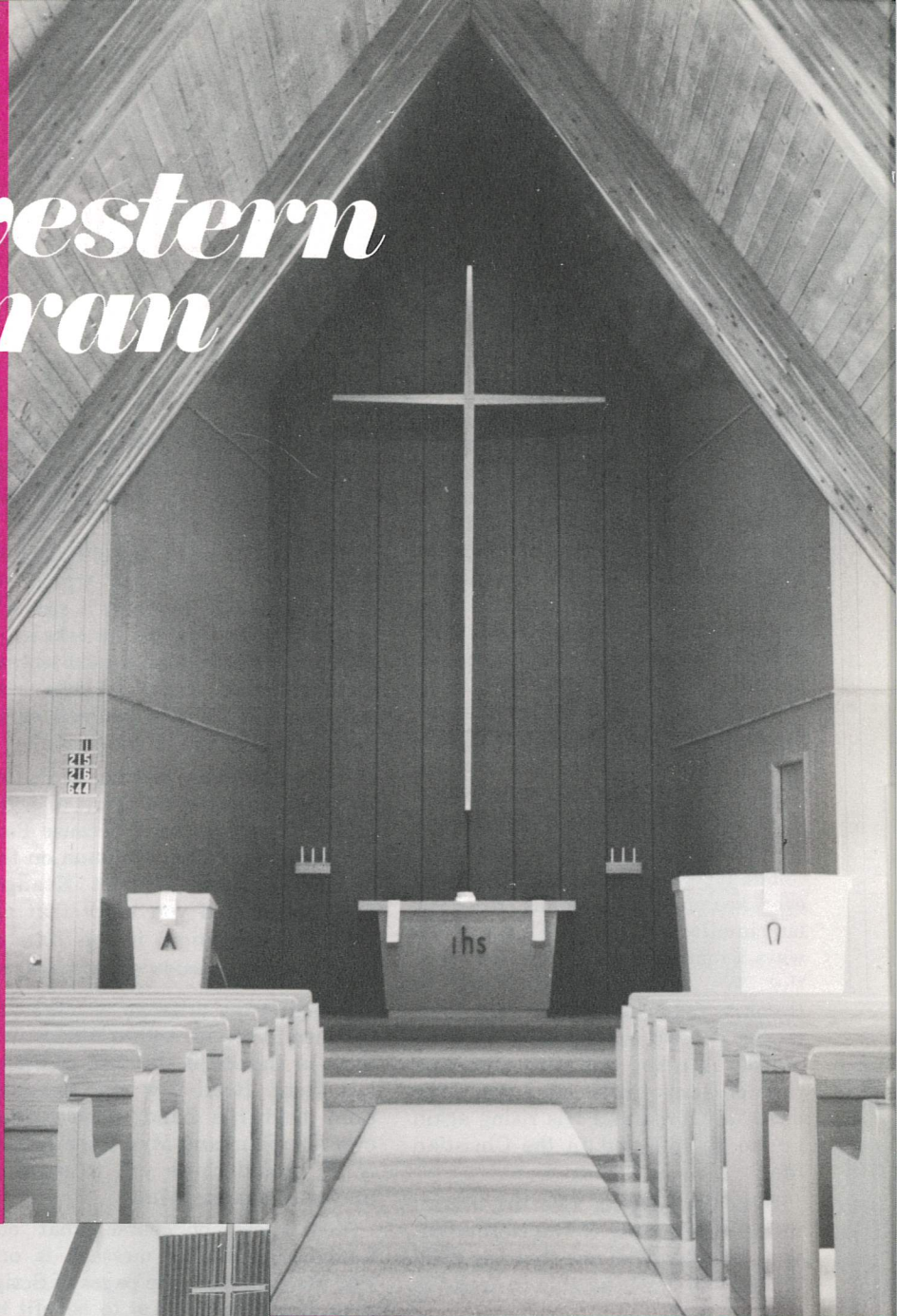


# *The Northwestern Lutheran*

March 24, 1974



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## Briefs by the Editor

The Church Year with its Lenten Season came into being after the days of the apostles. What it proclaims is, however, apostolic teaching. It emphasizes the message of Romans 8:34, where Paul wrote: "It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

In the preaching of the apostles the death of our Lord Jesus was always combined with His resurrection. That's a hint. Christ's resurrection must always be a part of our Lenten celebration.

The facts of Lent and Easter, however, are more than simply truths for our intellect to grasp. This was always a matter of concern to the apostles. We turn again to Paul. In Romans 6:11 he writes: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." The death of Christ and His rising again are to be reflected in the Christian life.

Basically, that is also the overall theme of this issue of *The Northwestern Lutheran*. It is one that any child of God will easily be able to detect in every article.

*Studies in God's Word* takes us back to Haggai and his message for God's people of his day: "This is the time to build the Temple." Involved was something greater: the promise of our Lord's first coming.

On the facing page we are asked to celebrate our own history. It is suggested we do so by raising money for buildings at our educational institutions, on our home mission field, and in our world missions. Such buildings are tools used in the proclamation of the Gospel of the crucified and risen Christ to men and women who would otherwise die without hope.

*Rejoicing in Peoria* introduces one of our newer mission congregations.

Its rejoicing doesn't really center in a newly remodeled house of worship, but in the Christ whom they worship there.

This is followed by one of Pastor T. Franzmann's articles in which he looks at church life from a pastor's perspective. In this one he asks each voting member to take a good look at his motivation. What is your real commitment? Is it to yourself or to the Gospel?

*Big Sky Country*, written by Pastor H. Wood, breathes the spirit of evangelism. That's natural, because Pastor Wood represents Montana on the Dakota-Montana District Evangelism Board. Did you know that all WELS congregations in the State of Montana are mission congregations?

Bringing the message of Christ to our men in service and to WELS civilians in Europe is the task of Chaplain Renz. Read how our ascended Lord held His hand of protection over Chaplain and Mrs. Renz recently. It should cause you to speak a prayer of thanksgiving.

You know, of course, that our Lenten and Easter message is one that we take from the pages of Scripture. If our people are to benefit by the message when they read it, the Scripture must speak to them in a language they can understand. This consideration was the subject of the Bible Translation Seminar held at the Seminary on January 2-4. You will want to respond to it.

*Gratitude for Little Things* takes us on a visit to a Sunday school in Japan. It let's us rejoice with children who previously never heard of Jesus Christ. What joy!

And surely it's not necessary to tell you whom we are talking about in the final article. "Who is This?" is a question all of us must be ready to answer anytime anyone asks. Lent and Easter are the key.

*The Lord our God be with us,  
as he was with our fathers:  
let him not leave us,  
nor forsake us. 1 Kings 8:57*

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T. Franzmann

### THE COVER

Pictured are the sanctuaries of our WELS congregations in Montana's two largest cities. The chancel pictured is that of Mountain View Lutheran Church of Great Falls. Its pastor is Marvin Putz. In the other picture, Pastor Harold A. Wood is addressing the members of Apostles Congregation in Billings.

THE NORTHWESTERN LUTHERAN



## Editorials

**"Grace" is the Theme** The Synod needs money. It needs it at this time to finance specific projects in its worker-training program and in its domestic and world mission fields. It needs it in large amounts, and it needs it over and above the funds which are subscribed to carry on its ongoing program.

The forthcoming 125th anniversary of the Wisconsin Ev. Lutheran Synod is a convenient peg on which to hang an offering to finance these projects. Viewed from this standpoint, the anniversary observance can be converted into a productive money-raising effort. Unfortunately, that would at the same time reduce the observance to a clever gimmick — cheap and opportunistic, if not actually less than honest.

No one wants to make it that, least of all the leaders who convened in Milwaukee in February to lay plans for a Synod-wide observance of this noteworthy milestone in our Synod's history. Speaker after speaker stressed the underlying reason for the observance: GRACE — a word which has been chosen as the theme of the anniversary observance.

Our Synod has expanded — very rapidly in recent years. It has become nationwide and worldwide, and it has developed into somewhat of a factor to be reckoned with in ecclesiastical circles. "125 Years of Accomplishment" could have been chosen as the theme, and the observance could have been geared to hornblowing and drumbeating. This would have provided effective impetus to a successful money-raising effort. Pride is a powerful motive. But in the process it would also have laid the groundwork for the final chapter in our history, entitled, "The Fall of the Wisconsin Synod."

But "Grace" is the theme, and it is an appropriate one. Simple, yet profound, it provides a comprehensive summary of our Synod's history and a God-pleasing motive for continuing service and sacrifice.

