baptized shall be saved."

It is this promise that is the message which God has given us to share. Sayuri-chan shared this promise with her brother, then her mother, and then her father. Sayuri-chan was like Naaman's little servant girl. And God richly blessed what Sayuri-chan did!

Pastor F. Oshino

teaching ministry, a readiness to assist the residents of the dormitory in their day to day routines, and the ability to work with fellow staff members in promoting the best interests of the school and the kingdom of God at large. Personal inquiries are invited as well as the submission of names of qualified individuals. Address all communications to Dean Lloyd Huebner, Vice President for Student Affairs, Dr. Martin Luther College, New Ulm, Minnesota 56073.

## NWC MALE CHORUS ON TOUR

The Northwestern College Touring Male Chorus will be on tour from March 2 to March 14, 1979, presenting concerts primarily in the Michigan District. The theme of the concert program is: Our Sunday Morning Worship Service in Song.

The Chorus extends an invitation to all to hear the Word of God proclaimed in song. Following is the itinerary:

March 2	7:30 p.m.	St. John Lutheran Church, Libertyville, IL
March 3	7:30 p.m.	Zion Lutheran Church, Chesaning, MI
March 4	8:00 a.m.	St. Luke Lutheran Church, Vassar, MI
	10:00 a.m.	St. John Lutheran Church, Frankenmuth, MI
	2:30 p.m.	Mt. Sinai Lutheran Church, Montrose, MI
	7:30 p.m.	St. Paul Lutheran Church, Saginaw, MI
March 5	7:30 p.m.	St. Paul Lutheran Church, Livonia, MI
March 6	7:30 p.m.	Holy Trinity Lutheran Church, Wyoming, MI
March 7	7:00 p.m.	Salem Lutheran Church, Owosso, MI
March 8	7:30 p.m.	Emanuel Lutheran Church, Tawas City, MI
March 9	7:30 p.m.	King of Kings Lutheran Church, Willoughby, OH
March 10	7:30 p.m.	St. Paul Lutheran Church, Columbus, OH
March 11	10:00 a.m.	Beautiful Savior Lutheran Church, Cincinnati, OH
	2:00 p.m.	Peace Lutheran Church, New Carlisle, OH
	7:30 p.m.	Arlington Ave. Lutheran Church, Toledo, OH
March 12	7:30 p.m.	Michigan Lutheran High School, St. Joseph, MI
March 13	7:30 p.m.	Friedens Lutheran Church, Kenosha, WI
March 14	6:30 p.m.	St. Mark Lutheran Church, Watertown, WI
	8:00 p.m.	St. Mark Lutheran Church, Watertown, WI

The Chorus will make additional appearances which will be advertised locally.

## ADDRESSES

(Submitted through the District Presidents)

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Prairie du Chien, WI 53821

**Warnke, Hugo M.**  
1100 North Midway Drive  
Escondido, CA 92027

### Teachers:

**Schmal, Daniel**  
113-9th Ave. NW  
Watertown, SD 57201  
Phone: 605/886-2488

**Schultz, John R.**  
903 Adams St.  
Merrill, WI 54452

## CALENDAR OF CONFERENCES

### SOUTHEASTERN WISCONSIN

#### METRO-NORTH PASTORAL CONFERENCE

**Date:** March 19, 1979; 9:00 a.m. Communion service.  
**Place:** Jerusalem Lutheran Church, 3012 N. Holten, Milwaukee, Wisconsin; D. Erstad, host pastor.  
**Preacher:** E. Pankow; A. Panning, alternate.  
**Agenda:** Exegesis of James 1:22-27; W. Krueger; The Institutional Pastor; R. Kleist; An Isagogical Review of Malachi; F. Zimmermann.  
**Note:** Please excuse to the host pastor or the conference secretary.

J. Witt, Secretary

### INSTALLATIONS

(Authorized by the District Presidents)

#### Pastors:

**Hintz, Michael L.**, commissioned as missionary to Malawi, Africa, on January 7, 1979, at Emanuel Lutheran, New London, Wisconsin, by A. Mennicke (NW).  
**Kahrs, Ethan J.**, as pastor of Our Savior Lutheran, Grafton, Wisconsin, on January 21, 1979, by H. Kahrs (SEW).  
**Kuschel, Kieth B.**, as pastor of new mission at Trumbull, Connecticut, on January 21, 1979, by R. Muetzel (Mich.).  
**Warnke, Hugo M.**, as pastor of Ascension Lutheran, Escondido, California, on January 7, 1979, by S. Kugler (Ariz.-Calif.).