Immanuel Frey

**God and Education** A survey taken at a state university campus regarding student attitudes toward religion discloses that while 75 per cent of the freshmen attend church regularly, only 35 per cent of the seniors do. The longer a student stays in a secular college, the less he concerns himself with formal religion.

The study suggests that the reason is that "the more education a student receives, the more his mind begins to question and mold a new religion, a new set of rules for himself."

The article also makes evident what it is in their education that causes these students to alter or discard their religious beliefs. Religious indifferencism pervades the campus. It is clear that secular college education lumps Christianity with all other religions and considers one de-

nomination to be no better than the other. "Even the strictest of the religious followers agreed that the particular faith of an individual is not important and said all faiths worshipping God are about the same."

It is also quite evident from the report and the interviews that secular college education tends to turn young people in self-worshipping gods. As if they were conscious of their humanistic and scientific divinity, *they* decide what is right and wrong; they believe that *from them* flow the springs of religious knowledge; *they* determine their own hereafter. They are above the church, and above the tenets of their faith. What a person thinks and feels, they hold, is truth for him, even if Scripture says otherwise.

Listen to a college junior, a Lutheran: "I go to church when I want to. Nobody has the right to determine my hereafter. I believe in my religion but I also believe in what I feel is right. If my view contradicts I use it anyway, I'm the person who has to live with it."

What else can one expect when scientism and humanism are preached daily from classroom lecterns and are inculcated by books that become classroom bibles! And while their faith is being subverted, these young people think they are being enlightened. Eve once thought so too.

Carleton Toppe

**On the Other Hand** Much has been written, spoken, and sung about the "friendly church" — where you are met at the door with a smile, where you are cordially spoken to after the service, where you are genuinely made to feel at home.

It is possible to show ourselves "kindly affectioned" without going to the ridiculous extremes some do, with their hand-holding, hugging and kissing in the pews as part of the service itself, or sponsoring tailgate parties in the church parking lot as proof of their sociability.

Though we believe in being friendly, we still want people to attend church because of the faith not the fellowship. The Gospel of God in Word and Sacraments is the main thing, not the public relations of the people or the pastor's personality.

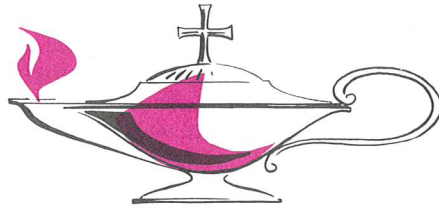
It is also true, that some people are simply ill at ease with a lot of chit-chat and small talk at the church door. Others are embarrassed by well-intentioned poking into their private life or personal feelings.

It may be that the first impression is a lasting one, but sometimes it is not an accurate one. The "once you get to know us, you'll like us" come-on can backfire, because it may well happen that once you get to know us, you won't like us at all. Externals are really no gauge to go by.

The "tie that binds" is "one Lord, one faith, one baptism," not smooth public relations or carefully staged friendliness. The pulpit that exalts the Friend of sinners is fostering the best fellowship among sinners. Besides, the real "fruit of the Spirit" which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" simply cannot be measured on any human scale of sociability.

John Parcher





## Studies in God's Word

### *The Time for Doing the Lord's Work Is Now!*

Then came the word of the Lord by Haggai the prophet, saying, "Is it time for you, O ye, to dwell in your cieled (paneled) houses, and this house lie waste? Now therefore thus saith the Lord of hosts: Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes.

"Thus saith the Lord of hosts: Consider your ways, Go up to the mountain and bring wood and build the house, and I will take pleasure in it and I will be glorified, saith the Lord. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of my house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land and upon the mountains, and upon the corn (grain) and upon the new wine and upon the oil and upon that which the ground bringeth forth, and upon men and upon cattle, and upon all the labor of the hands" (Haggai 1:3-11).

Why was it of the upmost importance that the house of the Lord be built after Judah's release from captivity in Babylon? The answer is implied in the Lord's word: "Build the house, and I will take pleasure in it and I will be glorified." This was the Lord's pleasure — reason enough without asking further questions. At

stake was the Lord's glory — additional reason for unquestioning obedience.

It was not that the Lord was demanding blind obedience. The people should have been aware of the significance of Zion's temple. Solomon's temple, as the tabernacle before it, had been the visible token of God's presence with His covenant people. Its destruction had indicated a disruption in their relationship to the Lord. The rebuilding of the temple would show the re-establishment of the Lord's covenant with His people after their sore chastisement. The symbol of God's presence with His people would proclaim to the world that He had not forsaken them. The Lord's faithfulness to His covenant would be revealed, and His name would be glorified.

#### "Not Yet" Spells "Nyet"

Building the temple was the one task for which the people had been brought back to Jerusalem and Judea. After the foundations were laid, however, procrastination set in. The time was not just right, they reasoned. Either they were hindered by their enemies or they were hampered by crop failures. "When we get on our feet, we can do a better job of it," seemed to be their line of reasoning. (After 16 years of temporizing you can convince yourself that almost any excuse is valid.)

Although the time was not right to build the temple, somehow the people found energy and time to put the finishing touches into their own houses. "Cieled" houses, that is, finished and lined with woodwork, were not signs of bareboned budgets. They were prima-facie evidence of misplaced priorities. The temple's

foundations did not even have bare walls on them.

"Consider your ways!" was hurled at the people in a double-barreled volley. The people were thus exhorted to search their hearts, examine their priorities, unmask their inner motives, and tear the wrappings off their subtle subterfuges.

"Consider your ways!" How had they fared in putting off their divinely appointed task for a better day? The days had grown worse and the times harder. Crops had failed. Goods had become scarce. Inflation had set in. Salaries and savings had evaporated. Great expectations had become bitter disappointments.

#### Adjusting Priorities

Why did Judah have such troubles? The Lord blew on them to separate them from their chaff. But they had not read the signs of the times. God had to spell it out for them in unmistakable language through His prophet: "Go up to the mountain, get the wood, and build My house!"

When we hear complaints in our day of shortages, of spiraling inflation, and of blighted hopes, Haggai's words take on a modern ring. Is the Lord trying to get a message across to His people of today? If so, His people had better consider their ways.

Are we trying to feather our own nests while putting off for another day the work the Lord has called us to do — and still coming out at the short end? Are we tasting the reversal of the principle, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you" (Matt. 6:33)? What are our priorities?

Haggai teaches us that God's work *must* come first; it *must* come before our own work. If we are not aware of any other specific task which God has called us to do, let us consider the one purpose for which we have been called out of captivity: "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15,16).

Paul E. Nitz



# Let's Celebrate!

The Anniversary Committee, which is responsible for planning and coordinating the Synod's 125th anniversary celebration, is recommending that May 19, 1974, be observed as the 125th Anniversary Thankoffering Sunday. That date is the approximate Sunday on which the 125th year of the Synod begins. The scheduled duration of the Thankoffering will span 12 months on either side of the actual 125th anniversary date — May 18, 1975.

All the material for the 125th Anniversary Thankoffering by this time should have been received by most of the Synod's 1,000 congregations. Shipping started on March 4 and should be completed by March 29.

## Shaky Beginnings

One of the fundamental pieces will be a 14-minute filmstrip devoted to a history of the Wisconsin Synod. The script, written by Professor John C. Jeske of Wisconsin Lutheran Seminary, Mequon, Wisconsin, traces the history of the Wisconsin Synod from its modest and doctrinally shaky beginnings to the present.

"We do well to remember," says Professor Jeske, "that the long history of the Wisconsin Synod is not a record of men who dared to dream and then worked hard to make the dream come true." Rather, he says, it is an "account of our gracious God working miracles in the interest of His Gospel." The filmstrip, to be sent free to every congregation, recounts these many miracles of Grace.

Another fundamental piece is the 14-page Master Plan for every worker involved in the Offering. The Master Plan contains a short history of the Synod, a letter from President Naumann to each worker in the Of-



Examining the offering's Master Plan are the 125th Anniversary Thankoffering national co-chairmen, President Oscar J. Naumann (left) and Mr. Max Lehninger. Mr. Lehninger, a well-known Milwaukee business executive, is chairman of the Synod's Pension Board and a member of the Coordinating Council.

fering, a detailed description of what the Offering will be used for, and a plan by which each congregation can reach its goal.

## Supporting Material

Supporting these two basic items is a brochure for an every-home mailing explaining the occasion and purpose of the Thankoffering. For a more limited use there are two bulletin inserts, a 125th Anniversary poster, lapel buttons with Grace printed on them, a flip chart for every-home visits, and hymnbook wrappers. Rounding out the package are stationery, envelopes, and bulletin stencils of the 125th Anniversary emblem.

One of the more interesting features is an easy to use pattern for making a 125th Anniversary banner for the church, Sunday school, day school, and assembly rooms. The materials specified are readily available in all parts of the country. It is hoped that interested women in our congregations will easily be able to put together the banner.

And — not to be forgotten — is an envelope packet with 24 monthly envelopes for each family in the con-

gregation. Most families will prefer to give their Anniversary Offering over a longer period of time. Few are able to express their appreciation for this Grace in a one-time gift.

## An Invitation

All of these elements — it is hoped — extend to all our families the invitation: Let's celebrate! Let's glorify the God who has done these great things! Let's sing the praises of Him who has performed miracles of His grace in our midst! Let's generously respond to the blessings He has sent our way!

St. Paul once said that God loves a cheerful giver (II Cor. 9:7). It is the prayer of everyone involved in the 125th Anniversary Thankoffering that not only will the giving be *cheerful*, but downright *joyful*. Measured by every denominational standard used in this country today, the Wisconsin Synod has so much to be joyfully thankful for. From so many devoted people of God to its pastor and teachers with hearts steadfastly fixed on God's Holy Scriptures.

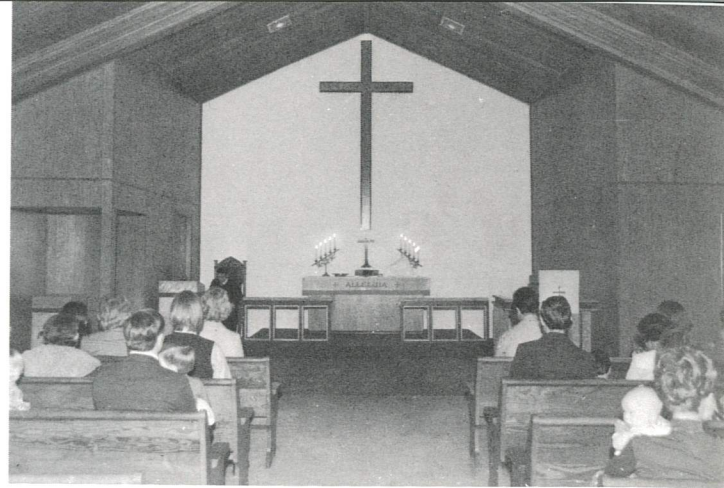
Let's celebrate!

Rev. James P. Schaefer





Before



After

## Rejoicing in Peoria

Like 1,000 sister congregations in the Wisconsin Ev. Lutheran Synod, Beautiful Savior's Congregation in Peoria (Marquette Heights), Illinois, has more than enough reason for "joyful response" in the Lord's pure Word and holy Sacraments in its midst. Its membership, however, had additional reason for joy on the morning of December 9, 1973. On that day members and friends gathered to dedicate its recently purchased and renovated church building. It was also the day on which the members dedicated themselves anew to the Lord's Word and work by indicating what their commitments of money, of time, and of abilities would be for 1974.

Beautiful Savior's Congregation was organized in 1969 and first held its services in the back room of an insurance company. In the fall of 1970, it began to rent a building in Marquette Heights that had served another church body. The 13-year-old structure, designed as an education, fellowship, and all-purpose building, was part of a first-phase plant that at one time included a portable chapel. The chapel had been dismantled a few years before. Nevertheless, the members of Beautiful Savior's were happy to rent this building until such a time as they would be able to purchase land and erect their own permanent worship facility.

Early in 1972 it became known that the building might be available for purchase. Negotiations began in June and were concluded on November 30 of that year. The building, with five adjoining classrooms and

three acres of land, was purchased for \$63,500. The purchase price included chancel furniture, a piano, tables, nursery-class furniture, and blackboards. The building also included a pastor's office, and a kitchen.

The classrooms, office, and kitchen are situated on both sides of what is now the nave of our church. The nave area was originally built as a basketball court. Immediately after purchasing the property, the congregation requested additional funds to renovate the interior. An added loan of \$900 was procured from the Church Extension Fund. This, together with some \$600 raised by the members of the congregation, financed the renovation undertaken during the summer of 1973.

The renovated interior is very churchly. A large cross is affixed to the wall behind the altar, its border painted to match the trim of the

chancel furniture. A platform and walls were set up to create the chancel area and a baptismal alcove. Communion rails are set on the altar platform, and the chancel is carpeted in blue-green. A congregation near Savanna, Illinois, donated 14 used pews whose color matches that of the wood decking in the ceiling.

Nearly all of the work was done by the members themselves. This explains why so much could be done for so little. Plans still call for placing a lighted aluminum cross on the exterior gable over the entrance.

Beautiful Savior's Congregation has thus become yet another of those relatively small congregations in our Synod with its own building. Having its own property is a real asset in its outreach with the saving Gospel of Jesus Christ. Like so many before them, the members wish to thank their brothers and sisters throughout the Synod for making it possible. Your joyful response has to no small degree made possible our joy!

David N. Rutschow, Pastor

### TEXAS EXPLORATORY SERVICES:

At LUBBOCK — Services are held on Sunday evenings. For time, place, and other information, contact Mr. John Nierste, 5438 - 78th Street, Lubbock, Texas 79424, phone (806) 797-2679.

At SAN ANGELO — for service information contact Pastor M. Wagenknecht, 7620 Circle Drive, Fort Worth, Texas 76118, phone (817) 281-8015.

At TEMPLE — for service information contact Pastor J. Radloff, 10601 Bluff Bend Drive, Austin, Texas 78753, phone (512) 836-4264.

At CORPUS CHRISTI — for service information contact Pastor C. Leyrer, 2526 Niagra, Corpus Christi, Texas 78405, phone (512) 888-6416.

For additional information contact the chairman of the Texas Mission District, Pastor Walter Diehl, 9422 Clearhurst Drive, Dallas, Texas 75238, phone (214) 348-6069.

### PUERTO RICO English Language Services

Visitors and WELS residents in the San Juan, Puerto Rico, area are invited to contact Lt. Col. Keith Colson, Office 670, Ft. Brooks, San Juan, for date and time of English services (WELS). Telephone 783-2424 and ask for extension 7246. Don't be surprised or discouraged if the switchboard operator answers in Spanish; she is bilingual.

### PONTIAC-LAKE ORION, MICHIGAN

Effective February 24, 1974, WELS exploratory services will move from First Federal Savings, 471 Broadway (M-24), Lake Orion, Michigan, to the Lake Orion Municipal Building, North Broadway at Church Street, Lake Orion, Michigan. Worship is at 8:00 a.m. Sunday and Sunday school is at 9:00 a.m. Please send names of interested parties to Pastor James Naumann, 11063 E. 16-1/2 Mile Road, Sterling Heights, Michigan 48077.



# *A Parish Pastor's Perspective*

## Masquerading as Concern

He sometimes appears at the Annual Voters' Meeting. During the discussion of the proposed budget for the coming year, he rises, and says, "Why are we sending so much money in to the Synod, when we have so many needs here?"

It may be that his question is an expression of genuine concern. He may be sincerely concerned that the teacherage is in a shameful state of repair, or that the Sunday school is lacking proper equipment. He may be embarrassed to think about the salary the pastor is getting. He may even be thinking about the need for another congregation on the other side of town.

The problem that his question poses can usually be handled by showing him how the Synod uses our offerings. By educating him regarding the training of our future supply of pastors and teachers; by acquainting him with the souls dying without Christ and without God in the world; by showing him the populous areas where we do not yet have congregations; and by impressing upon him the need for administering the Church with sound Biblical principles, we can usually show him that the Synod subscription must have high priority on the congregation's

budget. A simple lack of understanding can be corrected as easily as a vacuum can be filled — if there is genuine concern for the Lord's work in his heart.

But it is a bigger problem when that voter's question comes not from concern, but from greed trying to give the appearance of concern. It reminds us of the little incident told us by St. John regarding Judas (John 12:3-6). Mary of Bethany had taken a pound of spikenard ointment and anointed the feet of Jesus and wiped His feet with her hair. The whole house was filled with the fragrance of the ointment. It was not just a cheap perfume; that pound was worth about what the average man earns in a year.

Judas raised an objection: "Why was this ointment not sold for 300 denarii, and given to poor people?" His objection sounded like a valid point. We might be impressed by his concern for the poor, if the Holy Spirit had not let us in on a secret: "He did this, not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to pilfer what was put into it." Three hundred denarii in the money box would make it easy for Judas to siphon off some for himself.