#### Teachers:

**Schmal, Daniel**, as youth minister at St. Martin's, Watertown, South Dakota, on January 21, 1979, by E. Habermann (Dak.-Mont.).  
**Schultz, John R.**, as administrator of Northland Lutheran High School, at Trinity Lutheran, rural Merrill, Wisconsin, on December 3, 1978, by R. Jones (WW).

### NOMINATIONS — DMLC

The following have been nominated to fill the vacancy in the Education Department created by the retirement of Miss Victoria Schuetze.

James Bauer	Watertown, WI
Charles Buege	Saginaw, MI
Robert Buschkopf	Minneapolis, MN
Allen Grohn	Wheaton, MN
William Habermann	St. Paul, MN
Larry Joecks	Port Orchard, WA
Kenneth Kasten	Benten Harbor, MI
Michael Kiecker	Fremont, WI
Roger Klockziem	Delano, MN
Gerald Lanphear	Schofield, WI
Raymond Manthe	Garden Grove, CA
David Nack	Fairfax, MN
James Petermann	Fox Lake, WI
Kurt Petermann	Appleton, WI
LeDell Plath	Milwaukee, WI
Werner Roekle	Saginaw, MI
James Schmidt	Menasha, WI
James Sievert	Riverside, CA
Steven Thiesfeldt	Stillwater, MN
David Wendler	Appleton, WI
Clyde Woback	Hartford, WI

Any correspondence concerning these nominees must be in the hands of the secretary by March 12, 1979. The Board of Control of DMLC will meet on March 16, 1979, to call a man from the above list.

Darrell Knippel, Secretary  
 DMLC Board of Control  
 4818 Garfield Avenue South  
 Minneapolis, Minnesota 55409

### FOR YOUR LADIES GROUP

A set of 40 slides (with a written commentary) on the Wisconsin Lutheran Seminary Auxiliary is available, free of charge, for presentation in your congregation.

Contact: Mrs. Norbert Netz, 1724 17th Ave., Grafton, Wisconsin 53024. Telephone: 414/377-6225.

### INDEX AVAILABLE

The index for Volume 65 (1978) of *The Northwestern Lutheran* is available free of charge to all who request a copy. For your copy write to the editor of *The Northwestern Lutheran*, 3512 West North Avenue, Milwaukee, Wisconsin 53208. Those who have requested copies in former years will automatically receive a copy as soon as it is off the press. Laymen whose address has changed should notify the editor immediately.

### THE SYNODICAL COUNCIL

God willing, the Synodical Council will meet on May 2 and 3, 1979, in the Plankinton House Motor Inn, 609 N. Plankinton Avenue, Milwaukee, WI 53203. The first session is to begin at 9 a.m. C.D.T. There is free parking for the hotel guests in the parking ramp, and use of the conference room is also free when our men are guests at the Motor Inn. Our chapel in the administration building had to be converted into offices and smaller conference rooms.

All reports that are to be included in the *Book of Reports and Memorials* for our 1979 convention should be ready for distribution to all members of the council at this meeting. Those preparing reports are asked to make 125 copies.

Our constitution stipulates that any memorials that are addressed to the Synod's convention "shall be presented in writing to the President not later than the May meeting of the Synodical Council" if they are to appear in the *Book of Reports and Memorials*.

The preliminary meetings of various boards, committees, and commissions should be called by their respective officers.

Oscar J. Naumann, President

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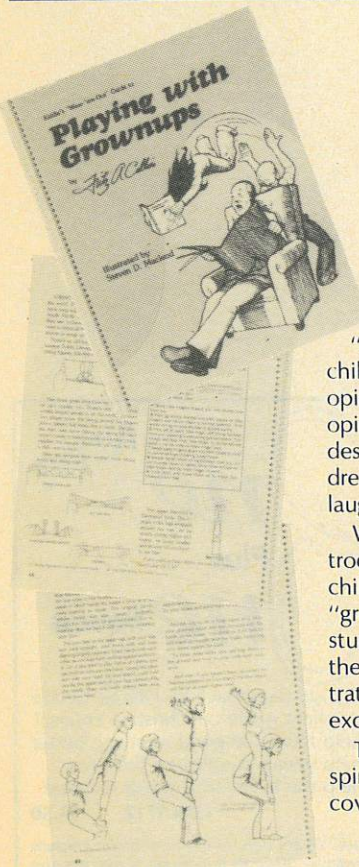
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## NEW WELS CHURCHES