We today cannot look into people's hearts to see what makes them object to larger offerings to the Synod. We certainly hope no hearts among us are like the heart of Judas. But Judas shows that it can happen, even among those who claim to be followers of Christ.

Somehow we are not too surprised when John gives us the little glimpse into Judas' false heart, exposing his masquerade. We expect it of Judas. But we do not expect it of members of our own churches. Yet it can happen. Drawing attention to supposed lack of faithfulness in the way the budget allots funds can be a mere ploy to draw attention away from the lack of faithfulness in giving, from a reluctance to dig deeper into one's own pockets and part with one's precious treasures. When that happens, then greed is masquerading as concern. It really wants to spend the funds on self, not on the Lord's work. Then keeping the budget small to minimize the "strain" on the individual's pocketbook becomes the over-riding goal. Greed likes that.

The Lord, who knew the heart of Judas, permitted him to go on with his masquerade — for a while. If there are any among us who are trying to cover up the greed in our hearts with a mask of concern, may we learn from the example of Judas. Jesus knows our hearts, too. He may permit us to "get away with" our masquerade for a while. Use the time, unlike Judas, to repent and receive His assurance of forgiveness.

Thomas B. Franzmann

### DENVER, COLORADO

WELS exploratory services are now being held in the suburbs north of Denver, Colorado, every Sunday at 10:30 a.m., with Sunday school and Bible class at 9:30 a.m., at the Harris Park Elementary School 4300 W. 75th Ave. in Westminster. Please send all information regarding prospective members in the Wheat Ridge, North Denver, Arvada, Westminster, Thornton, North Glen areas to: Pastor Martin Scheele, 4385 Ammons St., Wheat Ridge, Colorado, 80033; Tel.: (303) 420-4853.

### WINTER HAVEN, FLORIDA

The WELS mission in Winter Haven, Florida, is now holding its services in the Woman's Club on the corner of Pope and 7th St. N.W. at 3:00 p.m. Sundays. Pastor G. P. Kionka of 537 Wymore Road, Maitland, Florida 32751, is the interim pastor. People in Winter Haven may call 293-0377 or 294-6655 for further information.

### FT. CAMPBELL, KENTUCKY

Worship services at Ft. Campbell, Ky., are now being held the third Sunday of each month at 7:00 p.m., in Chapel No. 8, on Indiana Avenue. Information requests should be sent to Pastor R. Stadler, 124 Elnora Drive, Hendersonville, Tn. 37075. Phone: 1-615-824-3894.

### NASHVILLE, TENNESSEE

Rock of Ages Ev. Lutheran, our mission in Nashville, Tn., is now meeting at Goodlettsville Elementary School, just off Two-Mile Pike, one-half mile from exit No. 22 of I-65 North. For information call: Pastor R. H. Stadler, 124 Elnora Drive, Hendersonville, Tn., 37075. Phone: 1-615-824-3894.

### GRAND RAPIDS, MINNESOTA

Please send names of any WELS members or prospects in the Grand Rapids area to Pastor Roy H. Rose, 813 Quince Street, Brainerd, Minn. 56401.

### LONG ISLAND, NEW YORK

The Michigan District is considering exploratory services in the Brooklyn-Queens-Long Island, New York area with services to be held in the Nassau County area. Please send names of prospects to: Pastor David Pagel, 25 Woodland Avenue, Allendale, New Jersey 07401; phone (201) 825-3816.

### HOUGHTON, MICHIGAN

Worship services for students at Michigan Technological University are being held every Sunday at 7:00 p.m., with Sunday school and Bible class at 6:00 p.m. Services are held at the Christian Science Church, 209 W. Montezuma, Houghton, Michigan. Names of WELS families or interested persons in Houghton, Hancock, Calumet, Laurium, and L'Anse should be sent to: Pastor Paul E. Kante, Box 607, Stambaugh, Michigan 49964.



**Introducing  
WELS Montana Congregations**

Apostles, Billings  
Shining Mountain, Bozeman  
Salem, Circle  
Trinity, Ekalaka  
Messiah, Glendive  
Mountain View, Great Falls

Holy Trinity, Lavina  
St. Paul, Livingston  
Faith, Melstone  
Trinity, Terry  
First, Winnett  
Good Shepherd, Wolf Point

# *Big Sky Country*

Montana means "mountain" in Spanish. The Indians named the area "The Land of the Shining Mountains," and we Montanans call it the "Big Sky Country."

This state, known for its spaciousness, is home to six WELS pastors and the 1,100 baptized souls who make up our dozen congregations. All of us together would number about the same as the membership of Redemption Congregation in Milwaukee. Although our state has an area considerably larger than that of Wisconsin and Minnesota combined, our total population is less than one-half that of metropolitan Milwaukee. Here we, your fellow workers for Christ, have the privilege and joy of sharing the Good News that Christ died for our sins and the sins of the whole world.

## **Our Motivation**

Where do we get the impulse and the drive to preach and teach the Gospel, to bare our hearts so that others may see Jesus? The answer lies in Paul's words, "The love of Christ constraineth us." Looking to Jesus, Paul's heart cried out: "You took my place. You bore my sin. You carried my curse. You died my death. You endured my hell. You loved me and gave Yourself for me." This is the language of everyone who, like Paul, has found Christ and eternal life. In Paul's case it gave birth to the most magnificent obsession of all: "For me to live is Christ."

This same obsession motivates us in Montana to share our Savior with others. Christ has loved us into loving Him. That "love so amazing, so divine" energizes us. He who is Love, and who lives in us, moves us to overcome our hesitancy to speak words about our Jesus, words of eternal life, to those Christless neighbors of ours. We now have an inner compulsion to love the lost. Christ died for us, now we must live for Him. We must share the Gospel. We cannot do otherwise. Thus it is very heartening to the writer to hear that my fellow pastors in Montana are training their members in the "How To" of evangelism and sending them out to share Christ, using booklets and programs being prepared by our Synod in ever increasing numbers each year.

## **Glendive, Terry, Ekalaka**

For instance, Pastor Howard Nehmer writes that, in his scattered parish in sparsely populated eastern Montana, his three congregations are studying the "Study to be Witnesses" course and planning an evangelism program to reach the unchurched with the Gospel. By the way, one of his small congregations composed of only 20 persons is 120 miles away from his home. He says: "Because of their isolation, these faithful members are served every other week." But even though this congregation receives very little of his time, its members are faithful to their Savior and deeply concerned about His work



here on earth. Pastor Nehmer reminds us: "Even though we may not be many nor have the opportunity for tremendous growth, we must remember the importance of one soul in the eyes of God." The early Christians did not confine their soul-saving efforts to metropolitan Jerusalem, but at Jesus' command went into Judea, Samaria, and unto the uttermost part of the earth. Acts tells us the story of Pastor Philip who was sent into the wilderness to tell the Good News of Jesus to one person, the Ethiopian eunuch.

## **Winnett, Lavina, Melstone**

Pastor Kenneth Wenzel leads three little congregations in central Montana in multiplying the pure, sweet Gospel of salvation. He writes that his people are "totally committed to the pure Word of God." Every Sunday Pastor Wenzel travels a circuit of 230 miles to reach all of his "flock." Most of his members are ranchers. Several are original homesteaders. In fact, one member still lives in his original log homestead, though he has added all modern conveniences.

Even though the towns are small and there are many miles between ranches, there is mission work to be done. There is a constant change of ranch hands, and some ranchers living in isolated areas have received little or no Christian training. Those who have been brought to faith through the Word of God think nothing of traveling 60 miles or more each Sunday to worship their Lord.

## **Wolf Point, Circle Livingston, Bozeman**

Pastor Alvin E. Schulz and Pastor David Neumann have similar par-





1. Layman briefing evangelism callers at Apostles, Billings.
2. Teen-agers being briefed for community canvass at Billings.
3. Teen-agers taking religious survey at Billings.
4. Unusual chapel at Lavina. Members of Holy Trinity worship in an old, unused hotel's barroom, converted into a chapel by the ALC and rented by this small congregation.



ishes. Pastor Schulz serves the congregations at Wolf Point and Circle. Pastor Neumann lives at Livingston, from where he also serves a newly organized congregation at Bozeman, the home of Montana State University. Since this tiny congregation still uses rented facilities, growth is very slow at present.

#### Great Falls

The remaining two parishes are located in Montana's two largest cities, Great Falls and Billings. Pastor Marvin Putz of Great Falls writes: "Only yesterday I came upon a poem that I want to share with you. It reflects the mission work we are doing. As I was making mission calls, I stopped at the home of one of the unchurched families who had their four- and eight-year-old children enrolled in our vacation Bible school last summer. This poem was written by the eight-year-old. As you read it, bear in mind that his family had no previous religious instruction whatsoever."

#### Why Oh Why?

*Jesus is God  
So why oh why  
Did He come to earth  
To suffer and die?  
Because He loved us  
That's why, that's why,  
Because He loved us  
Enough to die.  
For we have sins  
See why, see why  
To rescue us  
He had to die.  
So thank you, Jesus.  
Why oh why?  
For loving us  
Enough to die.*



The faith of this young lad expressed in this poem should certainly encourage us to live and give and talk for the Savior here in Montana and throughout the world. Yes, it reminds us that the Holy Spirit uses vacation Bible school teachers, too.

#### Billings

The church at Billings is the largest WELS congregation in the State of Montana, even though we number only 260 souls. There is an ongoing evangelism program in our congregation, with an active chairman, a carefully prepared prospect list, organized calling on the unchurched, and two adult membership classes each year. Since we can expect very few transfers from other Wisconsin Ev. Lutheran congregations in Montana, growth must be by personal soul winning. The Billings congregation has a very active Teen League. In 1973 they conducted two religious surveys covering 500 homes. This resulted in several families having their children baptized and starting to attend church and Sunday school. Some of the parents also enrolled in last fall's adult membership class. The Billings congregation has also been blessed with a Christian day school to nurture the faith of its children and to be used for mission outreach.

No matter where we are privileged to live and serve our Lord, if we daily survey "the wondrous cross on which the Prince of Glory died," our hearts will exclaim: "Were the whole realm of nature mine, that were a tribute far too small; Love so amazing, so divine, demands my soul, my life, my all." **May For me to live is Christ** be the magnificent obsession of all Wisconsin Synod Lutherans! May all of us be personal witnesses to His redeeming love!

Harold A. Wood

#### INDEX AVAILABLE

The Index for Volume 60 (1973) 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*. Those who have requested copies in former years will automatically receive a copy as soon as the Index is printed. Laymen whose address has changed in the meantime will do well to inform the editor immediately.

#### APPOINTMENTS

Board for Student Aid: Pastor John Henning, replacing Pastor Luther Weindorf.  
Board of Support: Pastor Arthur Valerio, replacing Pastor Paul Albrecht.  
Stewardship Board: Pastor Ethan Kahrs, replacing Pastor Harold Schewe. Pastor Bruemmer was appointed chairman of this board.  
Commission on Evangelism: Pastor Mark Hanemann, replacing Pastor Harold Schewe. Pastor William Bernhardt was appointed chairman of this board.  
Committee on Constitutional Matters: Pastor Paul Siegler, chairman; Pastor Theodore Lambert, Pastor William Warnke.  
Legislation Committee: Pastor William Bernhardt, chairman; Pastor Theodore Lambert; Pastor Ronald Mehlberg.

George Frey, President  
Pacific Northwest District

Pastor Winfred Koelpin has been appointed as Visiting Elder of the northern circuit, Southeastern Conference, Michigan District, to fill the term of Pastor Leonard Koeninger who resigned because of his duties as chairman of the Committee for Southeast Asian Missions.  
W. J. Zarling, President  
Michigan District



### **Pastor Arthur G. Wacker 1897-1974**

Pastor Arthur G. Wacker, known in our Wisconsin Synod as the "father of our foreign missions," was born on December 23, 1897, in Mayville, Michigan. He was the son of Pastor and Mrs. George Wacker. To prepare for his life's work as pastor in the Lord's vineyard, he attended Michigan Lutheran Seminary at Saginaw, Northwestern College at Watertown, and the Lutheran Theological Seminary at Wauwatosa.

During his 42 years in the parish ministry, he served congregations in Sodus, Hawks, and Detroit, Michigan. From 1936 until his retirement in 1963, he served as pastor of Salem Lutheran Church in rural Ann Arbor, Michigan.

Besides his work in these parishes, Pastor Wacker served for six years as chairman of the Michigan District Mission Board and, as a member of the Synod's World Mission Board, was instrumental in the founding and establishment of the Wisconsin Synod mission in Africa. It was in the year 1949 that he, together with another pastor of the Michigan District, was sent on a six-month exploratory tour of Africa. Their instructions were to find a place and a people where the name of Jesus Christ had never been heard.

After a lingering illness, Pastor Wacker was called to his eternal rest on January 10, 1974, at an age of 76 years. Funeral services were conducted at Trinity Lutheran Church, Saline, Michigan, of which he had been a member since his retirement. A classmate, Pastor Karl Krauss,

preached the sermon based on Isaiah 60:19,20. Pastor O. J. Naumann, president of the Wisconsin Ev. Lutheran Synod, addressed the mourners on behalf of the Synod. The undersigned read the liturgical service at the church and conducted the graveside service at Salem Lutheran Cemetery, Ann Arbor, Michigan.

The deceased brother is survived by his wife Hilda; two daughters, Mrs. Carla Theurer and Mrs. Elizabeth Burt; three sons, Arthur, John, and Paul; as well as by a sister and three brothers. His fellow pastors will remember him as an energetic, eminently practical, rigidly fair, and fiercely loyal man, with whom it was a privilege to work. "Well done, thou good and faithful servant, enter thou into the joy of thy Lord" (Matt. 25:21).

John A. Westendorf

## *Direct from the Districts*

### **Arizona-California**

#### **Calvary Lutheran of Dallas Observes 10th Anniversary**

"And the hand of the Lord was with them" aptly describes what God did for Calvary Lutheran Church of Dallas, Texas, ever since its first worship service on February 2, 1964, conducted by the Rev. Robert Neumann. The anniversary service was held on the anniversary date, Sunday, February 2, 1974.

Preaching for the occasion was Pastor Myrl Wagenknecht of Immanuel Congregation, Fort Worth, who was summer vicar in this area in 1964. Using the opening words above as his text and theme, he described how abundantly the Lord had blessed this area since 1964, so that today there are 14 WELS congregations in Texas.

The Lord has richly prospered the work done here at Dallas. Calvary Congregation, after 10 years, numbers 267 souls, of whom 175 are communicants. It conducts a Christian day school for kindergarten and grades one to five. In less than five

years the congregation became self-supporting. Last year its contributions totaled \$48,000. Of this amount over \$9,000 was designated for the work of the Synod.

Calvary Congregation has also permitted its pastor, the Rev. Walter A. Diehl, to assist groups at Duncanville, Hillsboro, Edna, and Fort Worth in establishing congregations. And in thanksgiving for the assistance its fellow Christians throughout the Synod supplied over the years, the congregation earmarked its anniversary offering for the Church Extension Fund.

### **Dakota-Montana**

#### **Double Anniversary at Willow Lake, South Dakota**

The Willow Lake Ev. Lutheran Church observed a double anniversary on October 14, 1973 — the 50th of its organization as a congregation and the fifth of the dedication of its church. Guest speakers for the two festival services were Prof. em. K. G. Sievert of Mobridge, South Dakota, under whose leadership the congregation was organized, and Pastor Ro-

land Zimmermann of Menomonee Falls, Wisconsin, who served the congregation from 1956 to 1960.

Prof. Sievert spoke on "Our Joy on This Your Fiftieth Anniversary," basing his remarks on Colossians 3:16f. Pastor Zimmermann, on the basis of Leviticus 26:11f, exhorted the congregation to "Rejoice in Your Promise-Keeping Lord."



Willow Lake Lutheran

The Willow Lake Congregation gratefully acknowledges the many blessings the Lord bestowed on it during the past 50 years. Its members pray as King Solomon did in I Kings 8:57f, "The Lord our God be with us, as He was with our fathers. Let Him not leave us, nor forsake us, that He



## Bad Weather and Bullets

If you have forgotten to pray for our missionaries regularly and for the other men who serve our church body in difficult situations, then an excerpt from one of Chaplain Renz's latest letters should move you to remember. Chaplain Renz, as you know, serves our people in the Military in Europe and also contacts an amazing number of WELS civilians whose duties have taken them to Europe.

The following are excerpts from a letter dated January 26, 1974.

"Each month as I prepare my report I review with thanksgiving what the Lord has done through us for our people and I wonder what is in store for us in the coming month."

may incline our hearts unto Him, to walk in all His ways."