### 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.

Alabama	Montgomery
Alaska	Sitka/Ketchikan*
Arizona	Chandler
	Sierra Vista
Arkansas	Little Rock
California	Modesto
	Placer County
	Santa Clarita
	Santa Maria
	S. San Diego*
Connecticut	Trumbull
Florida	Ft. Walton Beach*
	Leesburg*
	Melbourne*
	Sarasota
	Zephyrhills*
Georgia	Augusta*
	Lawrenceville
Idaho	Pocatello
Illinois	Belleville
	Decatur*
	Downers Grove
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	Wheeling*
Indiana	Muncie*
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Kansas	Salina
Michigan	Bedford Twp.*
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	Northfield*
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Missouri	Joplin*
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Ohio	Ashland
	Dayton
	Lima
	Strongsville
Pennsylvania	Harrisburg
South Dakota	Hot Springs*
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Texas	Abilene*
	Kerrville*
	Midland/Odessa*
	Wichita Falls*
Washington	Moses Lake*
West Virginia	Beckley*
Wisconsin	Antigo
	Galesville
	Genesee/Wales
	Holmen
	Plymouth
	Prairie du Chien
	Rice Lake*
British Columbia	Vancouver*
Ontario	W. Ottawa
	Toronto*

\*Denotes exploratory services.

## TIME AND PLACE

### SKIING IN MICHIGAN'S U.P.?

The snow has arrived in abundance, and this means skiing. If you plan to take advantage of the downhill skiing in the Porcupine Mountains, or the cross-country skiing in the Bond Falls (Paulding, MI) area, you are invited to attend worship services at Bethany Ev. Lutheran Church, located on Hwy 28 West in Bruce Crossing, Michigan. During the winter months, the Sunday services are held at 9:00 a.m. (EST). For further information, please contact Pastor David H. Sternberg, Box 36, Bruce Crossing, Michigan; phone: 906/827-3529.

### COMING TO ARKANSAS?

If so, please note our new place of worship. King of Kings Ev. Lutheran Church, Little Rock, Arkansas, is now worshipping at Shiloh Seventh Day Adventist Church, 2400 S. Maple St. We worship every Sunday at 10:00 a.m., with Sunday school and Bible class at 11:00 a.m. Names and prospects should be sent to Rev. John Gawrisch, 5907 Chaucer Lane, Little Rock, Arkansas 72209; phone: (501) 565-3600.

### SHENANDOAH, IOWA

Peace Ev. Lutheran Church of Shenandoah, Iowa 51601, recently moved into its own church building. The address is 411 Church Street. Worship service is at 8:00 a.m. and Sunday school at 9:15 a.m. The church phone is 712/246-2806. If no answer, call 712/386-2141. Peace Congregation, located in the southwestern corner of Iowa, is shepherded by Pastor Galen W. Sommer of St. Joseph, Missouri. He may be contacted by calling 816/233-2988.

### HOUGHTON, MICHIGAN

University Lutheran Chapel of Houghton, Michigan, is now conducting services in its new chapel at the intersection of Mill Road and Woodmar Drive in Houghton. Sunday school is at 6:00 p.m., and the worship service at 7:00 p.m. For further information, please phone Pastor Mark Hannemann at 906/337-1450.

### DIX HILLS, NEW YORK

Grace of God Ev. Lutheran Church of Long Island is now meeting in its new parsonage at 45 Talisman Dr., Dix Hills, New York 11746 (one block north of I-495 at exit 51). Services are at 9:30 a.m. on Sundays, followed by Sunday school and Bible study. For more information, contact Pastor Paul Schweppe at the above address.

## EXPLORATORY

### AUGUSTA, GEORGIA MARTINEZ-EVANS

Exploratory services are being held in the Augusta, Georgia, area. Please send names of WELS people and other interested parties to Pastor John Guse, 1639 Jessamine Road, Lexington, South Carolina 29072, or phone 803/356-0471.

### FERGUS FALLS, MINNESOTA

A mission-minded group of WELS members is conducting exploratory services in Fergus Falls, Minnesota. Time of service is 12:30 p.m. at the Fergus Falls Community College. Submit names of WELS people to Pastor Gary A. Griep, 715 Scandia Street, Alexandria, Minnesota 56308, or call 612/763-5259.

### PASTORS' INSTITUTE

A Pastors' Institute will be held at Luther High School, Onalaska, Wisconsin, June 18-22, 1979. Prof. J. Gerlach will present a series of lectures on "A Review of Homiletical Theory." Prof. A. Panning will present a study entitled "A Portrait of Peter." A fee of \$15.00 is requested of each participant. The sessions will run from 9:00-11:45 a.m. daily. If you plan to attend, please send your registration to:

Pastors' Institute  
Luther High School  
1501 Wilson St. P.O. Box 129  
Onalaska, Wisconsin 54660

### DMLC RECORDINGS

Disc recordings of the 1978 Concert Tour of the Dr. Martin Luther College Choir are available for \$5.00, plus 50 cents mailing and handling charge. Records may be obtained from Prof. James Engel, Dr. Martin Luther College, College Heights, New Ulm, Minnesota 56073.



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