### Nebraska

#### Services in North Denver

For more than two years the Mission Board of the Colorado Mission District planned to begin exploratory services in the North Denver, Colorado, area in the hope of establishing



First Service in North Denver

a WELS congregation there. Plans had to await the reassignment of the District missionary, Pastor Martin Scheele, who had been organizing the congregation at Salt Lake City. Thus many hours of planning and prayer were realized, when he, on February 10, 1974, held the first service in the

One of the experiences Pastor and Mrs. Renz will never forget was their first trip to Italy. Bad weather and bullets kept the Lord's guardian angels working overtime. But let Chaplain Renz tell about it.

"The new year began with a trip to the Mannheim and Germelsheim areas. The following week I made trips to bases at Giessen, Butzbach, and Oberursel. In the meantime I had been corresponding with our families in Italy. Following a telephone conversation on Thursday (January 10) with Ted and Rachel Schmitz in Vicenza, tickets were purchased through the American Express and Mrs. Renz and I were on our way to Italy Saturday noon. S/Sgt. Waldow again took us to the airport and our car remained on the parking lot at Rhein-Main Air Base. The flight to Italy was delightful. The sun shone brightly and our view

Harris Park Elementary School in Westminster, a northern suburb of Denver.

Presently there are two organized congregations of the Wisconsin Synod in Denver, both in the southern half of this sprawling metropolis. They are Christ Our Redeemer Congregation and Zion Congregation, both of them organized in 1965.

Members of both of these congregations who lived in the northern suburbs had to drive quite a distance to attend church. Their interest and zeal for establishing a new WELS congregation in their own area was evidenced by the number who attended the first service — 56 men, women, and children. Among this number were not only WELS members, but also several other families desirous to hear and to confess the Word of God in all its saving truth and purity. Already there are 30 communicants — over 50 souls — who have expressed their intention to help form this new congregation.

May God, without whom all our efforts are in vain, continue to bless the beginnings of this fledgling group! We have our Lord's sure promise that His Word will not return to Him void, and He is here again showing the power of that Word.

of the Alps was perfect. We flew directly over the Matterhorn.

"When we landed in Milan our troubles began. Our flight to Venice was cancelled because of fog. The Schmitz's were waiting for our 3:15 P.M. arrival. We boarded a bus for Milan. The one-hour trip to the depot took two hours because of dense fog. Thus we missed the 4:40 P.M. train. We left at 6:30 then and were scheduled to arrive at 9:15 at Venice.

"Just beyond Verona we saw flashes of light, we heard some shots, and noticed broken glass strike our compartment windows. The train came to a screeching stop; the Italian soldiers dropped to the floor and the rest of the passengers did likewise when they heard the shots. There was a great deal of commotion. We soon learned that windows in the second compartment ahead of us were 'shot through.' We will never know exactly what did happen but we sat stalled on the tracks for four and a half hours. We arrived in Venice a bit after 2:00 A.M. As we left the train we saw more broken windows in the front cars. We had to wait until Monday morning before contacting the Schmitz's. We boarded a train for Vicenza on Monday and met them at 1:00 P.M.

"The service was scheduled for Monday evening. Ted had previously contacted as many as he could. We had eight in attendance, six were guests at the Lord's Table. The next two days I continued to contact our people in the area in person and by military phone. Now that we know the area better and the relation of our bases to each other we hope to make the trip by auto in the spring. We are grateful to the Lord for holding His protective hand over us."

So are we, Chaplain and Mrs. Renz. We, here at home, shall continue to pray for you.

By the way, clip Chaplain Renz's address and telephone number. It may come in handy for a family member or a friend:

CHAPLAIN E. C. RENZ  
6501 Gau-Bischofsheim  
Bahnhofstrasse 92  
West Germany  
Telephone: 06135-3249



# *Bible Translation Seminar*

*January 2-4, 1974*

Within the past few years more Bible translations have appeared than perhaps at any time in history. Among them are the Revised Standard Version (RSV), the New American Standard Bible (NASB), the New English Bible (NEB), the Berkeley Version (or Modern Language Bible), the American Bible Society's TEV (popularly called Good News for Modern Man), and a translation in colloquial English by the late Dr. William Beck of the Missouri Synod. Two new Roman Catholic Versions recently published are the Jerusalem Bible and the New American Bible (NAB). Popular paraphrases include that of Phillips and The Living Bible. The most recent contender, available at present only in the New Testament, is the New International Version (NIV).

Since 1971 the faculty at Wisconsin Lutheran Seminary, Mequon, has engaged in a detailed study of contemporary Bible translations for the purpose of offering an analysis and evaluation to the church. Crucial books like Romans and Genesis were studied first. Then, to gain a broader perspective, the 627 passages cited in our Catechism were evaluated. For the most part, though not exclusively, the study concentrated on the NASB, RSV, NEB, Berkeley, and the TEV. The Roman Catholic versions, though studied, were eliminated from intensive scrutiny because in many instances they did not go back to the languages in which the Scripture was originally written. The paraphrases and colloquial versions were screened but not studied in depth because they are designed more for private reading. The NIV was not available at the time the original study was made.

## **A Blessing and a Problem**

The availability of the Bible in so many modern English versions is

both a blessing and a problem. It would appear from the tremendous sales of such "popular" versions as the TEV and The Living Bible that more and more people are becoming avid Bible readers and understanding to a much greater extent what they are reading. It may well be, as one pastor put it, that "people are waving a flag to us," telling us that they prefer a translation that speaks to their hearts and minds in clear, up-to-date English. That, of course, raises the problem.

First, while the truth of God's saving grace will come through in any translation, yet not every translation is as accurate, particularly in key passages, as one might hope. Second, the question arises whether this preference on the part of our members for modern English in translations means that the time has come to select a contemporary version for use in our publications and educational materials. Third, this means confronting the fact that most of us have come to know and love the King James Version. Its words and phrases, especially the verses we have memorized, are etched deeply in our minds. To hear well-known portions of Scripture such as the 23rd Psalm or the Christmas story (Luke 2:1-20) in any other version strikes an unfamiliar chord. Add to that the fact that many people have mistakenly come to regard the King James Version as *the* inspired version, forgetting that it, like the Luther Bible, is *only* a translation of the original Hebrew and Greek text, and you do have a problem. Besides, we are apt to ignore the fact that its language style is essentially that of Shakespearean English — and how many of us really talk that way today?

While all the various uses to which the Bible is put in the life and worship of our people were considered,

the main issue before the Seminar was this: Which Bible translation should be used in the publishing of materials in our church and/or in the worship services?

## **The Seminar**

The seminar involved a total of 45 men. This included all the professors at our Seminary, professors teaching in the fields of Hebrew, Greek, and English at Northwestern College (Watertown) and Dr. Martin Luther College (New Ulm), pastors, teachers, editors, and men especially interested in liturgics and educational endeavors. The praesidium of our Synod was represented by President O. J. Naumann.

The seminar was held January 2-4 at Wisconsin Lutheran Seminary. On Wednesday the reports highlighted the accuracy or inaccuracy of the various translations. The men reporting on the Old Testament had to be selective and centered their reports on Genesis, the Psalms, and the Major and Minor Prophets. The New Testament teams covered the Four Gospels and practically all of the Epistles. On Thursday various teams covered exactly the same material, but in their reports looked at the translations from the angle of English diction and style and how well the translation spoke to the modern hearer. Friday was devoted to a discussion of the conclusions and decisions that had been reached. This was followed by a summarization and analysis of the papers presented and the discussion which ensued. Finally a questionnaire was distributed to give each individual present an opportunity to put down his own specific conclusions regarding some of the major questions that had been raised.

## **Conclusions**

Several generally accepted opinions seemed to come out of the seminar rather forcefully, though in all fairness one would have to say that these conclusions were not shared equally by every individual participant:



1) The Holy Scriptures were principally written to "make us wise unto salvation." The role of the Bible is central in our worship and Christian life. Our people are to know and realize that through the Scripture God speaks to us about the way to salvation, presents to us the Lord Jesus Christ. There He also reveals the way in which He expects His people to live. As people study that Word of God they should be able to do so without wondering what some obscure or archaic word means. They should not have to carry a commentary and dictionary around with them in order to find out what God is saying to them.

2) The eventual fate of the King James Version has been decided by the course of events — the growing inability of children to understand the KJV, their somewhat "dead" response when larger portions of the KJV are assigned to them for study, and their corresponding, willingness, even eagerness, when the opportunity is offered to read such an assignment in a modern version. It is evident that though the KJV has served us well, its days for educational use, especially for our children, may well be numbered.

3) We do not want one "officially" authorized version, decreed as such by the Synod. The KJV, historically speaking, assumed that position when the German Lutherbibel was relegated to the sidelines as more and more people spoke and understood only the English. However, the fact was recognized that, if and when some other version is used in our published materials, it will be looked upon by many as at least the "semi-official" version.

4) The problem is to find a faithful *and* meaningful translation. Here, as the questionnaire indicates, is one of our major problems. Those translations that are most faithful to the original text tend to be stuffy and do not flow; the majority of those that have a beautiful style and read well tend to take too many liberties with the original text. The one exception, at the moment, seems to be the NIV.

5) When a decision has finally been reached — and none has — we

are talking about an adjustment over a period of years. In educational materials, for example, we would be talking about changing the memory verses in grade 1 first, grade 2 the following year, etc.

#### Four Options

Finally the seminar had to face the question: Where do we go from here? Four options seem open to us, each with its pros and cons. Option 1 is to do nothing, simply to continue with the KJV. Option 2 is to choose several versions or freely to use any or all. In Catechism work, for example, this would mean choosing the best possible translation for each separate Bible passage quoted. Option 3 is to make our own translation. Option 4 is to choose one of the existing versions and use it in the best possible way.

#### Decisions

The general consensus of the seminar was that we were not ready to select any one option at the present time. But the members of the seminar did reach the following conclusions:

1) Since the NIV gives promise of being an acceptable contemporary translation, to request the Seminary faculty to proceed with an intensive study of that version and to communicate its findings to the Commission on Christian Literature for consideration by all the Districts, hopefully in the summer of 1974;

2) To embark on our own translation as a *pilot project*, starting with a translation of Genesis in the Old Testament and with Luke and Acts in the New Testament.

3) To publish a tract on the strengths and weaknesses of the various translations.

#### Your Part

Although it was not formulated as a resolution, the hope was expressed that our pastors and people would study the various translations and communicate their feelings and findings to the CCL (in care of the undersigned at Northwestern Publishing House, 3624 W. North Avenue, Milwaukee, Wisconsin 53208).

One final comment should be made. Whenever we enter a crucial area such as this, feelings will run high. We know this and expect this. There will be those who feel that the CCL and the Bible Translation Seminar did not move fast enough. There are also those who feel so attached to the King James translation that they may look upon any suggestion of a change as a step toward liberalism. Faithfulness to the Word is not necessarily synonymous with faithfulness to a particular translation. Rather, faithfulness to the Word seeks a faithful transmission of the meaning of the original Hebrew and Greek of the Old and New Testaments.

We pray that you will receive this report in the same evangelical spirit evidenced in the Bible Translation Seminar by men who held differing views as to what should be done, but who ultimately were concerned with one central idea: to find the best translation possible to communicate God's good news of salvation to all men.

Rev. Lyle Albrecht

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#### Recent Translations

The American Bible Society, in a recent release, stated that the Holy Scripture was published in 26 languages and dialects for the first time in 1973. This brings the total language count to 1,526. At least one complete book of the Bible is available in each of these 1,526 languages or dialects.

The new languages represented for the first time in 1973 range from Acharu, spoken in Peru, to Yakurr, spoken in Nigeria. Kewa:West, a dialect spoken in Australia, was the 26th new language. It made its debut in the language count as a complete New Testament.

The American Bible Society was founded in 1816. There are currently more than 56 national Bible Societies at work in more than 150 countries and territories.





Mrs. Harold Johne and Sunday School at Ishioka

## Gratitude for "Little Things"

Ishioka is known as one of those towns in Japan where it is very difficult to do mission work. It is an old city. The people are deeply steeped in their heathen religion and culture.

When we tried to built up the Sunday school at Ishioka, the missionary, his children, and a Japanese helper walked through the streets of the neighborhood. Wherever we met any children, we talked to them, invited them to our chapel, and gave them attractive little pamphlets which told

them about the Savior and our Sunday school. No one came.

After that, each Sunday morning our Japanese student helper went out and combed the streets of the neighborhood for children. After about 20 minutes he would return looking much like the "Pied Piper" with five to eight children trailing behind him. This was the only way we could get them to come to Sunday school.

Some time has passed since those early efforts. Now eight to 10 chil-

dren come to the Sunday school regularly. We don't have to go out and get them; they come on their own and they are beginning to bring their friends. Through those difficult and disappointing early experiences the Lord has taught us deeply to appreciate those few who come now.

Being grateful for eight children in Sunday school may seem like gratitude for very little; but is it really such a little thing? These children are coming from homes steeped in heathen superstition, homes with their private Buddhist altars where the family ancestors are still worshiped, homes which observe all the heathen traditions which have been handed down for thousands of years, despite all the modern innovations such as radio and TV and running water.

The very fact that such children, few though they be, are learning to know the living God and His Son, the Savior, is no less than a miracle of the Holy Spirit. It is a miracle which causes the angels in heaven to rejoice. Your missionaries feel that it is a great privilege to share that joy firsthand.

We hope that our telling you will enable you to share it as well.

Prof. Harold Johne  
Lutheran Seminary  
Tsuchirua, Japan

## LAST SURVIVOR

There is scarcely a periodical or newspaper in the United States that hasn't at some time or other printed something about the great Peshtigo Fire. *The Northwestern Lutheran* is no exception. In fact, its German predecessor, *Das Gemeinde-Blatt*, did the same in the issues of December 1, 1871, January 1, 1872, and January 15, 1872.

Just recently the Peshtigo Fire was in the news again. Newspapers carried an account of the death of the

last known survivor. Mrs. Augusta Bruce died at Stevens Point, Wisconsin, on February 10, 1974, at an age of 104 years. She was two years old on the night of the fire, October 8, 1871. She escaped because her family took refuge in the Peshtigo River. Now, 102 years later, the name of the last known survivor has been added to the list of the other dead.

We don't know whether Mrs. Bruce was a church member. Then, why mention her on these pages? Because, in a sense, she was not the last known survivor of that fire.

Mrs. Bruce was two years old on the evening of the fire. Zion Lutheran Church was three years old. As early as 1868 Lutheran Christians had been worshiping in one another's homes. A pastor of the Wisconsin Synod, the Rev. C. Huebner, called

on them periodically. In 1870 he was called as permanent pastor, and the congregation proceeded to build a parsonage at "Baby's Corner," about five miles from Peshtigo.

Later, members who lived in Peshtigo proper asked Pastor Huebner to conduct services in the village. On the fateful evening of October 8, 1871, this group took two significant actions. It prepared for the future by voting to become a congregation and join the Synod. It prepared for eternity by celebrating the Lord's Supper.

The two congregations survive as one group today, under the leadership of Pastor Delton J. Tills. Its 815 members will never be known as survivors of the Peshtigo fire. As believers, however, they will be survivors of the fires of the Last Judgment.



# "Who Is This?"

## Matthew 21:10

You would have asked the question too, if you had been in Jerusalem that day.

It was like an impromptu parade. First a great multitude, all of them crying out at the top of their voice: "Hosanna, to the son of David! Blessed is He that comes in the name of the Lord! Hosanna in the highest!" And behind them, a man riding on a colt. People were welcoming Him. Many took off their outer robes and cast them before Him. Even I did. Others cut down branches from the trees to spread on the street. And the crowd that followed was just as large, one of the biggest since David brought the ark of the covenant into Jerusalem more than a thousand years before. It was natural to ask, "Who is this?"

The marchers had an answer. "This is Jesus the prophet of Nazareth of Galilee." From Nazareth? Can any good thing come out of Nazareth? It bothered me that night. I could hardly sleep.

And then the next day! The same man came back. He walked into the Temple — God's Temple! — and drove out all those who were buying and selling sacrificial animals there. He also tipped over the tables of those who were exchanging foreign money for Temple sheckels. He even had a Scripture to explain His act: "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves."

And then He began answering prayer, right there in the Temple. He healed all the blind and lame who came to Him. And when the Temple authorities objected to the children running in the corridors and praising Him, He told them: "Have you never read: Out of the mouth of babes and sucklings You have perfected praise?" What a day!

Who is this?

Friday is past, and Saturday, and Sunday — and I know. I have the answer.

Remember how He rode on that colt? Strange that I didn't connect that right away with what Zechariah wrote. Remember? "Rejoice greatly, O daughter of Jerusalem: behold, thy King cometh unto thee; He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." He's God's King. He is the Messiah. I saw Him die on the cross for my sin, as Isaiah said He would. And I know that He rose again. Hallelujah!

Can I really be sure that He is the Promised One? Yes. He called the Temple His house. He did miracles there which only the eternal Son of God could do. And when the children sang His praises, He quoted another Word of God. Sir, I believe the prophets. This man whom I saw is my God and my Savior.

Friend, are you still asking, Who is this? There really shouldn't be any question in your heart at all. You say, I saw Him. Yes, but not for very long. I had to return home again, far from Jerusalem. All I had to take along was a memory. You have so much more. You have the Scripture, all those wonderful books of the New Testament, written by our Lord's Apostles. I never had the chance to read them. I couldn't compare them with the Old Testament, as you can. You have no reason to doubt.

Besides, you have experienced the same that I experienced. He brought me the peace of forgiveness. And when I died, He was there to meet me. He will be there to meet you, too. Even now through Word and Sacrament He touches you with His love and compassion.

Who is He? Why, He's my Savior — and your Savior!

### CALL FOR NOMINATIONS

#### Northwestern Publishing House

Since Pastor Harold E. Wicke has accepted the call as full-time editor of *The Northwestern Lutheran*, effective approximately July 1, 1974, the Board of Directors of the Northwestern Publishing House herewith asks the members of the Synod to nominate men qualified to succeed him as Editor-in-Chief of the Northwestern Publishing House.

Anyone nominated should be theologically trained. He should preferably have some experience in the parish or teaching ministry. He should have mature theological judgment. Considerable competence in the field of English is required. The office also calls for the exercise of literary taste and discrimination. Evaluating manuscripts ranging from scholarly theological works to children's literature will be an important part of the work. Finally, the ability to write clear, contemporary English is a necessary qualification.

Please supply pertinent information regarding the nominee. All nominations should be in the hands of the secretary of the Board by April 3, 1974.

Mr. H. P. Gieschen, Secretary  
c/o Northwestern Publishing House  
3624 W. North Ave.  
Milwaukee, Wis. 53208

### CORRECTION

The name of Mr. Allan Jeffers, Saginaw, Michigan, was inadvertently omitted when the list of nominations for the Science-Biology and Athletics position at Northwestern Lutheran Academy, Mobridge, South Dakota, was published in the issues of February 10 and 24, 1974. We sincerely regret this omission. The members of the Synod are herewith informed that his name was placed before the Board of Control at its meeting on February 26, 1974, and considered in the calling of the new professor.

### REQUEST FOR NOMINATIONS

The Wisconsin Synod Board for Parish Education requests the membership of the Synod to suggest teachers and/or 1974 graduates who may be considered for teaching positions in our area Lutheran high schools in these subject areas: Spanish, home economics, and business education (typing, shorthand, bookkeeping). Candidates must hold membership in a congregation of the Wisconsin Synod or in a congregation in fellowship with the WELS. — Please send names and addresses of proposed candidates to Mr. Adolph Fehlauer, 3614 W. North Avenue, Milwaukee, Wis. 53208.

### INSTALLATION

(Authorized by the District President)

Pastor:

Wenzel, Lloyd, as pastor at Peace, Wilmot, Wisconsin, and Hope, Twin Lakes, Wisconsin, by A. Nolte, on February 17, 1974 (SEW).

### CHANGES OF ADDRESS

(Submitted through District Presidents)

Pastors:

Scheele, Martin  
4385 Ammons  
Wheatridge, CO 80233

Wenzel, Lloyd  
P. O. Box 37  
Wilmot, WI 53192



# Treasurer's Report

## PREBUDGET SUBSCRIPTION PERFORMANCE

One month ended January 31, 1974

	Subscription Amount for 1974	1/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California .....	\$ 284,176	\$ 23,681	\$ 34,388	145.2
Dakota-Montana .....	198,690	16,557	12,448	75.2
Michigan .....	1,013,283	84,440	89,194	105.6
Minnesota .....	1,050,611	87,551	91,434	104.4
Nebraska .....	204,415	17,035	15,690	92.1
Northern Wisconsin .....	1,140,109	95,009	123,628	130.1
Pacific Northwest .....	75,950	6,329	5,506	87.0
Southeastern Wisconsin .....	1,366,223	113,852	120,960	106.2
Western Wisconsin .....	1,320,560	110,047	122,955	111.7
South Atlantic .....	52,870	4,406	3,957	89.8
Total — 1974 .....	\$6,706,887	\$558,907	\$620,160	111.0
Total — 1973 .....	\$6,415,223	\$534,602	\$700,036	130.9

## CURRENT BUDGETARY FUND

### Statement of Income and Expenditures

Twelve months ended January 31, 1974 with comparative figures for 1973

	Twelve months ended January 31		Increase or Decrease*	
	1974	1973	Amount	Per Cent
<b>Income</b>				
Prebudget Subscription Offerings .....	\$6,659,281	\$6,071,592	\$587,689	9.7
Pension Plan Contributions .....	95,306	95,514	208*	0.2*
Gifts, Memorials and Bequests .....	73,529	56,678	16,851	29.7
Earnings from Fox Estate .....	77,406	—	77,406	—
Income from NWPH .....	—	6,562	6,562*	—
Other Income .....	9,864	1,998	7,866	—
Transfers from Other Funds .....	44,364	—	44,364	—
Total Income .....	\$6,959,750	\$6,232,344	\$727,406	11.7
<b>Expenditures</b>				
Worker-Training — Expenses .....	\$3,632,435	\$3,380,480	\$251,955	7.5
Worker-Training — Income .....	1,541,708	1,498,245	43,463	2.9
Worker-Training — Net .....	2,090,727	1,882,235	208,492	11.1
Home Missions .....	1,143,507	972,576	170,931	17.6
World Missions .....	1,068,910	913,573	155,337	17.0
Benevolences .....	814,807	796,515	18,292	2.3
Administration and Services .....	514,054	414,243	99,811	24.1
Total Operations .....	\$5,632,005	\$4,979,142	\$652,863	13.1
Appropriations — Building Funds .....	235,774	261,995	26,221*	10.0*
Appropriations — CEF Program .....	791,409	785,424	5,985	0.8
Total Expenditures .....	\$6,659,188	\$6,026,561	\$632,627	10.5
Operating Gain .....	\$ 300,562	\$ 205,783		

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

Note (A) — This amount includes the one-time five-day bonus estimated at \$226,500. Beginning with the December 1973 PBS receipts and each month thereafter the cutoff date is the 5th week day (Monday through Friday) of the following month. Future cutoff dates of PBS receipts in the Synod's Post Office Lock Box are as follows:

For the month of:	Cutoff Date
January	February 7
February	March 7
March	April 5
April	May 7

## CALENDAR OF CONFERENCES

### DAKOTA-MONTANA

#### DISTRICT PASTORAL CONFERENCE

**Date:** April 16-17, 1974.  
**Place:** Holiday Inn, Bismarck, North Dakota.  
**Opening:** Communion service, April 16, 10:00 a.m. C.D.T., at Our Savior Ev. Lutheran Church, 1615 N. 18th St.

**Preacher:** H. Nehmer (D. Neumann, alternate).  
**Agenda:** I Timothy 3, With Practical Application for the Ministry; P. Stuebs; The Divine Call into the Ministry of the Word; D. Deutschlandler; Pastoral Counseling in Impending Divorce Cases; M. Putz; A Pastoral Approach to Alcoholism; T. Schmidt; Put Life into the "Life Of The Christian" — Theme of the Trinity Season; R. Kloehn; Ecclesiastes; D. Neumann; Man's Cooperation with God, not in, but after Conversion; G. Bunde; Was Pilate Guilty of Deicide or was he an Unwitting Instrument of God?; G. Lemke.

**Note:** PASTOR AS COUNSELOR FOLLOW-UP, April 18, 9:00 a.m., pastors and wives.  
John M. Engel, Secretary

### WISCONSIN STATE HIGH SCHOOL TEACHERS CONFERENCE

**Date:** March 29, 1974; 9 a.m. opening devotion.  
**Place:** Manitowoc Lutheran High School, Manitowoc, Wisconsin.

**Agenda:** Essay: Prof. J. Gerlach; business meeting at 11:30; department sectional meetings at 1:30; closing devotion at 3:30.

Paul L. Willems, Secretary

### TENTH ANNUAL LUTHERAN COLLEGIANS CONVENTION

**Date:** April 19-21, 1974.  
**Place:** Central YMCA, 915 W. Wisconsin Ave., Milwaukee, Wis.; Milwaukee Chapter, host.  
**Opening Service:** 7:00 p.m., April 19, at the YMCA Room 200.

**Agenda:** Annual business meeting; Bible discussion of practical applications of convention theme: "He Lives."

**Banquet:** 7:00 p.m., Saturday, April 20, 1974.  
The Publicity Committee